

# Glorious Hope Slavná naděje

Vol. 35 N° 2-3, 2009

Ročník 35 číslo 2-3, 2009

Od slnka východu až po západ  
buď pochválené meno Hospodínovo!

Žalm 113, 3

Od východu slunce až na západ  
chváleno buď jméno Hospodina.

Žalm 113, 3

From the rising of the sun to the place where it sets,  
the name of the Lord is to be praised.

Psalms 113: 3

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### Convention Mission Statement

The Czechoslovak Baptist Convention of USA and Canada exists 1) to assist in extending the gospel of our Lord Jesus Christ in lands of central and eastern Europe, particularly the Czech and Slovak Republics; 2) to support the work of Baptists and other evangelical churches in North America that minister to persons of Czech and Slovak descent, and 3) to provide a Christian context for worship, fellowship, teaching, and appreciation of heritage among those in the United States and Canada who bear interest in the nationalities we represent.

### Misijsní poslání konvence

Československá baptistická konvence Spojených států a Kanady byla ustanovena za účelem: 1) napomáhat v šíření evangelia našeho Pána Ježíše Krista v zemích střední a východní Evropy, zvláště v České a Slovenské republice; 2) podporovat práci baptistů a jiných evangelikálních církví v severní Americe, které slouží českým a slovenským potomkům; 3) předložit formu bohoslužby, obecnství a učení, vážící se dědictví těch, ve Spojených státech a v Kanadě, kterým leží na srdci národy, které reprezentujeme.

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## Editorial



### Amazing Grace

The melody of this more than 200-year-old song resonates within each heart. The resounding tones of *Amazing Grace* embrace its listeners with invisible arms. Swelling in a crescendo of enchanting strength, it draws those who submerge themselves in the

three-dimensional depth of harmony, letting themselves be carried along until they flow into the expansive ocean of spontaneous surrender to God's grace. It is this grace about which the song sings.

A beautiful recording of this song moved me deeply. I've heard this song many times and in many different renditions. I have also sung this song numerous times myself. Despite the many times I have heard it, this recording tugged at the strings of my heart. It was a unique vocal performance. A performance is actually the physical expression of a piece. When an artist puts his or her heart into a performance, the artist speaks to the audience in a singular yet unobtrusive way.

This song speaks of grace, God's grace—a very popular, frequently-quoted phrase within Christian circles. What is grace?

Continues on page 19

### Vzácná milost

Melodie této přes dvě stě let staré písně rozezvučí každé srdce. Rezonující tóny písně *Vzácná milost* jakoby objímaly posluchače neviditelnou náručí. Svou podmanivou silou je připojí k mohutnému proudu těch, kteří se ponoří do třírozměrné hloubky harmonie a nechají se unášet až docela splynou v nepřehledný oceán. Oceán spontánního odevzdání se do Boží milosti, o které píseň hovoří.

Překrásná nahrávka této písně na mne mocně zapůsobila. Slyšela jsem ji mnohokrát v různém provedení. Zpívala jsem ji mnohokrát. Přesto mne znovu doslova chytla za srdce. Byl to unikátní pěvecký výkon. Provedení je vlastně fyzické vyjádření skladby. Vložil-li umělec do provedení své srdce, osloví posluchače jedinečným a nenásilným způsobem zároveň.

Píseň hovoří o milosti. O Boží milosti. V křesťanských kruzích známý a často užívaný výraz. Co je to milost? Milost je institutem trestního práva. Znamená odpuštění, vymazání přestupku. V protestantské teologii je milost klíčový component křesťanského života. Vychází z poznání, že člověk je natolik náchylný ke hříchu, že není schopen svým vlastním úsilím zjednat nápravu. Proto je odsouzen k zahynutí. Princip milosti tuto odsuzující skutečnost změní. Skrze milost je člověk očištěn prostřednictvím prolité krve Ježíše Krista. Prolití krve Kristovy je jednorázový akt. Není potřeba opakování tohoto brutálního činu. Stačí svou vírou akceptovat nabízenou

Pokračování na straně 19



Covers: Corel photos, collage - Vit Malek





# The Mission Today and Always

## July 9–12, 2009—Centennial Celebration of Czechoslovak Baptist Convention of USA and Canada

**W**E ARE WISHING AND HOPING that you can come to the centennial of the Czechoslovak Baptist Convention meeting at Alderson-Broadbudd College, July 9–12, 2009. One hundred years of mission, outreach, and activity for Christ begun by faithful Slovak and Czech Christians in Chicago, 1909. Our celebration of this history will be joyful and vigorous. Please consider joining us for the event. Honor those who went before us; participate with many who continue the tradition and calling. (If you cannot be there for the entire time, come for whatever part you are able. You will be warmly welcomed.)

You have still time to register for Centennial Convention (you do not want to wait another 100 years for next one, do you?).

### Sunday Morning—Dr. Denton Lotz



Dr. Denton Lotz is an internationally acclaimed speaker and author, Denton Lotz is recognized for his work as a missiologist who looks at how the context in which people live can best be used to bring them to the Gospel of Jesus Christ. Lotz began his long career of mission and ministry by serving in Eastern and Central Europe as a missionary of the Board of International Ministries of the American Baptist Churches USA. While in Europe, he taught for 11 years at the Baptist Theological Seminary, Rüschlikon,

Switzerland. In 1970, he received the Doctor of Theology from the University of Hamburg, Germany. Dr Lotz was honored by the BWA as the first-ever General Secretary Emeritus.

### Saturday Evening—Dr. Barry Moore



Dr. Barry Moore is a graduate of the University of Western Ontario (BA), Columbia Bible College (MA), and Winnipeg Theological Seminary (PhD). He started out as a school teacher and taught for eight years. Since, he has ministered in over 90 countries of the world and has been translated into some 50 languages and dialects. He is the founder of Barry Moore Ministries in 1960, which is an inter-denominational Christian

ministry focused on communicating the gospel of Jesus Christ and bringing people to faith in Christ.

### Thursday Evening Welcome—Dr. Michael Clyburn



Dr. J. Michael Clyburn is the president of Alderson-Broadbudd College. Dr. Clyburn began on July 1, 2008 as the eighth president of the 137 year-old institution. He will officially welcome us on behalf of the Alderson Broadbudd College.

### Friday Evening/Youth Sessions—Tim Bailey



Tim Bailey is the Teaching Pastor at Hillside Church in London Ontario. He and his wife Connie have 3 great kids - Tori, Sam and Christy. He is passionate about bringing the good news that creation can now worship God as it was meant to - all because of Jesus. He loves vintage VW's, golf, technology of all sorts, and woodworking.

### Slovak Bible Study, Friday–Sunday—Dr. Darko Kraljik



Dr. Darko Kraljik was born in former Yugoslavia, where he lived until 1994. He then moved to Slovakia with his wife Zuska, son Andrej and daughter Daria, to begin his studies at the Evangelical Theological Seminary in Banská Bystrica. After graduating from the master's degree program, he worked as an associate pastor in the Baptist Church in Banská Bystrica. In the fall of 2000

he became senior pastor of the Baptist Church in Nesvady, where he pastored until 2007. He then became senior pastor in the Baptist Church in Hurbanovo. In 2007 he earned a Doctor of Theology Degree. Since 2006 he has been vice-president and president-elect of the Baptist Union in Slovakia.

### Rev. Jan Titera



Rev. Jan Titera is the former pastor of the Baptist Church in Zlin (former Gottwaldov) in central Moravia from 1976, and has been General Secretary of the Czech Baptist Union since 1999. He is a member of the General Council of the Baptist World Alliance, of the General Council of the European Baptist Federation, and of the Board of Trustees of the International Baptist Theological Seminary in Prague. He

lives in Prague with his wife Vera, and has three children: Mark, 36, pastor of the Baptist Church in Zlin, Hana Caner, 34, wife of Dr. E. Caner, who is president of the Truett McConnell Baptist College in Cleveland, Georgia, and John, 32, who is studying in Fort Worth, Texas.

### English Bible Study, Friday–Sunday—Kathy Shereda



Rev. Kathy S. Shereda is a native of Richmond, Virginia. She received a B.S. in Christian Ministry from Bluefield College and a Masters of Divinity from the Baptist Theological Seminary at Richmond. She has served as Minister of Youth at Poplar Springs Baptist Church, Richmond; Minister of Outreach at First Baptist Church of Petersburg; and is presently the senior pastor of High Hills Baptist Church, Jarratt, where she has served for over three years.

Kathy is married to Paul J. Shereda, son of the late Joseph J. and Rose M. Shereda. They have made their home on a farm in Dinwiddie, Virginia for the past 21 years.



# What You Will Say to the World

Rev. Joseph Novak

**W**e will look at this topic, *What message we should tell the world*. It is based on the text from the Gospel of Luke 21:12b–15.

In previous verses Jesus talks about the signs of the end of the age. He reminds his disciples that the Jerusalem Temple will be destroyed and that many false teachers will appear who will claim to be Christ. Jesus also states that in those last days there will be wars, earthquakes and pestilence. Jesus informs them that they will be brought before judges and will be persecuted for His name's sake, but not to worry about the answers they should give in their defence, because Jesus will give them both wisdom and words.

However, I want to focus more on the message and witness we should give to the world rather than to the words of our defence.

Jesus commanded us, before He ascended back to heaven, to go out and make disciples of all nations, baptizing them and teaching them to obey all His commandments (Matt.28:19–20). How wonderful it is to know that Jesus not only commanded us to go out and preach and teach all nations, but also reassures us that He will be with us always, to give us the words and protection. A similar commandment is found in Acts 1:8.

The apostle Paul also reminds Timothy to pass on to reliable persons the things he heard from him so that they will also teach others (2 Tim.2:2).

Beloved, after much prayer I feel that the Lord wants me to speak about the most important message we are to tell to the world, namely "You must be born again." Jesus told Nicodemus that no one could see the Kingdom of God without being born again (John 3:3).

The chorus of one old hymn says: *"Tell the whole world about Jesus."* Yes, we must tell the world everything about Jesus; everything about His miraculous birth of the Virgin Mary; about His teaching, His healing miracles; everything about His sacrificial death on the Cross of Calvary; everything about His glorious resurrection, ascension, and the fact that Jesus is interceding on our behalf and that He is preparing a place for all who accept Him as their Saviour and Lord. But we must not forget to tell the world that one day Jesus will return in glory with power for His church, and that there will be a day of judgment when the redeemed will be rewarded and the unbelievers will be condemned. The rest of that chorus says: *"Tell the whole world about Jesus; Lo, millions must hear, His coming is near; so tell the whole world about Jesus."*

Each day our newspapers, radio, and television tell us about many problems. We read about murders, accidents, destructive drugs, wars, earthquakes, tornados and floods, etc... When people see those tragedies, they ask these questions: "Does God care? Is Jesus still able to save and change anyone?" Many people do not believe that God cares or that He is able to help our human race.



However, I believe that Jesus Christ is the only hope and help for the suffering multitudes around this globe. He still invites needy and suffering people to himself. Actually He calls all when He says, *"Come to me, all you who are weary and burdened, and I will give you rest,"* (Matt.11:28). God cannot do anything else for our human race except to offer His assistance, healing, and help. However, people must receive His offer. God will not force it on anyone.

It is interesting that in our day, which we so proudly call the computer or space age, medicine and science is so advanced that it can replace human hearts, kidneys, corneas and other organs. We have landed on the moon, have built a space station and are searching for life on other planets.

Yet for some reason we have not learned to live together in mutual love, respect and peace. Every day we see the terrible results of war, terrorism, and suicide bombings. Most people live in fear of incurable diseases, death, and many other uncertainties. Yet, in the middle of these difficulties, we may have peace and joy. I feel that the most important question was asked by the Philippian jail-keeper, when he said to Paul, *"What must I do to be saved?"* And the right answer is in the following words: *"Believe in the Lord Jesus, and you will be saved,"* (Acts 16:30–31).

## I. NEW BIRTH

What does New Birth mean? It simply means changing course, or turning around. A person leaves the old life and puts on a completely new life. Before conversion a person goes his or her own way. After conversion that person follows God's way. The apostle Paul is a very good example of that. Before he met Jesus on the road to Damascus, Paul was living for his religion, and he persecuted followers of Jesus. After his conversion he became a new person; he preached the saving grace of Jesus and the forgiveness of sins. Because of his decision to follow Christ, Paul suffered with joy for his Master and Lord. He reminds all of us that *"...indeed we share in his (Christ's) suffering in order that we may also share in his glory,"* (Rom.8:17b).

Another example of a life reborn is found in the following story. Bill was married with two children. He built his own taxi business, and soon several people worked for him. Everything went quite well for Bill, until he started to drink. He quickly became an alcoholic. He lost his business, his wife, and his health. He fell so low that he even contemplated suicide. But one day when he slept among the garbage cans, he was picked up by the Salvation Army and was taken into their shelter. There he was wonderfully converted. Soon he was reunited with his family and regained his taxi business. Later he went to Winnipeg Bible College, where I also studied three years of theology. The last time I heard about Bill, he was quite a successful pastor.

