

LESSON 10

THE WITNESS IN EUROPE: A LIGHT REKINDLED

PART I

Baptist Witness began on the continent of Europe in 1609. And yet, the spread of Baptist Witness took several centuries to become pronounced and for Baptists to be accepted as a part of the Church. This was due to bigotry and misunderstanding on the part of Governments and Established Churches. Baptists suffered uniformly at the hands of the Roman Catholics, the Lutherans and the Reformed.

Great Britain, separated as it is from the Continent by the Channel, provided a haven for the development of the Witness. And with the birth and growth of the humanitarian and missionary movements, the Witness became international. It was this internationalism and the new strength Baptists acquired in America which allowed in some part the recognition of Baptists in Europe.

The movements on the Continent fall into two time periods. The first is in the nineteenth century when consequent upon the migration from Europe to America continental Europeans came into closer contact with Baptists and were impressed. This coincided also with the increased concerns in Great Britain, particularly in Scotland, with the Haldanes and the Continental Society. And in both instances there was a marked enthusiasm and desire for Baptist Witness on the Continent.

Secondly, and this was in the twentieth century, there were the requests from small Baptist groups on the Continent for help directed to the large Missions Boards in the United States of America and to the Baptist World Alliance which had come into being in 1905 and to the European work of the British churches. From other areas too, concern was expressed by former migrants, e.g., Brazil and their mission to Portugal, concerning the spiritual state of their homeland. And there cannot be overlooked the devastation caused by two World Wars which moved the compassion of Baptists world-wide.

These two experiences following upon each other has enhanced Baptist work on the continent of Europe. As yet, the churches are quite small in comparison to the large populations, but each national Baptist Witness is growing and Europe may yet manifest the light which it once shed abroad but now flickers and is so dim.

France

Baptist Witness in France has old roots. Although the modern movement did not originate historically with the

Is the following statement true or false?

Internationalism and the new strength Baptists acquired in America allowed in some part the recognition of Baptists in Europe. _____

(true)

Name two movements that have enhanced Baptist work on the continent of Europe. _____

(Compare your answers with the text.)

Baptist Witness in France has _____

Waldenses and Albigenses, there is some obvious spiritual kinship. And so Baptist ideas in France are old.

Recent Baptist Witness has developed from the work which Henri Pyt, a Swiss evangelist left behind him in Nomain, a village of Northern France.

In 1810, a farmer named Ferdinand Caulier discovered an old Bible in his house and he began to read it. He was a devout Roman Catholic and he was puzzled at the differences he discovered between the Bible and his own Church. He gathered together some friends and neighbours and they began a study group.

In 1815, a British soldier of the occupation army quartered nearby due to the outcome of Waterloo discovered this group and since he could speak French became their Bible teacher. The group became as a result more enthusiastic and built for themselves a church.

In 1819, Henri Pyt came to Nomain and remained eighteen months instructing the people. And in due course he discovered that there were several such groups scattered about the area. Sometime in 1820, some members of the group raised the question about "believers' baptism." Pyt had himself been baptized by Robert Haldane in Geneva, but had not spoken about it fearing the consequences. Nevertheless, on their request he baptized them in a small river later in 1820, secretly.

Between 1820 and 1831, the small group existed on its own. They set aside Joseph Thieffry and Jean-Baptiste Crétin during this time as their pastors.

In 1831, Dr. Howard Malcolm, a pastor from Boston, heard of the work in Nomain and went to see it.

He saw the immediate potential for a Mission and on his return persuaded the American Baptist Missionary Society to support the work in Nomain. The Society invited Casmik Rostan, a Frenchman of aristocratic background who had become a Baptist in the U.S.A., to undertake the task. He returned home in October, 1832, with Professor Chase, who was instructed to undertake a survey on behalf of the Society.

Chase left Rostan in Paris where he rented part of a convent and debated with the Scriptures with leading figures. He was just beginning to make an impact when he fell victim to cholera and died. He was succeeded by Isaac Willmarth who forged a link between the northern assemblies and the Parisian work. But he returned to the U.S.A. in 1837. The American Baptist Convention sent out Messrs. Sheldon and Williard. Williard remained in France for twenty years. Sheldon began in Paris and remained until 1839, while Williard went to Dovai, where he opened a Bible School. In 1848, he was joined by Dr. Devan, a former missionary to China, who after a stay in Paris, went to Lyons and directed work there until 1853.

The Americans spearheaded the work but it was established by the French pastors. Perhaps, the most important were Joseph Thieffry, described as a "plain, faithful pioneer," and Jean-Baptiste Crétin. There were also many lay-people, including Esther Carpentier, whose

(old, roots)

Ferdinand Caulier discovered an old _____
in his house and he began to _____ it.

(Bible, read)

Are the following statements true or false?

Henri Pyt refused to baptize the group of believers in Normain because of his fear of reprisal. As a result this promising work died out. _____

(false)

Dr. Howard Malcolm persuaded the _____
Baptist _____ Society to support the work in _____

(American, Missionary, Normain)

Rostan rented part of a _____ in
_____ and _____ the Scriptures
with _____ figures.

(convent, Paris, debated, leading)

The Americans spearheaded the work but it was
established by the _____

contribution was outstanding.

During the early years, meetings were forbidden, pastors and colporteurs imprisoned and chapels closed. This had its effect in that some of the leaders migrated either to America or to England.

In 1861, the Baptists decided that in order to evangelize the three French-speaking countries of Belgium, Switzerland and France itself, a division in organization was necessary. In the North, fifteen churches and several preaching points were organized into the *Fédération de Églises Baptistes du Nor de la France*. This federation reached regularly about 2,000 people, using chapels, private homes and mission-halls. It also had effective open air work, as well as a large amount of Bible sales.

In the South, there was an *Association des Églises Baptistes Franco-Suisse*, with an outreach from its fifteen churches into the largely Protestant regions of France and Switzerland using similar methods as the North. Although the work in Belgium was small; it was nevertheless treated separately as a missionary outgrowth of the French Witness.

Side by side with these witnesses, a fourth had grown up in Brittany, supported by the B.M.S. in London. In 1843, John Jenkins left a pastorate in Wales to settle in Morlaix and to begin a Baptist Witness. The enterprise was started because Welsh and Breton, the language of Brittany, have great affinity.

Jenkins began with a school and from it developed thirteen preaching points which were supported reluctantly by the Baptist Missionary Society. Indeed, in 1848, five years after the first support was given, the Society did a most drastic review, designed to stop support to Morlaix; but it continued until the 1870s when the American Baptist Foreign Missionary Society began to support the French work.

The Baptist Witness has developed into a strong one over the years, with several inputs, one of which is the Baptist Mid-Missions who transferred their Czechoslovakian work to France after their expulsion in 1948. Today the Baptist Mid-Missions have more than five churches in France, chiefly in the metropolitan areas of the South, engaged in Bible studies in the homes, tract distribution and gospel film services.

The S.B.C. made an input in 1960 beginning with an English language ministry to American forces stationed in France. With the withdrawal of American servicemen, the S.B.C. Mission related to and has continued to relate to the French Baptist Federation.

Today, French Baptists are not many and are still divided. The future lies in their striving for unity to prosecute the mission God has given to them.

