



We need to hear messages of peace, especially in these days. Once again, wounds caused by the extremes of human thinking have been opened up. The infamous anniversary of last fall has come and gone. Fantasy became reality. People lulled by the comforts of everyday living desperately need excitement and entertainment. Whole lists of entertaining programs are available at the push of a button on the television remote. A sad reality is that horror films are among the most sought after. That

in itself speaks of the state of society. It is no wonder then that during live footage of the tragic events of September 11, 2001, newscasters had to say repeatedly that what people were seeing was real and not some sort of movie. The 20th century is proof that what was once only fantasy is today reality. In other words, what people can imagine they often can also realize. Or they do everything in their power to realize it, and the result in both cases is the same. We can argue that there are not tragic results all the time, especially in the growth of science and technology that has the goal of improving the quality of life for people. However, people in their ingenuity are capable of misusing everything good. Daily newspapers give us abundant proof of that.

Natural disasters also throw themselves into the mix. Usually we live in the expectation that we will not encounter anything like that. News of catastrophes affect us sometimes more, sometimes less, depending on what emotional state we find ourselves in at the time. We are roused out of this condition by news of tragedy that touches us personally, news from our birth lands: floods of unheard-of proportions. We feel helpless and regret the loss of historical monuments. The media, bringing more detailed accounts, fill in the reality of the situation. We realize how people suffer in this situation. We realize that immediate removal of the consequences of catastrophes does not occur. Especially, wounds in the spirits of people heal slowly.

Above all of this rises the word of the Lord Jesus about peace. Encouragement immediately follows (John 14:27). To be happy and unafraid; who can accomplish that these days? Only they who have truly and wholly given their hearts to the Lord. Only they who have committed their lives to God's will and say with Thomas and Job: "...My Lord and my God"; "...may the name of the Lord be praised" (John 20:28; Job 1:21b).

Editor-in-Chief *Natasha Legierski*

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Publication Office: Glorious Hope

1524 Lancaster Dr., #134,

Oakville, ON, L6H 2Z2, Canada

Editor-in-Chief: Natasha Legierski

email: natasha.legierski@primus.ca

Electronic Publishing and Art: Vit Malek

email: malek@ican.net

Assistant Editors: Janice Cermak, Ján Banko

Editorial Staff: George Sommer,

George Legierski, Joseph Novak

You may send articles to above address

POSTMASTER: Send address changes to

Glorious Hope / Slavná naděje

Rt. 4, Box 58D, Philippi, WV 26416-9717 USA

email: sommer@ab.edu

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Potřebujeme slyšet slova o pokoji. Zvláště v těchto dnech. Znovu se nám jitrí rány způsobené vyhraněností lidského myšlení. Neslavné výročí loňského podzimu. Fantazie se stala skutečností. Člověk, ukolébávaný pohodlným průběhem všedních dní, nutně potřebuje rozptýlení a pobavení se. Celá řada zábavných pořadů je na dosah ruky, stačí jen ztláčit knoflík na dálkovém ovladači televizoru. Smutnou skutečností je, že hororové filmy patří mezi ty nejvyhledávanější. To samo o sobě hovoří o stavu společnosti. Není tedy divu, že při přímém přenosu tragických událostí 11. září 2001, museli hlasatelé neustále opakovat, že

☞ Pokračování na straně 107



Front Cover: Homecoming decoration at Christ Community Church (Campbell Baptist Church)

Photo: George Sommer

Convention photos: George Sommer, Vlastimil Pojman
Back Cover: Natasha Legierski, Vit Malek



93rd Czechoslovak Baptist Convention

To Whom Shall We Go?

John 6:68b

A few months have passed since the 93rd annual Czechoslovak Baptist Convention ended, but we are still coming back in our memories to what beautiful and blessed times and nice fellowship, “obecenstvi,” we had together.

By now everybody knows what “obecenstvi” is and what obecenstvi means to all of us. No wonder that we like to be together and have fellowship with each other. Geographically our Czechoslovak Baptist Convention of the USA and Canada is very vast. Our Czech and Slovak members (Americans, Canadians and other nationalities too) span really from west to east and north to south (California, Washington, Florida, Georgia, the Carolinas, New York, Ontario, Manitoba.) You name it. Our people live everywhere.

That’s why we are glad that at least once a year we can get together at convention time and glorify our Lord, study God’s word and of course, have obecenstvi with each other.

For those who come from California or the state of Washington, on the West Coast, it is not cheap to come to Philippi, but they are coming every year. We certainly realize how important it is to be together.

to name a few), under the leadership of our registrar, Helen Pojman. Others were also helping with the sound system and other activities.

On Wednesday, July 4, the General Board had their meeting, in which we heard reports from treasurers, financial secretaries, the president, the executive secretary and others. One report was very disturbing: from our treasurers we learned that our convention’s financial situation is not too good, to put it nicely. It was mentioned that part of the reason is that the donors base has been



President of Alderson Broaddus College
Steve Markwood

basically the same for years. Only a few people have been supporting the convention and *Glorious Hope* financially. And many of those people are older, often retired and living on fixed incomes. Many others have been called home to be with their Lord. Thus the donor base has been and still is shrinking. We have no replacement for them. Are we going to replenish the donors database? If we want to continue to help financially our brothers and sisters in the Czech Republic and Slovakia in mission work, we have to sacrifice more for our Lord.

Natasha Legierski, editor-in-chief, reported on *Glorious Hope* and brought us greetings from Vit Malek, who does layout, typesetting, and graphics. She said that *Glorious Hope* is going around the world. We are trying to get more contributions from young people for the magazine. She thanked the Board for their prayer and support of the work she is doing with her helpers. There were many good comments from the Board, especially about the covers. We are printing 1,200 copies of each issue. We are now sending about 580 to the U.S., 210 to Canada, and about 180 copies to Europe and

other parts of the world.

The next report was on tract ministry. Joza Novak could not be present at the convention because of illness, but he sent his report. Since our last convention in 2001, he has received 492 letters and printed 192,290 tracts. Total printings stand at 2,845,730 copies. He was able to pack and distribute 108,235 brochures and many Bibles and pencils. Now over 2,606,700 tracts, 2,160 Bibles, 353 New Testaments, 1,757 books, 2,944



The Lord Supper

But now let’s go back to Philippi, July 2-7, 2002. Yes, July 2nd. Even though the 93rd convention officially did not start until July 4th, there were a lot of preparations to be made: the registration office, meal tickets, name tags, programs, bulletins, delegate packages, picture displays, banners (sometimes misspelled), hymnals, the sound system, and direction signs in the Wilcox Chapel and outside, to name just a few. And we are very grateful for a team of workers (Debbie Lev, Amy and Jody Nesvadba, Vlastimil Pojman, Johnny Alac, David Legierski

pens, 2,850 pencils and quite a few packages with Sunday School material are witnessing in 66 countries. Several are translated into 15 languages. Praise be to God! We appreciate J. Novak's tracts mission work very much.

George Gregor and Bill Rotar also reported on trust funds. Bill Rotar reported on the Boubelik and Michael funds. The market has been fluctuating and we have lost some money.



Children and Youth Choir

But the income from capital gain investments has been buying more shares so that when the market rebounds we will gain it all back, plus more.

A question was asked if we could change the date of the annual convention to the second Sunday of July. This change of date is up to the college as to when they can accommodate us. This is the first time so many people showed an interest in moving the date to the second weekend of July. George Sommer will check the college schedule to see if this change can be made.

President's report:

- We need a very concise mission statement that describes why we are here and what we do. We will have it next year to present for your approval.
- The finances of the convention are tight, tighter than they have been for some years. Please make an extra contribution to the convention so that we may carry out our missionary projects. The life of this convention depends on you and your contributions. We are very dependent on you.
- Be aware of the fact that you are a member of the convention and that we want you to have a sense of ownership. We are glad that you are here.

Executive Secretary's report:

- We have a new web page. It has had over 200 people getting into reading it.
- Elections will be held on Saturday. Please check the slate of officers. The proposed slate is posted in various places for you to read.
- The midyear meeting will be held in Grace Baptist Church, Windsor, Ontario, Canada, on November 1, 2002, at 1 p.m.

- We plan to have an afghan produced with pertinent pictures, flags, and logos of the Czechoslovak Baptist Convention for anybody to purchase as a souvenir. More information will be posted on our web page and in *Glorious Hope*.
- George informed the board that Jana Breza, a very talented singer who has moved to the US from the Czech Republic, will be singing during the convention.
- It was suggested, and General Board approved, that the musical group *Matuzalem* from Bratislava be invited as guests for convention 2003. It is a very talented group of five members of Bratislava Baptist Church, Slovakia. We heard a sample of their music on a CD. We will be sharing travel expenses with other churches.

Jozef and Anna Kulacik from Slovakia were introduced and brought greetings from Slovakia. Jozef is the secretary of the Slovak Baptist Union. He was a Slovak Bible study leader, and delivered a sermon on Saturday night. His wife, Anna, was one of the guests speakers during the Ladies' Missionary Rally on Saturday morning. He also explained some items about the Slovak Baptist Union Mission Proposal for 2002-03.

In that proposal, the Slovak Baptist Union asked our convention for the following missionary items:

1. Support for missionary secretary
2. Support for missionary literature
3. Development of and support for a center for drug-addicted people
4. Help in the final reconstruction of the Retreat Center in Rackova dolina

The proposal was later approved by the delegates.

Friday morning we heard a Planned Giving seminar about last wills by Dr. Robert Matherly from the American Baptist



General Board

Foundation. He reminded us how important it is to have a last will.

On Saturday we had elections to General and Executive Board.

The slate of officers was read and then accepted. Members of the Executive Board are elected for two years, and members of General Board for four. Members of the Executive Board are as follows:

President Robert Dvorak, *First Vice-president* Joza Novak, *V-P for USA* Florian Manas, *V-P for Canada* Jan Banko, *V-P for Parliamentary procedures* John Jeren, Jr., *V-P for Publications* Natasha Legierski, *Executive Secretary* George Sommer, *Assistant Secretary* Alice Kmetko, *Treasurer USA* George Gregor, *Treasurer Canada* Otilia Alac, *Financial Secretary USA* Vera Dors, *Financial Secretary Canada* Henry Pojman, *Editor-in-Chief of Glorious Hope* Natasha Legierski,

Canadian Office: *President* Jan Banko, *Vice-president* Donna Nesvadba, *Secretary* Milan Lev, *Treasurer* Otilia Alac, *Financial Secretary* Henry Pojman, *Members-at-large* Milan Lev, Joe Jersak, Fred Opocensky.

George Cooper, director of East-European TWR, reported to the convention about the work of TWR and brought greetings from our friends in the Czech Republic and Slovakia. They produced more than 800 hours of broadcasting. 5,800 letters and e-mails were received. Slovaks had an 18% increase with 50,000 pieces of literature. Some statistics were given about their work. George requested prayer for the evangelization of the people. Only 1% are evangelical believers. He also introduced Petr Raus and Marian Vozucha, TWR associates.

Bob Dvorak made several remarks about the great need there is in the Czech Republic and Slovakia for the Word, and about the work of TWR.



