



"FOR YOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE..."

>> LOVE IS NOT PROVEN BY WHAT WE FEEL , BUT BY WHAT WE DO. <<

This issue concludes the three-part series, "WHAT IS THIS THING CHRISTIANITY". We preface this final part with an edited caption from the book, *The End of Christendom*, by Malcom Muggeridge.

Let us then rejoice and not repine when we see around us at every hand the decay of the institutions and instruments of power, when we see intimations of empires falling to pieces, money in near total disarray, parliamentarians and dictators alike confounded by the confusion and conflicts which encompass them. For it is precisely when every hope for peace on earth has been explored and found wanting, when every possibility of help from earthly sources has been sought and is not forthcoming, when every recourse this world offers, moral as well as material, has been explored to no effect, when in the shivering cold the last sticks have been thrown on the fire and in the gathering darkness every glimmer of light has finally flickered out, it is then that Christ's hand reaches out, sure and firm. It is then that the words of Jesus bring their inexpressible comfort; then His light shines brightest, abolishing the darkness forever. So finding in everything this world offers only deception and nothingness, the soul is constrained to have recourse to God Himself and to rest content with Him.

WHAT IS THIS THING, CHRISTIANITY (PART III)

BY: TRAVIS W. LEWIS



Jake was an admired young man – at thirty-five years old, he was handsome, well mannered, educated, "successful". Somehow, Jake had suddenly found himself standing in front of a judge pleading guilty of a violation of law – actually there were multiple encroachments that Jake had occasionally heard of but never quite understood. Often he had thought that if his habits were as lawbreaking as he had sometimes heard, surely he would have plenty of time to recant and pay the price for his failures.

This day was different. Today, for the first time, Jake found himself before a bar of judgment. He had heard the evidence that was convicting him. Formerly, Jake had thought, "Well, maybe in a few instances, I could have done better; but surely those will be overlooked, if I sure enough some day do have to answer for all my deeds." The evidence was true; it was all facts. He had actually breached every perimeter that the Law had forbidden, and he had failed every act that the Law demanded. His innermost nature, Jake now knew, was vagrantly flawed; and somehow he understood his helplessness to make sufficient amends. Time had run out. But Jake's moral life had appeared impeccable. All who knew him envied his gifts in the name of charity and his kindness to all he met. But presently, behind the closed, inner door of his heart, Jake understood that all of which he had been so proud, could not atone for his guilt.

Sentencing would immediately follow. "As with all others, your guilt demands a sentence of death.", declared the judge. The pronouncement literally chilled Jake's blood. What was he to do? To whom could he turn? The explanation of his guilt had been plain. The reading of the Judge's decision had also revealed that no one whom Jake knew, neither Dad, Mom, preacher nor priest, even if they desired to do so, could stand in his place; for they too were guilty. They, too, had fallen woefully short of the law's demands. Was there any "fix" to Jake's quandary?

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******* A PLATEAU IS JUST A HIGH FORM OF FLATTERY *******



REVEILLE



EVEN A CALENDAR HAS ITS DAYS NUMBERED!! E.L.

ARE ALL THE CHILDREN IN?

By: J. Cash, O. Greene

When I'm alone, I often think,
 Of an old house on a hill;
 Of a big yard hedged in roses,
 Where we once ran and played at will.
 And when the nighttime brought us home,
 Hushing our merry din,
 Mother would look around and ask,
 "Are all the children in?"
 Well, it's been many a year now,
 And the old house on the hill,
 No longer has my mother's care,
 And the yard is still....so still.
 But if I listen, I can hear it all,
 No matter how long it's been,
 It seems I still hear my mother ask,
 "Are all the children in?"
 And I know when the curtain falls,
 On our last earthly day,
 When we say 'goodbye' to all of this,
 To our pain and work and play;
 When we step across the river,
 Where mother so long has been,
 She will nevermore have to worry,
 "Are all the children in?"

