

CALVARY HERALD

Volume 16, Number 2

March - August 2004

Conflict? Not in My Church by Bill Griffin

For many in our society there is no greater goal than the avoidance of conflict. We have proclaimed the calling to tolerance as man's highest possible level of achievement. The person who can be non-judgmental towards the most bizarre forms of behavior is seen as the most virtuous. Conversely, the declaration that some form of deviant behavior is morally wrong in the absolute sense, or even morally inferior in the relative sense, results in outrage and rejection, all under the sovereign flag of *tolerance*.

In his book and video series *How Shall We Then Live?* the late Francis Schaeffer gave keen insight into the downward spiral that was affecting our society. Even as far back as 1976 he could see where we as a society were headed, an era he prophetically described as the age of *Personal Peace and Affluence*. We see the rotten fruit of this mind-set all around us, typified in the common political perspective on abortion: *Personally I'm against it, but I think everyone has the right to choose*. Underlying such rhetorical gobbledygook is the sentiment that, as long as an issue doesn't affect me personally, the world can go to hell in a handbasket.

Sadly, many churches who name the name of Christ have followed suit, and perhaps have even led the way. Even in Bible-believing Evangelical churches, conflict of any type between church members is seen as

inherently unhealthy, and is avoided at all costs. Churches refrain from exercising biblical discipline for fear of being perceived as *unloving*, thereby declaring that they have progressed beyond the teachings of Jesus (Matthew 18:15-17) and Paul (1 Corinthians 5:1-5).

As believers interact with one another in various forms of service to our Lord, it is inevitable that conflict will arise. The root of such conflict may be sinful in origin, or perhaps it may just be some type of personality difference. When this happens, one's initial inclination might very well be to retreat from the conflict, much like an amoeba retreats from an undesirable stimulus. Such a knee-jerk reaction, however, will cause us to miss out on huge blessings. Iron is meant to sharpen iron, and when it doesn't, the dullness of the blunted blade greatly limits its usefulness.

In the beginning, prior to the Fall, Adam and Eve enjoyed conflict-free lives and experienced perfect harmony. However, ever since their fall from grace, one of the most observable effects of sin's entrance into the heart of man has been the continuous existence of conflict. For the sake of discussion we will consider three different spheres within which conflict regularly occurs: within the organized church, between individuals, and within the heart of a specific individual. In keeping with biblical precedent, the last shall be discussed first.

The most basic, though perhaps the least acknowledged, level of conflict is that which occurs in every believer's soul. The old nature, with its unrelenting desire to put self first, continually wages war with the Holy Spirit-powered new nature, which embraces the Lordship of Christ and seeks to die to sin, that newness of life might result (Romans 6:4). Paul's letter to Rome, especially chapters 6 and 7, illustrates this conflict in vivid terms. Given the reality of the war that rages within the heart of every believer, it should be no surprise that the sin which so easily entangles us (Hebrews 12:1) as individuals will also manifest itself in social ways.

Near the end of dental school, while Linda and I were engaged to be married, an older Christian friend offered me a rather insightful matrimonial prophesy:

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Just wait till you get married, Bill, and find out how selfish you really are. Of course it didn't make much sense to me then. Our heads were in the clouds, and I couldn't imagine ever not being willing to make any and every sacrifice on behalf of my beloved. My friend was right, however. The Lord puts us together, as families and as churches, to expand our awareness of our own fallenness, and the necessary extent of Christ's payment on our behalf. He does this, not just to increase our gratefulness to Christ, but also to conform us to the image of His Son (Romans 8:29).

In my two decades at CRPC, serving in various capacities, I have undoubtedly managed to offend dozens of people. A few times others have also managed to offend me. Quite often the offensives occurred in the midst of important areas of service to our Lord, as difficulties were encountered and patience grew thin. When I have sought forgiveness, gracious brothers and sisters in Christ have been willing to forgive. When I have been asked to forgive the offenses of others, the inherent challenge of the Lord's prayer would come to mind: *forgive us our debts as we forgive our debtors*. If

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Christ calls me to pray that God's forgiveness of me would resemble my forgiveness of others, then I'd better be willing—even eager—to grant forgiveness when called upon. Since the Fall, no good work is ever accomplished without thorns and thistles to fight through (Genesis 3:18). The beauty of it all is that the Lord can even use our sin, if dealt with faithfully, to sanctify His people and build greater unity than existed prior to the offense.

