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Sandhurst Bicentenary.

AT the fifty-first milestone from London on the road to Rye, a passenger in a Weald of Kent coach may see a somewhat stately chapel, with porch westward and a long schoolroom to the east adorned with a clock. The spacious burial-ground has many fair white tomb-stones set in the turf, spangled with primroses; iron railings enclose one or two altar-tombs overgrown with moss and ivy, and close to the chapel walls are a few massive stones carved in low relief to the honour of early deacons and pastors.

It was in 1731 that "a tenement to be and continue to be a place of religious worship for the people called Baptists" was erected here in Sandhurst, from which this enlarged block of buildings has grown, with its annexes of stabling. The same public spirit had been shown at Smarden five years earlier. Buildings, however, are erected to accommodate people; Baptists had been worshipping in these and other villages since 1640, and had formed definite organisations of which the latest was in 1700. How they arose, how they suffered, how they persisted, how they grouped, is a story full of interest.

The story has been told, chiefly of the General Baptists in the Weald, in the *Baptist Quarterly* for 1925, volume II., pages 374-384. It will suffice now to recapitulate proceedings before 1700, at which time a distinct new chapter begins, and Sandhurst emerges.

Baptists here were due to William Laud, archbishop of Canterbury from 1633. His policy of enforcing uniformity was unwelcome to the well-to-do weavers and clothiers, largely reinforced by refugees from Alva in the Netherlands and the Guises in France. It was equally distasteful to many clergy; however needful it might be to put the communion table, which had stood lengthwise in the body of the church, up against the east wall, and to rail it off as a protection against pigs and dogs, his proceedings were objected to on many grounds. Laud sent many people to jail for nonconformity, and a clergyman discussing with a parishioner a point as to christening her infant was surprised when a fellow-prisoner called their attention to the fact that baptism, whatever the act, was instituted for believers only. From that discussion in Maidstone prison flowed streams of Baptist evangelism. William Jeffery, the layman, founded more than a score of churches, of which the chief were at Bradburn or Sevenoaks, otherwise called Bessel's Green, and at Speldhurst and Pembury, afterwards

called Tunbridge Wells. Francis Cornwell the vicar of Marden was appointed in 1644 to preach a visitation sermon; he startled his brethren by an attack on infant baptism. Another meeting was arranged when Christopher Blackwood, curate of Rye, should defend the usual practice, but study for the purpose led him also into the Baptist ranks. Both clergy resigned their posts, and while Blackwood left to play his part in Ireland and London, Cornwell stayed to work from the centre of Marden. His special contribution to Baptist life was to bring over the rite of Confirmation, which he based on the apostolic practice to lay hands on a believer at his baptism. This obtained in Kentish circles for a century and more, being first challenged as unnecessary at Rye.

Jeffery's evangelism had been so early and vigorous that a roll of members was drawn up in 1640, showing forty men and forty-four women, duly organised under two Elders, Richard Kingsnorth and Andrew Hills, with three Deacons, Daniel Kingsnorth, John Austin and John London. Other books were kept at other villages and while some have perished, and others are in unexpected places, there is an abundance of information both as to discipline of members, and association doings.

In 1653 invitations were sent to the Gathered Churches throughout the land to nominate men to consult on the affairs of the nation; these men subsequently became the Nominated Parliament, which dissolved itself in December. From Milton's official papers we have a list of the nineteen churches in Kent which made a return on 25th May. There were three in or near Cranbrook, others at Biddenden, Spilshill, Adisham, Benenden, Bethersden, Ashford, "Rowndinge" probably Rolvenden, Canterbury, Brenchley, New Romney, Sevenoaks, Orpington, Speldhurst, Dartford, Westerham, Staplehurst. Of the thirty-eight representatives who practically elected the M.P. for Kent, we note George Hammon of Benenden, Richard Beacham and Thomas Jermine of Canterbury, William Jeffery of Sevenoaks and another of Speldhurst, Richard Kingsnorth of Spilshill, and Richard Uridge, all of whom played more than local parts. Kingsnorth lived at the farm of Spilshill in Staplehurst. In 1657 he composed a hymn on the Mind of Man, setting forth rather gloomy Calvinistic views; this we have already printed, together with a list of the places registered on and near the Weald in 1672 for Baptist worship.