How did Bill know that Jesus is a very loving and powerful Saviour? Not because he read about it or heard somebody's testimony. Later on with great joy he declared, "I have no idea how Jesus changed me, but I know this: at one time I was a helpless drunk, but now I am changed." Whenever he was tempted to go back to drinking, he called on Jesus for help. He held on to God's promise, which says that "through Christ we are more than conquerors." (Rom.8:37).

However, Jesus does not save and change only drunks, prostitutes and other such sinners, He also changes so-called "good sinners." Nicodemus was a good man, and a religious person. Yet Jesus told him that he, too, must be born again. Otherwise he would not enter into God's Kingdom (John 3:3). Furthermore the Bible states that *"all have sinned and fall short of the glory of God,"* (Romans 3:23). That little word "all" includes everyone; therefore everyone needs to be born again.

## II. EXPERIENCING NEW BIRTH

1. People experience the conversion process in different ways. With some it is a sudden and instant change of their heart. It appears that the apostle Paul had this experience on the road to Damascus (Acts 9). Others experience their new birth slowly, as it is built and reaffirmed over a period of time, after much searching and praying.

Some people seek the Lord when they face danger, surgery, loss of loved ones or other difficulties. Others seek and praise the Lord when things go well, when they have success. This was my experience. I did not seek the Lord while crossing the border from Czechoslovakia into West Germany in March of 1949, nor while I was imprisoned in France for illegal crossing into their country. But after I was in Canada, married and established, I began to seek my Creator. It was at that time I realized it was not good luck or chance but God's precious hand that had guided and guarded me on my way, and brought me safely to Canada in November of 1949.

I must state also that some people clearly remember the day and place of their conversion, whereas others only know that they invited Jesus into their hearts and accepted Him as Saviour and Lord. Yet this is sufficient proof of their change. The blind man who was healed by Jesus (John 9:25) could not explain how it happened, but he knew one thing and he declared it clearly and loudly: "[ Before] I was blind but now I see." Jesus says that it is sufficient to receive Him as Saviour and Lord to become God's child.

## III. RESULT OF NEW BIRTH.

Conversion always means turning from self to God, from darkness to light, and from sin to righteousness. The apostle Paul is a good example of genuine conversion. He turned from selfish religious zeal to Jesus. (See Acts 9).

Conversion includes repentance, confession of sin, and trust. This thought is supported by Romans 10:9-10, where we read:

*"...if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* A true conversion includes the change of heart, mind and will. Academic acceptance is not sufficient. Nobody is truly converted unless the Holy Spirit changes his heart, mind and will. Or as Jesus told Nicodemus, we must be *"born of water and the Spirit,"* (John 3:5).

## IV. THE SIMPLICITY AND COMPLEXITY OF NEW BIRTH

1. On one hand, new birth is so simple that even a small child can understand it, accept it and experience it. On the other hand, it is so complex that theologians for centuries have been breaking their heads over it, in order to understand and explain its depth and meaning. Yet all those people who have experienced new birth know it, even if they cannot systematically or scientifically explain it. A converted person, like that blind man to whom Jesus restored his sight, joyfully declares, *"I was blind but now I see,"* (John 9:25). A born-again Christian joyfully and gladly says, "I cannot explain

how or when it happened, but I know it took place, because I have repented of my sins and asked Jesus to be my Saviour, and now I am a different person." I believe God's Holy Word, which reassures me on my new journey, that *"whoever hears His Word and believes the Father, who sent Jesus to be our Redeemer, has eternal life and will not be condemned; he has crossed over from death to life,"* (John 5:24).

We see the same thing with people in love. Those who are in love know it, even if they cannot explain. It is just there, and it shows by looks and actions. If you ask them whether they are truly in love, their answer is most emphatic: "Yes!" "Maybe" or "perhaps" is not in their vocabulary. Only a very joyful "yes!" In the same way, people who have accepted Christ as Saviour and Lord joyfully declare the new life which they have found in Jesus.



2. Of course, born-again people are not perfect. All struggle with various temptations, and some yield, stumble and fall. The following illustration may help us to understand this a little more clearly. On several occasions I watched ducks swimming in a pond. Sometimes I noticed swallows, while chasing after a fly, would come very close to the water. Sometimes a swallow would actually touch the water with the tip of its wings. However as soon as this happened, the swallow, like lightning, bolted up into the sky, where it belonged. Swallows do not swim in the murky water of the pond, they fly in the air! On the other hand, I would notice that the ducks were swimming and playing in the water. And at times, as they were looking for some goodies, they put their heads under the water.

Yes, it might happen that some Christians, after their conversion, yield to temptation, and they may trip and fall. But soon, with the help of God's Holy Spirit, they learn to overcome those

✎ Continues on page 21



## Connecting With the Unchurched Through Sports Evangelism

Dr. Josef Solc

### Part 2

**H**ere we have to make a point that could be easily overlooked. Muscular Christianity did not originate in a vacuum. There were societal changes in progress that could have been ignored by Christians and not used for affecting society. First, industrialization opened the door for new means of production and consumption. More leisure time resulted for workers in major cities, where teams found fans to support professional sports. Second, fourteen million immigrants came to the United States between 1865 and 1900. The increase in population meant more spectators in stadiums and more revenues for sports. Third, educational facilities were built and students participated in competitive sports. Fourth, with increased productivity, there was more money for capital development. Owners and managers of teams provided structures for building sports facilities and forming leagues that would declare through elimination the ultimate winner. All of this could have gone unnoticed by Christians. They could have gone on doing church in their sanctuaries as it is done quite



important credibility among nominal Christians and sports-minded people in general. Graham reintroduced the church and sports to each other and so overcame, to a certain degree, the cultural isolation of Christianity in the increasingly secular society of the twentieth century.

Parachurch organizations discovered the field of sports as a new way to connect with the unchurched. New institutions came into existence, such as Sports Ambassadors, the Fellowship of Christian Athletes, Athletes in Action, the International Sports Coalition, and Sports Outreach America. Since these organizations were created for the purpose of engaging

Christians in the field of sports, the continuation of Christian ministries among sports-minded people not only was guaranteed, but also mushroomed. Sports, education, and evangelical churches invented networks and programs of mutual cooperation that flourished and are with us in the 21<sup>st</sup> century. The question remains whether this progress will continue or not.

The flux of change in our postmodern world is in constant motion, like a runaway train powered by an electrical current. We must figure out how to climb onto this train and let our presence be known, because the people inside the train face a grave danger, at least from the Christian perspective of God's judgment. There might be many ways to do it, but I will limit my suggestion to our present topic of the relationship of sports with Christianity. Sports are conquering western culture and receiving more attention than anything and anybody else. Millions of people would rather go to a football game than read a scientific book. Millions of parents would rather take their kids to a baseball practice than have them play a musical instrument. Millions of people, and not just men, would rather read the sport section in the daily newspaper than digest the editorial on an important issue. Millions of people will pay a great deal of money individually to experience the highly emotional atmosphere of car racing on

**But the proponents of muscular Christianity saw a unique opportunity to be right in the midst of these major changes.**

often even in our day. But the proponents of muscular Christianity saw a unique opportunity to be right in the midst of these major changes. They knew they could serve as catalysts in this new era. A contextualized Christian movement was born first in England and later on in America. But this linkage was not to continue without problems.

There were periods of engagement and disengagement between muscular Christianity and sports due to strong critical forces in the evangelical community. Billy Sunday, an exceptional baseball player who became a famous evangelist, saw the benefits of linking Christianity with sports. He used baseball illustrations in his preaching and won many people for Christ, but turned against sports later in his ministry. The next great evangelist, Billy Graham, was instrumental in a new engagement with sports by asking major professional athletes to testify about their faith during his crusades. He also held his meetings in the biggest stadiums throughout the world. People came to hear him and felt at home in familiar surroundings. This helped him gain

**Sports, education, and evangelical churches invented networks and programs of mutual cooperation that flourished and are with us in the 21<sup>st</sup> century. The question remains whether this progress will continue or not.**

Sunday, rather than go to church and pay their tithe. They are living up to the postmodern craving for an authentic experience and the church, as a whole, has barely entered the competition. That is the reason why Christians are looked upon as of the past and predominantly insignificant. Yet not all is lost. Christians still gather in their churches. They still try to follow the teachings of Jesus Christ. But they must enter the world as Jesus did. They must and can be the salt and the light of the world. There is no better place than to join the sport-minded people where they enjoy themselves. Recreational facilities are waiting for us, but I am not talking just about family life centers, where Christians segregate themselves from the sport culture. Clubs are open to new members. Christians can invite their non-Christian friends to watch a game. This can be the most natural way to penetrate the secular culture at home and in the rest of the world.

I visited Bangladesh with the goal of witnessing to some people there. During my stops in restaurants, shops, hotels, and universities, I was able to talk to men and women on a superficial level. Then I visited a local tennis club where I introduced myself as a former professional tennis player. An invitation to play with the best player in the club followed immediately. Then I had to play a doubles match with three other players who desired to hit the ball with me. I was exhausted because of the high temperature and humidity there, but those players would not let me leave. They begged me to teach their young people to play tennis. I did that for three days. At first I had 15 students, the next day

**We can benefit from this relationship of Christianity with sports**

there were 35 youngsters listening to my instruction, and on the third day there were more than 50 beginners eager to learn from me. When the president of the club saw the interest of those young players, he offered me a job as a professional tennis teacher in his club. My students of three days asked me to stay as well. When I said I had to go back to the States to teach in a Christian university, they gave me their pictures and addresses so that I would not forget them. I could not have done anything like this had I not been able and willing to use sports to befriend those young people.

We can benefit from this relationship of Christianity with sports, but we must enter the sports world with determination to build upon our similarities while upholding our differences. Representing Christ well should convince postmodern people about the beauty, sacredness, validity, and the possibility of a personal relationship with Almighty God.

### **Theological Reflections on Involvement in Sports Evangelism**

Theology should not be relegated to theoretical thinking only. Knowing the mind of God concerning the evangelization of the world must produce innovative thinking and practice so that we make progress in achieving the goal set before us by Christ himself. The question is, "How can we improve our witness to secular people around us?" We must find a way to approach

sports people with the gospel. They are all around us and most of them will not go to church on their own. They play or watch sports on Sunday. While we might gather one thousand believers in a sanctuary, there are more than one hundred thousand sports-minded people in a stadium watching a car race, and addi-

**Theology should not be relegated to theoretical thinking only.**

tional millions of fans sitting in front of their TV sets cheering their favorite drivers. There is no single verse in the Bible giving instructions about sports evangelism. So we need to look for a general principle that could be our guiding light.

Paul faced a similar problem. He was determined to fulfill the command of Christ to go and to carry the name of Christ "before the Gentiles and their kings and before the people of Israel," (Acts 9:15). His method was to use synagogues as the starting point to meet the Jews of a particular region. He presented the gospel among them, and some of them became followers of Christ. But his assignment was much larger than just his countrymen. He had to reach the Gentiles and their kings. Visiting the local synagogue did not fit this enormous task. So he devised a new plan as we read about in 1 Cor. 9:22-23, "To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I might share in its blessings."

We can follow Paul's example and establish a principle that would be biblical and practical. The words of Maclaren will help us here, "The great principle incumbent on all Christians, with a view to the salvation of others, is to go as far as one can without untruthfulness in the direction of finding points of resemblance and contact with those to whom we would commend the Gospel."<sup>1</sup> We must determine at the very beginning how far we can go in assimilating ourselves to sports people. There is no question in my mind that they will ask us to accept their secular ways. They do not know any better. They think that their behavior is the norm. They live like that and they do not see much beauty in Christ and his followers. In fact, most of them think that Christians have very little fun in life.

Sports evangelism can change this preconceived idea. My son

**We can follow Paul's example and establish a principle that would be biblical and practical.**

and I joined an amateur ice hockey club so that we could witness to those players who were not Christians. We played well and helped the team to win the league. Playing ice hockey with the team week after week enabled us to witness to them and to

1 Alexander Maclaren, *Expositions of Holy Scripture. Corinthians*. (Grand Rapids: Baker, 1982), 142.

# John Hus: The defender of truth

Dr. Josef Solc

"It is one thing to read truth in the Bible, and another to live in that truth." Dr. Josef Solc

**O**n July 6<sup>th</sup> we are remembering 594<sup>th</sup> years from John Hus' death. We bring to you very interesting article by Dr. Josef Solc, who is Professor of Evangelism and Missions at Southeastern Theological Seminary in Wake Forest, North Carolina. [Editors]

I have chosen the life of John Hus as the topic for my lecture because of his strong defense of truth in opposition to the Roman Catholic Church, the mightiest institution in Europe in the 15<sup>th</sup> century. Hus is in my estimation a great example for us in the 21<sup>st</sup> century, when the notion of the absolute truth is consistently challenged by secular people. Our battle for truth is not lesser

than that of Hus. The opponent is different but the challenge is the same. Are we going to give in to the pressure of the media and so-called progressive, atheistic voices, or are we going to affirm the revealed truth of God at any cost? After considering the life, ministry and death of John Hus, the answer should become definitive and clear.