Many churches of our day describe themselves as being *New Testament* churches. According to the Scriptures, what were the most common marks of New Testament congregations? Perhaps fellowship, joy, and love for the brethren come to mind. Add one more to your list: conflict over sin. The Corinthians were guilty of sexual *immorality as does not exist even among the Gentiles* (1 Corinthians 5:1). The *foolish Galatians* thought it necessary to supplement the merit of Christ with merit from their own fleshly works (Galatians 3:1-3). James wrote to Christians who had fallen for the converse heresy, that faith could exist apart from the good works which always accompany true belief (James

2:14-26). John first praises the church at Thyatira for their love and perseverance (Revelation 2:19), then in the next verse rebukes them for not disciplining a self-proclaimed prophetess in their midst.

How can these things be? How can the visible church, the bride of Christ, still have so much mud on her wedding gown? The answer comes through a realization that what is true individually is also true corporally. We (as individuals, as families, and as a church) have been saved permanently (Romans 8:1), but not yet completely (Matthew 10:22, Ephesians 5:27, Philippians 1:6). The Lord calls His people to live and work in community, knowing that such close proximity will reveal to us areas in need of further sanctification. He has graced His church with officers for the same reason. Elders are to *shepherd the flock* (1 Peter 5:2) because *all we like sheep have gone astray* (Isaiah 53:6). The office of deacon was established because of a food fight between the Greek and Jewish widows (Acts 6:1-6). Conflicts over theology between various early church leaders were resolved through a Presbytery meeting in Jerusalem (Acts 15). The job of officers is not to eliminate future conflict, it is to faithfully deal with the conflict that will inevitably arise.

During my twenty years at CRPC I have at times been confronted by officers concerning areas of my life that needed to change, and I have also been placed in the position of having to do the confronting. Neither is a particularly fun place to be, yet the Lord has used these instances in powerful ways, perhaps more than I know. I cannot help but be truly grateful for those who have had the courage to speak a hard word to me, when it would have been far more comfortable to just look the other way, to just find some other good work to pursue.

We are not rocks, and we are not islands. It may be true that a rock feels no pain, and that islands never cry. However, our great God has a much brighter future for us than He does for rocks and islands. It is the love of Christ, not the love of comfort, that is to control us (2 Corinthians 5:14). Proverbs 14:4 says, *Where no oxen are, the manger is clean, but much increase comes by the strength of the ox*. As the Lord works in our lives and grows His kingdom on earth, things will certainly get messy at times. If our ultimate goal in life is to avoid all messes, we will in the process also avoid much increase. Instead, *let us fix our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross* (Hebrews 12:2). Let the joy set before us, the joy of faithfulness to our Savior, empower us to recognize and praise God for the blessings that come only through friction with other sinful human beings like ourselves.

Editor's Note by Pete Hurst

The following two articles are reprinted from *The Joyful Sound*, a church newsletter of Calvary Orthodox Presbyterian Church of LaMirada, CA. Its pastor is Donald G. Buchanan, Jr. Don has been a good friend to our congregation over the years, and his wife is sister-in-law to our Judy Snyder.

While his congregation has a Lord's Day Evening Worship service and ours is not strictly worship, nevertheless, what he writes is important for us as a congregation. Some years ago, because of inquiry from members, our elders approved the following statement regarding our Evening Gathering; *Sunday evening is a called assembly of the people of God but not necessarily or exclusively a service of worship. Nevertheless, members are expected to attend unless providentially hindered.*

These articles are reprinted here to remind us that the Lord's Day is given for our benefit and that we encourage one another when we meet.

Being There by Don Buchanan

And let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near (Hebrews 10:24-25, NASB).

I trust that everyone has noticed the increase in the number of worshipers in recent months. This larger congregation has been a great encouragement after some years of reduced attendance.

This increase has been seen primarily in the morning service. Indeed, this is the principal worship service, and one always expects to see more people at this time. Morning worship is a daylight affair and is more accessible to those who have difficulty traveling in darkness or who have family responsibilities that limit evening activities.

This being said, the Session is concerned that attendance at the other Lord's Day meetings, Sunday School and Evening Worship, is appreciably lower than it should be and want to encourage both members and regular attendees to be faithful in using these opportunities in the way God would have us to.