While persecution was vigorous, Baptists of all shades held together, though there were various types of teaching. But directly after the Toleration Act of 1689, they began to crystallize on three systems. Some held to the teaching of William Jeffery, that God really offered salvation to all men

generally; and these were known as General Baptists. Some were influenced by Matthew Caffin of Horsham, whose leading idea was a remarkable speculation on the human body of Jesus, which far-sighted thinkers recognised would lead on to Unitarianism. Some held to the teaching of Cornwell and Richard Kingsnorth, that salvation was intended for particular people only. Of Jeffery's descendants we need only mention that they were practical, and sent a missionary to Virginia twenty years before Wesley was sent to Georgia: of Caffin's group a solitary church survives in Kent, at Dover. The Association Book of this party, compiled in 1719, records that in 1708 the Calvinists "bore testimony and dissolved again." This acknowledges an earlier dissolution of the county organization, and we look back to 1700 as the year when the Particular Baptists drew together.

On the Christological issue, the church at Ashford had taken a firm stand in 1696, under George Ellis and Henry Longley and John Serles, but after 1700 it took no further part in the national proceedings. Andrew Robbins, who worked round Biddenden, Smarden, Tenterden, Headcorn, did not see the issues clearly till 1699, when he disavowed both the peculiar opinions, and the leadership of Caffin. Thomas Gilham was ordained Elder of this widespread community, in 1700, by George Ellis of Ashford and Thomas Petter of Sandhurst. He lived at Smarden, where his house was used for worship, and where he held the minute-book of the church, as distinct from the Association.

These men had plenty of energy, and had able helpers. The result was that a Particular Baptist Association was formed, apparently in 1700, for the fourth meeting was held on April 15, 1703, when five churches sent members to Rolvenden. The church of Rolvenden itself was represented by Thomas Petter, William Baker, John Walter, Stephen Chillenden and Samuel Harling: the church of Biddenden by Andrew Robbins, John Smith, William Blackmore and John Cooper: the church of Smarden by Thomas Gilham, James Kingsnorth, John Edmett and Daniel Kingsnorth: the church of Ashford by Henry Longley, George Ellis, Christopher Cooper, John Searles and John Broader: the church of Canterbury by Samuel Newman and Richard Godfrey. At this meeting a sixth church was received, that of Hawkhurst, represented by Daniel Russell and John Exeter.

Later minutes of the Association, at Canterbury in 1704, at Rolvenden in 1705, at Smarden in 1707, show that other representatives of Rolvenden were Edward Featherstone, Stephen Goldsmith, Benjamin Flint, John Tassell and John Man;

other representatives of Hawkhurst were George Piper, John Exeter, John Page and John Whatman.

In 1711 Solomon Bates, a miller at Benenden, died and bequeathed to Russell of Hawkhurst £50, to Samuel Petter of Sandhurst £20. Yet there is no sign that any of these churches owned premises; and indeed as the usual service was on Sunday only, for four hours at most, it might well seem extravagant, while members would lend their private houses. Moreover in the later years of Queen Anne's reign there was some risk of toleration being abridged or even withdrawn, and in the Jacobite riots of 1715, many a dissenting meeting-house was burned by mobs.

When the House of Hanover was established, it was felt desirable to ascertain the voting strength of Dissent, and soon Dr. Evans obtained information as to the churches and ministers all over the country. In this district he heard of Ellis and Longley at Ashford, Robins at Hawkhurst, Samuel Petter at Sandhurst, Thomas Gilham at Smarden; Samuel Newman and Linacre at the North Gate in Canterbury we know also to belong to the Association. There were two churches at Maidstone, and that under John Smith was probably of this group.

Churches were named after Rolvenden and Hawkhurst, perhaps because the pastors lived there, but in each case members lived within a wide circle, and we have noted some at Sandhurst.

At Cranbrook there was a remarkable development. Archbishop Tenison appointed in 1707 as vicar, John Johnson, and he set himself not to persecute but to win over the Baptists. He found that he could meet them more than half way: they insisted that baptism was for believers, and should be by immersion, he agreed that this form was prescribed in the Prayer Book, so he built a baptistery at the top of the steps leading from the south aisle to the room over the south porch. The result was that large numbers joined the Established Church, and the Baptist church, under David Chapman, at Cranbrook was weakened. Such an incident would show the need of some striking new departure by Baptists.