STILL SEARCHING ...

**ALL THE TRUTH I SEEK IS NOT YET IN
 FULL VIEW, BUT THIS I KNOW — I CAN
 NOW SEE MORE CLEARLY HOW LITTLE
 THAT I SAW BEFORE.**

WHO,WHAT, WHEN, WHERE??

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LASTING TOKENS

Ninety years ago, on a tour of our country, a foreign friend presented the United States government with a tree species native to his land. In return, his community was presented a species of tree that we Americans have long adored. In both lands, second and third generations of each species now flourish in the communities that originally received them as gifts.
TRIVIA QUESTION: *What were the names of both the exchanged trees, and from what government did we Americans receive the gift?*
For the answer, see page 4.

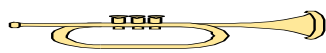


BEWARE, LEST WE FEAR GOD ... BUT NOT REALLY KNOW HIM

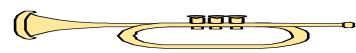
"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." Acts 13:27

In our decisions and actions, sincerely intended to test our godliness, let us beware lest we prove ourselves as actual strangers to Jesus, the Lord.

A WILL IS A DEAD GIVEAWAY!! E.L.



REVEILLE



***** WHEN I CANNOT FIND A KEY, I USUALLY JUST BREAK INTO THE SONG!! *****

WHAT IS THIS THING: CHRISTIANITY?

(Continued from page 1)

Only one glimmer of hope remained. It was all Jake had left. The word of the Judge had mentioned an Advocate – one who could rightfully plead not guilty of any violation in either thought, word, or deed of the Law’s demands, one who would take Jake’s place in death. Without help and condemned to die, Jake was ready to seek that Advocate, for on him alone lay all the hope to which Jake could still cling.

The “Jake” in the above story is of course fictional. However, Jake’s predicament will sooner or later be common to every person who ever lives. Hopefully, Part II of this series established the human tendency toward evil, the potential to violate the immutable Law of God. Sociologists constantly dig for the roots of crime and other dysfunctions in our society, when only one actual root cause is to be found. It has been the same since the “Fall” of our parents in the Garden. The root of all that is wrong with any society, generation or individual is called sin. Sin distorts and throws every aspect of God’s creation out of joint. Nothing – ‘no thing’ -- is free from its effects. Like our first ancestors, each of us covet sole, god-like power, if pertaining to nothing else, over our own lives. Sin disrupts our relationship with God, our Creator, who, though he did not originate sin, allows us free choice. The biblical explanation of evil is not just some theoretical way to explain what is wrong with the world. However, it sends a message to us all that is unavoidable: that each of us has sinned against the holy God. The Apostle Paul emphasized, **“There is none righteous, no, not one... there is none that doeth good, no, not one”**. We all stand guilty before God; and, just as each raindrop bears some responsibility for the flood, each of us is responsible not only for our personal separation from God but for the brokenness in our world. Moreover, we all face the same consequences, and they are profound. Justice, forewarned when the Garden was committed to our father Adam, was pronounced on his Fall. It demands not only death to all human flesh, but also eternal suffering to man’s soul – to his spirit – in a place prepared for all who scoff or ignore their own origin and guilt before God. Historic, orthodox Christianity calls it hell, and its reality is what makes our choices so significant.

A realistic grasp of human depravity drives us to God as we search for a solution to our personal guilt. When the deepest thoughts and desires of

even the most straight-laced of men are laid bare, he knows there is rottenness at his core. Since the first couple went astray in the Garden, this desire to be released from the chains of anxiety regarding his eternal destiny has been imprinted on the human soul. And every religion offers a “plan” of redemption. Each plan, in its own way, seeks to grab people’s hearts and win their allegiance by tapping into their deepest longings. Since all guilt before God originates from within, not from something ‘out there’, that is exactly where the remedy must be applied. Can a conscience filled with guilt and failure be cleansed at the innermost level of its existence? Can the burdened spirit be released from its guilt and failures and be truly freed from the dread of either sinful men or unknown gods? Must death be viewed as an uncertain sea into which we all must one day plunge and never return? Can we, with certainty, prepare for that plunge? Does either of the plans of redemption offer answers upon which we have perfect reason to rest our permanent destiny? The confusion, disagreement, and disarray among mankind originate within the spirit of both those who lead and those who choose to follow. The remainder of this article addresses the credibility of several of those views. The choice is ours. It is the most momentous of any we will ever make.