First, a word about Sunday School. There is no command in the Bible to have a Christian education

hour or to have it on Sunday. Sunday schools were begun in America in the 19th Century as a means of evangelism, especially among the unchurched masses of crowded cities. These meetings were usually held in the afternoon well away from the buildings of the churches that sponsored them. Later, they were seen as a way to bring children into those buildings and into contact with the worshipping community.

In the late 19th and early 20th Centuries, church leaders came to view the Sunday School not only as a tool of evangelism, but as an excellent means of education for the whole congregation. They developed graded curricula designed to nurture both children and adults. Students received Bible lessons, catechism, Church history and basic theology in an informal setting with the opportunity for discussion and practice. Sunday school has provided many believers with a place to test their leadership and teaching skills.

Although, as I said, we have no command to establish Sunday Schools as such, we do have clear direction to seek and deliver instruction.

*Give instruction to a wise man,
and he will be still wiser,
Teach a righteous man,
and he will increase his learning.
The fear of the LORD is
the beginning of wisdom,
And the knowledge of the Holy One
is understanding.*

(Proverbs 9:9, NASB)

The first responsibility for instruction belongs to parents. But the Church is also charged to instruct. This is done from the pulpit, of course, but instruction is not limited to that means, and, indeed, is highly limited when left to only one man. The Sunday School becomes a vital means of extending the teaching ministry of the Church.

Therefore, we should not think attendance at Sunday School to be a matter of indifference. It is an opportunity for growth in Christ, and we ignore such opportunities at our peril. The Lord wants mature, educated servants and is displeased when we allow ourselves to drift along hardly advancing in our spiritual learning.

If there is any lack of enthusiasm for Sunday School, there should be none for Evening Worship. The Lord's Day is primarily a day of worship. Seeking the Lord and spending time in His presence in the company of His people should be our great concern on Sunday. Two services each Sunday seems a rather modest commitment to the worship of God in the time-frame (one day in seven) He established at the creation of the world. Ernie Banks, the famous Chicago Cubs

shortstop, loved his sport so much that when he came to the ballpark, he was often heard to shout, *Let's play two!* The world puts us to shame.

What else does one have to do on the Lord's Day? To be sure, God has made it a day of rest, and we should rest our bodies for a reasonable period. We have to eat, and often one or more meals on the Sabbath are times of fellowship and Christian interaction. But rest and fellowship still leave time for a second gathering to sing God's praise and for coming under the power of His Word. I have often said that morning and evening worship, when properly attended, help us obey the Fourth Commandment as nothing else can. Our efforts to be present at these meetings don't leave us a lot of time to misuse the day.

But I hope our main motive in attending worship is love for it, which is love for God. We ought to worship because it is a delight.

I was glad when they said to me, 'Let us go to the house of the LORD (Psalm 122:1, NASB).

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple (Psalm 27: 4, NASB).

If we love the exposition of the Scriptures, a second service provides one more time for such study.

Like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation (1 Peter 2:2, NASB).

The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted: for I longed for thy commandments (Psalm 119:130-131, KJV).

Although Evening Worship is usually a bit more informal than the morning version, it is no less true worship. It generally provides more opportunity to sing and rejoice. In some cases we are able to see people who could not for one reason or another be present in the morning.

Finally, let me return to the opening verse, Hebrews 10:24-25. When the Church assembles at whatever time, we should be there, if we can possibly do it. Attendance is a Christian duty, and that duty is not limited to the Sunday morning worship service. To forsake one's duty toward God is to invite His displeasure. We need to stimulate one another to good works and faithfulness.

Absence Makes the Heart Grow Weaker By Don Buchanan

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came (John 20:24, NKJV).

Last month I tried to present a case for faithful attendance at Sunday school and the Lord's Day evening service. I want to follow up by presenting some examples of persons whose absence with respect to the life of the Church proved troublesome. In a couple of cases the delinquent parties would fit right into the sort of neglect I was referring to, and we should carefully look to see if our own absences are in any way similar.

In the other examples the connection is less obvious, and I cite them only because we can make a plausible association that could prove helpful in our efforts to be diligent servants of the Lord. Not every case is a matter of willful disobedience. We simply do not know all the mitigating circumstances. Nevertheless, we can learn from them all something about being where we are supposed to be. In the end our desire ought to be for spiritual growth and to be pleasing to Him who loved us and gave Himself for us.