My lecture will consist of describing the life of Hus, analyzing the accomplishments of Hus as a reformer and defender of truth, and stating lessons we should learn and implement for our times. In order to do that I will invite you to Bohemia at the end of the 14<sup>th</sup> century, where the unrest among Czechs was growing and where preachers of the gospel began to stir the consciousness of the nation. Charles IV became the king of Bohemia in 1347 and also the king of the Romans in 1349. He founded the University of Prague in 1348 and attracted students from central Europe. Charles IV was crowned the emperor of the Holy Roman Empire in 1355 and his reign lasted till 1378. He established Prague as the capital of the empire and began unprecedented progress throughout the region. His son Wenceslaus IV became king of the Romans in 1376 and was defending John Hus at the beginning of his reform activities.

## The Life of John Hus

John Hus was born in Husinec, Bohemia, in 1371. Husinec was a small town in Southern Bohemia used for farming. The name translated into English means a "place for geese." John's last name "**Hus**" means "**goose**." We do not know much about the parents of Hus or of his early years in Husinec. He was probably sent to

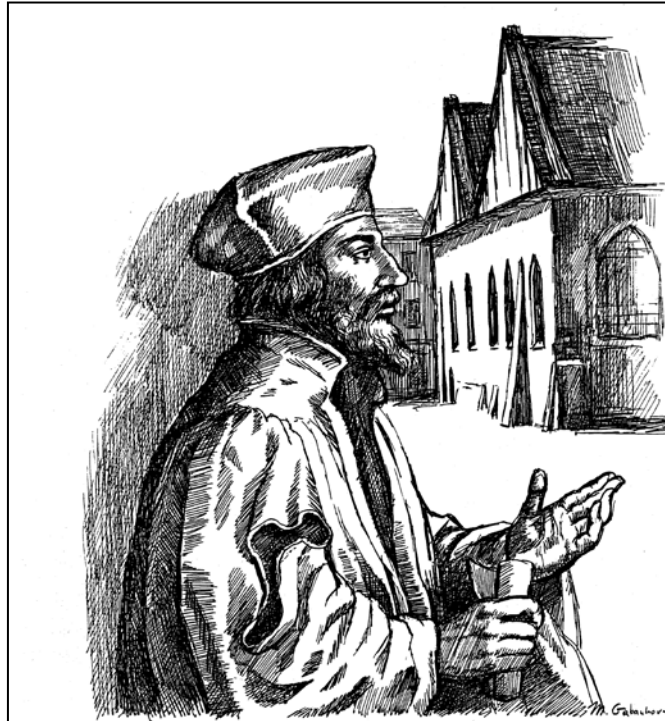
Prachatic for his elementary training. There he saw wealthy priests who owned luxurious homes and who spent more time hunting than ministering to the needs of the people. Hus was so impressed with their wealth that he confessed later on, "While a pupil, I yearned to become a priest and was possessed with the undesirable thought of riches in the priesthood."<sup>1</sup> At the age of nineteen, Hus went to Prague to begin his studies at the University of Prague. In spite of his poor upbringing, Hus did well in his studies and gained a bachelor of arts degree in just three years. At the age of twenty-five Hus received a master of arts degree in philosophy. It was in Prague that he met a famous preacher, Matthew of Janov.

Matthew preached in Saint Vitus' Cathedral against the immoral behavior of the clergy and claimed that the Holy Catholic Church is only where people love Jesus Christ and where the Holy Spirit rules. Matthew of Janov summarized his thoughts on reform of the church in these words:

I consider it essential to root out all weeds, to restore the Word of God on earth, to bring back the Church of Christ to its original healthy condition, and to keep only such regulations as date from the time of the apostles. All the works of men, their ceremonies and traditions shall soon be totally destroyed; the Lord Jesus shall alone be exalted and His Word shall stand forever.<sup>2</sup>

This phase of reformation in Bohemia concentrated more on moral reform of the clergy

and laity and on preaching in the Czech language than on the reform of the ecclesiastical order. The impetus for the next step came from the writings of John Wycliffe, which were brought to Bohemia by students studying in Oxford. They had been invited to England by the daughter of Charles IV, Anne of Bohemia, who became the wife of Richard II. Reading Wycliffe, they valued his ideas for reform, translated some of his books into the Czech language and distributed them among like-minded people. John Hus read Wycliffe and agreed with some of his ideas, but was not slavishly dependent upon them.<sup>3</sup> An American scholar, John Spinka, documented that Hus had rejected 33 of the 45 Articles of Wycliffe. Hus accepted the remaining nine articles as worthy of consideration, but not without reservations.<sup>4</sup> Hus had sufficient examples of reform coming from preachers in Bohemia such as





Konrad of Waldhauser, John Milic of Kromeriz, and Matthew of Janov.

Hus did not aspire to receive a doctor of theology degree. His desire to preach was rewarded as he was ordained into ministry at the age of 29. Just two years later he became the preacher at Bethlehem Chapel while teaching at the University of Prague. These two roles brought Hus into the public life of the whole city. Bethlehem Chapel could seat about one thousand people, and John Hus would feed them the Bread of Life, Sunday after Sunday. This call was a turning point in the life of Hus. He was a conscientious student of the Bible and desired above all to preach the truth of God. And people from all walks of life came to hear his sermons. Queen Sophia, the wife of Wenceslaus IV, was a regular worshipper. She even asked Hus to be the court chaplain. The king himself would come to hear Hus, along with other nobility. But the general audience consisted of wealthy magistrates, tradesmen, doctors of theology, tailors, shoemakers, widows, servants, and peasants. Every class was represented and eager to listen to Master John Hus. Hus was aware of his diverse listeners, and so he preached in such a way that all could understand. He became the preacher for all people. Nobody was left out and everybody was learning the truth of God. In this way he reached the whole nation and the heart of every listener. The news about this preacher of the gospel traveled fast and the appreciation of his bold proclamation grew strong. He preached in Bethlehem Chapel from 1402 till 1412 and became a national hero. As well, his influence grew at the university, where he was elected rector in 1409.

As long as Hus preached about the sins of his general audience, he had very few enemies, but once he addressed the sins of the clergy, the priests and monks began complaining to King Wenceslaus IV. But the king was on the side of Hus saying, "While Master Hus preached against us worldly ones, we bore it willingly and patiently, but now that it is your turn you must bear it."<sup>5</sup> Encouraged by the protection of Wenceslaus, Hus warned the clergy in strong language:

*There are many among you who are given much more to drunkenness than laity, who go to the taverns while laity is rather hastening to the altar of God. At that time you are returning with unsteady steps, a tongue that is fuzzy. As priests you should know that you are acting ignorantly. At your banquets are found many rich and selected delicacies and in greater amount than among the people and higher class. This all appears as a mockery to the crucified Christ and Lord. Then when your bodies revel in self-satisfaction, then begins unclean talk...The alms of bread which pious people give to you is rather cast to your dogs than given to the poor. In church, people very seldom hear that which would edify and inform them.<sup>6</sup>*

While denouncing the sins of his fellow ministers, Hus made sure he lived according to what he preached. He favored not having worldly goods because he believed they were the undoing of the clergy.

There was another danger in the path of Hus beginning to develop outside of Bohemia. Pope John XXIII decreed a crusade against King Ladislas of Naples, who supported the other pope, Gregory XII. John XXIII needed money to go to war and so he decided to sell indulgences for this purpose. Church members were supposed to give their money because, in John's judgment,

Pope Gregory was a heretic, schismatic, and blasphemer. Hus opposed this crusade even though he knew quite well that he was endangering his own life. He still counted on the protection of King Wenceslaus, only to discover that the king approved the sale of indulgences. But Hus was not silent. He believed that indulgences were not biblical. Christians could receive forgiveness through faith in Jesus Christ and genuine repentance. The pope had no right to go to war in the name of the church. Hus demanded prayer and blessing for enemies rather than cursing them. Since the pope's bulls were not based on biblical teaching, Hus had to resist them.

Many Czech Christians were revolting against the sale of indulgences. On July 10, 1412, three young students were arrested for calling the indulgence a lie. Hus asked for their release and offered to be imprisoned instead of them because he felt he had caused this riot through his preaching. His plea went unheeded and the students were beheaded. They were the first martyrs of the reform movement. Hus continued his bold preaching in Bethlehem Chapel in spite of being excommunicated, but when Cardinal Annibaldi pronounced the greater excommunication, he had to leave his pulpit. In fact, King Wenceslaus agreed with the cardinal and requested that Hus leave Prague by the fall of 1412.

The excommunication from Prague did not end the ministry of John Hus. He moved into a castle in Krakovec, where he revised the Old Bohemian Bible, removing any impurity coming from a foreign language, especially German. He composed hymns and kept preaching to large audiences in the countryside.

In the fall of 1414 the Emperor Sigismund, the stepbrother of Wenceslaus, invited John Hus to defend his views at the Council of Constance. He promised Hus a safe return to Bohemia if he came. Hus accepted this invitation with some hesitancy as can be seen in his letter to his friends:

*Beloved, if my death ought to contribute to the Master's glory, pray that it may come quickly and that He may enable me to stand all my calamities with constancy. You will probably never more behold my face in Prague.<sup>7</sup>*

Before his departure for Constance on October 11, 1414, John Hus wrote a brief declaration of his position:

*I, John Hus, in hope a priest of Jesus Christ, fearing to offend God and to commit perjury, am not willing to abjure all or any of the theses which were brought against me in the testimonies of the false witnesses. For as God is my witness, I have never preached them nor defended them, as they said, that I defended, preached and asserted them.*

*Furthermore, regarding the articles taken from my books, at least, those correctly abstracted, I say that whichever of them contains incorrect meaning, that I reject. But fearing to offend against truth, and to speak against the statements of saints, I am not willing to abjure any of them. And if it were possible that my voice might be heard throughout the world, as every lie and every sin of mine shall be revealed at the day of Judgment, most gladly would I recant every falsehood and every error before all the world which I taught, imagined and expressed. This I say and write freely and voluntarily. Written by my own hand on the first of July.<sup>8</sup>*

Hus arrived in Constance on the 3<sup>rd</sup> of November and lived there as a free man. But after a few weeks, he was imprisoned in

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the dungeon of a Dominican monastery. On the 4<sup>th</sup> of December John XXIII called together a committee of three bishops to bring charges against Hus. False witnesses provided detrimental information to the committee, but no advocate was allowed to defend Hus. During his last trial, Hus was willing to submit to the Council if they could convince him of errors based on Holy Scripture. They were not able to present sufficient proofs for their condemnation and so Hus did not recant. He would not go against the truth of the Scriptures and his conscience. His former protector, King Wenceslaus, admonished him to abide by the decision of the Council, but Hus would not obey. Not even the highest court of the Roman Catholic Church could force him into submission. He preferred to stand up for the necessary reform of the church and for the life of complete obedience to his Master Jesus Christ.

The final verdict of condemnation of Hus was pronounced in the presence of the assembly of the Council on July 6, 1415. John Hus was burnt at the stake on the same day and his ashes were dumped into the Rhine River. Tradition has it that Hus told his executioners, "Today you are burning a goose; in a hundred years will come a swan you will not burn."<sup>9</sup> This prophecy came true in Martin Luther.

### The Accomplishments of John Hus

**The first accomplishment** of Hus is his defense of truth. He defended truth, preached truth and hoped that everyone would know truth. He believed in truth and died for the propagation of truth. In 1410 he expressed his search for truth in these words, *"From the beginning of my studies I made it my guiding principle that if I discovered a new meaning of truth, I would immediately give up my less correct opinion and would humbly and joyfully accept the more reasonable opinion knowing that what we know is just a tiny portion of what we do not know."*<sup>10</sup> Hus was willing to fight for truth at the university, among the clergy, and in the midst of the all-powerful Roman Catholic Church.

The most famous statement about truth comes from his conviction of the power of truth to set men free. Here is his challenge to God's children:

So, true Christian, seek truth, listen to truth, learn truth, love truth, speak truth, adhere to truth, defend truth till you die, for the truth will set you free from sin, the Devil, and from the death of the soul and finally from the eternal death which is the eternal separation from God's grace.<sup>11</sup>

There is no doubt that Hus spoke about the truth of God that was identical with the life and teachings of Jesus Christ as recorded in John 8:31-32 and 14:6. For Hus, Jesus was the incarnation of truth. Believing in Jesus meant knowing and understanding truth, but the act of comprehending truth demanded living it out in the world. According to Hus, following Christ without putting his truth into action was making God a liar. No wonder that Hus would not recant in Constance. He could not lie because, for

him, every lie originated with the Devil. But the defense of truth opened the door for a better future for the reformed church.