Convention Choir

The budget for 2002–2003 was then presented and approved. It has been printed in the insert of the July issue of *Glorious Hope*.

Greetings were received from the following churches and individuals:

Scranton Road Baptist Church, Cleveland, OH; Norris Jetts, Cleveland, OH; Christ Community Church, Campbell, OH; Lydia Carle, Ann Ulrich, and J. Nikodem, Des Plaines, IL; Czechoslovak Baptist Church, Toronto, ON; Poplar Springs Baptist Church, VA; W. & M. Walter, Elk Grove Village, IL; Parma Heights Baptist Church, Parma, OH; Immanuel Baptist Church, Portland, TN; W. & E. Widlicka, Parma, OH; Bratislava Church, Slovakia; E. & E. Evenhuis, Kalamazoo, MI; Rev. and Mrs. R. Mazanec, Portland, TN.



Donna Nesvadba, Natasha Legierski, Otilia Alac

We were really blessed by all the sermons, Bible studies, and music (choirs, solos, instrumental, piano-organ). And also I should not forget to mention the 2nd annual Independence Day fireworks, with lots of ice cream. Old-Fashioned Hymn Singing, with Bob Dvorak at the piano, and the Saturday Night Concert have already become traditions after evening service.

On Sunday, after Communion, morning worship, and convention picture-taking, we went for a traditional banquet. Then we went to George and Marija's place for watermelon, other activities and more and more obecnstvi.

I should not forget to remind everybody that the 94th annual convention will be held July 3–6, 2003, in Philippi. The main theme will be: "You Will Never Walk Alone" (Courage for the Way) Leviticus 26:11, 12.

Looking forward to seeing you there. God be with you until then.

Executive Secretary *George Sommer*

□



Old Fashioned Hymn Singing with Robert Dvorak at the Piano

93. Československá baptistická konvence

Ke komu půjdeme?

Jan 6;68b

Přestože uplynulo již několik měsíců od naší konference, stále se vracíme ve vzpomínkách na pěkné a pozeňnané chvíle, které jsme společně prožili. Slovo „obecenství“ má pro nás hluboký význam. Není tedy divu, že se chceme na vzájemném obecenství podílet. Sjíždíme se na konvenci ze všech stran Spojených států i Kanady. Účastníci nejsou jenom Češi a Slováci, ale i jiné národnosti. Proto je toto setkání, aspoň jednou za rok, tak vzácné, i když finančně dost náročné, zvláště pro ty, kteří cestují přes celý kontinent, ze západu na východ. Nejedná se však pouze o obecenství, ale také o oslavu našeho Pána a vzdělávání se ve Slově Božím.



Robert Dvorak

Oficiální zahájení konference proběhlo 4. července schůzí hlavního výboru. V prostorách, kde se konference konala však bylo již živo od 2. července. Pod vedením sestry Heleny Pojmanové (klíčové osobnosti co se týče registrace) a bratra Jiřího Sommera (generálního tajemníka) se sešel celý tým pracovníků, kteří zajistili, svou pílí, hladký průběh konference (ubytování, jmenovky, jídelní lístky, informační brožury pro účastníky i členy hlavního výboru a spousty dalších potřebných pomůcek, obsluha zvukového systému apod.). Za všechny ochotné pomocníky jsme velice vděční (Debbie Lev, Amy a Jodi Nesvadba, Vlastimil Pojman, John Alač jr., David Legierski a další), bez jejich obětavosti by se konference nemohla uskutečnit.

Během zasedání hlavního výboru si delegáti vyslechli zprávy za jednotlivé složky. Zneklidňující byla zpráva finanční. Skutečností je, že stále méně lidí podporuje konvenci a *Slavnou naději*. Mnozí ti, kteří v minulosti podporovali, jsou nyní důchodci a další jsou již u Pána. Jejich místa nebyla nahrazena nikým jiným. Podaří se nám doplnit seznam těch, kteří budou přispívat? Chceme-li nadále podporovat misijní práci v České a Slovenské republice, musíme obětovat pro Pána více.

Šéfredaktorka, Nataša Legierská, předala se zprávou i pozdrav od Víti Málka, grafika časopisu *Slavná naděje*. Zpráva zahrnovala poděkování za modlitby i podporu v této práci. Je potřeba zapojit více mladé lidi. Časopis je rozeslán po celém světě. V současné době tiskneme 1200 kusů jednoho čísla, 580 výtisků jde do US, 210 do Kanady a asi 180 výtisků do Evropy a dalších částí světa. Hovořilo se o snížení zhruba na 1000 výtisků jednoho čísla. Členové hlavního výboru vysoce ocenili kvalitu časopisu, zvláště titulní strany.

Zpráva traktátové misie Jozy Nováka byla čtena (bratr nemohl být přítomen ze zdravotních důvodů). Od uplynutí minulé konference (v r. 2001), bratr obdržel 492 dopisů a vytiskl 192 290 traktátů. Celkový součet výtisků je 2 845 730 kusů. Bratr odeslal do 66 zemí 2 606 700 traktátů, 2 160 Biblií, 353 Nových zákonů, 1 757 knih, 2 944 per, 2 850 tužek a větší počet materiálů pro nedělní školu. Některé jsou přeloženy do 15 jazyků. Chvála Pánu Bohu! Misijní práce bratra J. Nováka si velice vážíme.

Bratr George Gregor a Bill Rotar podali zprávu o investicích. Pohyblivost peněžního trhu způsobila určité ztráty. Ty by měly být vyrovnány zakoupením dalších podílů ze zisku (při zpětném pohybu trhu).

Byl předložen návrh na změnu data konference z první červencové neděle na druhou. Návrh měl pozitivní odezvu. Bratr Jiří Sommer se bude informovat, zda-li by tato změna mohla být uskutečněna (vzhledem k rozvrhu univerzity, kde se konvence koná).

Zpráva prezidenta

- Nutně potřebujeme specifické misijní prohlášení, které vyjadřuje naše poslání. Bude předloženo příští rok ke schválení.
- Finanční situace je velmi vážná. Život konvence závisí na vašich příspěvcích. Myslete, prosím, na naše misijní poslání, které se nemůže uskutečnit bez vašich příspěvků.
- Uvědomte si, že jste skutečně členové této konvence a my chceme,



Robert Dvorak, Jozef and Anna Kulaciks

abyste také cítili toto spoluvlastnictví. Jsme rádi, že tu jste.

Zpráva tajemníka

- Všimněte si nové internetové stránky konvence.
- Zítřka proběhnou volby, nepřehlédněte vývěsky o kandidátech.
- Pololetní schůze výboru se uskuteční v Grace Baptist Church ve Windsoru, Ontario, Kanada, 1. listopadu 2002.
- V budoucnosti bude možnost zakoupit suvenýr (přikrývka

s tiskem). Více informací bude uveřejněno na internetové stránce konvence a ve *Slavné naději*.

- Jana Breza bude sloužit zpěvem během konferenčních shromáždění. Je to obdarovaná zpěvačka, která se přestěhovala z Čech do USA.
- Návrh, předložený hlavnímu výboru týkající se návštěvy hudební skupiny *Matuzalém* z Bratislavy, byl schválen. Jedná se o pětičlennou skupinu (z baptistického sboru v Bratislavě). O pokrytí cestovních nákladů se budou podílet i jiné církve.

Jozef a Anna Kulačíkovi, hosté letošní konference, vyřídili pozdravy ze Slovenska. Bratr Jozef je tajemníkem Slovenské jednoty baptistů. Během konvence vedl slovenskou biblickou hodinu a kázal v sobotu večer anglicky. Jeho manželka, Anna, promluvila k sestřím v sobotu ráno, během sesterského shromáždění.

Bratr Jozef předložil návrh rozdělení podpory Slovenské jednotě baptistů:

1. Podpora tajemníka pro misii
2. Podpora misijní literatury
3. Vytvořit a podpořit středisko pro lidi závislé na drogách
4. Pomoc při rekonstrukci rekreačního střediska v Ráčkové dolině

Návrh byl delegáty přijat.

V pátek ráno proběhl seminář ohledně plánování poslední vůle. Dr. Robert Matherly, z Amerického baptistického ústavu, hovořil o nutnosti mít poslední vůli.

V sobotu proběhly volby do hlavního a výkonného výboru. Jedná se o dvouleté volební období, v případě hlavního výboru to jsou čtyři roky. Jména jsou uvedena v anglické verzi této zprávy.

Ředitel TWR, George Cooper, vyřídil pozdravy z českého i



Toronto Ladies Singers

slovenského vysílání TWR a informoval nás o jejich činnosti. Bylo odvysíláno 800 hodin, redakce obdržela 5 800 dopisů. Bratr zmínil i další statistické údaje a žádal o modlitby ohledně evangelizování národa. Pouze 1% lidí je evangelikálního vyznání.

Dále nám představil Petra Rause z Brna a Mariána Vožuchu z Bratislavy, pracovníky TWR.

Bratr Robert Dvorak zdůraznil velikou potřebu šíření Božího Slova v obou republikách a potřebě TWR. Rozpočet na rok 2002-2003 byl předložen a schválen. Otištěný byl v příloze *Slavné naděje* v červencovém čísle.

Výčet pozdravů jednotlivců i sborů zaslaných konvenci je v anglické verzi této zprávy.

Přijali jsme mnoho požehnaní nejen při všech kázáních, ale i při dalším bohatém programu (pěvecký sbor, sólový zpěv, duet piano-varhany). Nemůžeme opomenout

v pořadí již druhý ohňostroj, zmrzlinové hody, zpěv starých duchovních písní pod vedením bratra Dvořáka a jeho úžasné improvizace na piano. Sobotní večerní koncert talentů, k slávě Boží, se již stal tradicí.

Konference vyvrcholila v neděli ráno vysluhováním Svaté večeře Páně a závěrečným shromážděním. Banket již svědčil o definitivním konci našeho obecnství. Společná fotografie se stala dokumentem následujícím generacím. Odpolední obecnství, kolem melounu u Marije a Jiřího Sommerových, bylo jako poslední dozvuk radostných a požehnaných dnů kolem Božího Slova a s Božími lidmi.

Příští sejití 94. konvence bude opět ve Philippi, od 3.-6. července, 2003. Hlavním tématem bude: „*Nikdy nepůjdete sami*“. (Povzbuzení na Cestu). Leviticus 26:11,12

Těšíme se na setkání. Bůh buď s vámi,

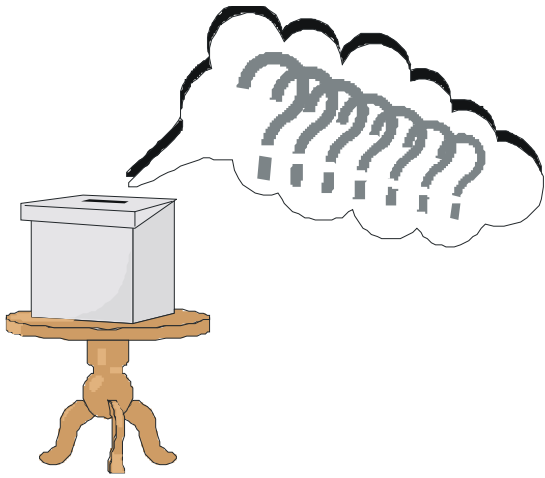
tajemník Jiří Sommer
Přeložila Nataša Legierská



Children's Hour with Debbie Lev



Children and Youth Choir



Question Box

The Rev. John E. Karenko
1330 Normandy Dr., Godfrey,
IL 62035

What's the greatest Bible miracle?