A completely new element came into the situation in 1724, when Louis XV., who had just come of age and assumed power, codified the laws against heresy, and renewed the persecution of the Huguenots. This led to an immigration at Rye, and within seven years the Espenetts were settled at Sandhurst and Tenderden, where their descendants still dwell. David Espenett joined the Baptists and they were encouraged to take a step forward. The precedent set at Smarden, within whose bounds arose two buildings in 1726, was followed at Sandhurst in

1731. Land was leased on the south side of the road from Rye, half-a-mile short of Sandhurst Green, and a small meeting-house arose. Henceforth this became the centre of the church hitherto named Rolvenden, which was an original member of the 1700 Association. The district was large, swarming with Baptists, and the church of Hawkhurst presently put up a meeting-house, which seems to have been technically within the parish of Sandhurst, under which heading the bishop's officials registered both buildings. So now the one ecclesiastical parish contained the headquarters of the Rolvenden church under Samuel Petter, and the Hawkhurst church under Elder John Exeter.

Particular Baptist churches formed by degrees; they were content for many years to use the few meeting-houses, to which people would drive for miles, so that stabling was needed for the horses, and vestry accommodation for a noonday meal. Thomas Petter, who became pastor in 1733, succeeding Samuel, thus had a congregation drawn from Tenterden and Rolvenden and Rye, perhaps from Robertsbridge and Mountfield. A new era of building, however, set in about 1748, when the General Baptists of Headcorn and Biddenden put Rumpton meeting in trust. The Ashford church at once appealed to the London Board for help, and were housed before their centenary. Then came the turn of Rye.

Petter had kept up the tradition of Cornwell, that after the apostolic model, hands should be laid on every believer at his baptism; this was the custom in many Particular Baptist churches in many parts. But he extended it, and desired the practice at every ordination, whether of deacon or of minister. Others disliked it, apparently because it might be misinterpreted as if grace were conveyed by the ceremony. And it was on this issue that the friends at Rye decided to hive off. They had been using the Old Hospital on Mermaid Street; in 1749 on the advice of the London Board they called Charles Rodgers, who had been at Northampton and was at Chatham. By 1754 they had a meeting-house of their own on the site previously used by the Quakers. Two years later, Thomas Petter died, and the way was open for a new departure in Sandhurst itself, where it would seem that John Exeter also had died.

William Copping was at once asked to supply in Petter's room; he apparently belonged to the Tilden church at Smarden, and was of Baptist descent on both sides. Of any Association life at this period there is no trace, so that he had no outside help in facing the situation. It took six years before he could persuade the two congregations to "renounce all separate claim to church constitution, and incorporate

themselves in one entire body, as one church." However on 11 May, 1762, this end was attained, and there was a solemn ordination service, when Michael Bligh, of the 1748 church at Sevenoaks, and Thomas Burch, set him apart as pastor. Three years later, he brought a wife, Dorothy, from Ashford, where his mother's family lived. And in 1772 the church felt strong enough to buy the freehold of its premises.

The tenacity Copping displayed before he accepted the call is but an early instance of a power to be exercised in the village and the county for forty-three years. It is regrettable that when a new start was made, the books previously used by the two uniting congregations were disused; they have been mislaid, so that the story to this point has had to be recovered from other sources.

The Association founded in 1700 had lapsed, and its very memory is dead. But the Evangelical Revival began to tell, and new Baptist churches arose at Wivelsfield 1760, Tenterden 1767, Rotherfield 1774; unfortunately there was a split at Tenterden so that a second church was formed in 1777. Now this was reproducing the very situation that Copping had deplored at Sandhurst, and as his church had no direct right to intervene, the remedy lay in the old custom of associating the churches, a custom which at this time was being revived or instituted in many other parts of the kingdom.

The hint came from a kindred quarter, for at Sevenoaks grave trouble had arisen in the General Baptist church, with the result that it divided, and in 1770 there arose a New Connexion of General Baptists, with a Southern Association to which Sevenoaks and Eythorne adhered. Nevertheless the Old General Baptists were still many and strong; in this district the churches at Cranbrook, Sevenoaks, Headcorn and Smarden provided leaders to the whole denomination, while Chatham, Thanet, Dover, Hythe, Canterbury were vigorous, and Tunbridge Wells had life. Cranbrook had just given the lead in appointing times and seasons for explaining the Scriptures and engaging in Christian converse; the Messengers were assiduous in visiting the churches.