One of the most popular views, at least in recent centuries, is the myth that we are moving progressively forward toward an earthly utopia that is a product of human effort and ingenuity. According to this view, everything is subject to evolution. Not only mankind, but also his customs, cultures, and concepts are in constant evolution from primitive beginnings toward some exalted future. It teaches that the best human minds will progressively uncover the laws of progress. These laws will finally settle our confusion, eliminate our differences, and virtually create a heaven on earth. Karl Marx may have advanced this idea as much as anyone else in history. His ideas were that religion and morality were nothing but philosophies used to justify the economic interests of one class over another. Therefore, his utopian society was one where all enjoyed “equality”, with a totalitarian authority that defined “equality” — and eliminated all who questioned its judgment.

Though Marxism has largely been discredited as a political theory in most modern societies, it is still alive in various liberation movements. Its personalities and title have

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In feudalism, it’s your count that votes,

In democracy, it’s your vote that counts. E.I.



I WONDER WHY "FAT CHANCE" AND "SLIM CHANCE" MEAN THE SAME THING. EL

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changed, but its plot is still the same. Original Marxism taught its disciples, mostly common laborers, to rise up against their oppressors, the capitalists. In its updated form, people of various ethnic groups, genders, colors, and sexual preference are urged to rise up and likewise do battle against their oppressors – usually white male heterosexuals. It teaches that their highest hope is to be delivered from the shackles that society or religions place on their ethnicity, race, gender, or sexual desires. If the perfect arrangement of social and economic institutions can at last be attained, it will usher in the harmony and peace for which man has always strived. It places no moral restraints on its leaders. It denies the inherent evil in human nature, and it allows its leaders to accrue absolute power. And a quick look at history reveals what absolute power does to the one who leads, and subsequently to those who follow. Any view that promises an eventual utopia, which evolves through the efforts of man, is a substitute religion that invariably brings devastation. Though it offers a form of redemption to some who have no hope, it has, in the end, never delivered on the dreams of its followers.

Another widely accepted idea for our redemption is that, though man's destiny is bleak, we will someday be saved by science. For a few generations now, we have allowed academia to teach that our universe started with a big bang about fifteen billion years ago, give or take a few billion; our more local solar system was born about seven billion years ago; eventually, the chemical broth within the oceans of planet Earth produced simple microorganisms that gradually evolved into more complex forms. This evolution reached its latter day apex with a much more complex form of life. This new species has enough intelligence to control its environment and shape it to serve its own purposes. We call this pinnacle of life "humanity". Most agree that if our present course goes unchecked, we are headed toward extinction of life, as we know it; however, some accept the belief that we can be saved by science. Like the Escalator Myth advanced by Karl Marx, which was described above, this belief system has no name, no church, and no distinct rituals. It is a simple piece of furniture in especially the Western mind; nevertheless, it is nothing less than a view of redemption, a substitute for the kingdom of God, set-

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LASTING TOKENS *(Answer to trivia question on Page 2):* The gift presented to the U.S. government was a collection of cherry trees which were planted along the river banks of Washington D.C. They were presented by the Mayor of Tokyo, Japan as a token of friendship between his country and the United States. Tourists, especially Americans, still flock to our nation's Capitol in the spring to adore the gorgeous array of cherry blossoms. In return, the U.S. government presented the Mayor with dogwood trees, which were not native to that land. Though the original ones were planted in Tokyo, their descendants now flourish in parks, yards, and roadsides as far away as Hiroshima., and can even be purchased in the common marketplace.