Greece

The Greek archipelago is considered the cradle of "democracy," but in things religious the Greek Orthodox

(French, pastors)

List the three divisions agreed upon for evangelizing the French-speaking countries of Belgium, Switzerland and France.

(Compare your answers with the text.)

A fourth had grown up in _____

(Brittany)

Name two Baptist groups who have given input into French Baptist work since 1948.

(Compare your answers with the text.)

Church tracing its origins to Paul the Apostle is unyielding in its social and political control. It is true that during the heyday of the cultural renaissance of the 1830s, Protestantism gained a foothold but despite many efforts at that time by both American Conventions no lasting Baptist work resulted.

The small work on the mainland has two sources. In the 1960s, United States foreign policy and Greek policy coincided and so United States military personnel were stationed in Greece. They carried with them their beliefs and in 1968, a Baptist church sprang up which eventually became the Trinity Baptist Church in 1975. The congregation caters to English-speaking personnel in Greece but has attempted recently through education to reach the Greeks.

Coeval with this development among the Anglophone residents a revival broke out in Athens led by Marcus Bousious and from it developed a Baptist work in 1972.

The Witness is not a large one. However, the future is hopeful since both groups co-operate on joint ventures and are underwritten by the S.B.C.

Germany

Johann Gerhard Oncken is sometimes called the "father of German Baptists," but in a sense he was the "father" of Baptists on the continent of Europe since nearly every Witness was either stimulated or supported by the Witness in Hamburg.

Oncken was born at Varel in Oldenburg on January 26, 1800. His father had to flee to England shortly before his birth because he had participated in certain radical political conspiracies aimed at overthrowing the government. Johann was left in his mother's care and at the age of fourteen was confirmed a Lutheran.

After the overthrow of Napoleon at Leipzig, a Scottish merchant visited Varel to collect money for goods he had smuggled in during the blockade and he took Oncken with him to Leith in September, 1813. Oncken remained with the merchant until 1822 during which time he represented the merchant not only in England but in France and Germany as well. When in London, he lodged with an "Independent" (Congregationalist) family in Blackheath and was impressed with the quality of the church worship. Later, he visited a Methodist chapel and was converted, the Word of God coming to him from Romans 8:1. Thereafter, he applied himself to the reading of the Bible and witnessing by handing out tracts and offered himself for full-time evangelistic work.

In 1823, he was accepted by the "Continental Society" as a missionary to Germany, and he settled in Hamburg as a member of the English Reformed Church. While serving as an agent of the Edinburgh Bible Society within the city, he began to preach at street corners, in restaurants and was cited before the courts for annoyance by some citizens. In order to protect himself, Oncken formally

The Greek Orthodox Church is _____ in its
_____ and _____ control.

(unyielding, social, political)

Name the two sources for Baptist work in Greece mentioned by Russell.

(Compare your answers with the text.)

The "father" of Baptists in Europe was _____

(Compare your answer with the text.)

Oncken was born at _____ in _____

(Varel, Oldenburg)

Give the Bible passage instrumental in Oncken's conversion. _____

(Romans 8:1)

Is the following statement true or false?

Oncken took theological studies and was ordained a clergyman of the English Reformed Church in Hamburg.

became a citizen of Hamburg, and in 1828, set up a small bookshop. Among the things he did was to begin a Sunday School but he had no Baptist leanings in 1828. In 1829, however, he was invited to take theological studies and to become a clergyman which he partly refused because he was beginning to have doubts about infant baptism.

He wrote to an English Baptist about his doubts, who suggested that he might baptize himself as John Smyth, the first English Baptist had done. Oncken declined to do this since he could find no evidence to support that action in Scripture. He corresponded with Joseph Ivimey, one of the outstanding pastors in London, who invited him over but Oncken could not take the journey then.

During the years 1829-33, Oncken had met a sea captain named Calvin Tubbs, who on returning to America, reported Oncken's desire. Professor Barnas Sears of Hamilton, who was associated with the American Baptist Missionary Society of Boston heard of it and arranged to meet Oncken in Germany in 1833. Unfortunately, Oncken was due to go to Poland but on April 22, 1834, Sears baptized Oncken, his wife and four others at night in the Elbe. The next day Sears constituted the first Baptist church in Germany with Oncken as the pastor. Among those baptized were Julius Köbner, the Baptist pioneer of Denmark, and C. F. Lange, who had been converted under Oncken's preaching on January 4, 1824.

With his embracing of Baptist doctrine, Oncken faced immediate rejection. The *Niedersächsische Traktatgesellschaft* (Tract Distribution Society) of which he was secretary disowned him. The Sunday School which he had helped to found repudiated him. And the Missionary Society which he served sacked him.

The police at first took no action but in September, 1837, Oncken forced a confrontation with the authorities by baptizing during the daytime in the Elbe. The clergy were angry and the police forbade any Baptist assemblies in public.

The church petitioned the Senate for toleration but no relief came, added to which there were changes in the Police High Command. The new Chief of Police decided to destroy the Baptists and on March 13, 1840, with military assistance, broke up the Service and arrested Oncken, Köbner and Lange. Oncken was imprisoned for one month and the others for eight days. On their release, when they refused to pay costs, Oncken's goods were seized and sold at auction. This action triggered angry responses from the United States and England so that petitions and telegrams inundated the offices of the Hamburg Senate. The net result was that the Baptists were left alone but restricted to private assemblies.

The work had grown so rapidly that new premises had to be acquired. So Oncken hired a granary on Second Market Street to serve as a chapel, Sunday School and book store. The premises were due to be opened in May and the congregation awaited the prospect with some foreboding. On May 5, 1842, the city of Hamburg had one

(false)

On April 22, 1834, Sears baptized Oncken, his _____ and _____ others at _____ in the _____.

(wife, four, night, Elbe)

Oncken faced immediate _____.

(rejection)

Oncken forced a confrontation by _____ during the _____.

(baptizing, daytime)

The new _____ of _____ decided to _____ the _____.

(Chief, Police, destroy, Baptists)

State the turning point for Baptist acceptance in Hamburg. _____

of its largest fires ever which left thousands homeless. The Baptists immediately put the new premises on Market Street at the disposal of the city and cared for the destitute. This action won for the Baptists a place in Hamburg society and although Oncken was again imprisoned in 1843, the Baptist Witness was now established.

The work and witness of Johann Oncken was widespread. He was responsible for spreading the Baptist Witness in Germany, Denmark, Hungary and Sweden. When he died in Zürich on January 2, 1884, most of Europe had heard him preach and the United States had seen his skill as an organizer.

Baptist Witness has never been accomplished single-handedly and the German work is no exception. Apart from Oncken, mention must be made of Köbner and Lehmann. Julius Köbner was the son of a Danish Rabbi who was converted to Christianity in 1826 after contact in Lübeck with Pastor Geibel. He had settled in Schleswig-Holstein but decided to move to Hamburg where his wife was offered a job to teach orphans straw-plaiting. In Hamburg he met Oncken and after some discussions on May 27, 1836 was baptized. Köbner's major work was in Denmark. But in Germany, he served as pastor in Berlin up to 1884 and he left behind at his death a treasury of poems and spiritual songs which has enriched German Baptist life until today.