It was natural therefore that in 1779 the Particular Baptist churches at Rye, Sandhurst, Smarden, Wivelsfield, Tenterden and Rotherfield, sent their ministers and delegates to the senior church at Ashford, where they organised an Association for Kent and Sussex. Purdy of Rye was put in the chair, Morgan of Ashford drew up the Circular Letter, setting forth the reasons for the new departure. They were soon joined by a new church at Battle, and a campaign of extension was opened.

This proceeded on three lines. First, there were cases where the old General Baptists had lost grip, and where Particulars could carry on the tradition, with variety and with energy. One such case was at Maidstone, where the church had wilted away; the trustees of the meeting-house placed it at the disposal of a new Particular Baptist church. Secondly, where an established Particular Baptist church had members over a wide stretch of country, but only one central meeting-house, the outlying members might erect a second, and take a friendly dismissal; it never seems to have occurred to them to take a leaf out of Wesley's book, and continue as a United Society, owning the two houses. This method is illustrated at Egerton Fostal, where land was acquired in 1790, and a thatched timber meeting-house arose. Though it was burned in 1830, it was soon replaced, and in 1836 eight members took their leave of Tilden to form a separate church, which soon became very friendly with Folkestone.

Members of the Sandhurst church lived at Ticehurst, but they found it not always convenient to trudge over, so in 1787 some of them asked formally that the Lord's Supper might be administered there as need arose. Rather more complicated were proceedings at Cranbrook, where General Baptists had met since 1648, but had never housed themselves. Calvinists were meeting at William Tempest's house in 1780, a branch of the Sandhurst church. The increasing hold of Unitarian views produced a strong reaction under George Stonehouse; two cottages were bought, and the site was used for a Particular Baptist chapel, to seat about eighty. It was opened at Midsummer 1787, the members having taken their dismissal from Sandhurst; and it attracted to itself all orthodox Baptists, so that the older community shrank rapidly. But Particular Baptist churches were not due only to the former General churches, or to subdivision; a third method was to carry the gospel into villages where religion was at a low ebb, and to begin a perfectly new church.

In this revived Association, Copping took a prominent part. He drew up the second circular letter, and when the churches met at Tenterden in 1781, he occupied the chair. Next year a new church joined, which had been gathered at Battle by a vigorous evangelist, William Vidler. Then in 1784 all the stabling at Sandhurst was needed, for representatives came in midsummer from nine churches; Folkestone joining with its new minister William Atwood. William Booker of Wivelsfield read the Circular Letter on The Gospel and its Benefits. Next year a new church at Lewes was welcomed, which had arisen as a reaction from Unitarian views, and included evangelical

members who were not baptized; this caused some hesitation, and even a temporary withdrawal; but by 1791 fears were allayed. It is probable that Copping had some part in these advances, for the church maintained preaching at Cranbrook and at Ticehurst. He presided at Folkestone in 1786, and two years later saw the gospel proclaimed from a Baptist church at Brighton, due to Vidler of Battle.

The Association tried to educate its people, especially in doctrine, against the grave tendency to Unitarianism. Circular Letters dealt with great themes:—The true grounds of God's controversy with us, The duty of love to men, The Work of the Holy Spirit of God on the hearts of God's people, The difference between the spirit of adoption and the spirit of bondage, The scriptural view of the covenants of works and of grace, The nature of Christian candour, The evidences of the grace of God in a believer's heart, Communion with God, &c. It is interesting that in 1793 they considered the Signs of the times; these included a revolution in France, and the foundation of a Particular Baptist Missionary Society at Kettering, but by the end of the century, one guinea from a Londoner at Gravesend is the only subscription acknowledged from Kent.

Copping saw more churches join the Association that year of 1792; one was the Chatham church, whose first pastor Rodgers had taken charge at Rye; the other was at Handcross, Slaugham, due partly to Bligh of Sevenoaks, who had ordained him. In 1795 all met at Sandhurst, and Copping was put in the chair. Two years later, and a new church was welcomed from Wilmington near Dartford, with two or three other preaching stations, one being at Eynsford, which is now the centre. In 1798 Copping was put in the chair again at Rotherfield. In the new century, he saw a fresh church, at St. Peter's near Ramsgate; and at the out-station in Cranbrook the building was improved. In 1802, the Sevenoaks church, which had been so friendly at the beginning of his pastorate, came into the fellowship. Three years later, as the Sandhurst church was preparing to entertain the Association, Copping died, having fulfilled a pastoral course of **forty-three** years, and having held together the numerous members in a wide circle. They recorded that he had done his duty "honourably to himself, usefully to the church, and to the glory of its Divine Head."