This information was furnished to REVEILLE by Elder Koi Tajima, Pastor of Koi Baptist Church; Hiroshima, Japan.

I'VE LEARNED THAT ...

Sometimes the people you expect to kick you when you're down will be the very ones to help you get back up.

That we are always responsible for what we do, regardless of how we feel.

That I can keep going long after I think that I can't.

That the people I care about most in life are often taken from me much sooner than I expect.

And that families aren't always biological.

**** ONLY WITH WORN OUT SHOES DO WE SUFFER THE AGONY OF DEFEAT! ****EL



REVEILLE



I die before my time, and my body shall be given back to the earth and devoured by worms. What an abysmal gulf between my deep miseries and the eternal Kingdom of Christ. I marvel at whereas the ambitious dreams of myself and of Alexander and of Caesar should have vanished into thin air, yet a Judean peasant — Jesus — should be able to stretch his hands across the centuries, and control the destinies of men and nations. *NAPOLEON BONAPARTE*

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ting up science as the path to utopia. In its cunning way, this view of redemption manifests itself in the debate over human cloning and related experiments. It markets itself as being able to replace damaged or diseased cells in the human body. When one of our parts wears out, they can simply clone us another one. If we discover undesirable traits or tendencies in ourselves or in others, we can simply manipulate the genes of the offspring, and tailor-make our children. And when we reach complete depreciation, we, or someone we place in charge of our affairs, can simply choose elimination without pain. Since science itself gives no moral guidelines for genetic experimentation, how do we decide, and who decides, which traits we want? And, who makes the choice about who is to be eliminated?

This view promises that we can enjoy life to its fullest until we are no longer profitable for repair, then we simply vanish into oblivion. It is the fondest view of many whom we meet everyday. We need not scan the skies for messages from other galaxies. Far more realistic hope is engendered by first seeking the God who created what we seek to understand. Science is a wonderful tool for investigating God's creation. It is our choice as to how we use the machines that science produces. We can fashion them into either swords or plowshares. It is our choice. Bigger and better technology simply gives us bigger and better opportunities to do good for our fellow man, or to expedite our own demise. Science cannot solve the human dilemma. It gives us neither solid hope nor long-term meaning. Also, if we place our hope in science alone, we have to finally give in to sheer pessimism -- we are adrift on this space station called Earth, watching for a beacon which we have no reason to expect it will ever appear.

As the bright image of science begins to fade, and its optimism gives way to despair, many have begun to look for answers from other cultures. In the past few decades, many young people, and some not so young, have seemingly turned to Eastern religion — Islam, Hinduism and Buddhism in particular — to fill their spiritual emptiness. By and large, Eastern religion appears to offer an attractive form of salvation for the anti-Christian culture. They stimulate the ego by pronouncing the individual as having the potential to eventually become di-

vine. In their various ways, each offers a sense of "spirituality" without making any demands in terms of doctrinal commitment or ethical living. The western adaptation to the fatalistic and pessimistic cycle of karma, central to most Eastern religion, is optimistic and utopian. The movement is called New Age, and it may be the most cunning and destructive in our time. Space will not permit a detailed description of New Age's programs and agenda, but suffice it to say that it has permeated the management training programs of government agencies and private business alike. We might be aware that it is also infiltrating even our elementary and secondary schools. Basically, New Age, beneath its attractive rhetoric, embodies the basic Hindu doctrine that the individual human mind or spirit is part of a Universal Mind or Spirit. By using relaxation and guided imagery exercises, we can tap into that Mind as a source of wisdom and creativity. For example, yoga is sold as a means of relaxation or physical exercise. However, "yoga" means, "yoke", and the actual purpose of the exercise is to yoke or merge the individual spirit with the Cosmic Spirit. In short, we become "divine".