Hus offered his explanation of threefold truth, "Truth that is clearly seen in Scripture; or truth that can be known through logical reasoning, and finally truth that we learn through personal experience. We should not assert or accept anything as true except for this threefold truth."<sup>12</sup>

**The second accomplishment** of Hus was his call for the reform of the church. He lived in the time of papal schism when two popes, Gregory XII and Benedict XIII, both claimed their right to the papacy. In order to end this schism, the Council of Pisa met in 1409 and elected Alexander V to be pope. Alexander issued a papal bull and empowered the Archbishop of Prague to excommunicate Hus and burn Wycliffe's manuscripts. Hus did not pay attention to the excommunication; instead he called the pope the Antichrist. At this point Hus declared that only a true Christian is a true priest and a pope. He rejected the authority of the hierarchy of the church and claimed to obey the authority of Christ. The way was wide open for Hus to denounce the immorality and worldliness of the clergy. He spoke about the church as being the community of the elect who are true Christians. Those who were nominal Christians did not belong in the church.

Hus became the hero of the masses because he spoke boldly about those things that needed to be changed. The goal of the reformation was a renewed church and moral lives of church members and their priests. By rejecting the authority of the corrupt church, he also rejected the authority of the state. These two institutions were so closely related that addressing one of them immediately evoked a response from the other. The opposition to Hus mounted from both sides, but Hus feared no man. He stood firm defending his ideas and the Czech nation followed him.

**The third accomplishment** of Hus was his virtuous life. His enemies could not find a fault in his character. His friends spoke highly about him and tried to follow his example. After thorough research, Skodacek described the life of Hus in this way:

*His fiery passion against falsehood and sin marked him as an enemy of the devil and his works. A boundless faith preserved him as a true child of God, humble and obedient to the very last breath upon this earth. His ministry showed his manhood. His joy in God was truly of a masculine kind, upon which his listeners could lean and feel secure. He had no doubts or fears about his soul's affairs. His complete honesty placed him as a man among men who could be trusted with the souls of his people...The success of his preaching lies in the fact that John Hus was a sermon before he preached it.*<sup>13</sup>

**I see his fourth accomplishment** in his ability to stir up just about the whole nation for his reformation. Masses believed in what he was doing. He spoke for them and they followed him. Hus stressed the need for every Christian to know and to study



the word of God. Enemies of the reformation had to admit that a poor woman in Bohemia knew her Bible better than many priests. His death did not mark the end of the reformation. The followers of Hus were the Hussites. They fought valiantly and successfully against foreign armies that wanted to make an end to the reformation. They went to war only to defend themselves and their faith. Out of this context came Unitas Fratrum. The Czech name for the church was United Brethren. One branch of this church moved to Moravia. We know them as the Moravians. This group of Christians had to leave their country because of severe persecution, along with their famous educator and bishop, John Amos Comenius. They were invited by Count von Zinzendorf to Germany, where they could worship God freely. During a great revival, these Moravian Christians decided to begin what is known as a modern missionary movement, bringing the gospel to five continents starting in 1732. No denomination has ever produced a better ratio of members becoming missionaries. This mighty expansion can be traced to John Hus, the defender of God's truth.

## Lessons We Can Learn

### Defending truth:

The need to defend the truth of God is ever present. Hus defended truth before the mighty Roman Catholic Church, but we have to defend truth in the context of the postmodern world, where many believe that there is no absolute truth. The task is equally difficult, but the determination must be the same. The first president of Czechoslovakia, Thomas Masaryk, admired John Hus and considered him to be the greatest national hero. Based on his knowledge of Hus and his own convictions, he repeated often "Truth prevails." After WWII Czechs and Slovaks were fed many Communist lies, but did not lose hope to be free again. Vaclav Havel made this prediction:

*For the crust presented by the life of lies is made of strange stuff. As long as it seals off hermetically the entire society, it appears to be made of stone. But the moment when someone breaks through in one place, and one person cries out, "The emperor is naked!"—when a single person breaks the rules of the game, thus exposing it as a game—everything suddenly appears in another light and the whole crust seems to be made of tissue on the point of tearing and disintegrating uncontrollably.<sup>14</sup>*

Havel's prediction became a reality when Communist regimes fell throughout Eastern Europe in 1989. He was then elected the president of Czechoslovakia in 1990. Truth prevails indeed and the truth of God will never be defeated; however, it might be overlooked and questioned by the world because Christians are not living in truth. Nietzsche attacked Christianity along these lines when he wrote, "I shall not believe in the redeemer of these Christians until they show me they are redeemed. There never was more than one Christian, and he died on the Cross."<sup>15</sup> Correcting this kind of criticism is not easy, but possible. Hus stressed over and over the need to live the truth of God so that no critic would have a good reason to reject Christ.

It is one thing to read truth in the Bible, and another to live in that truth. Let us apply the threefold test for truth. First, truth is clearly seen in Scripture, but makes no difference if it is simply left there by us. Second, we have the capability to know truth through logical reasoning. This implies that we can defend

truth and explain it in reasonable terms. The third stage of truth is all-important in our time. We have to demonstrate truth in our personal experience.

I am going to illustrate this process from Acts 5:29: "*Peter and the other apostles replied: We must obey God rather than men!*" I read this verse many times. When I was 20 I was forced to think about it and see whether it was true about me. Finally, when I was 25 I concluded that I would do the same as the apostles. Obeying God meant leaving my home country and my family, and going to a foreign country to study for ministry because the Communists in Czechoslovakia kept me from getting a theological education. They told me it was more beneficial for the Communist society that I continue playing professional ice hockey. I could have rejected that verse from Acts as merely for those apostles, but then I would have missed knowing that truth experientially.

### The difference between a calling and a career:

You are present in this chapel because God called you to serve him. But I suspect that some of you are by now thinking more about your career than your calling. You make sure you meet the right kind of influential people, who might help you in climbing the ladder of our SBC. Others are dreaming of big churches and well-paid pastorates. It is a known fact because pastors stay on average only two years in a church. Moving on is not always the path of truth. Hus could have enjoyed a prosperous career because of his teaching at Charles University, and a pastorate in Bethlehem Chapel, and being the chaplain at the court of the king. But Hus had a calling that he could not escape. He had to reform the church and build mature Christians through a living example of a committed life to Christ. The calling may be costly, but it is always more satisfying than a prosperous career.

### We must become a convention for all people:

Hus succeeded by attracting all people to Christ. The whole nation wanted to live for God. They rose together to defend God's truth at the expense of losing their lives. They became God's soldiers and like their preacher they wanted to defend truth. Before one of the battles against a foreign Catholic army, the Hussites began singing, "We are God's soldiers and we fight for God's law." At the sound of this song, the foreign soldiers ran away, scared to fight against them.

There is a great challenge before us. We must welcome and attract all classes of people. We should not be known as the middle-class convention. Christ came to seek and save sinners. This is the truth of God and we have to find out how to reach all classes. Hus and Bohemia in the 15<sup>th</sup> century are a great example that it is possible. But we need spiritual heroes who are courageous defenders of truth. Are you going to become a hero who can pursue God's calling and who can stir up our nation to follow our Savior Jesus Christ?

### (Endnotes)

- 1 Vaclav Novotny. *M. Jan Hus zivot a uceni*. Vol. I. (Praha, 1919), 7
- 2 August Adolf Skodacek. *John Hus. Biblical Preacher*. (Slovak Evangelical Union of America, 1952), 16.
- 3 Philip Shaff. *History of the Christian Church*. (Peabody:Hendrickson, 2002)
- 4 John Spinka, *Hus and the Czech Reform*. (Chicago, 1941), 53-78

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# Another Look at Worship

Pavel Hanes, Ph.D

## Part 2

### The Lord's Supper

Although we cannot say definitively from the order in which the apostle Paul treats these topics here in 1 Corinthians that the first part of worshipping together should be the Lord's Supper, it is a plausible deduction, especially as it should make us remember God's grace. Taking the Lord's Supper is the act which causes us to focus on the sacrifice of Jesus on the cross for us. It reminds us of God's grace and the fact that we first receive from God before we can give back to Him. This does not mean that we go instantly into taking the Lord's Supper—in Corinth they had to wait for each other and then eat together. Even if we don't actually take the Lord's Supper when we meet together to worship God, we should always in faith identify ourselves with the Lord Jesus and His sacrifice on the cross as we do at the Lord's Supper. It does suggest that if we are going to take the Lord's Supper, then the best point from this perspective is near the beginning—following proper preparation of our hearts.

### Body Ministry

As we identify with the Christ and receive God's grace in the Lord's Supper, it is reasonable to expect that in gratitude we should also express our identity as part of His Body, the Church, in our willingness to function as one of the parts of that Body as it is described in 1 Corinthians 12. There we read about the "gifts of the Spirit," the "charismata." Those listed there are given as examples of ministries, and we should not limit our thinking to these, as is clear from the variety in the lists given in the Bible.

These gifts can be the means whereby the Holy Spirit prepares and guides the whole Body into the presence of God to speak to Him. For example, if I as part of the Body of Christ am hindered in expressing my worship of God by problems, doubts, illness, anxieties, etc., then the Spirit of God may use the gifts of one or more members of the Body to remove that obstacle in love (1 Corinthians 13) and enable me to come to God. The teaching, preaching and encouragement would usually be a part of this. This means that the gifts and abilities which God has given to the group should be available in a practical way to help people to be free to worship God.

Thus, the Holy Spirit does not ignore those aspects of my life which are "outside" the church meeting. There is no unnatural division between the secular and the spiritual. As I focus on coming into the Holy of Holies and speaking with God, He is still concerned about my problems at work, illness in the family, etc., especially if they hold me back from worship.

### Edifying worship

In 1 Corinthians 14, there are some indirect references to the verbal expression of our worship to God in prayer and song (verses 2, 15, 26).

In 1 Corinthians 14:26 Paul says, "*When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.*" So, in koinonic worship the key principle is that although our worship of God is the highest activity in which we can be involved it should, nevertheless, be subordinated to the edification, strengthening, building up of the Body of Christ. In practice this means that those who are ready to

enter the Holy of Holies and express that worship freely should always ask whether the rest of the Body is ready and able to join with them. What one person does may be strange or off-putting to another and may hinder or prevent their worship. For example, in 1 Corinthians 14:19, Paul says that he would rather speak five words which people can understand rather than ten thousand words which they cannot understand.

### Not without love!

This consideration of others is not natural for us. It takes the kind of love (agape) which is described in 1 Corinthians 13.

This is the kind of love which we are to have for the other members of the Body of Christ with whom we are meeting.

1 Corinthians 13 is central to this section of the Bible, both in its position and in its application. The love described here is involved, for example, in waiting for each other to be ready to take the Lord's Supper (1 Corinthians 11:33).

In 1 Corinthians 12:7 we see that love is required to subordinate my gift to the common good and in 1 Corinthians 14:19 love is required when out of consideration for others I refrain from speaking in tongues.

If you think about the functioning of the various ministries in this context of koinonic worship you can often see the need for the progression given in 1 Corinthians 13:4-7.

For example, if someone is slow to understand, then you must be patient with them. If you are being used by God you are not to be proud, and if someone else is being used you are not to be envious. If there is a recurring problem, you are not to keep a record of wrongs.

### The Results

Of course, it is up to God what he will do when we come together to worship Him.

In 1 Corinthians 14:3 we see that we may receive strength,



encouragement and comfort from God through each other. Here it is primarily our strength together which is being increased, because it is the church which is being strengthened.

In 1 Corinthians 14:25 we see that God's presence may be experienced in such a way when we come together that even an unbeliever will say, "God is really among you."

In Acts 13:2 we see God giving clear guidance to the church when they came together to worship Him.

### Summary

We have seen that our worship is more than "only" speaking and singing to God. It involves giving Him our whole being through Jesus.

Worshipping together is more than the sum of our individual acts of worship; it involves real fellowship (koinonia), sharing God's grace through the cross, showing God's grace through the ministries of the Holy Spirit, and giving God praise for what we have received in the unity of the Spirit for the edification of the church.

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## Connecting With the Unchurched...

Continues from page 7

demonstrate the Christian life to them. They noticed our different lifestyle but were not turned off by it. On the contrary, they respected our convictions and were open to our proclamation of our faith in Christ. Some of them admitted that we were the first people to take the time to tell them about Jesus Christ.

Knowing the mind of God should help us embrace the

**Some of them admitted that we were the first people to take the time to tell them about Jesus Christ.**

method of sports evangelism. It will open the doors into the hearts of people all over the world. The worldwide sport of soccer is probably the best sport to use. Soccer is played in rich and poor countries. A sports evangelist needs only one soccer ball, the ability to kick it, and a desire to share Christ through this ministry. We can use other sports on a smaller scale while determining the best opportunity in a given country. The possibilities are enormous. It is up to Christians to do it.

**The possibilities are enormous. It is up to Christians to do it.**

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## Ladies... Continues from page 23

whether local, sending or mission society are to do it.

Philip Yancy in his book on prayer says "God has made the work of the kingdom dependent on the notoriously unreliable human species." It is amazing to ponder this! Even though we don't do too well of a job at times, God did not say of we humans I don't need you. He entrusted His most important message to people, to you and I.