The resurrection of Christ, because by it multiplies millions will also rise. Christ said, "Because I live, Ye shall live Also" (John 14:19)

How old was Jesus when He was baptized?

"About Thirty" (Luke 3:23)

How old must I be to be baptized?

Old enough to repent and believe the gospel (Mk. 1:15). Jesus (Jn. 3:22, 26) and others (John 3:23;4:1,2) only baptized such believers (Acts 2:38,41;8:12,13,37,38;16:33,34, etc.)

What is a church?

A group of saved people (Acts 2:47).

What do "Deuteronomy" and "Ecclesiastes" mean?

These are Greek words which mean "second law" and "preacher," indicating the contents of these Bible books. Many of the old Testament books got their titles from the Greek translation of the Old Testament called Septuagint.

What does "Bible" mean?

It's the Greek word for "book" and is the first word of the text of Matt.1:1.

How old should I be to get married?

Marriages often fail because of the immaturity of youth. I recommend finishing your education and saving some money before this life-long experience. It's wise to wait.

Did Mary have more children?

Yes. Matthew 13:55, 56 lists the names of four brothers of Jesus and that he also had sisters.



Can we know we are saved?

"The Spirit Himself bears witness with our spirit that we are the children of God" (Rom. 8:16). "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13), The answer is "yes."

Is gambling wrong?

Gambling is seeking to profit by someone else's loss, which is stealing. To call gambling "gaming" is deceit. This addictive vice can ruin you. Avoid it like poison. It's a killer!

Does the Bible teach "eternal security"?

"Yes," of the believer, but "no" of anyone who by his life-style shows his faith is dead. (James 2:14; Matthew 7:16-23) Christians are known by their love, works and good fruit. Examine yourself with these tests. 2 Cor.13:5.

Was Jonah really kept alive in the whale's belly for three days and nights?

God used Jonah's experience to prefigure Christ's death and resurrection (see Matthew 12:40). For the "sign" to be fully accurate Jonah would have had to die and be resurrected, as Jesus was. I think that's what happened. Resurrecting Jonah is a greater miracle than keeping him alive those three days and nights. The word "hell" in the KJV is "sheol" or place of dead (Jonah 2:2), where Jonah prayed...
□

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The Rev. John E. Karenko
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The Observation Tower

Where Will Your Soul Be After Death?

Rev. John E. Karenko

This very important question is answered in the Word of God and concerns us all, since we shall all die and will live some place for eternity. Jesus Christ revealed for us this secret in the brightest colors in the story of the rich man and Lazarus (Luke 16:19-31).

In this true story Christ uses two extreme examples: a rich man who banquets daily and a lowly poor man who lies at the gate of the rich man desiring to be fed by the crumbs that fall from the rich man's table. It is pointed out that life ended for both of them: "...the beggar died ...the rich man also died," but they died only physically. In spirit they continued to exist after death, in different places. "...the beggar...was carried by the angels into Abraham's bosom," but the rich man found himself in hell (vv. 22,23).

In this way Christ witnesses that after physical life ends man does not cease to exist, for death is not the occurrence of destruction, but only the separation of the spirit (personality of man) from the body, and that after death, the spirit will certainly occupy some place, and that after death there are only two places: the bosom of Abraham, i.e., paradise (Luke 23:43), and hell, i.e., a place of torment (16:23).

It follows that on the question "Where are souls or spirits after death?" Christ answers: some are in paradise, but others are in hell. Believe Christ. He said that the rich man in hell was "in torments," crying, "...I am tormented in this flame" (vv. 23,24). Christ here clearly testifies that people after death shall not lose consciousness and a spiritual feeling of suffering. They shall know that they are sinners and died without repentance, and that they face an eternal righteous judgment. Their conscience will grind them like a worm and burn them like fire; they will need a drop of paradise-like comfort, as the rich man desired a drop of water and this will not be given them, because between hell and paradise there is fixed "a great gulf," so that those who want to cross over from paradise to hell cannot, nor can anyone cross from hell to paradise" (v. 26).

Consequently, those greatly err who admit the existence of hell but hope that through their prayers

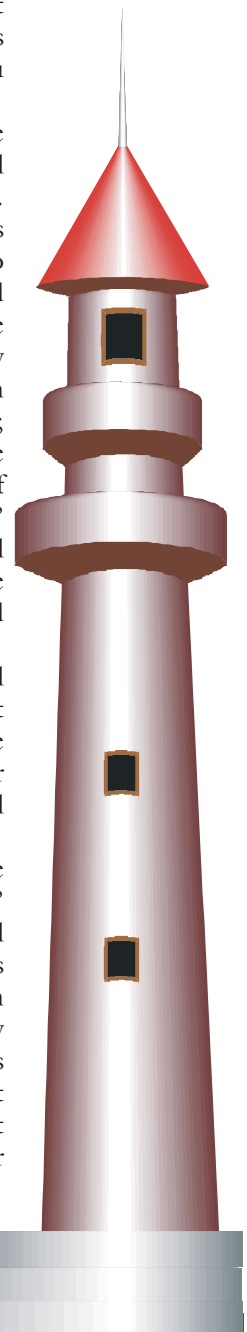
and the intercession of saints they will be able to get from hell into paradise. According to the words of Christ, the rich man also hoped for the intercession of a great saint, Abraham, but Christ with the lips of Abraham testifies that this is impossible. Therefore, may God protect you from this false hope.

In order to get to paradise, we need to die like poor Lazarus, so that immediately the angels will come and carry us to the bosom of Abraham. But how did Lazarus die? Christ answers this question with the lips of the rich man, who said to Abraham, "I pray thee, Father, that you will send him (Lazarus) to my father's house, for I have five brothers, that he may testify unto them, lest they also come into this place of torment." Abraham said to him, "They have Moses and the prophets; let them (the five brothers) hear them." And he (the rich man) said, "No, father Abraham, but if one went to them from the dead, they will repent" (vv. 27-30). You see that the rich man only in hell understood that in order not to end up in hell, one must repent. Consequently, Lazarus had repented and therefore went to paradise (heaven).

There is no other way of salvation from hell and there is no way out of hell into paradise. It is necessary to repent before death. This is the only way of salvation. There are no exceptions for anyone. Christ said, "Except you repent, you shall all...perish" (Luke 13:3,5).

The Bible also says, "Behold, now is the accepted time: behold, now is the day of salvation" (2 Cor. 6:2). We ourselves decide where we shall spend eternity. With repentance, turn to Jesus and He will save you also, as He saved me, when I repented and believed that Christ died for my sins. I praise God for the gift of salvation (Romans 6:23). Remember, Jesus Himself said, "Repent and believe the good news" (Mark 1:15). Do it and you will know where your soul will be for eternity (forever).

□





Part 1b

Sermon on Abraham

He Obeyed

Dr. Andrew Kmetko

Malachi 3:6-14



The Christian life starts with faith: “For by grace are you saved through faith and that not of yourselves, it is the gift of God.” But the Christian life is also lived by faith so, from beginning to end, we rely on faith because “without faith it is impossible to please God.”

Now faith leads to obedience. What does God want me to do, how does He want me to live? For many years I have relied on several passages of Scripture to lead me in the paths of righteousness for His name’s sake.

J.P. Morgan, in his exposition of the whole Bible says, “In order to obtain obedience to the initial injunction to have the mind of Christ, the Apostle now shows

attitude of selfless humility that Christ exhibited in His humiliation and ascension. The word here, “attitude,” is translated “like-minded” in v. 2. Do you have the mind of Christ? Do you think the way He does? Do you do what He commands? Paul, in the book of Philippians, tells how humility can be expressed. “Look not every man on his own things, but every man on the things of others.” Instead of concentrating on self, each believer should be concerned for the interests of others in the household of faith (Rom. 12:10). “Love must be sincere. Hate what is evil; cling to what is good.” In other words, hang on to the good things, “fruit of the Spirit” love,

of this in terms of the Philippian church (Acts 16). Philippi was a cosmopolitan city. The composition of the church reflected great diversity, with people from a variety of backgrounds and walks of life. Acts 16 gives us some indication of the diverse makeup of this church.

The church included Lydia, a Jewish convert from Asia, a wealthy business-woman. It included a slave girl, who was probably a native Greek, and the jailer serving this colony of the Empire, probably a Roman. With so many backgrounds among the members, unity must have been very difficult to maintain. Although there is no indication of division in the church, its unity had to be safeguarded. Paul warns us against any selfishness, prejudice or jealousy that might lead to dissension. Showing genuine interest in others is a positive step forward in maintaining unity among believers.

This may seem difficult to put into practice, as are many commandments in the Bible. To “consider others better than yourselves.” Have you ever even tried doing that? Selfish ambition can ruin a church, but genuine humility can build it. Being humble involves having a true perspective of ourselves. Paul, in Romans 12:3, says, “Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment in accordance with the measure of faith God has given you.”

Healthy self-esteem is important. Some of us think too little of ourselves, while some of us overestimate ourselves. The key to an honest and accurate evaluation is knowing the basis of our self-worth, our identity in Christ. Apart from Him, we aren’t capable of very much by eternal standards; in Him we are valuable and



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the secrets of ability to obey.” First, there must be recognition of the fact that it is God who wills and works in the believer. Christ is the supreme example of humility and selfless concern for others (Phil. 2:5). Believers are exhorted to have the same

joy, peace. “Be devoted to one another in brotherly love. Honor one another above yourselves.” Most of us have learned how to pretend to love others—how to speak kindly, avoid hurting their feelings, and appear to take an interest in them. Think

capable of worthy service. Evaluating ourselves by the worldly standards of success and achievement can cause us to think too much about our worth in the view of others and thus miss our true value in God's eyes.

It does not mean that we should put ourselves down. Before God we are sinners, saved only by God's grace, through faith, but we are saved and therefore have great worth in God's kingdom. We are to lay aside selfishness and treat others with respect and common courtesy. Considering others' interests as more important than our own links us with Christ, Who was a true example of humility. It is God Who wills and works in the believer. The false teachers in the Colossian church believed that spiritual perfection was a secret and hidden plan that only a few privileged people could discover, even though Saint Paul had said, "Christ in you the hope of Glory." Now the Bible teaches that every believer receives the Holy Spirit.

Every believer is indwelt by the Holy Spirit (Col. 1:26-27).

When Jesus was still with His disciples, He promised to send them a counselor, a comforter who would be with them forever. That promise was extended to all believers. It is given to us as well. Jesus said "I will ask the Father and He will give you another Counselor [that is what Christ was to the disciples] to be with you forever—the Spirit of truth." Christ also said, "I will never leave you nor forsake you." Is Christ with us today? Yes! By the indwelling of the Holy Spirit. The coming of the Holy Spirit happened on the Day of Pentecost. Now every believer has the Holy Spirit in him. Listen to 1 Corinthians 6:19-20: "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit which are God's." What did Paul mean when

he said that our bodies belong to God? Some people say they have the right to do whatever they want with their own bodies. Although they think that this is freedom, they are really enslaved to their own desires. When we become Christians, the Holy Spirit fills and lives in us. Therefore, we no longer own our bodies. The phrase "bought at a price" refers to slaves bought at auction. Christ's death freed us from sin but also obligates us to His service. If you live in a building owned by someone else, you try not to violate the building rules. Because your body belongs to God, you must not violate His standards for living.