Thomas, who was also known as Didymus, comes to mind first. We all know that after Jesus' resurrection, the Lord appeared to a gathering of the disciples. For reasons unknown, Thomas was absent. Jesus did not condemn him for being absent but did admonish him for not believing the testimony of the other disciples. One does wonder, however, what kept him away. Was he hiding? Had his disappointment over Jesus' demise left him without a desire to join the others?

Perhaps Thomas had a very good reason to miss the gathering of disciples. But good reason or not, he missed a grand occasion at which the Lord and His disciples were reunited with rejoicing and thanksgiving. As a result of his not being there, Thomas became filled with doubt, and his unbelief created cynicism that may well have influenced others to doubt. A strong negative opinion is sometimes enough to weaken a sure faith. Of course, Thomas later saw the risen Christ and changed his mind. But he did so in a less joyful atmosphere and with great embarrassment. Had he been there at Jesus' initial appearance, he might have made a more positive contribution.

Sapphira, a member of the Jerusalem Church, was the wife of Ananias and with him sold a piece of

property, pledging the proceeds to the Lord's work (Acts 5:1-11). However, they held back part of the money and misrepresented to the Apostles the extent of their gift. Normally, such offerings were presented when the Church gathered for worship. Ananias was caught in the lie and struck down by the Lord in the presence of the congregation. Sapphira was not present when this happened, but came in sometime later. Unaware of the death of her husband, she repeated the same lie and lost her own life.

One cannot say absolutely that Sapphira would have acted any differently had she accompanied Ananias to the meeting, but there is at least the possibility that she might have confessed her sin and pleaded for mercy in the face of God's judgment. After all, the purpose of this event was clearly to awaken the Church to the seriousness of our dealings with the Lord. *So great fear*

Christ often uses the fellowship of the Church to call us to special duties and challenges. If we are not where He calls, how will we go to the work?

came upon all the church and upon all who heard these things (Acts 1:11, NKJV). Because she was absent, Sapphira had no idea what awaited her. When we absent ourselves from the assembly of God's people, we lose contact with the revelation of His power and truth.

Thomas and Sapphira are examples of people who would have benefited by being present when disciples assembled. But there are a few others who, while not specifically absent from formal assemblies, created problems for themselves and the Church.

Paul writes (2 Timothy 4:10, NKJV), *For Demas has forsaken me, having loved this present world.* Demas had been a trusted co-worker of the Apostle. He is mentioned as such in both Colossians and Philemon. Yet when Paul needed him, when his support was vital to the work of the Gospel, he was absent. And the reason for his absence was his love for the present world.

Paul does not say that he had become a pagan or that he was not otherwise doing something creditable. He says that Demas has forsaken *him* (Paul). There is no mention of exactly what captured Demas' fancy, only that it gratified him for the present at the expense of eternal concerns.

Can we not say accurately that our absences from worship and spiritual study are often driven by the same thing? We can't attend now because we are busy, because some momentary matter has enthralled us or

demanding our urgent attention. As a result we forsake the Church and in so doing forsake our Lord. Christ often uses the fellowship of the Church to call us to special duties and challenges. If we are not where He calls, how will we go to the work?

Eutyclus was a young believer at Troas (Acts 20:6-12). When Paul was passing through, Eutyclus joined the assembled Christians to hear the Apostle. He was physically present, but his mind began to fog over during the course of the meeting. He fell asleep sitting in a window and fell to his death. His life was restored in a miraculous way, but he must be faulted for causing the congregation grief and anguish.

Perhaps Eutyclus was a slave and had become worn out from his labors. Going to sleep in a service is something we cannot always control, so we can't be too hard on the poor boy. Yet, his struggle does remind us that one can be absent without being absent. The point of coming to Sunday school, evening service or any service is that we might fellowship with the Lord and grow in Him. Eutyclus would go on to tell of the great miracle performed on him, but he may well have missed some of the apostolic teaching that would have deepened his love for Christ and his understanding of the Kingdom of God.

Thomas did not share in the blessed reunion of Christ with His disciples. Sapphira missed an opportunity to repent of her sins. Demas forsook those who urgently needed him. And Eutyclus went to sleep as one of the greatest Apostles brought the Word of God.