It is so totally amazing to me that Jesus wants to partner with you with me, we humans, who are frail and often so ineffective in our work. He could do such a better job without us. Perhaps this story out of Philip Yancy's book on prayer will help us to understand it better.

A pastor was installing stone steps in his backyard. The stones weighed about 100–200 pounds and it took all of his strength and a few tools to put them in place. His five year old daughter begged to help. When he suggested she just sing to encourage him she said no. She wanted to help. So carefully when it would not endanger her he let her place her hands on the rocks and push as he moved it.

He later admitted that his daughter's assistance complicated the task. He could have built the steps in less time but at the

end of the day he heard his daughter proudly say, "me and daddy made steps." Isn't that wonderful? I like this because it illustrates the partnership between God and humans in reaching the world with the Gospel.

I know that as individuals and as a group you comprehend this partnership that God desires in missions. I feel your passion for missions and I am excited about it. My prayer is that you will be excited about being involved in God's program for missions here in North America or overseas by praying giving and being willing to go yourself. And by the way if the Lord has spoken to you about supporting TWOR, church building and/or scholarships let me know at the end of the service. I would like to give you more information on this.

Again I am grateful and thankful for the privilege I have had to be here with you this morning. I trust your heart has been stirred and challenged. My heart rejoices that you still faithfully serve the Lord here and the rest of the world through your giving to missions. May God richly bless you!

*This message was delivered during the 99<sup>th</sup> annual convention on Saturday, July 12, 2008. [Editors]*

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## Part 2b

**N**ow back to Luke 16. When a believer dies, the body goes to the grave but the spirit goes to heaven. But what kind of form will it be? Is it explained here in Luke? In the story of Lazarus and the rich man, it seems Jesus is indicating to us that people in the afterlife are real humans with thoughts and capacities, with the same identity, memories and awareness of their lives on earth.

By the way, did you notice that the beggar Lazarus had a name and the rich man did not? The rich man had it all on earth: a name, riches, position, recognition, importance. But when he got to heaven, none of that mattered. He did not even have a name. Oh, my sisters and brothers, there is nothing that you are missing out on if you are a believer.

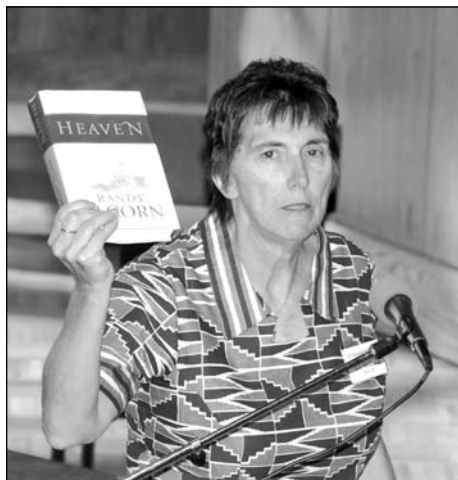
Some of us might think we will be disrobed and naked in paradise. How do they exist? Do they just float around? Again, these thoughts are from David Jeremiah: Consider 2 Corinthians 5:1-5. The human spirit earnestly desires not to be without a body. A body awaits a believer as an in-between body. God gives us an intermediate body, clothing while we wait for the new, resurrected body. God clothes us with a spirit body so we are not naked.

I like this idea because it gives more credibility to our faith and what happens to our loved ones. I'm just giving you the bare bones here. You can search this out more on your own. I hope I have whetted your appetite to think more deeply about what our loved ones have right now.

Now, is this temporary heaven a real physical place? Perhaps we are resistant to this thought because we believe the spirit realm is good and the physical realm is bad. As we talked about yesterday, Christians get this idea from Origen and Philo, early Christian church fathers who wrote a lot on this subject. They were influenced by Plato in this, and preferred to think that heaven

## Bible Study on Heaven

Ruby Mikulencak



was a spiritual place and that human spirits were better off without a body. This idea has caused a lot of problems in Christian thinking about heaven and it has hindered our (my) own study of it. It seems the idea of having a body and eating food sounds so unspiritual. So the thoughts of heaven given to us in the Bible are spiritualized, made to be figurative or symbolic, and confusion sets in about the true meaning of heaven.

I prefer to think of heaven as a physical place because it makes more sense to me and it also helps me to imagine my mother and thousands of others being there in the presence of Jesus.

It is important to remember, as we study about what heaven is like, that we cannot understand it all here now, but whether there is a temporary heaven and whether saints have spirit bodies—this is all secondary because heaven is where Jesus is. We can't understand it all but I do know we will be with Jesus. It's not so much about the place as it is about the person. Paradise or heaven, and what they stand for, is secondary because it is all about being with Jesus.

"My knowledge of this life is small and my eye of faith is dim but it is enough that Christ knows all and I shall be with him." J. Sidlow Baxter

It seems that this present heaven will be

relocated to the new earth. Alcorn writes on p. 45,

The present intermediate Heaven is in the angelic realm distinctly separate from earth. By contrast the future heaven will be in the human realm on earth...So heaven and earth now separated will then be merged: the new earth will also be heaven since God will dwell there with his people. Glorified believers, in other words, will continue to be in heaven while they inhabit the new earth. The eternal heaven and the new earth will essentially be the same thing.

In other words, heaven at present is up there, but in the future the eternal heaven will be down here. Some think earth and heaven will be separated as they are now, but they will be joined and will be fully compatible once sin and the curse are removed.

Ephesians 1:10: *"That in the dispensation of the fullness of the times he might gather together in one all things in Christ, both which are in heaven and which are on earth—in him."*

Jesus told the thief on the cross, *"Today you will be with me in Paradise,"* that is, the temporary heaven. What is that place like? We have some information from the story of Lazarus and the rich man, but now let's read Revelation 6:9-11:

*When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed.*

In reading these verses, it does seem that the inhabitants of heaven see what is happening on earth, at least to some extent. Consider Revelation 18:20: *"Rejoice with her, O heaven, rejoice saints and apostles and prophets! God has judged her for the*

The kingdom of heaven is like a treasure hidden.  
Matthew 13:44





way she treated you.” Well, how could the angels address people in heaven if they did not know what was going on down on the earth?

As Alcorn says on page 69 of his book,

*Those on earth may be ignorant of heaven, but those in heaven are not ignorant of earth. (Further indication of this can be found in I Samuel 28:16–19. Samuel knew what Saul has been doing since he [Samuel] had died.) There are more passages, like Revelation 2–3, where Christ is observing the happenings on earth. If God’s attention is focused on earth, would not his heavenly subjects also be focused on earth?*

What about Hebrews 12:1? “Therefore since we are surrounded by such a great cloud of witnesses let us throw off everything that hinders us and let us run with perseverance the race before us.” The writer is referring us to a mental picture of Greek competition where people sat in the stands high above the arena, cheering for those down below. This cloud of witnesses refers to the saints who have died before us. They seem to be watching us and cheering us on. By the way, they are surrounding us, not just preceding us. The unfolding of the drama down on earth is being watched from heaven. Thursday night when we were singing hymns with Brother Bob, I believe Uncle Hank and Mom and thousands of others were listening and singing with us and cheering us on!!!

The reality of those who have died being aware of what is happening on earth has come home to me so much more because of living in northern Ghana. Traditional people there believe that people who have died, often referred to as the living dead, still hover over their house/compound. If people do not act and live according to the traditions of the culture, these living dead can come down and disrupt normal routines. They stay there until the funeral is over and then they are released to God’s house. I wonder if they don’t have it more right than we do, and I think Hebrews 12:1 clarifies it for me that these witnesses are very much aware of what happens down on earth

Perhaps you feel that if these saints see what is happening on earth, it would make them cry or be very sad. We know that in heaven they will not be sad, so surely they can’t know what is happening. Could it be

possible that rather than being ignorant of what is happening, they see it from a different perspective? People in heaven are with God and He knows what is going to happen, and they too know the future and so see it totally differently from the way you and I do on earth.

I wonder if this also does not influence their prayers for us. Is it truly possible that they pray for us? Well if they are aware of what is happening, would they not pray for us? Ephesians 3:14–15 says, “*For this reason I kneel before the father from whom his whole family in heaven and earth derive its name.*” Then, if the saints are watching from heaven, as it says in Revelation 6, where saints seem to be concerned about



what is happening down on earth, don’t you think they would also be praying? There is this connection in Ephesians, of the body of Christ in heaven and on earth of “family.” (Isn’t that a nice sound—family...imagine talking with big brothers Abraham and Paul.) Family portrays a concern for each other as brothers and sisters, not a disinterest, like we sometimes demonstrate with each other. Just like we pray for each other on earth, why would this necessarily change in heaven? I mean isn’t prayer talking with God, and would we not therefore pray more in heaven than we do now?

Those who have gone ahead of us know so much better than we do what is going to happen, so they can pray so much more effectively for the situation. I remember the day we went to Mom’s grave shortly after her death, thinking that Mom could pray

more effectively now because she saw the total picture and would know how to pray with more insight.

Maybe you still struggle with this thought that they will be sad. Well, think a moment about Jesus. When he was on earth he was grieved with what he saw from the religious leaders. Does that change while he is up in heaven, waiting for the earth and heaven and his family to be redeemed fully? Does he not hurt for us who still groan waiting for our adoption as sons and daughters?

He asked Paul, “Why are you still persecuting me?” It seems as if Jesus is concerned about those still suffering on earth, and therefore so would our loved ones be, who have died in Christ. Only when the new heaven and earth are created will all suffering, evil and sorrow be gone.

Perhaps we do not think as much of heaven as we should, but Romans 8:23 says we really do; in a sense we groan for heaven: “*Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*”

What do you think is the groaning talked about here? This groaning is universal among the saints; to a greater or lesser extent we all feel it. It has nothing to do with complaining; it is rather the note of desire than of distress. This verse says we are waiting for the adoption, the redemption, of our body. What does that mean? I like the way that Charles Spurgeon puts it when he writes:

Having received an earnest, we desire the whole of our portion; we are sighing that our entire manhood, in its trinity of spirit, soul, and body, may be set free from the last vestige of the fall; we long to put off corruption, weakness, and dishonor, and to wrap ourselves in incorruption, in immortality, in glory, in the spiritual body which the Lord Jesus will bestow upon his people. We long for the manifestation of our adoption as the children of God. We groan, but it is within ourselves. Our sighs are sacred things, too hallowed for us to tell abroad. We keep our longings to our Lord alone. Then the apostle says we are waiting, by which we learn that we are not to be petulant, like Jonah or Elijah, when they said, “Let me die”; nor are we to whimper and sigh for the end of life because we are tired of work, nor wish to escape from our

Continues on page 17



## Časť 2b

# Podľa jeho zaslúbenia, očakávame nové nebesá ...

2 Pet. 3:13

Rev. Jan Franka

**U**vediem najprv niektoré príklady veriacich zomierajúcich: Známý kazateľ Rick Warren píše, že jeho otcove posledné slová boli „Ježiš, Ježiš“. Nevieme či náš brat v Kristu videl niečo podobné ako Štefan, alebo nie. Rick Warren toto svedectvo uvádza v knihe „Zbor s jasným cieľom“, no nepolemizuje viacej o tejto téme. Niektorí zomierajúci svedčia, že videli anjelov. Tak anglický metodistický kazateľ John Oxtoby povedal na smrteľnej posteli svojej sestre: „Ach, ja som to videl Nemôžem to ani opísať Vedľa mňa boli tri žiariace postavy. Ich rúcha boli také žiarivé, vyzerali krásne Ešte nikdy som nevidel niečo tak nádherné, aby sa to dalo vôbec k niečomu prirovnávať.“

William Booth, zakladateľ Armády spásy, povedal, že videl pri sebe veľa anjelov a svätých—mŕtvych veriacich. Medzi nimi bol tiež jeden priateľ, ktorý už zomrel pred niekoľkými rokmi. Írsky metodistický kazateľ Thomas Walsh zomrel už ako dvadsaťsedemročný. Jeho posledné slová boli: „On prišiel, On prišiel, môj milovaný je môj a ja som naveky Jeho“. Presvedčený sme že hovoril o Ježišovi. Aj iní svedčili o Ježišovej prítomnosti: Devätnásťročná Američanka Filura Clarková uverila v Boha pri jednej evanjelizácii a na smrteľnom lôžku povedala svojej plačúcej okolostojacej rodine „Ježiš je pri mne. Nemusím ísť sama“. Vzhliadla hore a povedala „Pod“, som pripravená“. Jej príbeh zomierania priviedol veľa vrstovníkov k viere. V ojedinelých prípadoch je Ježiš viditeľný spolu s anjeli a skôr zosnulými.