Gottfried Wilhelm Lehmann was born in Hamburg on October 23, 1799. His father, an engraver, moved to Berlin soon after his birth, but due to reverses there, sent Gottfried to live with an uncle in Friesland. On his return to Berlin, he took up engraving and also educated himself at the Academy in foreign languages, music and literature.

Lehmann had encountered the Mennonites and his Bible studies brought him in touch with Oncken with whom a deep friendship developed. It was Oncken's action of being baptized that forced him to formulate his own position, and on May 13, 1837, in the Rummelsburg Lake, near Berlin, he together with his wife and three others were baptized. On the following day, Oncken constituted the newly baptized, a church, and ordained Lehmann as pastor.

With the establishment of the Baptist Witness in the large city centres, the Witness spread. Hamburg was a particularly good centre because many people came there to seek work. Oncken handed out tracts and some tiny churches began from these insignificant encounters. Between 1834 and 1843, the Witness had more than 1,000 baptisms and the first chapel was built.

Eighteen forty-eight was a pivotal year in the life of Germany. It was the year of the Revolution but it was also the year of some freedom. Before 1848, laws were restrictive but in 1848 Lehmann could summon representatives of the churches to a conference, openly.

The Baptists at that conference decided: (a) to support local missions, and (b) to contribute to foreign missions via the American Board of Foreign Missionary Society. Further,

(Compare your answer with the text.)

Johann Oncken's _____ and _____ was _____.

(work, witness, widespread)

Apart from Oncken, mention must be made of _____ and _____.

(Köbner, Lehmann)

The Witness spread with the establishment of the Baptist Witness in the large _____.

(city, centres)

Give two decisions reached in the 1848 conference called by Lehmann. _____.

Wilhelm Weist was named as an itinerant missionary within the area of associated churches with responsibility for evangelism and church development.

Baptist work was divided into four areas:

1. Prussia, with Berlin as centre
2. North-West Germany, with Hamburg as centre
3. South-Central Germany, with Einbeck as centre
4. Denmark, with Copenhagen as centre

Unfortunately, 1850 saw the return of oppressive measures to Germany and again Baptists felt the heavy arm of the law. Under penalties attached to a law forbidding "the assumption of clerical functions," Baptist pastors were persecuted.

In Hanover, parish priests refused to marry Baptists and in some cases declined to officiate at funerals. Assemblies were broken up and pastors beaten. Children were taken from their parents to be compulsorily baptized in the parish church.

The persecution was most systematic in Meckleburg, Schleswig, Hesse and Bückeberg. During these years, forced to face ruin for their beliefs, many Baptists migrated to the United States. In the meantime, appeal was made by the highest American and British authorities to the highest German authorities for toleration but to no avail.

It was not until 1853, when the Evangelical Alliance in England together with the Protestant Alliance sent a deputation to the Kirchentag in Berlin, followed by an "Open letter to the German Kirchentag, 1854," the following year, that some relief came. Still it was not until 1875 that Baptists could obtain legal status as corporations and their children be exempt from compulsory religious instruction in school.

The 1860s had ushered in another period of expansion. Baptist work began to spread in East Prussia and to the Russian frontier. In Königsberg alone there were six churches with 4,000 members.

When the 1890s came, the Baptist community possessed a seminary established on October 1, 1880, in Hamburg; a publishing house bequeathed to the churchmen by Oncken and an Old People's Home. A chapel building fund was created to make grants to help churches with their building programmes, and a Deaconess Order was initiated and introduced by Edward Schove, which today forms an important witness within the church. A Missionary Society with special interest in the Cameroons was formed in the 1890s.

In 1940, Baptists united with two other groups to form the Federation of the Free Church Christians. It embraces the Open Brethren, the Elim group and the Darbyites. Two world wars have robbed German Baptists of much of their international influence. But German Baptists will always be remembered as the nucleus of the Witness on the continent of Europe.

Today, in the Democratic Republic there are 215 churches and 21,193 members and in the Federal

(Compare your answers with the text.)

Oppressive measures returned to Germany in

(1850)

The turning for Baptist acceptance in Germany came in

(1853)

Outline briefly Baptist growth in Germany since 1890.

Republic some 356 churches and 68,000 members.

Mention must also be made of the European Baptist Convention which is composed of the English language churches in Germany and other European countries. There are 23 such churches in Germany supervised by an executive secretary. This group has fraternal ties with the S.B.C.

Denmark

Baptist Witness began in Denmark in 1839, but it had its precursors. The state of the "established" Church had been the subject of conversation for some time. The Lutheran Church had lost its appeal to many and it was said that there were those who acted as sponsors at baptisms who were in fact atheists. Amidst this discussion there developed a movement which challenged the legalistic approach of the Church and criticized its dead formalism. And they replaced it with an emphasis upon the spiritual experience which comes through faith. Names such as J. P. Mønster, W. F. S. Grundtrig and Sören Kierkegaard stand out in this debate. And their rejection of formal, legalistic rationalism had its effect within the Church.

Pietistic groups began to meet outside the Church to provide support for each other and to discover more of Christianity. Among these groups was that which met at Hummergade Nr. 6, Copenhagen in the house of Christian Mønster, an engraver. Here discussions ranged over many things but chiefly on the validity of infant baptism, which some members of the group held suspect.

About this time, Julius Köbner, who had been converted under the preaching of John Oncken in Hamburg, returned home. He visited many of the groups and was advised to visit Mønster's group. After sometime he convinced them of the invalidity of infant baptism and the need for believer's baptism. The group hesitated to make any final commitment until they had thought it through since none of them wished to leave the Lutheran Church. Later that year, however, they decided to be baptized and to become Baptists.

On October 26, 1839, Köbner and Oncken, who had come from Germany for the event, baptized eleven persons and constituted a Baptist church in Mønster's house and elected him pastor.

News of the event got out and the Baptists were immediately attacked. Bishop Myser, who had some evangelical experience was shocked at the schism. So he called the government's attention to a law of 1741 which regulated pietistic movements and another of 1745 which regulated Baptists to certain cities in the country.

The Baptists were taken to court and both Mønster and his brother Adolf were imprisoned. All members who refused to allow their infants to be baptized into the State Church were fined for each day they refused. The leaders were imprisoned, fined or detained as the authorities decided. Thus many Baptists were brought to economic

(Compare your answer with the text.)

The Lutheran Church had lost its _____

(appeal)

Pietistic groups began to meet outside the _____

(church)

Købner convinced them of the invalidity of _____ baptism and the need for _____ baptism.

(infant, believers')

Baptists were immediately _____

(attacked)

Mønster and his brother were _____

ruin. But the little church grew and Baptist groups began to be formed in several remote areas.

The British Baptists sent a delegation of P. E. Giles of Leeds and H. Dawson of Bradford to plead the Baptist's cause. The Prime Minister of England wrote an official letter to the Danish government on their behalf but neither letter nor delegation had any effect.

In August 1842, the American Baptists sent Professors Hockett and Conant, distinguished theologians, to intercede, but Bishop Myster was adamant. Even Elizabeth Fry, the Quaker philanthropist, wrote, with no results.

However, the democratic movement of the 1840s was beginning to have its effect in Denmark. The *Provinsialstaenderne* (State-Council) debated the issue and many of the leaders defended religious liberty although some disagreed with the Baptists on theological grounds. By 1894, the battle was won. Religious liberty was enshrined in the Danish constitution and Baptists secured legal equality with the State Church. But the Lutheran Church did not lose its privileges, and when, in 1857, the government decided to draw up a list of recognized churches, the Baptists did not appear on it.