May the Lord grant us grace to make the most of every opportunity for spiritual enrichment.

Encouragement By Byron Snapp

Encouragement. Everyone likes to receive it! The Bible has much to say on the subject. However its focus is often on the one giving the encouragement.

Barnabas is the primary example of an encourager in scripture. In fact this native of Cyprus was known as a Son of Encouragement (Acts 4:36). To be a proper encourager, one must be a Christian. Barnabas is described as such in Acts 11:24.

His first recorded encouragement was an act, not a word. Yet his action spoke words of strength (a basic meaning of encouragement) to the apostles. In Acts 4:37 we read of his voluntarily selling his land and

giving the money to the church for use in the proclamation of the Gospel.

Here we see that we can strengthen others by our own actions. Our words will not mean much otherwise. In our church attendance, our active participation in the worship of God and in various ministries of a local church we are encouraging others to do the same. The older generation is encouraged in the labors of the younger generation and likewise the younger by the older.

The same is true in the home. Parents encourage their covenant children to tell the truth, by their own commitment to veracity. Children are encouraged in the importance of repentance as they see true repentance modeled by their parents.

We also strengthen one another by our spoken words. Barnabas again is a primary example. Sometime after the persecutor Saul's conversion he sought to join the disciples in Jerusalem. They were too fearful to embrace him as a Christian, fearful that his desired inclusion was only a ploy for further persecution. Faithful Barnabas took the initiative and introduced him to the disciples. (Acts 9:27) Later when Barnabas was sent to Antioch he soon sought recently converted Saul to join him in the work. This subsequently, led in God's providence, to Paul and Barnabas being sent out on a missionary journey to Cyprus and beyond. In these journeys God raised Paul (formerly named Saul) to a place of prominence in his labors as a church planter, proclaimer of truth and an evangelist.

A number of applications come to mind. Encouragement is not just for people in a place of prominence. Strengthening words, where applicable, can be given to new residents and new converts. These can be encouraged to use their gifts to minister to Christ's body, the church.

In the Old Testament Moses repeatedly reminds the Israelites, prior to his death to encourage Joshua in his calling as their new leader (Deuteronomy. 1:38; 3:28). Imagine following Moses, as a leader of the Israelites. It would be much easier to second guess Joshua's decisions or to say *that is not what Moses would have done*. Instead the followers are called to encouragement in word and deed. We are to judge the actions of each other in terms of God's word. This does not mean we set the methodology of one Christian leader up as the only way the Gospel can be promoted. God had raised

up Joshua as their new leader. The people were to faithfully follow him, thus encouraging him.

Often our strengths can also be a great weakness. This is true with Barnabas and his role of encouragement. Although he had made a strong stand at the Jerusalem Council that salvation was/is by grace alone, not of works, he failed to consistently apply this among the Galatians. Not wanting to offend those who believed in the necessity of circumcision, he withdrew from meal fellowship with the Gentiles. (Galatians 2:11-13)

Too many Christians today too often bemoan the fact that others offer them no encouragement. This becomes their focus. This thinking is unbiblical, thus wrong. As we aim to honestly encourage others in their walk with the Lord, and in their labors for the Lord, our self-centeredness will recede.

We are to encourage others in righteousness, but never in sin. No doubt Barnabas had many reasons for his action. He wanted to encourage the Judaizers. Perhaps he was emotionally attached to some of them and did not want to offend them. (He didn't think, probably, regarding the fact that his actions might well

offend the Gentile Christians and his friend, Paul) Scripture gives us no grounds to encourage Christian liberty issues to be mandated as standards of righteousness. Such supposed encouragement is really discouragement to the Christian body at large.

David encouraged Joab in his sacrifice and ultimate death of Uriah on the frontline of battle, because it covered up (he thought) his own sin with Bathsheba (2 Samuel 11:25) Phrases such as, *No one will ever know, Just this once or You want to be cool, don't you?* should never be part of our vocabulary when their aim is to encourage disobedience.

Did anyone ever encourage Barnabas? Scripture is silent on this. There is also no record of Barnabas spending time focusing on whether or not people were strengthening him by their words. Barnabas' joy came in serving the Lord by encouraging fellow Christians. His redemption had been purchased with Christ's blood. That was all the encouragement he needed. In fact when he was sent to Antioch, Barnabas encouraged the Christians there to follow the Lord. He was God-centered, not man-centered in his thinking.