Angličan William Kendal, metodistický kazateľ, zvolal krátko pred svojou smrťou: „Nebo prišlo na zem. Vidím anjelov, lietajú v celom dome.“ Po krátkom spánku povedal: „Videl som Kráľa kráľov v jeho nádhre, Kráľa slávy“. Svetoznámy evanjelista Billy Graham rozpráva vo svojej knihe o anjelochoch o smrteľnom lôžku svojej babičky: „Izba sa na chvíľu naplnila nebeským svetlom. Posadila sa vzpriamene na posteľ a takmer nahlas povedala: „Vidím Ježiša, ako ku mne



vystiera svoje ruky. Vidím Bena (jej manžel, ktorý zomrel už pred rokmi) a vidím anjelov...“. Jeden misionár v Číne, kňaz Talbot, stál pri smrteľnom lôžku Čínanky-kresťanky. Zrazu izba bola naplnená nebeskou hudbou. Zomierajúca vzhliadla s rozžiarenou tvárou a zvolala: „Vidím Ježiša stojaceho na pravici Božej a Margaretu, dcérku, ktorá zomrela pred niekoľkými mesiacmi u Neho“

Z niektorých svedectiev sa dozvedáme niečo viacej aj o hudbe a bráne. Zdá sa, že niektorí zomierajúci vidia za postavami, ktoré vnímajú, tiež niečo, čo smeruje k miestu kam sa majú uberať. Akýsi nový rozmer, do ktorého vkročia. Tak keď zomrel známy nemecký farár Augustus Hermann Francke v roku 1727, počul krásnu hudbu, ktorú počuli aj prítomní členovia rodiny. V Brazílii zomrel misionár Dávid Appleby. Krátko pred svojou smrťou zvolal: „Volajú tam v nebi Oni volajú “ Z času na čas sa dozvedáme, že zomierajúci môžu z hranice medzi životom a smrťou uvidieť aj výhľad na druhú stranu. Mnohí z nich hovoria o kráse a príjemnosti toho, čo volajú „nebo“.

Jedným z najznámejších je Thomas Edison. Pošepkal svojmu ošetrojúcemu lekárovi: „Je to nádherné. Je to krásne.“ Je to tam krásne,“ boli tiež posledné slová poetky Elizabeth Browningovej. Iba málo z nich bolo schopných povedať obsah toho, čo videli. Istý veriaci Dánsky profesor zomierajúc povedal: „Z nebeskej brány prichádza

veľký zástup bielo odetý, všetci sú obmytí, čistí.“ Taktiež známy metodistický kazateľ Dr. Wakeley, videl niečo podobné: „Presne tak ako Bunyan (puritánsky kazateľ a autor diela Cesta Kresťana), vidím veľký zástup v bielych odevoch a túžim byť s nimi. Počúvajte Nepočujete tú pieseň? V nebi je veľká radosť Otvorte sa, vy zlaté brány, nechajte prejsť môj voz.“ Autor známej piesni „Skala vekov“, Augustus M. Toplady, zomrel vo veku tridsaťosem rokov. Hodinu pred jeho smrťou sa zobudil z krátkeho spánku a zvolal: „Ach aké slávne Kto môže zmerať radosť tretieho neba? Aký žiarivý jas ma obklopuje Nenachádzam slov, aby som to všetko popísal. Viem, že nemôže dlho trvať, kým ma môj Spasiteľ odvedie... Všetko je jasné, jasné, žiara jeho vlastnej slávy. Ach, príď Pane Ježišu, príď rýchlo “ Túto časť svedectiev chcem zakončiť s príbehom o známom evanjelistovi Moodym, ktorý zomrel v roku 1899. Skoro ráno povedal po zobudení: „Zem odchádza. Predo mnou sa otvára nebo.“ Jeho syn si myslel, že hovorí so spánku, ale Moody povedal: „Nie, to nie je žiadny sen. Je to slávne Ak je to smrť, potom je milá. Nie je tu žiadne hlboké údolie. Boh ma volá, musím ísť.“ Zvolali do izby rodinu a lekára. Moody im dal posledné príkazy a určil kto má pokračovať v akých úlohách. Potom akoby pozeral cez závoj: „Dwight, Irena Vidím tváre tých detí.“ (Boli to vnúčatá, ktoré pred rokom zomreli). Po polhodinovom stave bezvedomia opäť nadobudol vedomie: „Žiadne bolesti, žiadne údolie Ak je toto smrť, potom to vôbec nie je zlé, je to milé “ O niečo neskôr, opretý o lakty sa vzpriamčil a zvolal: „To je zvláštne. Prešiel som som bránou smrti a bol som vo vnútri nebeskej brány a teraz som zasa tu Je to veľmi zvláštne “ Zostal ešte krátky čas pri plnom vedomí, hovoril jasne a zreteľne s rodinou, až napokon pokojne dokonal.

Opačne týmto zážitkom veriacich ľudí, musíme uviesť aj zážitky, alebo posledné slová neveriacich ľudí, ktorí za svojho života verejne odmietali Boha, ba niektorí boli aj jeho veľkí protivníci. Mnohí rozprávajú, že na hranici medzi životom a smrťou boli konfrontovaní s

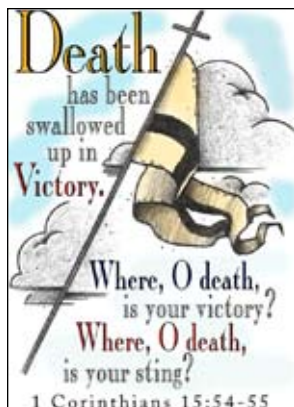
hroznou skutočnosťou. Ich svedectvá hovoria o veľmi nepríjemnom zomieraní, kde výraz tváre akoby nebol vyjadrením iba bolesti, ale ukazoval že dotýčaný videl niečo, čomu sa nepotešil, možno zľakol. Často zostal tento výraz tváre zjavný ešte po smrti. Tak sú zaznamenané posledné slová kráľa Karla IX v roku 1574, zomieral so slovami: „Som stratený, vidím to“ Edward Gibbon zvolal: „Všetko je teraz stratené, všetko je temné.“ Ľudia ktorý sa zaoberali okultnými praktikami bývajú na svojej posteli poriadne zúbožení. Tak sa dozvedáme o čarodejníkovi—zariekačovi ako zomrel s mnohými kľatbami. Prenikavý zápach naplnil celú miestnosť. Čítame aj o jednom členovi staršovstva, ktorý sa zaoberal mágiou pomocou tzv. 6. a 7. knihy Mojžišovej, taktiež zomieral s mnohými kľatbami na svojich perách. Vodca jednej bandy na smrteľnej posteli zvolal: „Idem do pekla, som stratený. Takto nemôžem zomrieť. Matka, je hrozné ísť do pekla.“ Iný dánsky čarodejník pri svojom zomieraní videl ako k nemu prichádza diabol: „Pozri, je tu. Zoberie ma so sebou Pomoc“.

Uvediem ešte svedectvá o zomieraní dvoch svetoznámych ateistov, francúzskeho ateistu a filozofa Voltairea a Sovietskeho diktátora Stalina. Voltaire za svojho života vyhlásil Bohu vojnu a povedal, že na konci jeho života Bibliu bude možno nájsť iba v múzeách. No nie iba, že sa tak nestalo, ale po jeho smrti Biblická spoločnosť kúpila jeho dom a používala ho ako sklad Biblií—nemá náš Boh zmysel pre humor? Voltaire sa chcel na svojej smrteľnej posteli zmieriť s cirkvou. Neveriaci priatelia mu v tom chceli zabrániť. Boli však od neho prekliati. Potom písomne odvolal svoje predošlé stanoviská. Ale zostal v hneve proti Bohu a proti ľuďom. Zvolal svojmu lekárovi: „Musím zomrieť, opustený Bohom aj ľuďmi.“ Keď mu potom lekár vysvetlil, že preňho nemôže už nič urobiť, Voltaire vykrikoval: „Potom zídeme do pekla a vy som mnou.“ Neskôr povedala jeho zdravotná sestra, že by už nikdy viac nechcela vidieť zomierať neveriaceho, aj keby jej ponúkali všetko bohatstvo Európy. Tak hrozný bol jeho koniec.

Stalina netreba osobitne predstavovať, osobitne občanom východnej Európy. O jeho smrteľnej posteli čítame vo svedectve jeho dcéry Svetlany: „Zomieranie môjho otca bolo veľmi ťažké. Smrteľný zápas bol strašný. V poslednej chvíli zrazu otvoril oči. Bol to hrozný pohľad, napoly nahneváný, napoly pomätený. Potom zrazu pozdvihol svoju ľavú ruku a ukázal hore, pričom nám všetkým hrozil.“

Aby sme neprišli k mylným názorom,

chcem povedať, že nie všetkým úprimne veriacim boli pred smrťou otvorené duchovné oči, aby svedčili o sláve, do ktorej ich Boh povoláva, a ani nie všetci ateisti prežívali smrteľný zápas. Skôr hovoríme o malom percente. Mnohý zomrel v pokoji a nebolo im vopred dané vidieť kam odchádzajú. Nemecký kňaz Hampe skúmal prípad smrteľných zápasov a uvádza že iba vo 8 zo 4200 pozorovaných prípadov úmrtí by sa dalo hovoriť o smrteľnom zápase. O nebeských videniach nemám percentuálny údaj.



Dostali sme sa na koniec našej úvahy. Ako uzavrieť túto tému a nedostať sa do niektorej z krajností? Najprv musíme povedať spolu s Pavlom v 1Kor 13:9: „naše poznanie je len čiastočné“. Tisíce vyhlásení na smrteľnej posteli sa v podstate zhodujú v niekoľkých základných bodoch: existuje život aj po smrti, hrobom sa všetko nekončí; tento život sa rozdeľuje na svetlo a tmu, na slávu a na záhubu; zistili sme, že sa tieto zážitky všeobecne pohybujú v rámci biblickej zvesti, často sú podrobnejšie ako bilické výpovede, ale to ešte neznamenať že sú s nimi v protiklade. Naopak, aj biblická zvesť obsahuje omnoho väčšiu perspektívu smerujúcu do bohatšej budúcnosti, ako ju opisujú zážitky jednotlivých ľudí. Cez celú biblickú hodinu sme zdôrazňovali to, že skúmané zážitky mnohých ľudí nikdy nemôžu a nesmú nahrádzať samotné Božie zjavenie. Ono sa nesmie zredukovať na to, čo niekto videl na smrteľnej posteli. Božie zjavenie v Ježišovi Kristovi je aj základné a konečné východisko pre naše spasenie a našu budúcnosť. Skúmané zážitky nie sú ani dodatkom Božieho zjavenia, skôr povieme, že ukazujú na biblické udalosti. Tieto skúsenosti premenili postoje a životy mnohých, ako veriacich, tak aj neveriacich ľudí, tak, že pomohli ľuďom „vytriezviť“ zo svojej ľahostajnosti voči Bohu.

Mnohí sa obrátili k Bohu vidiac svojich

milovaných na ceste do neba. Taktiež mnohí boli zbavení extrémneho žiaľenia, lebo pochopili že ich milovaní odchádzajú na lepšie miesto. Tieto zážitky by nikdy nemali iba „nachovať“ našu zvedavosť po tom, čo sa deje za „oponou“, ale mali by nám pomôcť uvedomiť si svoju zodpovednosť pred Bohom za život, ktorý nám daroval, za čas ktorý máme k dispozícii a za Božie zjavenie v Ježišovi Kristovi. Veriacemu človekovi takéto zážitky nesmú iba ukazovať na istotu, že život po smrti pokračuje, ale istotu vlastného vykúpenia v Ježišovi Kristovi. Na pohrebe žiaľ a lúčenie má svoje miesto, ale nádej, istota a budúcnosť večného života má ešte väčšie miesto.

Duševne postihnuté dieťa vykrikovalo pri hrobe svojho kamaráta: „Šťastnú cestu a pozdravuj Ježiša“. Dieťa malo obmedzenú myseľ, ale nie natoľko, aby nepochopilo podstatu života. Zakončím so slovami starozmluvného Jób a jeho obavami: „ak zomrie muž, či ešte kedy ožije?“ (Job 14:14). Jób nemá istotu o budúcom živote, nevie ako to Boh všetko vykoná, ale s presvedčením hovorí, že „Hospodin sa posledný postaví nad jeho prachom“ (Job 19:25), Hospodin je spravodlivý a urobí to dobre. Aká krásna dôvera. Môžeme spolu s Jóbom povedať „viem že môj vykupiteľ žije.“ Keď mohol z prachu stvoriť človeka, prečo by nemohol znovu ten istý prach oživiť a dať mu nové oslávené telo? No práve to je naša tretia téma biblickej hodiny.

□

## Bible Study... Continues from page 15

present sufferings till the will of the Lord is done. We are groaning for glorification, but we are to wait patiently for it, knowing that what the Lord appoints is best. Waiting implies being ready. We are to stand at the door expecting the Beloved to open it and take us away to himself. This “groaning” is a test. You may judge of a man by what he groans after. Some men groan after wealth—they worship Mammon; some groan continually under the troubles of life—they are merely impatient; but the man who sighs after God, who is uneasy till he is made like Christ, that is the blessed man. May God help us to groan for the coming of the Lord, and the resurrection which he will bring to us.

What do you “groan” for?