Between 1839 and 1849, there was a remarkable spread of the Baptist Witness. In 1840, it had spread to Langeland and Jutland; and by 1849, there had been established six churches with 400 members, apart from the original fellowship in Mönster's house.

The years 1850-64 saw nine new churches come into being, but unfortunately, Mormon influences affected some congregations, and by 1853, Mönster's church was practically defunct. Nevertheless, elsewhere the Witness was strong and by 1864 there was a membership of 1,600.

It was quite clear that the Witness needed national organization and direction. And so in 1865 Julius Köbner returned home as pastor of the Copenhagen Church. By 1867, a new structure was built and the membership rose to 400. Köbner also developed a conference to which each church sent delegates, but a Union was not then formed.

Between 1865 and 1899, the Church received some aid from the American Baptist Foreign Missionary Society and this enabled young preachers to receive theological training. During these years the number of baptisms increased and membership by 1899 stood at 3,906.

In 1899, a People's College was built at Gistrup. There advanced courses in Education were offered, and in 1918, a seminary course was added. A denominational paper *Baptisternes Ugeblad* was started and with the coming of radio, Baptists were given six broadcasts annually on the State Radio. Baptists are no longer disqualified from teaching in the public school system and many now even teach religion.

The Soviet Union

The geography of Europe changes with each war and so the Soviet Union as it was before 1939 did not exist after 1945. Within its vast borders peoples who were once nation

(imprisoned)

Religious liberty was enshrined in the Danish _____ and Baptists secured legal _____ with the _____ Church.

(constitution, equality, State)

The Witness needed national _____ and _____

(organization, direction)

States now are a part of the U.S.S.R. And so Baptists who were Lithuanians or Latvians, to name but two, have found themselves within the influence and sphere of the Soviet Union.

The Soviet Union embraces therefore a large and varied community of Baptists most of whom trace their ancestry to the German Baptists.

Lithuania

The oldest Baptist work is in Lithuania, a province on the Baltic coast of Prussia. It began with Edward Grimm, who having been convinced about believer's baptism was baptized by Oncken on October 3, 1841, at the constituting of a church in Memel.

This church had a remarkable influence upon this region. In the 1850s, a German named Albrecht devoted himself to the affairs of the Liths, but there was always some tension between the German-speaking pastors and the others. After 1879, mission work began in Kowno and a German-speaking church was formed. It was associated with Eydtkuhnen in East Prussia and this created border problems. So in 1889, Kowno became an independent church. Other churches were established in Vilna, Bailyok and elsewhere, but as yet there was no attempt to preach to Lithuanians in their own language.

It was not until after 1918 that Theodore Gerikas attempted to do this. Gerikas was an orphan at eight years old and had to support himself as a cowherd. But at nights he taught himself to read. In 1906, he was converted and baptized, and in 1908 helped J. A. Frey¹ of Riga as a colporteur. Soon he became a translator of tracts and pamphlets into Lithuanian. In 1912, he went to the seminary in Hamburg but had to leave to serve in the Medical Corps of the Russian Army. He was captured by the Austrians and was imprisoned. After the war he completed his course in Hamburg and with a grant from American Baptists travelled as a colporteur in Lithuania. He settled at Siauliai and there, apart from ministering, published a monthly denominational newspaper. He also began to sell Bibles in Lithuanian and organized the churches into an association.

Latvia

Latvia lies to the North of Lithuania along the Baltic. Baptist Witness developed in Latvia around Libau in the 1840s. As in Denmark, the State Church had become coldly formal. But there were those within the Church who longed for some difference. About this time there arose spontaneously a Bible study group and prayer meetings. The participants were chiefly small tradesmen, a few teachers and the verger at the established Church. These people remained in communion with the Church until the 1850s when the Crimea War brought political and social changes to the region. Unemployment drove them to

¹ Sometimes spelt Fray.

Are the following statements true or false?

The oldest Baptist work in Russia dates back to Edward Grimm's baptism by Oncken in 1841. Several churches were established after this but no attempt was made to reach the Lithuanians in their own language.

(true)

It was not until _____ that
this. _____ attempted to do

(1918, Theodore, Gerikas)

Baptist Witness developed in Latvia around
_____ in the _____.

migrate and one of them, a young ship's carpenter, Jakobsohn went to Memel and was baptized in 1855. After the war, Libau came back to its own and attracted settlers from Memel and so German influence was brought to bear on the town.

Independently of the movement in Libau, a movement of a similar nature sprang up in Windau. The centre of the movement was a teacher, who after ten years learnt that at Memel there existed helps to study the Scriptures. The converts applied to the Russians, who had conquered the country, for passes to go to Germany. The passes were refused but they smuggled themselves across the frontier in a farmer's cart, eight of them, seven men and a woman, and were baptized on August 15, 1860. Two of them, A. Gaertner and E. Eglit, suffered constant persecution from the authorities, including a period of eighteen months imprisonment.

A second group went to Memel on May 29, 1861 to be baptized despite the warnings of the State. On their return, they were surprised on the beach by the border guards.

The leader of the group had been put under close supervision in Libau as a Baptist propagandist because he had witnessed in Windau. He was a former soldier and so he was banished to the interior of Siberia to serve six years.

A third voyage to Memel was arranged since there was no ordained person to baptize them. The group went to Memel and were baptized, but the facts became known and all were apprehended including a sixteen-year-old girl who was given the option to plead that she had been persuaded by the others to go. She refused and the group received thirty-one lashes each, plus a fine.

In 1861, A. Gaertner administered the first baptism in Latvia, baptizing on the nights of September 9 and 10 that year upwards of seventy-one candidates. And after each baptism he observed the Lord's Supper.

These were days of much persecution. Meetings were interrupted by the police, hymn-books and Bibles were seized and members assaulted. The owner of the estate on which Eglit worked told the peasants to have no dealings with him and on one occasion whipped a servant who disobeyed. In Libau, cottage meetings were forbidden on pain of eight days imprisonment for the first offence, and sixteen for the second and so on. Further, children of Baptists were forcibly seized and "baptized" and the Church authorities refused burial to the Baptists in the churchyard. But this did not deter them. They met every Sunday—never in the same place or at the same time.

In 1862, the Baptists went to petition the Czar for toleration. They walked to St. Petersburg, a distance of 600 miles and although there was a delay, some relief resulted, as instructions came that Baptists were not to be harassed. By 1879, the Czar's government recognized the Baptists of the Baltic States as being a religious community.

During these turbulent years, the Baptist Witness spread along the Baltic coast and extended to Riga, the capital. Until 1875, Memel was looked upon as the centre of

(Libau, 1840s)

List the struggles of the group in Windau to obtain baptism for their converts.

(Compare your answers with the text.)

These were days of much _____.

(persecution)

They walked to St. _____.

(Petersburg)

The Baptist Witness spread along the _____ Coast.

Letts work, but after that date, Letts began to have a conference of their own. In the 1880s, a denominational newspaper was started due to the efforts of John Alexander Frey, the pastor at Dunamunde. In time, Frey developed a business in printing Christian books, but because of Russian interference, he transferred the business to the Lettish Baptist Association.