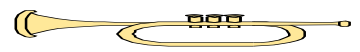
It would seem difficult to convince ourselves, against all the evidence, that we are actually God. Such a belief is not just a mistake; it is the creature rebelling against the Creator, or a pot boasting of its equality with the Potter. To embrace such a belief is to succumb to the oldest temptation of all: the same impulse to which our primal ancestors fell victim. "You will not surely die.... You will be like God" (Gen. 3:4-5). The price for that mistake was high for them, and it will be just as costly for our generation. Nevertheless, one of the greatest confrontations of future generations may be between New Age doctrines and Orthodox Christianity. The New Age movement is a perfect fit for a culture hungry to fill a nothingness, to create some warm feeling within, and to attribute that alone to being God. But does it offer any solutions to the human predicament? Can we not see what happens when we begin to worship ourselves as God and, "every man does what is right in his own eyes." Judges 17:6? New Age beliefs are fatally weak. They cling to the beauty of Christianity's hope but cast aside its require-

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CREDIT: The one-liners credited "EL" in this issue of REVEILLE were contributed by Ed Lindsey, Long Island, New York.



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“YOU ARE MY FRIEND, IF”

The following story is one of those that gets transferred via Internet. This one appears to have originated with a Cynthia Bozier, address unknown, and I take the privilege to reprint it only with the hope that it will help some reader of REVEILLE stop and think, and not wait too long to enjoy the blessings of today. The story was received for REVEILLE from Connie Perrigo; Gallatin, Tennessee.

I walked into the grocery store not particularly interested in buying groceries. I wasn't hungry. The pain of losing my husband of seven years was still too raw. And this grocery store held so many sweet memories. He often came with me and almost every time he would pretend to go off and look for something special. I knew what he was up to. I'd always spot him walking down the aisle with the three yellow roses in his hands. He knew I loved yellow roses. With a heart filled with grief, I only wanted to buy a few items and leave, but even grocery shopping was different since he had passed on. Shopping for one took time, a little more thought than it had for two. Standing by the meat, I searched for the perfect small steak and remembered how he had loved his steak. Suddenly a woman came beside me. She was blonde, slim and lovely in a soft green pantsuit. I watched as she picked up a large pack of T-bones, dropped them in her basket, hesitated, and then put them back. She turned to go and once again reached for the pack of steaks. She saw me watching her and she smiled. "My husband loves T-bones, but honestly, at these prices, I don't know." I swallowed the emotion down my throat as I gazed into her pale blue eyes. "My husband passed eight days ago.", I told her. Glancing at the package in her hands, I fought to control the tremble in my voice. "Buy him the steaks. And cherish every moment you have together." She nodded her head, and I saw the emotion in her eyes as she placed the package in her basket and wheeled away.

I turned and pushed my cart across the length of the store to the dairy products. There I stood, trying to decide which size milk I should buy. Quart, I finally decided and moved on to the ice cream. If nothing else, I could always fix myself an ice cream cone. I placed the ice cream in my cart and looked down the aisle toward the front. I saw first the green suit, then recognized the pretty lady coming towards me. In her arms she carried a package. On her face was the brightest smile I had ever seen. I just about know that I saw a halo encircling her blonde hair as she kept walking toward me, her eyes holding mine. As she

came closer, I saw what she held and tears began misting in my eyes. "These are for you." she said, and placed three beautiful, long stemmed roses in my arms. "When you go through the line, they will know these are paid for."

She leaned over and gently kissed me on my cheek, then smiled again. I wanted to tell her what she had done, what the roses meant, but still unable to speak, I watched as tears clouded my vision and she walked away. I looked down at the beautiful roses, nestled in the green tissue wrapping, and found it almost unreal. It was a simple, but profound, blessing to me. As for the sweet lady in the green suit — she must have been blessed, too — and I'll bet her husband had a T-bone for supper. Ω

...NOT THE CRITIC

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.