1 John 2:27: "But the anointing which you have received from him abides in you, and you do not need anyone to teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, just as it has taught you, you will abide in him." □

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Editorial ... pokračování ze strany 98

se nejedná o nějaký filmový příběh. Samotné 20. století je důkazem toho, že co kdysi bylo pouze fantazií, je dnes skutečností. Jinými slovy, co si lidský mozek usmyslí, to také dokáže realizovat. Nebo se o to všemožně pokouší a výsledek je v obou případech stejný. Můžeme namítnout, že se nejedná vždy o tragické následky, zvláště v případě rozvoje vědy a techniky za účelem zlepšení životní úrovně a kvality lidského života. Člověk ovšem, ve své vynalézavosti, dokáže všeho dobrého zneužít. Denní tisk nám o tom podává dostatečné množství důkazů.

Do toho všeho přijdou ještě přírodní katastrofy. Obyčejně žijeme v přesvědčení, že nás nic takového nepotká. Zprávy o neštěstí se nás dotýkají jednou méně, po druhé více, podle toho, v jakém citovém rozpoložení se právě nacházíme. Z tohoto stavu nás pojednou proberou zprávy o neštěstí dotýkajících se nás osobně, naší rodné země. Záplavy neslýchaných rozměrů. Cítíme s postiženými a litujeme zničené historické památky. Sdělovací prostředky, přinášející podrobné zprávy, nám dokreslují skutečnost. Uvědomujeme si, jak trpí člověk v této situaci. Uvědomujeme si, že neexistuje okamžité odstranění všech následků katastrofy. Zvláště rány v lidské duši se hojí pomalu.

Nad tím vším se vznáší slova Pána Ježíše o pokoji. Slovo povzbuzení hned následuje. (Jan 14; 27) Nebýt zarmoucen a nebát se, kdo to dnes dokáže? Jenom ten, kdo skutečně vydal své srdce Pánu Bohu docela. Jenom ten, kdo odevzdal svůj život do Boží vůle a spolu s Tomášem a Jobem vysloví: „Pán můj a Bůh můj; buď požehnané Jeho jméno!“ (Jan 20,28; Job 1,21b)

Šéfredaktorka *Nataša Legierská*

□



Časť 2

Abrahám, veriaci a poslušný

Jozef Kulačik

Gal. 3:6-14 (1M 12:1-9)

1. Boh Abraháma zavolať a on vyšiel, aby Ho poslúchol. Vtedy ešte Abram, starý už muž, odišiel z miesta, v ktorom prežil svoj život, mal v ňom rodinu a vlastne aj všetko potrebné na pokojné dožitie, opúšťa svoj istý a zabývaný svet a odchádza smerom za hlasom, ktorý mu znel ako Boh. Takéto „bláznovstvo“ hocikto neurobí. Abrahám vyšiel a nevedel, kam ide. Z miesta, ktoré poznal, išiel na miesto, ktoré poznal len Boh. „Vystaňoval sa a nevedel, kam ide.“ Žd 11:8. To je naprosto dôležitá teologická výpoveď. Hovorí nám o tom, že muž viery nešiel ani tak z jedného miesta na mapu na druhé, z bodu A do bodu B, nepodnikol geografickú cestu, ale cestu viery. Bol prvým z pútnikov viery. Nešiel kamsi, ale s kýmisi. V geografickom slova zmysle, na mape, to bola cesta do neznáma, v teologickom slova zmysle to bola cesta za poznaním Boha.

2. Ďalej Abrahám musel všetko opustiť. Zem, rodinu, aj domov. A urobil to. Opustil všetko, čo mal aj všetko, kým bol. Vo chvíli božieho volania tento muž vlastne opúšťa Abrama, aby sa stal Abrahámom. Podobne to je aj s nami. Výzva veriť znamená vždy aj výzvu niečo v živote opustiť. Človek nemôže mať všetko. Ak chceme mať vieru, musíme aj čosi nemať. Nová Zmluva potom hovorí o premene starého človeka (metanoia) na človeka nového. Boh v Kristu chce zmeniť staré ja, aby nám dal nové.

3. Boh Abraháma nielen pozýva, ale mu

aj dáva zaslúbenie požehnanie, že „zvelebí jeho meno“. Pri stavbe Babylonskej veže si ľudia sami chceli zvelebiť svoje meno, sami pracovali na svojej sláve. Veriaci človek vstupuje do siene slávy nie svojou snahou, ale Hospodinovým požehnaním. Len ten, komu sa Hospodin postará o úspech a meno, bude úspešný a požehnaný. Do rodu veľkých sa vstupuje poslušnosťou. Výzva veriť vyžaduje poslušnosť.

Apoštol Pavel chcel vidieť príbeh Abraháma a Boha vo svetle Ježiša Krista. Vo verši 6-10 vysvetľuje, že Abrahámová spravodlivosť nespočívala ani v jeho presvedčení, poznaní, dôstojnosti, morálnej sile a pod., ale predovšetkým v tom, že úplne uveril Bohu. Boh považuje za spravodlivých tých, ktorí mu veria. Abrahámová spravodlivosť bola v tom, že uveril božím zaslúbeniam. Kým Židia oceňovali Abraháma zato, že oprostil budúci izraelský ľud z osidel modloslužby, Pavel vidí v ňom vzor plnej dôvery. Abrahám veril aj tam, kde zdánlivo nič okolo nenasvedčuje tomu, že Boh bude konať. A takúto vieru Boh považuje za spravodlivosť. Viera, akú



kresťania. Každý, kto veri podobne ako Abrahám, je zahrnutý do onoho synovstva, ktoré bolo zaslúbené tomuto praotcovi viery. To je to požehnanie, o ktorom mu Boh hovoril, a ktoré prirovnal k hviezdám na nebi. Na jeho množstvo apoštol Pavel v liste Židom použije obrazné vyjadrenie „oblak svedkov“. Je to, mohli by sme povedať, starozmluvné abrahámovské evanjelium. Synovia Abrahámovi môžu byť všetci z každého národa ako zo Židov tak aj z pohanov. Novozmluvná teológia má duchovný nie etnografický rodokmen. Pavel interpretuje Abraháma cez Krista, v ktorom už niet ani muža ani ženy, ani Žida, ani Gréka (Gal. 3:28). Spása pre novozmluvný ľud nie je závislá od príslušnosti k nejakému národu alebo zákonu, spásu získava ten, kto podobne ako Abrahám zloží všetku svoju dôveru v Boha. Spoločenstvo viery je užší zväzok,

než spoločenstvo vyvoleného ľudu, do ktorého vstupovali Židia. Všetci veriaci sa púhou vierou stávajú priamo Abrahámovou rodinou. Naznačuje to aj Ježiš, keď

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mal Abrahám, je podľa Pavla dôvodom k ospravedlneniu. Viera podobná Abrahámovi činí z veriaceho človeka spravodlivého pred Bohom. V tomto zmysle Abrahámovo potomstvo, synovia, nie sú Židia, ale všetci veriaci

hovorí: „Mnohí od východu i západu prídu a budú stolovať s Abrahámom, Izákom a Jákobom v kráľovstve nebeskom“ (Mt. 18:11). Pavel týmto vyvracia argument judaistov, ktorí tvrdili, že kresťanovi nestačí viera v Krista, ale že sa musí stat najskôr synom Abrahámovým a prijať zákon Mojžišov. Pavel ukazuje, že zaslúbenie dané Abrahámovi platí všetkým, ktorí veria ako on, a to bez ohľadu na zákon.

Prečo apoštol tak jednoznačne odmieta židovské východisko? Nie preto, že by zákon či úsilie naplniť ho boli samy osebe zlé. Ani nie je pravda, že by si bol zákon on, bývalý učiteľ zákona vo svojich očiach znevážil. Je to preto, že zákon nie je spásonosný. Upútava totiž celú pozornosť človeka na svoje vlastné ja, ktoré zákon buď plní alebo neplní a uvádza ho tým do neslobody od seba samého. Človek, ktorý koná skutky zákona, vychádza pri plnení zákona zo sebeckej túžby mať z tohto plnenia pre seba život. Život ale nie je v zákone, je v Bohu. Zákon človeka dokonca môže viesť do nepriateľstva voči Bohu. Spomeňme si, že apoštol Pavel (Saul) práve na základe zákona prenasledoval Božieho Syna a Jeho cirkev. Presvedčenie o povinnosti plniť zákon viedlo vlastne k prestupovaniu toho najzákladnejšieho božieho zákona, ktorým je láska. Možno povedať, že neochvejné presvedčenie zákonníkov o tom, že plnia zákon bolo ich najhorším prestupovaním zákona

(verš 10). Peter na jeruzalemskom konvente odmieta zákon ako neznesiteľnú tiaž a pýta sa: „Prečo teda teraz pokúšate Boha a vkladáte na učeníkov jarmo, ktoré nemohli uniesť ani naši otcovia ani my“ (Sk 15:10).

Vo veršoch 11 a 12 apoštol Pavel formuluje svoju slávnú vetu „Spravodlivý bude žiť z viery“. Ak vezmeme do úvahy to, čo sa apoštol snaží vysvetliť, že totiž Boh tých, ktorí veria považuje za spravodlivých, potom by sme túto vetu mohli povedať aj takto: „Spravodlivý z viery—bude žiť.“ Ten, kto verí, je v božích očiach spravodlivý, a ten, kto je v božích očiach spravodlivý, má život. Život je tam, kde je viera. Abrahám sa stal Abrahámom tým, že uveril. Až vtedy začal žiť v dejinách spásy ako duchovná osobnosť, predtým bol len Abramom, o ktorého živote by sme dnes nevedeli vôbec nič. Vo veršoch 13–14 apoštol poukazuje na to, že pre novozmluvných kresťanov sú tieto veci dané v Kristu. Vykúpiť z kliatby zákonníctva sa nemôže človek sám. Človek pod zákonom je v otrockých putách, z ktorých ho musí oslobodiť vonkajšia sila. Od Boha vychádza pomoc, záchrana a spása. Kliatba zákona však nespočíva v zákone samotnom, ale v tom, čo on odhaľuje—v hriechu. V hriechu je zdroj a podstata zla, do ktorého je človek zakliaty. Niet na svete sily, ktorá by prekonala ľudský hriech—ani zákon. Preto musel Pán Boh poslať svojho Syna. A to tak, aby sa priamo tou kliatbou za nás stal.

V 2 Kor. apoštol Pavel hovorí doslova, že „Boh za nás učinil hriechom toho, ktorý nepoznal hriech“ (2 Kor 5:21).