Frey masterminded a scheme in which he also asked the membership to contribute three copecks per day to missions and with this he sent missions to Letts wherever they were. At the beginning of the twentieth century, the Lettish Association sent five Bible-women to India and a missionary to China.

After the 1914–18 war, which had ruined much of the Lettish Baptist work, it was begun again. During the war, not only had material property been destroyed but many of the leaders had been imprisoned. In 1916, the Russian Supreme Command had banned all Baptist meetings and exiled all pastors to Siberia. After the war, the Letts with some financial help from American Baptists started again. A seminary was established at Riga with close connections to Spurgeon's College in London in the 1920s.

But the fortunes of the 1939–45 war again obscured the Baptist Witness which continues to exist within the context of the wider community.

Estonia

Baptist work seldom begins in a vacuum and the Estonian story is no different. The province had a history of evangelicalism. In 1877, a revival broke out when three Swedish pastors began to preach about personal conversion. The enthusiasm of their new found faith issued forth in witnessing and came into conflict with the authorities who imprisoned many believers. Later, the movement attracted the ignoble attention of Maria Feodorovna, the wife of Alexander II, the Czar, who together with Pobiedonostseff, the Procurator of the Holy Synod, brutally put down the evangelicals and even transported some to Siberia.

It was out of this movement that the Baptists grew. These early converts did not call themselves Baptists, but "believers" or "Brethren," but were nick-named "Stundists" because they read the Bible on Sunday afternoons. The word is derived from *Bibelstunden*— Bible reader. They, however, held infant baptism suspect but had no firm teaching on the subject until Julius Hermann, the German pastor in Riga (Petrograd), came to Hapsal. After teaching on baptism, Hermann baptized nine persons on February 11, 1884. On the following day, he baptized in the open air another fifteen in water 13° below zero. The action prompted a riot during which shots were fired and lumps of ice thrown at the candidates. But no great harm was done and the newly baptized were constituted into a church and celebrated the Lord's Supper.

Baptist Witness soon spread through the Estonian communities in Russia, but suffered many hindrances until

(Baltic)

In 1877, a revival _____ out when three Swedish pastors began to preach about _____ conversion.

(broke, personal)

The Baptists grew out of this _____.

(movement)

1905, when the Czar proclaimed religious liberty. With the advent of the 1914–18 war, the Orthodox Church used the opportunity to oppress the Baptists again. With the help of the civil authorities, many Baptists were exiled to Siberia, or forced into the army. But, when the Communists took over in 1917 and the war ceased, the exiles were allowed to return home. By 1922, the Baptists had grown considerably and had constructed and established a seminary at Kegel which was initially supported by American, Canadian and British Baptists.

It was during this time also that the Witness consolidated itself under the leadership of Adam Podin. It is true that as early as 1896, an Association of Baptist Churches had been formed but it was non-functional as an "administrative" organ until 1920. After that date the association involved itself in the social life of the people. A leper mission was begun. A mission to prisoners and to soldiers was also started, and four new churches were built.

Russia

Towards the middle of the nineteenth century, an evangelical revival took place among the German settlements in Russia. This movement led by Pastor Wuest among the Mennonites and Pastor Bonnekempfer among the Lutherans and the Reformed sprang up in southern Russia. It emphasized Bible study and prayer and soon many converts began to be uneasy about the usual teaching on baptism. In 1864, the first baptism was performed and churches were formed in Dantzig, Johannistal, Neuberg, Odessa and in other towns. The pioneers, August Liebig, K. Fullbrandt and Klundt, were instrumental in establishing and organizing the Witness.

As these settlers acquired property elsewhere they took the Baptist Witness with them. The introduction of Baptist ideas into Siberia was due in no small measure to Germans who had moved there. On the eastern seaboard, Polish influence also made its witness. Lehmann and Kargel came from Poland to the Valhyria Baptist colonists but penetrated as far as Saratoff, Orenburg and Samara on the Volga.

Part of the success of the spread of the Baptist Witness was due to the evangelical zeal of the Mennonites who were forbidden by law to admit members and so they encouraged converts to become Baptists. By the late nineteenth century, the Baptist Witness among German-speaking Russians had consolidated itself into six Associations of 16,000 members in the Union of German Baptists in Russia. This Union no longer exists, but the Witness it bore still exists in every significant region of the U.S.S.R.

Authentic Russian Baptist Witness began with the baptism of Nikita Isaevitch Voronin in the Kusa River in the city Tiflis on August 20, 1867. Voronin was a merchant and was a leader in the Molokan community. The Molokans

The Orthodox Church used the opportunity to _____ the Baptists _____

(oppress, again)

The first baptism was in _____

(1864)

The introduction of Baptist ideas into Siberia was due in no small measure to _____ who had moved there.

(Germans)

Is the following statement true or false?
German-speaking Russians had no significant effect on the Baptist Witness in Russia. _____

(false)

The baptism of Nikita Isaevitch Voronin began the authentic _____ Baptist Witness.

were a group of believers most akin in belief and practice to the Quakers. They rejected the taking of oaths, refused to do military service and rejected the celebration of both ordinances of Holy Baptism and the Lord's Supper. On one occasion, the topic of baptism arose among the group and it attracted his interest. So he searched the Scriptures and came to recognize, as he said, that he was a sinner and that he needed to be saved. Further, he discovered that God had done this in Jesus Christ and that baptism was a natural demonstration of these experiences. But he did not know to whom to turn. In the meantime, in Tiflis where he lived an artisan named Martin Kalweit had established himself. He was a German Baptist who had lived in Kowno. He had been a Lutheran and had been impelled to cross into Prussia to be baptized after his conversion. After his baptism in 1858, he had migrated to Tiflis in 1862, and had struck up an association with Voronin. It was he who baptized Voronin on September 1, 1868.

Voronin had gathered about him by this time a group, and in 1870, they numbered no more than eight. In 1871, one of the small group, Vasili Pavloff (1854–1924) was baptized and he was so gifted as a preacher that in 1875 he was sent to Hamburg to be trained. In the same year, V.V. Ivanoff-Klishnikoff (1846–1919), whose work as a travelling evangelist and the founder of churches in Transcaucasia is legendary, was also baptized in the Tiflis Church.

Coeval with these happenings, in the Ukraine revival occurred among the German Baptists, and these stirrings influenced the Russians among whom they lived. But the Russians could not by law participate in German religious "happenings." Nevertheless, some Russians did attend the "Bible Readings" arranged by Pastor Bonne Kempfer and as a result decided not to continue to attend the Orthodox Liturgy. Others threw out their icons and yet others refused to have their babies baptized. And they were also nicknamed the "Stundists." But those "Stundists" were not Baptists. Later in the 1860s, the movement was definitely antagonistic to the Orthodox Church and since they did hold some Baptist tenets, the Baptists were associated in the popular mind with them.

The first Russian in this region to be baptized was Euphimijs Tzimbol, who had to obtain it by a ruse. The government was indifferent to outsiders becoming Baptist, but deprecated any Russians doing so. So Euphimijs presented himself in a group of German Baptist who were to be baptized by a strange pastor. No one forbade him and so he was baptized. Later he baptized Ivan Riaboschapka, who then baptized Michael Ratuschny. These were to be the pioneers of Baptist Witness in the Ukraine.