Theodore Roosevelt (1858-1919)
26th U.S. President

EPITAPH (Found on a Ruidoso, New Mexico cemetery tombstone): *Here lies Johnny Yeast ... Pardon me for not rising.*

**ONCE YOU'VE SEEN
ONE SHOPPING CEN-**



*****IN THE 20th CENTURY, MORE PEOPLE WERE KILLED BECAUSE OF THEIR RELIGION THAN IN ANY OTHER CENTURY.*****

WHAT IS THIS THING: CHRISTIANITY?

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ments. The New Age philosophy offers a fallacy of progress, promising that we can create a new life through politics, science, sex, or Eastern spirituality. They offer no redemption and no lasting hope.

So if there is no answer offered by the Western religions, spun from the many ideas of utopianism; and if all that is offered by the Eastern religions and their offspring is the hollow idea that we are evolving toward a state of perfection, then to what do we turn? The origin of each one can be traced to an individual person, culture, or age. And when people craft their own religions, they create gods and goddesses in their own image. But why would one devise a religion that places moral demands on its disciples – demands that fly in the face of our natural tendencies? What about a religion that teaches the giving up of one's self for another, overcoming evil with good, loving and forgiving our enemies, or giving our possessions to the poor? Is there a religion that does not separate people into sets: Jew or Gentile, Arian or non-Arian, learned or ignorant, upper, middle, or lower class? What about a religion that traces its origin to an all-powerful, sovereign, and all-knowing God? And what human would craft a religion that worships a God who demands righteousness and obedience, and who dispenses severe judgment without discrimination? Can such an ancient dogma offer real answers to the most basic questions of life? Does it offer the best understanding of how any individual can be saved from everlasting destruction of both body and spirit? The conclusion of this article will line up the Christian faith against the views previously mentioned in this series. Hopefully, we will see that Christianity offers the only real answers to the questions of where we came from and how we got to where we are. Most of all, it offers an answer and a realistic hope to where we are going.

Christianity begins with a credible diagnosis of the human dilemma. Our basic problem is moral: our guilt is before our holy Creator who established moral dimensions for our lives. And we blew it! Every one of us has fallen short of His perfect standard. We have *"..all sinned and come short of the glory of God."* (Rom. 3:23). That guilt is more than some neurosis that can be cured, thus allowing us to feel good about ourselves. Christianity casts each of us as sinners that stand condemned before a righteous God, regardless of our "feelings". That guilt must become objectively real within the human spirit before we will approach

God for pardon; for such a realization of our guilt does not come naturally. The wonderful work of the Holy Spirit is to make us understand that we are separated from God and condemned already. That conviction becomes real within the human spirit, and, realizing we are hopeless and helpless to bridge the gap caused by our sins and sinful nature, we approach God for pardon.

But to what penalty are we condemned? To nothing less than death of both body and spirit – the body to return to the earth whence it came, and the spirit to be cast into everlasting punishment with all those who ignored or forgot God and never received pardon. The God of Christianity, however, demands justice: death without remedy to all who sin. No exceptions! So what hope does any one of us have? Are all condemned to an eternal death? Yes, we are – unless one who bears no guilt or stain of sin can be found and is willing to atone for us by his death. And among all humankind of all the ages, God knew that none would be found.

Christianity provides the only answer to the problem of sin. To provide the means of pardon, God provided a bridge across the moral chasm that separates us from Him. God would become man in one person, Jesus, who would be the Christ. Since humans commit sin, only a human could pay the price. With the incarnation, God becomes man in order, as man, to pay the penalty for our sin. Only He could live a life unblemished by the sinful nature and particular sins of man. His voluntary death, following a life of moral perfection, would pay the price for our violation of God's law. His death would fully satisfy the demands of divine justice. This fact, along with His resurrection, is the foundation stone of the salvation offered by Christianity. It comes totally through the grace of God, through faith in our Lord Jesus, who is the Christ.