V 14. verši hovorí Pavel o celkovom ciele tohto diela Kristovho. Jeho zmysel je totiž v tom, aby toto dielo bolo prístupné všetkým ľuďom. Platnosť Abrahámovho požehnanie, ktoré mu kedysi bolo dané, sa v Kristu rozširuje na všetkých ľudí, „pohanov“ (gr. ethné, hebr. gójim). Všetci ľudia bez rozdielu či boli Židia alebo pohania môžu prostredníctvom viery v Kristovu obeť prijať božie zaslúbenie—pôvodne dané Abrahámovi.

Abrahámová viera musela byť pre jeho najbližších dlho nepochopiteľná. Videl totiž niečo, čo nikto okolo neho nevidel. Mal pohľad upretý tam, kam nikto z ľudí hľadieť nechcel. Keď počúvol boží rozkaz odíť! vypadal možno u mnohých ako blázon, a predsa boli nerozumní a blázniví tí, ktorí sa mu smiali. Podobne to bolo aj s prvými učeníkmi Pána Ježiša. Zavolať ich: „Poďte za mnou!“ Oni opustili svoje siete a ľuďom naokolo sa to mohlo zdať bláznivé. A predsa boli blázniví tí, ktorí sa im smiali. Aj nás, keď pozýva Pán k nasledovaniu, možno pre niektorých vypadáme ako blázniví, a predsa sú dnes rovnako ako vtedy, blázniví tí, ktorí neveria, pretože požehnanie dáva Boh tým, čo podobne ako Abrahám, nevideli a uverili.

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Trans World Radio

The Listener's Post



Though a widow—powerless, alone and forgotten—on the third floor in a block of flats without an elevator, I have spent many pleasant and joyful hours with you.” This faithful listener is crippled. She continues, “I can feel our mutual connection and your Christian love. It’s a joy for me to listen to all your programs.

They have tremendous value for me, a lonely soul. Remain the sowers of hope.” Thank you, Lord, for the exhortation.

Another lady wrote: “I like your broadcast very much. I cannot imagine my life without it. When I don’t have the

power to attend church, you are my church. I pray to the Almighty that He will give you strong health.” Thank you for someone who, though weak, will pray for our strength rather than her own.

My pastor recently said, “God uses the little, the lost, the last and the least.” These ladies in Slovakia fit that description and happily, so do I.

Many people today want to be the biggest, the best, the bravest, the beautiful. Sorry, but they will miss the greatest. For Jesus said, “...unless you... become as little children, you will never get into the Kingdom of Heaven” (Matthew 18:3 NLT).

Pray for the little, the lost, the last and the least in Slovakia that the gospel will be unleashed in their lives.

George Cooper for TWR CZ/SK

□

Trip to Romania

Deborah Lev

I distinctly remember the images from Romanian orphanages that were on our televisions shortly after the Revolution in 1989. Those images were seared into my memory—children three and four to a crib, hungry and dirty, with hopelessness written on their faces. At that time I remember thinking to myself, “What’s going to happen to them? Someone needs to make a difference,” but God was preparing me for a different type of adventure, and soon I ended up in the Czech Republic.



It is now 13 years since the wall came down and East met West. Changes have taken place in Eastern Europe that most thought would not happen in our lifetimes. Changes have come to at least one orphanage in Romania because someone made the difference. I am not naive enough to believe that these changes have occurred across Romania, but I also don’t believe that this is the only orphanage in which these changes have taken place. I would like to share with you how the Lord chose to use me this summer to make a difference. The Lord had a wonderful opportunity for me, and that was to go to Romania with World Vision as a volunteer in an orphanage.

When I imagined the orphanage, or placement centre as it is now referred to, I pictured what I had seen on television, but there has been progress, and today there is laughter, playfulness and, most importantly, hope for many of the children. The building, which once housed 400 children, today houses 100. Many children have been fortunate enough to be placed into foster care, which is still a relatively new concept in Romania. In the empty portions of the placement centre they have begun a maternal shelter for young mothers who would otherwise give up their children. Here the young mothers are taught to care for their child’s physical, emotional and material needs. There were three separate groups with which we were able to choose to work: infants from newborn to a year, toddlers from a year to approximately five, and special needs children. We were told that most of the children are not truly orphaned, simply abandoned because their families cannot afford to care for them. The parents are invited to visit their children, and are able to take them home whenever they are ready to care for them financially. In my section, the toddlers, there were approximately 28 children. The reason I say “approximately” is that some children

were “dropped off” during my stay and some were “picked up” as well. During the day there were two day shifts during which four women per shift worked in our section. During the night there was one caregiver for these children. We heard that the children are starved for affection, care and love and that emotional, physical and mental stimulation is not a priority. That is one of the reasons that I felt God was calling me to work with these children. Before I arrived in Romania, it was very easy to judge the women working in these orphanages as uninterested, callous,

unfeeling, but it was very humbling to see these women at work, working long hours for little pay, trying to meet all the needs of the children. And that’s where we volunteers came in. We were there to try to meet some of the emotional needs of these children. It was a daunting task, but one which has given me greater rewards than I thought possible.

When asked by my pastor what had made the greatest impact on me, I relayed this experience. When we arrived in the orphanage that first day, the children could see us arrive through a glass insert in the door. As soon as they saw us, their eyes and faces lit up, smiles spread across their faces, and they charged us with open arms, crying “Mama.” Their deep, deep need for love, their need for human contact, their need to be held, rocked, hugged and kissed impacted me the most, for these were actions that I have always taken for granted, they have been demonstrations of love bestowed freely upon me as a child and as an adult. As a Christian I know that I am loved unconditionally and that I am valued, and still at times I struggle with a deep and seemingly insatiable need to be loved. Then how must these little ones feel, and how will they feel as adults, always having lived with the void of familial love, the void of self-worth, value and confidence—the void that only Christ can fill in their lives? That’s why the Lord prepared this opportunity for me and used me in Romania, so that these children could experience some of Christ’s love through me. He had planned to use me as His instrument and for that I thank Him and I praise Him. Without Christ these children will truly be hopeless, but perhaps they will one day remember a volunteer from Canada that sat and cuddled with them and whispered in their ear, “Jesus loves you.”

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Baptist World Alliance News

September 2002

From the General Secretary

Denton Lotz

Unity in Christ!

Ignatius of Antioch, disciple of John the Apostle, before he died said, “I was doing my part... as a man set on unity. But God does not dwell where there is division and anger.” All Christians, all Baptists should be people of unity. Jesus’ prayer “That they may be one...,” gives the reason for the Church’s continued struggle throughout history for unity, that is, “...so that the world might believe...” (John 17:21).

Any movement that wants to be strong and effective must seek unity. Karl Marx wrote, “Proletariat of the world, unite!” Unity of itself is not necessarily always positive. On the other hand, Christian unity is different in that it is not a human possibility, achieved through force or an ideological strait jacket. Unity of Christians is a unity in and for Christ! Such unity is a work of the Spirit. Paul begged the early Church to be eager to maintain “...the unity of the Spirit in the bond of peace” (Eph. 4:3), for the upbuilding of the church.

That’s why the BWA works for unity in our conventions/unions. A BWA delegation has just come from Nellore, India, where the Telegu Baptists have been fighting over property for 30 years—the fight having deteriorated even into alleged muggings and murder. Pray that the Reconciliation Committee of national Christians that we set up will bring unity!

Previously a BWA initiative resulted in the unity of Bengal Baptists. Sometimes it takes years for old wounds to heal. Divisions are deep and the divisive issues serious. Years ago Brazilian Baptists divided over worship styles and the charismatic renewal. Today the two conventions are reconciled and working together in evangelism. Baptists of South Africa were divided during the apartheid period over race. The BWA helped in the formation of the new South African Baptist Alliance. Georgi Vins and the Autonomous Brotherhood separated from the Baptists of the USSR, but now in Kiev they work together. In Sweden the Orebro Baptists separated from the Baptist Union of Sweden; the National Baptists broke from the Convention in Zimbabwe; the Northern and Southern Baptists in the USA split in 1845 over slavery; National Baptists of the USA have split three times; Fellowship Baptists separated from Canadian

Baptist Ministries—and the sad recital of separation could be continued.

In Seville, Spain, at our General Council meeting, the application of the CBF for membership in the BWA revealed the deep wound and hurt of separated brothers from both sides. Pray for Dr. Kim and me as we meet the week of September 16th with both sides separately. The good news from past history in Russia, Ukraine, Zimbabwe, India, Costa Rica, Cuba, Brazil, and the USA is that eventually most separated brethren become BWA members and “together in Christ” accept one another as Baptist brothers and sisters even though in separated conventions. Billy Kim, our BWA president, has called his church together to pray every morning for “unity in Christ” in the BWA. Please let us all pray for unity, as Paul urged! (Ephesians 4:1-6)

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European Floods

Baptist World Aid, the relief and development arm of the Baptist World Alliance, is appealing for funds to assist in the flood relief effort in Europe. \$5,000 has already been sent to Russian Baptists, and \$5,000 to Hungarian Baptist Aid. BWAid is receiving other requests for funds, and a European Flood Relief appeal is being launched.

Baptist congregations throughout Europe provided clothing, food, shelter and many other forms of support for those hurt by the floodwaters. Baptist young people at a camp in Russia worked in the rescue operations, and Hungarian Baptist Aid helped in four locations in Hungary.

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65th Wedding Anniversary



Dear Friends,

On September 4, 2002, John and Sue Senak celebrated their 65th wedding anniversary. Since most of our grandchildren and great-grand children live in Michigan, and we also lived there for most of our lives, we decided to celebrate there. Our children made a dinner party for us that forty of our friends attended.



We were happy to be at the Slovak Baptist Church Convention at Kingsville, Ontario, where we have so many friends.

We thank the Lord for giving us these many years together and may He bless us in the years ahead as he has in the past.

In Christian love,
John and Sue Senak

News

Zprávy

IBS to Distribute 30,000 Booklets, Scriptures in Czech Republic

The International Bible Society (IBS) will bring a message of hope to flood victims in the Czech Republic by distributing 30,000 Scripture-based booklets and 3,000 New Testaments, starting Monday, Sept. 2. IBS will work with hundreds of local churches and the Red Cross to distribute the Scriptures. Recent flooding in Europe has left more than 100 people dead and resulted in the evacuation of hundreds of thousands of residents. "These terrible floods have inundated many big cities, including Prague," says IBS-Czech National Director Hlouch, who is leading the distribution efforts. "Thousands of people have lost their homes, and many others are damaged. It is so important to bring these people the hope of Jesus when they are facing great devastation." (International Bible Society)

Klara Steiger of HCJB World Radio's Czech office in Prague says that while people are working frantically to clean up after the floods, there is "no sign" that they are turning to God for help. "The nation does not know how to pray or how to receive spiritual counseling," she says. Local churches are concentrating on meeting the needs of their own people. Seventh-Day Adventist and Catholic churches have set up relief centers, but most help is coming from non-governmental aid agencies. HCJB World Radio's Czech office is about 800 feet above the city, well away from the danger area.

HCJB World Radio has been airing Christian Czech programs via shortwave from Ecuador to eastern Europe since 1975. Five hours of weekly programs spark nearly 500 listener letters each month. Staff members at the office in Prague produce Czech programs and publications. Programs air on seven local stations throughout the Czech Republic and Slovakia. Programs also air in Europe via Trans-World Radio.