Baptist Witness by its very genius attracts to itself attention and it was not long before Baptists were singled out for civil attention. In the Black Sea area, the leadership was hounded and harassed. In Kieff, Lassotsky, the pioneer, was sent into exile for eleven years. Riaboschapka

(Russian)

A small group gathered around _____

(Voronin)

Those "Stundists" were not _____

(Baptists)

Euphimijs Tzimbol obtained his baptism by a _____

(ruse)

escaped to Sofia in Bulgaria where he died in 1900. In 1881, Voronin, Pavloff and others were apprehended and punished. Martin Kalweit suffered in 1894. Only Ivanoff-Klishnikoff seemed to evade the police and for twelve years, 1883-95, travelled all over Russia without a passport, preaching. In 1895, he was arrested and exiled for five years in Guerussi.

At first systematic repression did not affect the German-speaking groups. These Baptists of the Caucasus were most aggressive and pushed their Witness towards the North. As a result churches sprang up in Samara, Astrakhan and Molulev. By 1884, the Russian Baptist Union was formed at a conference in Novovassilievika in which both Transcaucasian and South Russian Baptists were present. Thus all tracts of a special Ukranian identity disappeared.

Mention must now be made of another Baptist Witness in Russia. It began in 1874 following the visit of Lord Radstock, an Englishman, at the invitation of Mrs. E.S. Tehertkova. On the death of her young son, who had become a Christian through his tutor, Mrs. Tehertkova determined to carry out a promise she had made to seek after Christ. She asked Lord Radstock to come to St. Petersburg to preach to her group and this he did in the homes of many leading families. Many were converted and since they appear to have gathered about Colonel V.A. Pashkoff, they were nicknamed "Pashkovites."

In 1884, the Pashkovites learnt of the Russian Baptist Union and invited them to discuss co-operation between both groups. The meeting was a failure. The St. Petersburg group had a wide view of membership and since some non-Baptists were included this was unacceptable to the Baptists. Further, the government had now seen the potential of the group and immediately exiled Colonel Pashkoff and Count Korff.

Despite the privations and dangers of the times, the church was very active. Firstly, it set up a Baptist periodical, *Bessedá*, printed outside the country because of censorship. A hymn-book, *Gush*, was produced, but since this activity was illegal, the books were not made public until after April 17, 1905, when the Czar's Edict of Toleration was promulgated.

The changing times had its influence upon the Orthodox Church itself, and this influenced its external relations with the Baptists. With the success of the Revolution of 1917, the Orthodox Church was robbed of its secular arm and after that date, despite some strained relations with the new Socialist regime, Baptists were freer. Since 1917, Baptist relationships with the State have been uneven. In 1913, a Bible school had been opened in Petrograd, but had to be closed due to the war of 1914-18 and the Revolution. It was reopened in 1923 and this led to the establishment of a seminary in Moscow which was opened in 1927.

In 1921, both Unions signed a statement to amalgamate and this brought together the Russian Baptist

They were nicknamed "_____."

(Pashkovites)

*Since 1917, Baptist relationships with the
_____ have been _____.*

(State, uneven)

Union and the former "Pashkovites." But even then some Baptists refused to join the Union.

In 1928, Ivanov - Klysknikov became General Secretary of the Union which was described as an amalgamation of Baptists of the U.S.S.R. Its task was to engage in relief and education, but not to engage in foreign missions in the way as missions is normally interpreted in "Western" Baptist Churches and Mission Boards. But evangelization of the nation is being accomplished with enthusiasm and faith.

Holland

Dutch Baptists owe their existence to both Germany and England. The Rev. John Elias Feisser, a minister of the Dutch Reformed Church, having suffered much personal tragedy turned to his Bible and found peace. He also discovered much that made him uneasy with infant baptism. Broken in health, blind in one eye and a widower, he refused to baptize infants and was excluded by his Church in December, 1843.

Feisser had published papers on his thoughts and they came to the hands of Oncken and Köbner who lost no time in visiting him. Köbner subsequently baptized him together with six others at Gasselternijveen on May 15, 1845, and a church was constituted. Persecution ensued and Feisser moved to Nieuwe - Pekola.

While he was away, the church was served by evangelists until in 1866, H.J. Kloekers, who had been a missionary with the B.M.S. took over the Witness and organized it. In 1868, a chapel was built and the church became the nucleus of a network of village churches.

The story of Baptist Witness in Freisland, the north-western section of Holland, is somewhat different. Here Baptist Witness sprang from an unease among Presbyterians in the church at Franeker about infant baptism. The pastor published a tract to reassure them called, *the Baptism of children by the Presbyterians*. To this a Baptist Elder replied with a tract called *The Baptism of children by Presbyterians contrary to the commandment of the Lord*. And some of the church members read it and sent for the elder whose name was Willms. As a result, an evangelist named de Nevi was sent from Ihren in Franeker to instruct the inquirers. He worked there for two years, organized a church of forty members and bought a former Mennonite chapel to house it. By 1880, the work had taken root and spread widely and by 1900, there were 450 members.

Work in Amsterdam emerged from a prayer-circle there. In 1845, Feisser and Köbner visited the circle and baptized four people. In 1848, Joseph Millard joined the church and gave some oversight. Similar patterns developed in other cities. In the Hague, a Congregational church in 1883 decided to become Baptist, so the minister and all the members were baptized. In Groningen, in 1880, a church was constituted and from it

Its task was to engage in _____ and _____

(relief, education)

Who was John Feisser? _____

(Compare your answer with the text.)

In Freisland, the Baptist Witness sprang from an unease among _____ about _____ baptism.

(Presbyterians, infant)

Work in _____ emerged from a _____ there.

has spread a large Baptist community.

Unfortunately, the Dutch Baptists have been severely hampered by their own internal squabbles. There has been tension concerning "strict" and "open" communion, and the churches have tended on the whole to be narrow in their theological outlook.

The Baptist Witness, nevertheless, continues. In the 1900s there were well over 3,000 members. A weekly paper *De Christen* has been established, and in 1881, a Dutch Baptist Union came into being. Relationships between the Dutch and German Unions prior to World War II were close. The Dutch Union was a part of the German Union and Dutch pastors were trained in Hamburg. Since the war, the Dutch have been on their own and in some way have suffered. It was not until 1951, that the Union could resume sending missionaries to the Congo as they had always done in conjunction with the B.M.S. of London. And it was only in 1958 that a seminary was built.

But the Dutch Baptists have full use of the mass media. They have developed a Youth-Centre, Rendenloo at Epe. And they have established a Building Society to undergird the church building programme.

Baptists are very active still in Holland but are yet a minority.

Sweden

Soon after the Lutheran Reformation of the sixteenth century, Gustav Vasa introduced Lutheran doctrine to Sweden, and the established Church has been Lutheran ever since. This Church has seen itself as solely responsible for the spiritual welfare and unification of the people. Thus it was quite consistent when in 1726 a law was passed called *Konventikal-plakatet* which forbade meetings of a religious nature in private homes under severe punishment.

Records exist of a clergyman of the established Church who was "certified" for preaching against certain forms of sin and denouncing worldliness. He was kept in an asylum for ten years. A shoemaker was imprisoned for twenty years for refusing to have his baby sprinkled.