So, if Jesus did come and atone for our sins by His death, are all of us saved from sin's penalty, regardless of whether we believe the story or seek the pardon? It is true -- Christianity teaches that salvation is offered only by the grace of God. But such a pardon must be voluntarily sought through faith that Jesus bore the penalty of our sins. God accepts no one who rejects or doubts His plan of salvation. Again, it is our choice: to either yield to the drawing of the Holy Spirit, toward placing our complete faith in Jesus for our salvation, or to retreat toward our natural tendencies to reserve disbelief.

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A BACKWARD POET WRITES INVERSE.

**** WE ARE STUCK WITH OUR GROWING DEBT ... IF WE CAN'T BUDGET!! **EL**

WHAT IS THIS THING: CHRISTIANITY?

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In Christianity, the death of Jesus does not merely gain our pardon and end the story. Three days after being placed in the tomb, Jesus was actually resurrected from His unquestionably dead state. In the certainty of His resurrection lays our freedom from the power of sin and the penalty of eternal spiritual death. Not only are we freed from the power of sin and penalty of death, but we also become new creations – new people. A new nature is born. *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are made new.”* (2 Cor. 5:17) Our views change, not only toward God, but toward others as well. *“We know we have passed from death unto life because we love the brethren.”* (1 John 3:14) The transformation is both sensed from within and seen from without. The proof positive is not in oral testimony, which may be real, imagined or fabricated, but in our works and way of life.

Additionally, and unlike all the others, the salvation offered by Christianity is based on historical truth. Mythology is littered with gods who died and rose again. Unlike the myths, Christianity’s God died, but resurrected a historical person, living in a specific place during a specific time. Christianity is not based on some evolutionary projections from light years in the past, or from some extraterrestrial fantasy of the future. The cornerstone of Christianity is a specific event at a specific time and place in history – the death, burial, and resurrection of Jesus Christ during the Jewish Passover holiday near the year A.D. 30. Space in this article, and probably your patience, does not permit an ample supply of historical facts about Jesus’ life, death, burial, and resurrection. Written eyewitness accounts are supplied throughout the New Testament of our Holy Bible. Much additional historic evidence is also provided in Lee Strobel’s, *THE CASE FOR CHRIST*, and its companion book *THE CASE FOR FAITH*, both of which may be purchased from your bookstore. I heartily recommend both.

In conclusion, only Christianity offers true redemption – a restoration to our created spiritual state and a realistic hope of eternal peace with God. No other religion or worldview identifies our root problem – the stain of sin on our souls. And none, other than Christianity, can eternally relieve the burden of a tormented spirit. Christianity has withstood the slaughter of the world’s evil history. It will stand the stiffest scrutiny of today; and its faith will be found alive when our Lord returns to claim the redeemed! Though numerous atrocities have been committed in the name of Christianity, those who harbor her true spirit still remain as the salt of the earth. The hungry still know that if Christianity hears their children’s hungry cry, food will soon be on its way. The sick still seek her hospitals, and the mighty who are wise still seek her wisdom. The weak, the worried, and the weary alike still seek her for hope, and those who claim her redemption still listen for her Master’s call, “Come home”. **Ω**

EDITOR’S CONCLUSION: *Thank you for considering this issue of REVEILLE. Hopefully, it has spawned some gratitude in your heart, as well as challenged you to find the Lord’s will for your life. Maybe, at times, it even replaced a frown with a smile! So as we go about the ‘busyness’ of summer, let’s remember that our liberties haven’t come easy or cheaply; neither have they been won nor kept by the might of man alone. And may we remember our brothers and sisters who are still persecuted, even unto death, for teaching and practicing the Gospel that we sometimes take for granted. They need our prayers — and much more!*

Also, for your many different contributions to REVEILLE, may God richly bless you! **Travis**