□



## Tony Mikulencak

February 8, 1914–May 20, 2009

Tony Mikulencak's journey on earth ended on May 20, 2009 at 12:20 p.m. Tony was 95 years old. We will bring more information about Tony in the next issue of Glorious Hope



## Pavel Jehlička

27. 6. 1958–18. 3. 2009

Ježíš řekl: „Já jsem vzkříšení i život. Kdo věří ve mne, i kdyby umřel, bude žít.“ Jan 11:25

Ráno 18. března 2009 jsme se dozvěděli od bratra George Nowáka z Waterloo, že náš společný a dlouholetý přítel a bratr v Kristu, Pavel Jehlička, tragicky zahynul.

Pavla Jehličku, jeho paní Věru a malého, rok a půl starého chlapečka Štěpánka, jsme poznali v torontském Československém baptistickém sboru na podzim, v roce 1981.

MLadí manželé měli tehdy za sebou přechod jugoslávsko-rakouských hranic v lesích pohraničních Alp. Pavel byl z Pardubic, povoláním mechanik diesel-elektrických a elektrických lokomotiv. V Torontě zpočátku práci ve svém oboru nesehnal, a tak pracoval jako pomocný skladník. Časem obhájil zkoušky, získal kvalifikační certifikát, aby se mohl ucházet o místo mechanika dieselových motorů, práci, kterou měl opravdu rád.

Místo v oboru skutečně získal. Byla to oprava velkých nákladních vozů a dálkových tahačů. Později se přešel k jedné z největších kanadských plynárenských společností. Od ní měl velký služební servisní vůz, pojízdnou dílnu. U této společnosti pracoval dlouhá léta, až do současných dnů.

Manželé Jehličkovi si koupili dům v Mississauze. Ke Štěpánkovi přibyla Esther, potom Ruth a Noemi, později Lukáš, Deborka a Mareček. Samá biblická jména.

Pavel snil o farmě a tento sen se mu také splnil. Koupil 100 akrů půdy, nedaleko městečka Dundalku, asi 120 km na sever od Toronta. Tam si postavili dům i další hospodářské budovy. Ještě než byl dům postaven, po pastvinách se již proháněly krávy. Pavel stále dojížděl do Toronta do zaměstnání. Večer ho na farmě čekala „druhá směna“. Při tom všem byl Pavel nadšeným, důsledným a nekompromisním křesťanem.

Pavel je již u svého Pána a Spasitele. Spatřil Jej tvář i v tvář. Spatřil nádheru nebes, přesvědčil se o pravdivosti těchto zaslíbení:

„Ježíš řekl: „Já jsem vzkříšení i život. Kdo věří ve mne, i kdyby umřel, bude žít.“ Jan 11:25

„Co oko nevidělo a ucho neslyšelo, co ani člověku na mysl nepřišlo, připravil Bůh těm, kdo ho milují.“ 1. Korintským 2:9



Pavel přešel ze smrti do života. Pán Bůh nedělá chyby. Pavel Jehlička se za svoji víru v Ježíše Krista nestyděl. Nejen slovy, ale i svým životem svědčil svému okolí o spásě, kterou Kristus na kříži pro lidi vybojoval. I ve štítu střechy svého domu má vyzděno ze světlejších cihel toto svědectví—jeden z Kristových titulů—Alfa a Omega.

Kristus říká:

„Já jsem ta cesta, pravda i život. Nikdo nepřichází k Otci než skrze mne.“ (Jan 14:6)

„Hle stojím přede dveřmi a tluču; zaslechne-li kdo můj hlas a otevře mi, vejdu k němu a budu s ním...a on se mnou.“ (Zjevení, 3:20)

Duch Svatý nabádá: „Hle nyní, je čas příhodný, nyní je den spásy.“ 2. Korintským 6:2

Cesta na věčnost tedy začíná zde a nyní. Ne zítra, za hodinu, pozítří, za měsíc. Jsme vskutku křehké nádoby a nikdo z nás neví den ani hodinu.

„Vyznáš-li svými ústy Ježíše jako Pána a uvěříš-li ve svém srdci, že ho Bůh vzkřísil z mrtvých budeš spasen. Srdcem věříme k spravedlnosti a ústy vyznáváme k spasení, neboť Písmo praví: Kdo v něho věří, nebude zahanben.“ Římanům 10:9–11

„Neboť Bůh tak miloval svět, že dal svého jediného Syna, aby žádný, kdo v něho věří, nezahynul, ale měl život věčný. Jan 3:16

„Kdo je v Kristu, je nové stvoření. Co je staré, pominulo, hle, je tu nové!“ 2. Korintským 5:17

Pohřební obřad se konal 20. března v malém Menonnitském sboru u Dundalku. Bylo to Pavlovo přání a jeho rodina jej splnila. Mennonité v této oblasti také farmaří. Znali se s Pavlem a často si vzájemně vycházeli vstříc.

Verejné vzpomínkové shromáždění se konalo v neděli 29. března v 15.00 hodin v Orangeville, v Orageville Baptist Church.

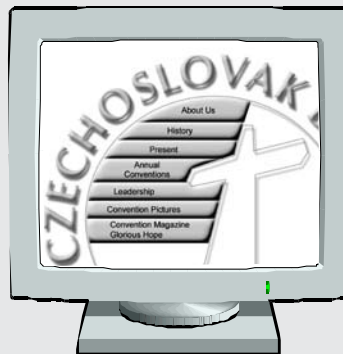
Josef Kratochvíl, Oakville, 19. března 2009.

[Zkráceno na formát “In Memory”—redakce]



**Check our NEW Convention Web pages:**

**WWW.CZSKBC.ORG**  
**WWW.GLORIOUSHOPE.INFO**  
**WWW.CZSKBC100.INFO**



We would like to take this opportunity to invite the youth and young adults to the Centennial Celebration of the Czechoslovak Baptist Convention that will be held July 9-12, 2009 in Philippi WV.

This year we are excited to introduce you to our special Youth Speaker, Tim Bailey.

Tim Bailey is the Teaching Pastor at Hillside Church in London Ontario. He and his wife Connie have 3 great kids—Tori, Sam and Christy. He is passionate about bringing the good news that creation can now worship God as it was meant to - all because of Jesus. He loves vintage VW's, golf, technology of all sorts, and woodworking.

Tim will lead the youth in all devotions and teachings and his family will join us in all youth activities.

For a second year in a row we are planning a visit to Blackwater Falls State Park. Last year's trip was a huge hit with our youth and most of them

cannot wait to see the park again. For a sneak peak of this gorgeous park please visit **YOUTH ACTIVITIES** page of our Centennial web page: [www.czskbc100.info](http://www.czskbc100.info)



For the first time at our Convention, the youth will host a movie night on Saturday evening in the main auditorium. The Feature movie is "FIREPROOF". It's a must see for young couples and especially those that are planning to get married soon. The MOVIE IS HIGHLY RECOMMENDED and is sure not to disappoint even the hardest critics. FIREPROOF opened in 839 theatres at no. 4 in the nation and was the number one independent film in theatrical release in 2008. For an Official Trailer of the movie visit our web site at [www.czskbc100.info](http://www.czskbc100.info)

Also, one more reminder: Do not forget your passport if you are entering the United States by car, air or boat!

In Christ *Darko Siracki*

□

## Editorial... Continues from page 2

In judicial terms, grace is being pardoned for a crime. It means forgiveness, with transgressions erased forever. In Protestant theology, grace is the key component to the Christian life. It stems from the knowledge that we human beings are so prone to sin that we cannot, in our own strength, obtain justice. That is why in our natural state we are condemned to death. The principle of grace changes this fact of condemnation. It is through grace that we are cleansed, by means of the blood of Jesus Christ. The spilled blood of Christ was a single, once and for all brutal act that will never again need to be repeated. It is sufficient to accept, by faith, the grace that is freely offered. We aren't talking about charlatanism or quackery, but an inner longing to distance oneself from all that is not good. It is about a sincere decision and effort to live according to God's command. That command is to love. Fulfillment of the law is love (*Love does no wrong to anyone, so love satisfies all of God's requirements*. Rom. 13:10). Love goes hand in hand with grace.

This song encompasses the whole concept of salvation. It assures us of certain hope. It has circled the world with its message of salvation. Its content is current and applicable even today.

*Amazing Grace, how sweet the sound  
That saved a wretch like me.  
I once was lost, but now am found,  
Was blind, but now I see.*

Editor-in-Chief *Natasha Laurinc*  
Translated by *Elizabeth Jane Fields*

□

## Editorial... Pokračování ze strany 2

milost. Nejedná se však o šarlatánství, ale o vnitřní touhu distancovat se od toho, co není dobré. Jedná se o upřímné rozhodnutí a úsilí žít ve shodě s Božím zákonem. Tím zákonem je láska. Plností zákona je láska (*Láska nepůsobí bližnímu nic zlého; plností zákona je láska. Řím.13;10*). Láska jde ruku v ruce s milostí.

Píseň shrnuje celý concept záchrany člověka. Ujišťuje o naději. Se svou zvěstí o spasení oběhla celý svět. Svým obsahem je aktuální i dnes.

*"Tvá vzácná milost, šťastný den,  
spasila lidský vrak.  
Já, ztracený, byl nalezen,  
slepému vrácen zrak."*

Šéfredaktorka *Nataša Laurincová*

□

## MOVING ?

Please write to:  
**Glorious Hope**

Rt.4, Box 58D

Philippi, WV 26416 USA

or send email to : [george.sommer@ab.edu](mailto:george.sommer@ab.edu)

Include your mailing label from a recent issue of **Glorious Hope** for faster service.





# Victory Equation

Elizabeth Jane Fields



**W**e all have problems. Maybe you're not saved; maybe you are but have lots of confusing questions. Maybe Jesus is your Lord and you're happily growing in wisdom, but debt is piling sky high, and your phone is ringing off the hook with creditors. Maybe disease is attacking your physical body. Maybe there are problems between you and your partner, or children, or co-workers, and you feel as if you just can't keep it together. Whatever your

problems—spiritual, emotional, mental, or physical—there is one way to guaranteed victory.

Psalms 34:19 says, *"The righteous man may have many troubles, but the Lord rescues him from each and every one."* And in Romans 8:37, *"Yet amid all these things we are more than conquerors and gain a surpassing victory through him who loved us."* God loves you. We just read that His will for your life is to be not just okay, but more than a conqueror, and to gain surpassing victory through Jesus. You may be reading this and thinking, that's a nice idea, Elizabeth, but you don't understand what I'm going through.

Well, you're right. I may not have experienced what you're going through right now, but let's just take a look at Romans 8:35: *"Who shall ever separate us from Christ's love? Shall suffering and affliction and tribulation? Or calamity and distress? Or persecution or hunger or destitution or peril or sword?"* This list pretty much covers the most horrible circumstances you can find yourself in: destitution is even worse than being in debt; it is utter poverty—starving. Distress is often defined as anxiety or mental suffering. Calamity: a great misfortune or disaster, such as a flood, or serious injury. And back in Paul's day swords were used in war. Today we use guns and bombs. These are a list of pretty extreme circumstances. I think Paul used such intense examples to make his point clear in the next verse: *"Yet amid all these things we are more than conquerors and gain surpassing victory through him who loved us [Christ]."* He's saying it doesn't matter how big your problem is—Christ's love is bigger! So I think it's clear that God's will for us is lives lived in victory. Let's face it, even if we believe God loves us and wants the best for us, too many believers today live oppressed by many of the problems we've already mentioned. So how do we get this sometimes all too elusive victory the Bible describes?



Hebrews 10:38 says that *"the just shall live by faith."* Now every believer has been given "the measure of faith," (Rom. 12:3)—just in case you thought that was for only special, chosen ones. Romans 10:17 tells us, *"So then faith comes by hearing, and hearing by the word of God."* You need to know what the Bible says about a situation before you can have faith. Let's say your problem is stress and anxiety. Search for scriptures pertaining to that specific problem (for example, Philippians 4:6-7: *"Do not fret or have any anxiety about anything, but pray about everything, giving thanks, and God's peace will be yours..."*). Meditate on and speak the Word specific to your situation, allowing it to penetrate deep in your heart. Faith will rise up and give you hope. *"Now faith is assurance of the things we hope for and the proof of things we do not see,"* (Heb. 11:1). Biblical hope means expectancy. It means you are expecting something to happen. If you truly expect your stomach ulcers to be healed, joy will rise up in your spirit, because the pain will soon be gone! Nehemiah 8:10 tells us that the joy of the Lord is our strength. If you feed your faith to the point that you're expecting the answer and joy rises up, that gives you strength. And the strong win! It's the victory equation!

WORD=FAITH=HOPE=JOY=STRENGTH=VICTORY

If you're wondering where Christ's love is in all this, just think of these additional truths: Galatians 5:6 tells us that faith works by love. God is love (1 John 4:8). The Word was with God and the Word was God. (John 1:1) Therefore starting the equation with the Word is starting in love.