But despite the severity of the law, Moravians kept the evangelical fire alive; and between 1830 and 1842, George Scott, a Methodist, preached in Stockholm amid hostility and personal assault. From 1852 to 1854 no less than 637 persons were fined by the State for meeting in their homes to sing and pray. It was within this framework that the Baptist Witness in Sweden was established.

On September 21, 1848, five persons were baptized at Vallersvik, near Gottenburg; these together with F. O. Nilsson, who had been baptized in Germany, constituted the first Baptist church in Sweden.

Nilsson was born in Vändelsö, Holland in 1809. His childhood was unhappy and as early as he could he went to sea. While in the United States he was converted and returned to Sweden in 1839 as a colporteur among sailors at Gottenburg.

(Amsterdam, prayer-circle)

The Baptist Witness, nevertheless, _____

(continues)

Moravians kept the _____ fire

(evangelical, alive)

F. O. Nilsson along with five others constituted the first Baptist church in _____

(Sweden)

In 1845, Nilsson came in contact with G. W. Schroder, a Swedish sea captain who had been converted in America and had been a member of the Mariner's Chapel (Baptist), New York. Schroder pointed out to Nilsson the biblical teaching on baptism and the question troubled him greatly. The upshot was that he travelled to Hamburg and was baptized by Oncken in 1847.

Despite the obvious dangers, Nilsson recognized it as his duty to assume leadership in the infant church. He was immediately singled out by the government and in 1849 he was tried by the Chapter and the Lower Court of Appeal. He was sentenced to exile; and although he appealed to the King and his case was heard, the sentence was executed. He left Sweden in 1851 for Copenhagen where he spent two years before going to the U.S.A. to become a leader of the Swedish Baptist Church.

While in Copenhagen he was visited by Anders Wiberg who had been a minister of the Lutheran Church but had resigned on the issue of baptism. He had discussed the matter with Oncken and Köbner some time before and his studies had further convinced him of the validity of the Baptist stance. He now desired Nilsson to baptize him, which he did on July 23, 1852. Wiberg then went to America where he remained until 1855.

In the meantime in Sweden, Baptist Witness was growing. Two laymen, D. Forsell and P. F. Hejdenberg, were baptized in Hamburg in May, 1854, and returned to organize a church in Stockholm. A call came from Dalecarlia, a district in which persecution had been severe, to ask whether Hejdenberg would visit them. He went and baptized one hundred persons and two churches were constituted.

The Witness was growing so much that it was obvious that it needed organizing. It is true that in Stockholm, C. Möllersvard had returned from the United States with money to help, but the church needed more than that; it needed pastoral leadership. Hejdenberg therefore wrote to Wiberg urging his return. He returned in 1855 to become the pastor of the Stockholm church.

Wiberg brought with him the support of the American Publication Society for himself and two evangelists. But it did not take him long to discover that the Witness was in need of organization. He therefore called a conference for June 13-16, 1857 and in the meantime (1856) produced a theological newspaper, the *Evangelisten*, for the pastors. There were then 45 churches and 2,000 members.

The conference of 1857 laid down plans for the future despite the time taken in assessing the pressures which the State was asserting on the Witness. Testimonies were heard of persecution and harassment and it was decided to meet the following year and to invite to the conference German and British Baptists. Oncken and Köbner came from Germany and Hinton and Steane represented Britain. At the conference, strong representations were made to the King and that same year the *Konventikel-Plakatet* was repealed. In its place an Order of Conventicles operated

The biblical teaching on baptism was pointed out by _____

(Schroder)

Are the following statements true or false?
Wiberg's studies convinced him on the validity of the Baptist stance. Therefore, Wiberg was baptized by Nilsson on July 23, 1852. _____

(true)

The Baptist Witness was growing in _____

(Sweden)

Hejdenberg wrote to _____ urging his _____

(Wiberg, return)

The conference of 1857 laid down plans for the _____

and it was just as irksome. This Act continued in force until 1860 when it was replaced by a Dissenter's Bill. Unfortunately, this still forbade Baptists the legal right to contract marriages and it remained until 1873.

Between 1861 and 1866 regular conferences were held and the churches grouped into District Associations and Unions. This made for easier communication. In 1866, a seminary—the Bethel Seminary— was opened, sponsored by the American Baptist Missionary Society, and the central church in Stockholm was dedicated.

Despite set-backs, Baptist Witness developed. In 1868, a weekly newspaper, the *Vecko-Posten*, was published. And in 1889 a National Conference of Baptist Churches was formally constituted. It subsequently became a Union in 1913.

The Conference was to give oversight to the general work of the denomination. By 1900, there were 534 churches related to the Conference. It sprang from the teachings of August Sjodin. Although it was contained for some years, in 1872, some churches split off to form the "Free Baptists." In 1936, another split occurred which derived from the Pentecostal Movement which came to Sweden in 1907. From this was formed the Örebro Mission and *Society* under John Ongman.

Swedish Baptists have long been involved in the Missionary Movement. They have maintained missionaries in China, India and the Congo. And they still continue to do so.

At home, the Baptists have started a People's College at Dalecarlia and two Bible Schools in Stockholm and Sundsvall. There have developed national organizations for Nurses and Deaconesses and since 1905, a thriving Youth Movement had developed. And several social ministries are sustained.

Swedish Baptists are one of the larger groups in Europe with some 422 churches and 22,000 members. There are some 8 journals published through the Publication Society. Despite this, in recent years, there has been a marked decline in membership and it is hoped that this "mother" of Baptists for northern Europe will not be so involved in inter-denominational squabbles so as to lose an opportunity to bear testimony to its Witness.

Switzerland

It was the German Baptists who travelled to Switzerland with the Witness. In 1847, Oncken, who had been on a tour to South Germany went to Switzerland and in Hockwart baptized a few people and organized a church. By 1849, a Witness had been constituted in Zürich but it was only in the 1850s that the Witness expanded. In 1856, there were fifty-two baptisms in Zürich. At the same time the Baptist Witness was established in Gallen and Thorgau; and in 1859, so great were the possibilities that Maier and Harnish were sent from Hamburg to help. Added to these preachers was Anton Haag, who though blind was most influential in spreading the Witness.

(future)

A National Conference of Baptist Churches was formally constituted in _____.

(1889)

The Baptist Witness was brought to Switzerland by _____ Baptists.

(German)

Switzerland was no exception to the other countries in the persecution of Baptists. In 1858, the Canton of Appenzell permitted meetings only of those domiciled in the Canton. And elsewhere hindrances were placed before Baptists who wished to marry or refused to have their babies baptized. In 1865, the Federal Council in Berne decreed complete freedom of Christian worship but the clergy appealed to a referendum which reversed the Council's decision. Thereupon Haag and Harnish were expelled from Switzerland and it was not until 1874 that freedom of worship was finally obtained.

Since then the Swiss Witness has grown and has been particularly vigorous in providing at Ruschlikon, a Southern Baptist assisted theological seminary, the training facilities for theological education to pastors in southern Europe.

There is also a French-speaking Baptist Association in Switzerland called the Evangelical Association of French-speaking Baptists Churches of France, Belgium and Switzerland. This association was formed in 1923, the same year in which German-speaking Baptists sought membership in the German Baptist Union. The reason for the split was given as theological differences and was led by Robert Dubarry of Nimes.