Ibs rozdává V České Republice 30.000 výtisků Písma a textů s Biblickým obsahem

International Bible Society) - Ke zprávám o naději pro obyvatele České Republiky postižené záplavami dodá Mezinárodní Biblická Společnost (IBS) duchovní obsah: rozdává zde 30.000 knížek s biblickým obsahem a 3.000 Nových Zákonů. Rozdávát se začnou v pondělí 2. září. IBS budou při rozdávání Písem pomáhat stovky místních sborů a Červený Kříž. Nedávné záplavy v Evropě usmrtily asi 100 lidí a vynutily si evakuaci statisíců obyvatel. „Ničivé záplavy zalily mnoho velkých měst včetně Prahy," řekl národní ředitel IBS v České Republice pan Hlouch, který distribuci řídí. „Tisíce lidí ztratily domovy, jiní mají své domy těžce poškozené. Při tak obrovském ničení hodnot je důležité připomínat lidem naději v Pánu Ježíši."

Paní Klára Steigerová z úřadu HCJB World Radio v Praze popisuje horečné úsilí obyvatel, dobrovolníků i profesionálů odstranit spoušti po záplavách, chybí ale jakákoli známka spolehnutí se na Boží pomoc. „Češi se už vlastně neumějí modlit a nevědí, jak se stavět k duchovní pomoci," říká Klára. Místní sbory se zaměřují na pomoc svým členům. Adventisté a katolíci provozují centra pomoci, nejvíce ji ale přichází z nevládních pomocných organizací. Kanceláře HCJB World Radio jsou na kopci mimo střed města, daleko od ohrožené oblasti. HCJB World Radio provozuje křesťanské vysílání v češtině již od roku 1975 a to na krátkých vlnách z Ekvádoru. Každý měsíc dochází asi 500 písemných reakcí na toto vysílání. Personál v Praze tvoří české programy a publikace. Tyto programy se podílejí na vysílání sedmi místních rozhlasových stanic v České Republice, na Slovensku a jsou šířeny také pomocí evropské sítě vysílačů TWR (Trans World Radio).

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Summer Memories

Amy Nesvadba

“Even youths grow tired and weary, and young men stumble and fall; but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.” Isaiah 40:30-31

As I think about this past summer, many memories crowd my mind. There are two conventions that I attended this summer, and I want to take this opportunity to share what touched my heart and helped me to grow spiritually. At our annual Czechoslovak Baptist Convention in Philippi, West Virginia, this past July, I was thrilled to be in the presence of Christian friends. This was a really special time to hang out with friends and family and worship the Lord with music and replenish our souls with the word of God. On Sunday morning, the President, Dr. Robert Dvorak, spoke about the journey that we are put on this earth to walk. This is an excerpt from his sermon: *“There are three things in life; there is work to be done, a life to live well and the Lord to serve. Nothing can stop our journey; disease is a pothole, depression slows it down but does not have the power of cancellation. We are not alone on the journey; we always have a companion. Death does not stop the journey; it opens a wider path to walk with the Lord. We walk by faith and not by sight.”* These are strong and encouraging words to us all. The Lord stands by us and we are never alone. We are to work for Him wherever we go and serve him faithfully. The topic of our convention this year was *“To Whom Shall We Go?”* The answer is to the Rock of our Salvation; He strengthens our journey here on earth as we keep our faith and trust in the Lord. This has helped me to build a stronger faith in the Lord and really live for him and set an example to

others around me.

The other word that touched my heart was at the South Slavic Evangelical Mission held in Ridgetown, Ontario, this past August. Again I had a chance to cherish spending time with Christian friends. I met some new people along the way and I was truly blessed by the fellowship I was able to have. In our youth group meetings, led by Darko Siracki, we were discussing the importance of serving the Lord everywhere we go, whether in school or at work, to remain faithful to Him. It made me realize that we do have an incredible burden, to live in a world where people criticize you for being Christian, but our lives here are only temporary. When we surrender our lives to Christ, everything is possible. He is our creator, and our life here is nothing compared to the eternal life we will have when we get to Heaven. What is our life here on earth worth compared to our inheritance of eternal life in Heaven with the Lord? I realized this weekend how important it is to be the light of the world and just how much we have to depend on God for everything. He will provide for us and love us forever; that is His promise to us.

I am reminded of a song called *“I Wish We’d All Been Ready.”* This song emphasizes that no one knows the time when the Lord will come back and take his people home. The question is, are you ready? The chorus of this song says, *“There’s no time to change your mind, the Son has come and you’ve been left behind.”* Don’t take that chance; don’t be left behind. Live your life for Him and you will be rewarded in Heaven!

□

Invitation: Mission Trip to the Czech Republic

In the January issue of “Glorious Hope”, Dr. Joseph Solc gave us the opportunity to read about missionary work, and if you faithfully read our magazine, you have probably already read the news of work at the Senior Centre in Ostrava, Czech Republic. The youth have received many invitations to work there, and we are currently receiving specific job information. This is a great opportunity for missionary service in our homeland, to contact young people in Czech and to help not only senior citizens, but also young adults and children. The language should also not be a problem, as many Czech youth speak English as well.

If you are a person who has the desire to lead others to Christ, this invitation is for you. God willing, this trip is being planned for the summer of 2003 for about two to three weeks.



If this interests you, write a letter or email to the editors to let them know, and if you want to get in touch with other young people interested in going, we will give you their email addresses (e.g. the Toronto youth). For organizational reasons, please reply as soon as possible, and come because it will be fun!!

Remember: “The door into the Czech Republic is wide open. God desires that all people be redeemed. God is capable of bringing the whole Czech nation unto Himself as He did during the time of John Hus. But remember that God uses His missionaries to bring about a great awakening. Are you still ready to become God’s ambassadors? It is risky but highly rewarding.” (Dr. Josef Solc, “Doing Missions in the Post-Communist Czech Republic”) Editors

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Fireflies

Jan Karafiát

Part 1

The sun was nearly setting and the Firefly family had just woken up. Mother Firefly was already busy in the kitchen, getting breakfast ready. Father Firefly was awake too, but he was still in bed enjoying a last little snooze. As for little Lucius, well, he had slid out of his own little bed into his mother's—it was so much nicer than his own—and had established himself firmly on his back, with all his legs sticking straight up into the air: he had started rocking from one side to the other—one, two, one, two, one... Hullo! bump, bump - what had happened? He had gone over a bit too far on one side, and now he lay on the floor screaming as hard as he could. He gave father quite a fright.

"You naughty boy; what on earth are you making all that noise for?"

"I've hurt myself, Daddy; oo, oo!"

"Hurt yourself? What do you mean?"

"I've fallen out of bed."

"You should have been more careful."

"But I've hurt myself, Daddy. Oo, oo, oo!"

Meanwhile mother had finished cooking the breakfast and had come in to call them both.

"Get up, get up," she said. "The sun has almost set. It's time for breakfast. What's the matter with you, Lucius, crying the very minute you wake up?"

"Oo, oo - I've hurt myself, Mummy. And Daddy says I'm not to cry."

"Come along now; you'll be all right in no time. We'll have a nice wash and then some lovely breakfast. Come along."

Lucius had a nice wash, and then he put the chairs all tidily round the table while his mother brought in the breakfast. They all sat down and folded their legs neatly while father said the morning prayer.

Heavenly Father, here we stand,

Guide us with your gentle hand.

Help, oh, help us every day

All your wishes to obey.

Make us strong your will to do,

Make us kind and loving too.

After this Lucius said his own special little prayer... "Bless us, dear God, we humbly pray," and then lost no time in getting his little wooden spoon. You see, there happened to be cabbage soup for breakfast, and though all Mummy's soups were perfectly delicious, cabbage soup was the one he liked the very best of all. He ate up a whole plateful, and his mother even gave him a little more from her own plate when his was all gone. But now father said that he must be off, as the sun had gone right down behind the hills. He kissed mother and gave Lucius a goodbye hug.

"And mind you're a good boy, Lucius. I shall expect a splendid report from mother when I get back."

"All right, Daddy. And, please, could I come just a little way



with you?" "Very well, come along."

First they walked a little way, then they flew a little way; but they kept quite close to the ground while they were flying so that Lucius could manage all right, and he did not go very far with his father for fear he wouldn't be able to find his way back home. He was very small, you see, and had not had much practice in flying.

"Now off you go back home," said his father, "and try to get on with your flying."

And Lucius went. Their little house was built on the mountain-side, under a juniper tree, and it was thatched with stiff pine-needles. Lucius climbed up to the roof, took off, and flew as far as the meadow, then right across it and over to the oak tree on the other side. Then he flew back again to the roof. He did this twice. By then he was quite out of breath; so he sat down and had a little rest. Then he started off once more: he flew again as far as the meadow and across to the oak tree, there and back a second time, and then once again to the oak tree, and straight into Godmother's house at the foot of it.

"Hullo, Godmother! Are you up?"

"Up? What a question, Lucius! I should think so, indeed."

"And is little Lucinda up, too?"

"Of course, I'm up, Lucius! What have you brought us?"

"Oh, nothing. But what do you think of this? I flew all the way here and then back home, all the way here and back home again, and then all the way here to finish up with. How's that for flying? I bet you couldn't do that."

"No, I don't think I could; but then I'm a girl and you're a boy! I don't suppose your mother can fly very far either."

"No, not so very. But what do you think? I fell out of bed this morning."

"I bet you cried."

"How do you know? You couldn't have heard me."

"No, I didn't. But I know that you're a cry-baby."

"A cry-baby, am I? And you're just a little silly billy. That's what you are."

And Lucius flew off.

When he got home his mother had tidied up the house and was busy polishing the windows. They shone beautifully.

"Where have you been all this time, Lucius?"

"I've been to see Godmother, over by the oak tree."

"And what did you get?"

"Nothing. I didn't want anything."

"Do you mean to say they didn't give you anything at all? Because I seem to remember Godmother saying yesterday that if you come over..."

"Do you mean that she had something for me?"

"Godmother wouldn't have said so if she hadn't."

"Well, she can keep it."

"Oh, I daresay you'll soon be going over to fetch it."

"I won't."

"Oh, yes, you will, my dear. And how far did you go with father?"

"Oh, ever so far. As far as the alders."

"Well, that's not so very far. You've got a lot to learn before you'll be able to go flying with your father and giving people light."

"But why should we give people light? No one is giving light to us."

"You see it's night-time for them when it's daytime for us. They're asleep now."

"And why does Daddy give them light when they are all asleep?"

"Well, my boy, it has to be so because the Lord God wants it so.

And some day you will be able to fly a long way with your father and you'll be glad to give them light as he does. So be off now and practise your flying."

Lucius was pleased with what his mother had said to him. He climbed up on to the roof, took off, and started flying. This time he flew in the other direction, as far as the chestnut trees, and then back again to the roof. After this effort he felt a little tired, and rested for a minute or two. Suddenly he noticed that smoke was coming out of the chimney. He was sitting on top of it in a moment.

"Hey, Mummy," he called down, "there's something burning down there on the stove."

"It's all right, son, I'm only cooking a little stock for soup."

"I can blow it out!"

"No, no, don't you dare!"