□

## John Hus...Continues from page 11

- 5 Skodacek, 30.
- 6 Musil Cernohorsky. *Mistra Jana Husi*. (Praha, 1901), 53.
- 7 William Dallmann. *John Hus*. (St. Louis, 1901), 20.
- 8 Vaclav Novotny. *Listy Husovy*. (Praha, 1889), 333.
- 9 Dallmann, 58.
- 10 Amedeo Molnar. *Na Rozhrani Veku*. (Praha:Vysehrad, 1985), 11.
- 11 Ibid., 12.
- 12 Ibid., 16.
- 13 Skodacek, 127.
- 14 Os Guinness. *Time for Truth*. (Grand Rapids: Baker, 200), 11.
- 15 Hunter, 119.

*Dr. Josef Solc, is Professor of Evangelism and Missions at South-eastern Theological Seminary in Wake Forest, North Carolina. Josef is brother of Milos Solc, former pastor of Toronto Czechoslovak Baptist Church*

[Editors]

□



# From the Executive Secretary



Our Centennial Convention gathering will be on July 9–12, 2009. Guest speakers will be former General Secretary of Baptist World Alliance, Dr. Denton Lotz, from Cape Cod, Massachusetts, and evangelist Dr. Barry Moore from London, Ontario. Also Jan Titera, General Secretary of Czech Baptist Union and Th.D. Darko Kraljik, President Elect of Slovak Baptist Union will be our

guests. Friday night will be again Youth Night and well known youth pastor, Tim Bailey, from London Ontario, will be our guest.

We urge you to attend this Centennial Convention, because if you miss it, you will have to wait until next— Bi-Centennial Convention in 2109! So be there!!

We have received information that some family reunions will take place during the Centennial convention.

At the midyear meeting of General Board which was held on Saturday, October 25, 2008, in Christ Community Church, Campbell, Ohio, the following program was approved.

The theme is: **“The Mission Today and Always”** As my Father has sent me, I am sending you *John 20:21b*

Thursday July 9 — **Enlisting New Disciples (Acts 6:7)** Robert Dvorak

Friday July 10 — **Strengthening Brothers and Sisters in the Faith (Luke 22:31–32)** Tim Bailey

Saturday July 11 — **Passing the Traditions of Eternal Life (Deuteronomy 6:4–9)** Barry Moore

Sunday July 12—**Proclaiming Christ (Colossians 1:27–29)** Denton Lotz

Monday July 13 — Picnic and obecnstvi — fellowship at Blackwater Falls State Park, West Virginia. Plan to stay one extra day and enjoy the beauty of West Virginia.

So register early — your payment checks will not be deposited until July 2009 (the registration form is included) and do not miss this opportunity to have a fellowship or, as Henry Boubelik was saying, “obecnstvi” with brothers and sisters in Christ.

More information and Registration Form can be found and downloaded on the convention web pages: [www.czskbc.org](http://www.czskbc.org) [www.czskbc100.info](http://www.czskbc100.info) or [www.glorioushope.info](http://www.glorioushope.info)



George Sommer  
Executive Secretary



## Good News!

In a generous gesture to the convention as we prepare to celebrate our centennial on the campus of Alderson-Broadus College, the school has offered reduced housing charge on campus as follows: \$12.00 per bed each night in Benedum Hall, or \$15.00 per bed each night in Kincaid and Priestley Halls. Please take advantage of this discount and COME!

We are thankful to Alderson-Broadus College for the gift of price reduction at this convention.

## What You Will Say to the World... Continues from page 5

temptations and obstacles and seek a higher way of life. On the other hand, worldly people, like those ducks, put their hands, hearts and heads into the sinful pleasures. Some even boast about it, as they did in the days of the apostle Paul. (Read Romans 1:28–32.)

Some Biblical truths, like most medications, are not very tasty or desirable, but they are necessary for our healing, growth, and well-being. Sick people need a doctor and medication, and sometimes even surgery, in order to get well and stay healthy. Sinners need a saviour, and Jesus Christ is that Redeemer who can save them from eternal condemnation and separation from God.

### V. CONCLUSION

I want to conclude this message with the following illustration. An English painter, William Hunt, painted many pictures depicting biblical topics. One of them has “Jesus as the light of the world” (John 8:12). In another, Jesus stands outside a closed door. In one hand He holds a lantern, and with the other hand He knocks on the closed door, waiting for someone to open it and invite Him in. This pictures beautifully illustrates the text from Revelation 3:20, where

we read: “...I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” When Mr. Hunt had completed this painting, a friend told him that he had forgotten to paint a door knob on the door. “No!” replied Mr. Hunt, “I did not forget it, I wanted it that way. The door must be opened from within!”

Yes, my friend, if you want Jesus to be your Saviour, and to come into your life, you alone must open the door of your heart and invite Him in. Nobody else can do it for you. Why don’t you do it right now? Consider these words of Jesus: “I tell you the truth, unless a man is born again, he cannot see the kingdom of God,” (John 3:3) and “Yet to all who received him, to those who believed in His name, He gave the right to become children of God,” (John 1:12). “Therefore, now there is no condemnation for those who are in Christ Jesus,” (Romans 8:1). My friend, believe God’s Word, and receive Jesus as your Saviour and Lord—now.

This message was presented Saturday, July 12, 2008, during the 99<sup>th</sup> Annual Convention in Philippi, West Virginia



**W**here We Have Been and Where We Go Now. Since Dottie and I have been spending this winter and spring in Minneapolis, we have had occasion to discover some fascinating places on the map not far from the Twin Cities. Last week we visited New Prague, Minnesota, and managed to locate one of the old saints and stalwarts of our convention, Lydia Dvorak. At age 99 she now lives in a care facility in New Prague called Malá Strana, (Lesser Town) surely an appropriate name for that community. There was not much communication possible with Lydia, but when I sang "Amazing Grace" (unsure what else to do), she moved her lips to the words unmistakably. I may personally have been a total stranger to her in the "fog" of her days, but the Christ about whom that song sings clearly was not.

Lydia Dvorak's story goes deeply back into the Czech Baptist congregation in New Prague. I looked up the continuing church, now called Community Baptist, and found the assistant pastor, Joshua Stephens, on the premises when I knocked at the door. He told me a great deal about the current ministry of the church, walked me through the building, confirmed that most members today are no longer of Bohemian or Slovak heritage, and then brought out some historical documentation. On the listing of former pastors I found the names of Joseph Vanek, 1915-1921; Charles Brazda, 1921-1926; James Shuldes, 1926-1929; Pastor Brazda once again, 1929-1937; and Joseph Shereda, 1939-1945. These were names prominent in the first third of the last century in the convention. So great to see the record of them maintained by the congregation.

And the modern Malá Strana care facility in town, where Lydia resides—it brought to mind that from 1927 to 1943 there existed a Bohemian Home for the Aged in that town, which began, at least in part, with the support and interest of the Czechoslovak Baptist Convention. That home served folk in real need, providing a safe shelter, loving care, and health support for some folk who had little other place to turn. Here is an indicator that our outreach roots go far back into convention history. Convention efforts of those days included early mission work in the old Czechoslovakia, with some of our founding pastors spending extended periods of time over there. Then again we were always concerned to be doing what



it was possible to do in that land during the long years of their closed society, 1948-1989. In more recent times, we have participated in Slovakia and Czech Republic, not only helping with Bible distributions, publishing ministries, and direct evangelism efforts, but we have supported transitional housing projects for released prisoners and older distressed citizens, as well as giving assistance to the Baptist Unions in their efforts to upgrade conference and camping facilities in The High Tatras Mountains for youth and families.

The Czechoslovak Baptist Convention has mission on its mind and heart. It has always been so, now and in days gone by when convention agendas and programs were oriented to more denomination-like concerns. Today, although convention identity has shifted much more toward a fellowship constituency, mission continues to be our centering point. Let me quote our official statement adopted a few years ago at annual convention time.

*The Czechoslovak Baptist Convention of USA and Canada exists 1) to assist in extending the gospel of our Lord Jesus Christ in lands of central and eastern Europe, particularly the Czech and Slovak Republics; 2) to support the work of Baptist and other evangelical churches in North America that minister to persons of Czech and Slovak descent, and 3) to provide a Christian context for worship, fellowship, teaching, and appreciation of heritage among those in the United States and Canada who bear interest in the nationalities we represent.*

Our focus is clear.

This July 9<sup>th</sup>-12<sup>th</sup>, as we gather at Alderson-Broadus College (Philippi, West Virginia), we will

be taking note of much that has been accomplished in keeping with our mission, and we will try hard to clarify our vision for what lies ahead. What we most desire is that our faithfulness to God's call in the second century will continue and enhance the record of the first one.

At this convention, a great record of years will conclude and be celebrated, and a launching forth into the future will be initiated. Can you be there with us? Registration materials are in this issue of Glorious Hope. More than you can know, **we hope for your presence and participation. Last call!**

*Robert Dvorak*  
Robert Dvorak

□





## Ruby Mikulencak Part 2

I would like to change our focus now by asking you a question. Have you ever wondered about the way the world operates? If you are like me you may have wondered... Why doesn't God intervene in this world with more frequent and spectacular interventions? Why in the world did he entrust the message of hope to humans like you and I?

We know from the beginning God has relied on human partners to advance His work. He created the world. He created Adam and then equipped him to till the garden. God then left him to do it.

Do you remember that when God wanted a dwelling place on earth he didn't raise a magic wand and send it to earth? No he used 100's of craftsmen to fashion the Tabernacle spoken about in the Old Testament. He only gave instructions but expected these skilled people to actually do the work.

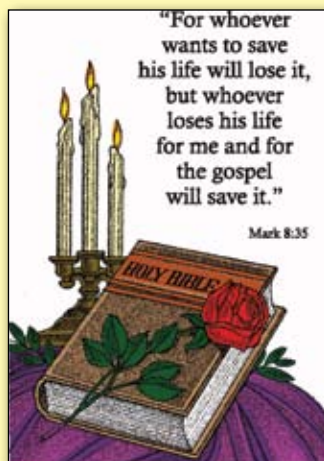
Jesus did not change that pattern when he came to earth. He chose followers that would help build his church and he continues to build his church through his disciples; through ordinary people like you and I. God could have decided to do the spreading of the Good News of the Gospel all by Himself. Instead He stuck to His plan of partnering with humans and created the Church to do His work.

The other day I found something very interesting about the privilege you and I, as a group of committed women, have in telling people the Good News. Did you know that ever since the angels declared to the shepherds the glad tidings of great joy of a savior born in Bethlehem they have wanted to preach the Gospel to the world?

I Peter 1:10-12. Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified be-

forehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. Do you realize how fortunate you are? Angels would have given anything to be in on this!

By the way, angels are going to get their chance to proclaim the Good News of salvation during the end times. In Revelation 14:6 it says—*Then I saw another angel flying in midair and he had the eternal gospel to proclaim to those who live on earth. I can imagine they are just eagerly waiting to get involved in God's evangelizing the world!*



Do you and I realize the message of hope we have that we are to give away? It is so exciting and powerful that the angels want to be in on distributing the Message. You see it doesn't matter if we do it here in North America or in Accra Ghana. We need to be inspired by the vision of reaching the world for Christ. We need to hear the call to partner with Jesus in establishing his kingdom by reaching out to people. We then need to be captivated by a sense that this is what we (you and I) must do.

God in his greatness has given us a task to do. How are we doing? How are you doing? We can be partners in many different ways but whatever way it is I trust that it will give us joy and satisfaction to be part of what God is doing in this world. May we be faithful to the task of telling the Good News

and discipling every man to maturity in Christ!

Often we do ask what God is doing in the world. Perhaps we need to change the question instead to what are God's people doing? God has set the agenda for his people, the Church. He commands us to go into the entire world and preach the Gospel and making disciples. As I said how that is done is changing but we the church

Continues on page 13

## Donations

**All donation** should be send in **enclosed envelope**.

The checks will be delivered to right financial secretaries. (Vera Dors, Henry Pojman, Marija Sommer or Donna Nesvadba.)

• **Gifts for Ladies' work**—make check payable to **Czechoslovak Baptist Women's Missionary Union**.

• **Gifts for Convention**—make check payable to **Czechoslovak Baptist Convention**. On the bottom of the check mark to what account you are sending your contribution: Convention, *Glorious Hope*, Trust Fund, or Scholarship Fund.

☞ You may send separate check (one for Ladies and one for convention accounts) in the same envelope.

☞ If you are sending contributions for **convention** (Convention, *Glorious Hope* etc., you may send only one check, and write on the bottom how you want to divide the amount (for example: Total \$150; \$100 Convention, \$50 *Glorious Hope* etc.) You do not have to send two separate checks.

For your information, financial secretaries' addresses are as follows:

### USA:

Vera Dors  
6621 Elmdale Rd.  
Middleburg Hts, OH, 44130

### Canada:

Henry Pojman  
1305 Inglehart Dr  
Burlington, ON L7M 4X6





# THE MISSION TODAY AND ALWAYS

Philippi

WEST VIRGINIA