The association maintains churches in Court, in Bernese Jura. There are small Witnesses in Moutier, Sorvilier, Grandval, Berne and Geneva. The association also publishes two papers: the *Lien Fraternel* and *Bonne Nouvelle*.

There is little doubt that the differences are not just theological but also linguistic and it is hoped that a Federation will develop which will include both groups.

Austria

The great fire of Hamburg (1842) led directly to the beginning of Baptist Witness in Austria. With the devastation, many Austrian Catholics, most of whom were nominal members, came to Hamburg to seek work, and some of them came into contact with the Baptists. On their return home they took their new found faith with them, in particular, Marschall and Hornung, who returned to Vienna in 1846. In 1847, Oncken, at their invitation, visited and baptized a couple named Wisotzky. Meanwhile, Marschall and Hornung distributed tracts and held meetings. Oncken visited Vienna again in 1848 and his visit was followed with a semi-permanent stay of one of his trained evangelists, Hinrichs. In 1848, the revolution in Austria fizzled out and repression set in again. The result was that the Baptists had to meet unobtrusively and Hinrichs was expelled. In 1850, Baptists met in the house of an ex-Catholic, named Karl Ruach, who had been converted and baptized in Germany. Ruach was a man of uncompromising character and refused to have his child baptized. As a result, the police raided his house on April 20, 1850, and seized all the Baptist members who were at prayer. They were court-martialled, but since no sinister political motive could be discovered, they were handed over to the civil

Is the following statement true or false?
Like other countries where the Baptist Witness spread, Switzerland also persecuted Baptists. _____

(true)

There is also a French-speaking Baptist association in _____

(Switzerland)

Name two problems that have kept Swiss Baptists divided. _____

(Compare your answers with the text.)

The great fire of Hamburg led directly to the beginning of the Baptist Witness in _____

(Austria)

authorities who expelled them from the city.

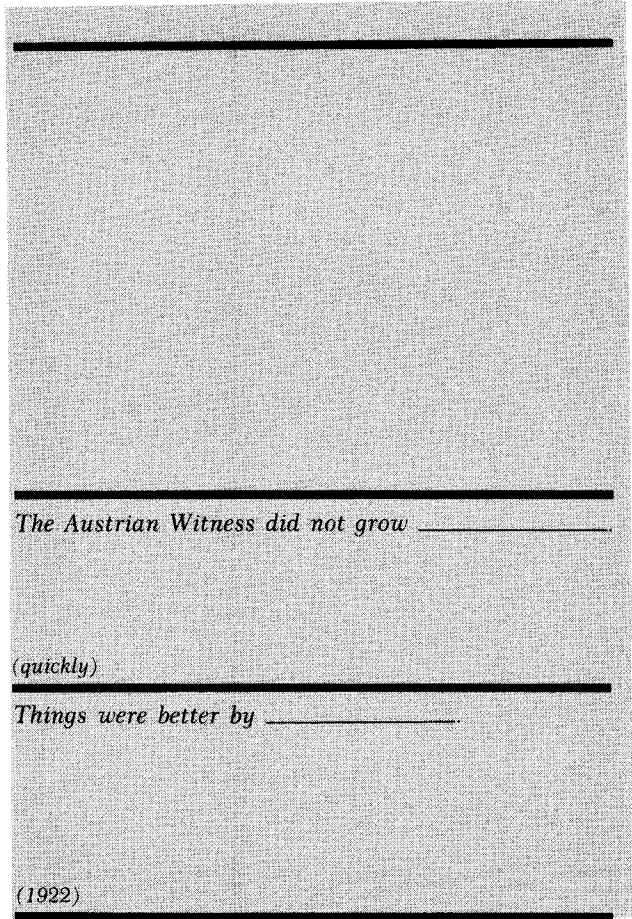
In 1851, what seemed like some relief occurred. Edward Millard was transferred from Cologne to Vienna by the B.F.B.S. Baptists met in this house for a time until he too was investigated and the Bible House closed down. Millard moved to Breslau (Wroclaw) where he continued to keep in touch with the church.

In the meantime, the church had grown some of its own leaders, e.g., Johnny Rattmayer, who worked for the Bible Society, Joef Hoffman, Augustus Meeris and Julius Peter.

Meeris was the first full-time pastor and he served from 1879–84. At the same time in the overall structure in Vienna, it was Millard who supervised the Witness until 1887.

The Austrian Witness did not grow quickly and when the 1914–18 war came, many Baptists migrated to the U.S.A. During this time, the church was not allowed to exist in its own right. It had to be registered as a "Young Peoples' Association" and even then government sequestered its funds.

By 1922, however, things were decidedly better. The Baptists could now preach in the open air, and on December 22, 1922, the first chapel built in Austria was dedicated at Ternitz. During World War II, many refugees poured into Austria and this gave rise to an independent congregation in Salzburg (1948) and another in Bad Ischl (1950).



Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. What aided the recognition of Baptists in Europe? _____

2. What two movements have enhanced Baptist work on the continent of Europe? _____

3. How did French Baptists begin? _____

4. How did Baptists decide to evangelize the three French-speaking countries of Belgium, Switzerland and France? _____

5. Why does Dr. Russell suggest that Johann Gerhard Oncken was the "father" of Baptists on the continent of Europe? _____

6. What event helped to establish the Baptist Witness in Hamburg? _____

7. Describe the persecution suffered by Baptists in Germany. _____

8. What was the turning point for Baptist acceptance in Germany? _____

9. How did Baptist work begin in Denmark? _____

10. What event led to legal equality for the Baptists with the State Church in Denmark? _____

11. Outline briefly the work of Theodore Gerikas. _____

12. Describe the sufferings of the Baptists in Windau. _____

13. How did the Baptist Witness begin in Estonia? _____

14. What effect did Baptists who were German-speaking Russians have on the spread of the Baptist Witness in Russia? _____

15. How did an authentic Russian Baptist Witness begin? _____

16. Who were the Pashkovites? _____

17. Outline the growth of the Baptist Witness in Holland. _____

18. What part did F. O. Nilsson and Andreas Wiberg play in the growth of the Baptist Witness in Sweden? _____

19. What problems have kept Swiss Baptists from uniting in one Federation? _____

20. How did the Baptist Witness enter Austria? _____

Supplementary activity (Levels 2 and 3).

1. Describe the beginnings of Baptist Witness in France.
2. What future does Russell see for French Baptists?
3. How has Baptist Witness developed after 1853 in Germany?
4. What distinction does Russell give German Baptists?
5. Who was Julius Köbner?
6. Describe how the Baptist Witness came to Russia.
7. What criticism does Russell level against Dutch Baptists?

Advanced activity (Level 3).

1. Write a biographical sketch of Johann Gerhard Oncken's life.
2. Evaluate the work of Swedish Baptists.
3. Write a paper describing the development of the Baptist Witness among authentic Russians.

Seminar Discussion

1. Discuss the movements that helped enhance Baptist work in Europe.
2. Discuss the possible link between the Baptist emphasis on religious liberty and the response of peoples in "enslaved" countries to the Baptist Witness.
3. Discuss unique features of the Baptist Witness in each of the countries discussed in this lesson.
4. Discuss the growth of Baptists in Russia.
5. Discuss ways to carry on a Witness in a society that attempts to suppress truth.