But Lucius blew nevertheless, and very soon would have blown out the fire altogether if his mother hadn't quickly put on some dry kindling. The flames went up the chimney with smoke pouring out behind them, and Lucius began to scream. He kept on screaming and came crawling down from the roof.

"Oh, Mummy, oh, Mummy, the horrid smoke got all into my eyes."

"There you see, you naughty boy! That's what happens to children who don't

do as they are told. Don't you remember what father always says and prays for every morning? You wait; I'll tell him all about this."

"But, Mummy, the smoke got into my eyes and it stings terribly."

"It just serves you right; and when father comes home you'll hear a bit more about this. A nice sort of firefly you'll grow up into!"

"But I didn't put the fire out, Mummy."


"No, but you tried to, and you knew that I didn't want it. No, no, I can't let this pass. What is to be come of you if this is the way you go on? Just you wait till your father comes home. And I shall tell Godmother, Godfather and Lucinda, too."

"But, Mummy, I didn't put the fire out, and I'll never do it again. Please, please, Mummy dear, don't tell anybody."

"No, this time I shall have to tell."

Lucius begged and begged and began crying all over again, and kept on saying that he would be good and obedient. And in the end his mother forgave him and said she would not say


Continues on page 117



Attention! Attention!
Firefly!

Do you children enjoy the stories about Lucius?

Surely you can imagine what the little firefly looked like. We know that it had wings so that it could fly and he certainly had little legs so that he could crawl.



He also needed a lamp with which to light his way. You know what kids? Draw a picture of Lucius, and send your picture to the publishing office. We would like to know what you think he looks like. The story about Lucius is very long, so we will publish it in short episodes that will be continued in every issue. We will gladly illustrate your picture of Lucius in our magazine.

Don't wait! Pick your pencil or crayons up now and draw! You can even paint Lucius if you want to. Send your picture as soon as possible because we are preparing the next issue of Glorious Hope and we need your picture in it! □

Broučci

Jan Karafiát

1. Část



Slunko bylo u samého západu a svatojanští broučci vstávali. Maminka už byla v kuchyni a vařila snídani. Tatínek už také nespál. Ležel ještě v posteli a hezky si hověl. Brouček pak přelezl ze své postýlky na maminčinu,—tam se to pěkněji spalo,—lehl si pěkně na zádečka, zdvihl všechny nožičky do povětří, a počal se houpat: houp; houp, houpy houp. Ale najednou se to jaksi moc rozhouplo, houpy, houp, a už ležel Brouček na zemi a křičel, co mu jen hrdlo stačilo.

Tatínkem to trhlo, tak že byl celý polekaný. „Zatrápený Broučku, co pak tak musíš křičet!“—„Ale, tatínku, když jsem se tak udeřil!“—„A jak pak?“—„I já jsem spadl s postele.“—„Tak sis měl dát pozor.“—„Ale, když ono mne to přece bolí.“—Maminka měla už zatím snídani hotovou a šla je budít. „Vstávejte, vstávejte, slunko již zapadá, budeme snídat. A co pak ty, Broučku, už pláčeš! Sotvas oči proloup!“—„Ale když jsem já se tak udeřil, a tatínek chce, abych nekřičel.“—„I, jen pojď. Dřív než kočička vejce snese, všechno se ti to zahojí. Zatím se pěkně umyjeme a budeme snídat. Pojď.“

A šli. Maminka Broučka pěkně umyla, Brouček přistavil ke stolu židle, a maminka už nesla polívčičku na stůl. Sedli si, sepjali nožičky, a tatínek se modlil:

O náš milý Bože,
Povstali jsme s lože,
A pěkně tě prosíme,
Dejž, ať se tě bojíme,
Bojíme a posloucháme,
A při tom se rádi máme.

Na to říkal Brouček svou modlitbičku: „Požehnej nám, Pane Bože, prosíme tě pokorně,“—a pak už hned držel svou dřevěnou lžičku a znamenitě s ní zacházel. Však oni měli zelnou polívč-



ičku, a Brouček, třeba že všechny polívčičky rád, vždy a vždycky, tu zelnou přece ze všech polívčiček nejraději. Snědl jí svůj plný talíř, a maminka mu ještě ze svého přidala,

Ale tatínek, že už má čas, slunko že jest dávno za horama. Honem dal mamince hubičku, nechal si od Broučka políbit ruku,—„A teď“,

Broučku, pěkně poslouchat, ať mně pak maminka nemusí žalovat.“—„Ne, tatínku. A já vás vyprovodím, ano?“—„Tak pojď.“

A šli, ba letěli, ale hezky nízkou, aby Brouček nespádl, a pak jen tak daleko, co mohl Brouček domů uhlídat, aby potom nezabloudiv. Ještě to dost neuměl, a tatínek mu řekl: „Jdi už zas, jdi a pěkně se uč létat.“ A Brouček šel. Chaloupku měli vystavenou v stráni pod jalovcem a krytou suchým špendlíčím. Brouček si vylezl na stříšku, spustil se, letěl až k palouku a přes celý palouk až k dubu a zas zpátky až na stříšku, pak se zas spustil a letěl až k dubu a ještě zas zpátky. A když už byl celý udýchaný, a křídélka ho bolela, sedl si a odpočinul. A zas se spustil a zas letěl až k palouku a přes celý palouk až k dubu a zas až na stříšku, a zas se spustil a letěl až k dubu a zas zpátky, a ještě se spustil a letěl rovnou čarou pod dub ke kmotříčce.

„Kmotříčko, jestli pak už jste vzhůru?“—„I, Broučku, bodejť bychom byli!“—„A Beruška také?“—„Bodejť bych byla, Broučku. Co pak nám neseš?“—„Já? Nic. Ale, pane, to už umím létat: Od našich až sem a zas k našim, a zas sem a zas k našim, a zas sem a jakoby nic. Že bys to nedovedla!“—„I však já jsem beruška a nejsem žádný brouček. Vaše maminka, myslím, také moc létat neumí.“—„Moc ne. Ale, pane, já jsem dnes ráno spadl s postele.“—„A tos křičel, vid’?“—„A jak pak to víš? Co paks to slyšela?“—„I neslyšela, ale to já už vím, že jsi takový křikloun.“—„Že já jsem křikloun? Ó—ty Berouši!—“

A už zas Brouček letěl. Maminka už měla doma uklizáno, a cídila právě okna, že se až, až třpytila. „Kde paks byl tak dlouho, Broučku?“—„Byl jsem chvílku u kmotříčky pod dubem.“—„A co paks tam dělal?“—„Nic. Já jsem tam byl jen tak u okna.“—„A co pak ti dali?“—„Nic. Já jsem nic nechtěl.“—„Ó, oni ti přece něco dali. Včera kmotříčka povídala, že až tam přijdeš—“—„Oni něco mají?“—„Inu, to by to byla kmotříčka nepovídala.“—„Hm, nechť si to nechají.“—„Ó, však ty si tam pro to půjdeš.“—„Ó, nepůjdu.“—„Ó, půjdeš. A jak paks daleko tatínka vyprovodil?“—„Ó, daleko. Až k těm třem olším.“—„Nu, to není daleko. To se budeš muset ještě moc učit, než budeš moci s tatínkem létat a pěkně lidem svítit.“—„Ó! A co pak se těm lidem musí svítit? Však my si svítíme sami!“—„Inu, když oni mají noc, když my máme den. Oni teď spí.“—„A tak proč pak, jim tatínek svítí, když oni spí?“—„I, holečku, to tak musí být, to už Pán Bůh tak chce, a ty také poletíš s tatínkem tam daleko a budeš pěkně svítit. Jen jdi a uč se létat.“

To se Broučkovi líbilo, a už zas lital. Vylezl si na stříšku, spustil se a letěl,—letěl v druhou stranu až ke kaštanům a hned zas zpátky až na stříšku. Ale dál se mu jaksi nechtělo. Zůstal si sedět, a tu najednou vidí, že se jim počíná z komína kouřit. A už seděl na komině. „Maminko, co pak se vám na ohnisku chytá?“—„I nic, holečku. Já si chci udělat na polívky jišku.“—„A že vám to, maminko, zafouknu!“—„Ne, ne, já nechci, Necháš toho!“—Ale

Brouček přece foukal, a už by to byl málem zhasil, kdyby byla maminka honem nepřiložila trochu suchého chvoji. Plamen vyšlehnul, za ním se valil kouř, a Brouček počne křičet, a křičí a křičí a leze se stříšky dolů. „Ach, maminko, maminko, ach, ach, maminko!“—„A co pak zas, Broučku?“—„Ach, maminko, když mně ten kouř vlezl do očí.“—„Vidíš, ty škaredý Broučku! Dobře tak, když nechceš poslouchat. Nevíš, co ti tatínek přikazoval, a zač se ráno modlíme? Počkej, počkej, já to všechno povím.“—„Ale, maminko, když mně vlezl ten kouř do očí a tak mne štípal.“—„I to ti patřilo, a ještě dostaneš, až tatínek přiletí. To bude s tebe krásný brouček!“—„Ale, vždyť já jsem vám to, maminko, nezhasil.“—„Ale chtěls mně to zhasit, a věděls, že to nechci. Ne, vidíš, to já ti nesmím prominout. Co pak by z tebe bylo! Až jen tatínek přiletí. A kmotříčce to na tebe také povím, a kmotříčkovi a Berušce.“—„Ale maminko, vždyť jsem vám to nezhasil, a já už vám to víckrát nebudu zhášet. Prosím vás, maminko, neříkejte to.“—„Ne, to já musím říci.“

Ale když Brouček moc prosil a prosil, a už zas plakal a pořád prosil a slíboval, že už bude poslouchat, tak si maminka dala říci, a že to nepoví. „Nu tak. A už neplač. A dej si na sebe pozor. To by tě neměl nikdo rád. Brouček musí poslouchat. Vidíš, jak tatínek poslouchá.“—„Tatínek? Koho pak on poslouchá?“—„I, Pána Boha poslouchá. Vždyť víš, že každé ráno letí z domu, a jest celý den pryč až do noci, a třeba že ho křidélka bolí, druhý den už hned zas letí, jen aby byl poslušný. Vidíš. A kmotříček také poslouchá a kmotříčka také, a Beruška, ta teprv poslouchá. A ty pořád ještě vzlykáš a jsi takový umouněný.“

A Brouček: „Maminko, já se půjdu koupat.“—A maminka: „Jdi, jdi.“ Však ona věděla, že se jí Brouček neutopí. A Brouček se šel koupat. Ale ne do potoka. Dole na palouku byla vysoká tráva a rosa na ní jako granáty. Brouček se rozběhl a houp do trávy, jak byl dlouhý a široký, a házel sebou, až se tráva prohýbala. Pak vylezl, rozběhl se a zas houp do rosy, až to kolem stříkalo.

Přetištěno s povolením

□



Kresby: Natasha Legierski, Nicole Malek



Pozor! Pozor! Brouček!

Líbí se vám vyprávění o Broučkovi, děti?

Jistě si umíte představit, jak takový malý Brouček vypadal.

Víme, že měl křidélka, aby mohl létat.

Určitě měl nožky, aby mohl lézt. Potřeboval také světélko, aby mohl svítit. Víte co, děti?