Too many Christians today too often bemoan the fact that others offer them no encouragement. This becomes their focus. This thinking is unbiblical, thus wrong. As we aim to honestly encourage others in their walk with the Lord, and in their labors for the Lord, our self-centeredness will recede.

This trait of Barnabas is needed in our day. However we must seek to use encouragement righteously for God's glory and not our own.

The following parables first appeared on Doug Wilson's blog, *Blog and Mablog*. They are reprinted here with permission.

Teaching What You Really Love

Parable by Doug Wilson

Once there was a father who struck his son every day. Most of the time the blows were made out of words, but other times the striking was more tangible. He did not have to look for opportunities to beat him; they appeared to arise naturally. Sometimes the father did this because he lost his temper, while at other times it occurred out of simple force of habit.

The thing that bothered the father the most was that the son did not appear to love what the father loved. He did not appear to care for the things that the father cared for. The father was very meticulous with his tools, while the son was very careless with them. The father insisted on being punctual with everything, while the son was chronically late. The father demanded that the son sit up straight at the dinner table, while the son appeared to love nothing more than slouching.

It should be obvious that the son was in the wrong on most or all of these disputes. It is better to care for your tools than not, it is rude to keep others waiting, and of course it is bad manners to droop at the table. But the more the father reproached and demanded, the worse his son got.

One day, after the son had grown, father and son had their last fight. I am not sure what it was about, but it was very much like all their previous fights, with this one exception – it was the last one they had. The son left home, never to return.

The father would think about this often, and he would torment himself with questions. Why could my son not love what I love? Finally, he sought out the counsel of a friend, something which he actually should have done many years before. When he presented this question to the friend — *Why did my son reject all that I taught him? Why didn't he love what I loved?* — he was astonished at the friend's reply.

Oh, but he does. He loves to quarrel.

A Stubborn Little Girl

Parable by Doug Wilson

There was once a father who was very kind to His little daughter. But she was introspective, and tended to condemn herself for anything, and did not really think her father's kindness to her was warranted. One morning her father gave her a beautiful gift — a wonderful doll. She thanked him profusely, and told him that she did not understand why he was so good to her. He asked that evening if she had enjoyed playing with her doll, and she replied that she had not felt worthy enough to enjoy the gift. Her father only nodded.

The next morning, he gave her a second gift — a whole box of doll clothes that went with the doll. Again, she thanked him over and over, and almost wept at the kindness he was showing to her. That second evening he asked how she had enjoyed her gift. She confessed again that she had not played with the doll — it was too wonderful a gift.

The third morning — you can see now that the father had prepared all three gifts beforehand — he gave her a complete dollhouse, completely furnished. This time she did cry, and thanked him as best she knew how to do. That night, he asked if she had enjoyed playing with the doll, the clothes, and the doll house.

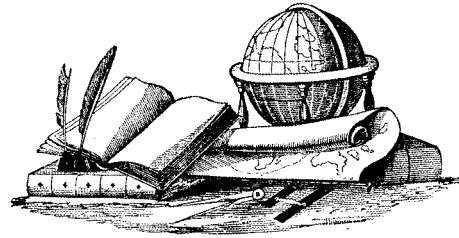
She shook her head, and said that she was entirely unworthy of such gifts. She was very thankful, *full* of thanksgiving, but she was not worthy of his kindness. At this, her father sat down to admonish and teach her, for this was his intent all along. He took her on his lap and said, *Darling, the reason I gave you these gifts was to show you something that you do not yet see. You really are not worthy, and this can be seen in how you have not received my gifts. You are being a very ungrateful daughter. But you think you are being grateful because you say so, and not because you enjoy what I give you. You must learn that gratitude does not consist of rejecting gifts.*

But she was a stubborn little girl, and so it took her a long time to learn this lesson.

The tenth annual *Christian Worldview Student Conference* (CWSC) for High School and College Students was held July 5 - 10, 2004 at Christopher Newport University in Newport News, Virginia. The speakers were:

George Grant
James Nickel
Steve Wilkins

Pete Hurst
Herb Titus
Doug Wilson



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