Nakreslete Broučka tak, jak si myslíte, že vypadal a pošlete obrázek do redakce. Rádi bychom věděli, jak si Broučka představujete. Vyprávění o Broučkovi je velmi dlouhé, budeme Broučkova dobrodružství otiskovat na pokračování. Vaše obrázky s radostí použijeme pro ilustraci.

Nečekejte, vezměte si tužku nebo pastelky a kreslete! Můžete použít i barvy a Broučka namalovat. Pošlete obrázek, co nejdříve, protože připravujeme další část a možná váš obrázek bude právě ten nejhodnější!



Fireflies ... Continues from page 115

anything about it.

“And now stop crying. You must try to behave. Nobody will love you if you go on being naughty. A little firefly has to learn to obey. Look at how obedient your father is.”

“Daddy? But whom does he obey?”

“Why, he obeys God. You know how he flies off every morning and stays away the whole day till night-time and then starts off again the next day, however tired his wings are. That’s the way father obeys. And Godfather, too, and Godmother; and Lucinda, she’s very obedient. And oh dear, you’re still sobbing, and your face is in such a mess with all those tears.”

“I think I’ll go and have a bath,” said Lucius.

“Yes, that’s a very good idea,” said his mother and Lucius went off to his bath. But he didn’t go to the brook. Down in the meadow there was a lot of high grass hung with dew like glittering diamonds. One, two, three - Lucius took a little run and flung himself right into the very middle of the grass. Then he splashed about so energetically that the grass shook violently. Then he crawled out, took another flying leap, and landed again among the dew, so that it flew up in spray just like a shower bath.

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Drawings: Natasha Legierski, Nicole Malek

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So we have come to the Thanksgiving season once again. In Canada the day has come and gone already. In the U.S. we are anticipating the holiday the last Thursday of November. How rapidly this season keeps returning in the circling of months.

Sometimes I think that the custom of a Thanksgiving Day conveys a wrong message. It is too easy to fall into a pattern of gratitude dispatched in a single day. (Somewhat like the assumption that worship is for Sundays. God then goes away for the next six days.)

No matter, we do have Thanksgiving on the calendar in Canada and the United States—a day for focused appreciation of all that is ours in these two lands of substantial wealth. And the abundance is truly remarkable. We have been taken care of by a providence full of love, mercy, and kindness toward us.

I am thinking, however, that our world is not one where everybody shares equally in gifts of material affluence. This should give us some pause in the midst of all the feasting and merriment generally connected with Thanksgiving. How is it that we in our respective countries have gotten so much, when so many others around the world struggle after even minimal comforts of body and soul?

There is no satisfactory answer to the question, but it does seem to me that there is a major implication: Share! As a single word it is simple enough, but its exercise has been anything but universally practiced or embraced.

Week by week, pastors in my denomination call for the Sunday offerings with these straightforward words: “Freely have you received, freely ought you to give.” Share! Share! Share! From what you have been blessed with, share in the name that is above all names. It is the way of Christ. It is the Christian’s way.

Share! Down through centuries of Christian history, living by the gospel has created a long record of very willing inclination to reach out to persons in real and sometimes desperate need. The charitable commitment of evangelical believers has been phenomenal: hospitals, long-term care institutions, relief agencies, food distribution, vocational training, legal advocacy, schools, mental health facilities, and on and on the list goes. It has been understood that the blessings of Christ in one’s life require a response of generosity and sharing toward others. This just is part and parcel of what following Jesus means.

Share! When we were little children, one of life’s earliest lessons was the admonition to share toys. Yes, the particular item may by rights have belonged to me, but it was also for brother or sister, visiting cousin or friend to enjoy. Occasionally, of course, there were objections, even to the point of tears or yowling, but eventually we figured it out and were the better for the discovery. The youngster who resisted this important lesson in socialization soon grew lonely and unhappy. To clutch to ourselves life’s blessings results in a kind of long-run misery. It is in sharing the goodness that we can take real pleasure and fulfillment in what we have.

Share! Christian faith operates in its basic principle the same way. The love of God has been lavished upon you. Best gifts

Opět nastal čas díkůvzdání. V Kanadě již tento svátek oslavili. Ve Spojených státech se tento den slaví vždy poslední čtvrtek v listopadu. V koloběhu měsíců nám připadá, že jedno díkůvzdání stihá druhé.

Někdy si myslím, že tento zvyk, vyjádřit díky, se již přezil, jakoby ztratil význam. Velice snadno se upadne do stereotypu odbýt vše během jednoho dne.

(Podobně jako když si nasadíme tvář zbožnosti pouze na neděli. Zbývajících šest dní Pán Bůh neexistuje.) Nicméně, den díkůvzdání máme označený v kalendáři jak v Kanadě, tak i ve Spojených státech. Je to den, ve kterém se máme soustředit na vděčnost za všechno, co máme, co nám zde patří. Hojnost, kterou jsme zahrnuti, je opravdu neobyčejná. Promítá se v ní Prozřetelnost prosycená láskou, milostí a laskavostí vůči nám.

Naše země však nepatří mezi místa, kde by vládla spravedlnost, co se týče materiálního vlastnictví. Uprostřed hodování a veselí, provádějící díkůvzdání, bychom se měli pozastavit. Čím to je, že zde, v našich zemích, máme všeho dostatek, zatímco v jiných zemích lidé nemají ani to minimum potřebné k životu v tělesném i duchovním slova smyslu? Na tuto otázku neexistuje uspokojující odpověď. Zdá se však, že problémem je nedostatek sdílení se (rozdělit se). Jednoduché slovo, jehož význam nebyl uvedený do praxe. Každý týden kazatelé uvádějí sbírku těmito slovy: „Ochotně jste přijali, ochotně dejte“.

Dělit se! Dělit se! Dělit se! Dělte se o všechna přijatá požehnání ve jménu, jež je nade všechna jména. To je Kristův způsob, způsob křesťana.

Dělit se! V historii křesťanství nacházíme mnoho záznamů o ochotné snaze oslovit člověka, který se nachází v zoufalé situaci. Takový přístup pramení z života podle evangelia. Důkazem jsou dobročinné křesťanské organizace, konající úžasnou práci: nemocnice, ústavy zaměřené na dlouhodobou péči, pohotovostní organizace, přiděly potravin, odborná školení, právnická zastupitelství, školy, mentální léčebny a další. Požehnání v životě člověka vedlo ke štědrosti. Tak to také bylo vždy chápáno. Toto je pouze zlomek toho, co to znamená následovat Pána Ježíše.

Dělit se! To také byla první výchovná lecke v našem životě, když jsme byli malými dětmi. Učili jsme se půjčovat si hračky. Mohl jsem mít plné vlastnické právo na určitou věc, ale sloužila rovněž pro potěšení mému bratrovi, sestře nebo bratranci, který nás navštívil. Jistě, že docházelo k protestům, nářku a slzám, ale vše se vždy ujasnilo a my jsme se cítili dobře.

Ti, kteří se tuto důležitou životní lekcí nenaučili, se stali osamělými a nešťastnými lidmi. Schopnost plně přijmout požehnání však vyplývá z dlouhodobého utrpení. Sdílení se toho, co jsme přijali, přináší pravé uspokojení a naplnění toho, co máme.

Dělit se! Na stejném základě funguje křesťanova víra. Boží láska se nad vámi rozhojnila. Kristova náklonnost, pokoj v naší duši plynoucí jak řeka a celoživotní vedení, jsou těmi nejlepšími



Have You Ever Had a Day When...

Esther Tarr (nee Zajicek)

Waking up you feel that everything is going to be great that day?
answering that first phone call of the day, you get really nice news?

the fresh aroma of coffee beckons you to the kitchen?
looking out the window, you see the brilliance of the leaves turning colour?

Now that's a day that a person can be truly thankful for!

Thinking back to the Convention in July and remembering the many special moments that we enjoyed—the choir's ministry, the speakers, the song leader, the many times of fellowship over our meals—now that's something to be thankful for!!

Thinking of those that were unable to be there to enjoy the many blessings of the Convention, some for the first time in many years, we can, however, be thankful for the way the Lord used them to be a blessing in the ministry of the Convention.

I recently read where students in a class were asked to write down what they thought were the present Wonders of the World and were thankful for. The students named the Grand Canyon, Panama Canal, Empire State Building, Egypt's Great Pyramids, and other famous places. Another student seemed to take a long time writing, and here is what she thought the present Wonders of the World were that she was thankful for: to touch, to taste, to see, to hear, to feel, to laugh, to love.

At this time of the year when the splendor of God's paintbrush changes the colour of many leaves into brilliant

shades of yellow, orange and red—the fresh smell of crisp fall air in our area of Ontario at least—how thankful we are for the varied seasons we enjoy!!

If I were to write a list, the following would be just some of the things I'm thankful for: being part of God's family, my parents, my sister and brother, my husband, children and grandchildren, friends, health and as I've been listing these, so many memories fill my mind and heart about each area of my life that these dear ones have influenced.

What would you have on your list of things to be really thankful for? Have you ever had a day when...

May the Lord bless each one of you as you take time to praise Him for His goodness to you personally. □

Ladies' Contribution may be sent in the enclosed envelope.

US residents to Joan Rotar, 4 Lee Dr., Poland, OH 44514. **Canadian residents** to Donna Nesvadba, 2029 Laurelwood Dr., Oakville, ON L6H 4P2.

Make checks payable to **Czechoslovak Baptist Women's Missionary Union**.



President ... Continues from page 118

are yours, among them a lifelong leading, Christ's enduring friendship, peace in the soul like an unstoppable river. High privileges these are. But there is no room for hoarding or selfishness in handling such treasure. The gospel is for giving away, not for hoarding. And surely we have learned that there is plenty of gospel to go around. So, share! Indeed, failure to do so risks the losing of it all. Remember that in Jesus' parable concerning talents entrusted by a master, the steward who buried his instead of turning it outward came to a dreadful end.

I hope Thanksgiving is made memorable by your generosity, and that its spirit lasts much longer than a day, going on for a lifetime. If that is so, God will know that your gratitude this season comes from the heart.

God bless you and all the family of the Czechoslovak Baptist Convention. We have much to be thankful for and something to give for the Kingdom of God.

Robert Dvorak

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President ... pokračování ze strany 118

dary. To jsou nejvyšší privilegia. Ve vlastnictví takového vzácného pokladu nemá místo chamtivost ani sobectví. Zvěst o spasení si nesmíme nechat pro sebe, s tou se musíme dělit. Jistě k tomu máme mnoho příležitostí. Sdílejme se tedy! Jestliže v tomto selžeme, riskujeme, že ztratíme všechno. Vzpomeňme na podobenství o hřivnách. Strašný konec potkal služebníka, který zakopal hřivnu páнем mu svěřenou!

Doufám, že období díkůvzdání je provázeno štědrostí ve vašem životě a v tomto duchu probíhá nejen ten jeden den, ale celý váš život. Je-li tomu tak, Pán Bůh vidí, že vaše vděčnost je upřímná i v této době.

Bůh vám žehnej i celé rodině Československé baptistické konvence. Máme za co být vděční. Máme také co odevzdat království Božímu.

Robert Dvořák

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