The Association was augmented at this time by various churches; at Maidstone the old General Baptist church had died out, and the trustees placed the premises at the disposal of a new Particular Baptist church; and at Eythorne another old General Baptist church came over bodily into the

Particular Baptist ranks. These two were welcomed in the meeting at Sandhurst the very year of Copping's death, when the question was raised whether the area covered was too large, and whether it would be wise to divide; this was negatived, and the decision involved the honourable obligation for all to help any. The neighbouring ministers did rally to the widowed church, but year after year it drifted on without any decision, though Nathaniel Tidd helped in 1806.

Between 1762 and 1805 conditions had changed greatly, and to find a new pastor was not easy. The old custom was to choose a young man actually a member of the church, perhaps already tested and called to the ministry; but there seems no record of any such man in the Sandhurst church.

Now Eythorne had set a new precedent, calling to its pastorate John Giles, who was a member of a London church; and so important had been the occasion that no fewer than twenty-three ministers had attended. Giles was now the secretary of the Association, and he seems to have shown the way out of the difficulty, while the need for action was emphasized by an attempt in Parliament during 1811 to abridge religious liberty.

There was a church in Little Alie Street, London, reorganized in 1798 by William Shenston, not on the narrowest principles. In this church was a man from Bristol, thirty-six years old, James Gates, who had been by the church called out to the ministry. He was willing to come, and on 7 August, he was ordained, and the Association rallied to give him a good start. Exall of Tenterden, Purdy of Rye, Knott of Chatham, and Martel of Burwash came to the lengthy meetings, besides Shenston and Button of London. In his time the church came to take a wider outlook, and was especially generous in its support of the Baptist Irish Society. The daughter church at Rye, however, had trouble soon after Gates settled, and Purdy found it wiser to have a separation into two groups in 1813; the other party withdrew from all fellowship.

With the new pastor, there was fresh hope and energy. A practically new meeting-house was given in 1812. But the troubles due to long wars told on the district, and a flow of emigration set outwards to the United States. The work at Cranbrook flourished, so that in 1814 it was recognized as an independent church; but Ticehurst seems to have barely maintained its existence.

For the centenary of the Sandhurst building, there were special celebrations, to which Thomas Shirley came from Sevenoaks and James Payne from Ashford, where similar meetings had just been held. The ordinary premises could not

accommodate all visitors, and 108 sat down to a cold dinner in the oast-house at Boxhurst. There were many such gatherings in the exuberance of the years around 1831; new churches had appeared at Matfield Green, Deal, Shovers Green, Dover, Chatham Brook, Tenterden, Brabourne, Canterbury (where the older church had died about 1750), Margate and Gravesend. The Association celebrated its Jubilee in 1828 at Chatham, and decided to promote a new church at Tunbridge Wells; while Joseph Exall of Tenterden told stories of the fifty years.

A link with the past was snapped in 1835 by the death of Robert Bridge, who had been deacon for 45 years; he was old enough to remember Thomas Petter, first pastor at this building. Gates lived to see more churches at Meopham, Hadlow, Dane Hill, Upnor, Hastings, Foots Cray and West Malling; but also to see the Association in grave peril during 1841, and come to an end in two years. He passed away in 1845, and Shirley in preaching his funeral sermon called attention to the fact that in 110 years there had been only three pastors; he might have said, only four in 145. That kind of pastorate was now at an end.

The fortunes of the church were guided by deacon George Ballard, who had to face a general upheaval in the county, and indeed in the whole kingdom. The questions were burning whether the churches should be absolutely Strict in communing with Baptists only, also whether they interpreted the doctrine of Particular Redemption so as to render it needless to preach for conversion, as Warburton held, or so as to enable them to go and win disciples, as Andrew Fuller had urged. At this time Sandhurst was unanimous in inviting Daniel Jennings, who had been ordained at Chelmsford in 1839, then pastor at Clare in Suffolk, but had been unhappy at both places, and was now supplying at West Malling. In the result, he settled before the year was out, with the countenance of Savory from Brighton, Andrew Smith from Rye, Woollacott of London, and the faithful veteran Shirley of Sevenoaks.

As doctrinal troubles had actually caused trouble in the Association, it is interesting that at this very time attention was called to the older Association, of General Baptists. This also felt a similar urge to widen, but it resulted in Bessels Green, Canterbury, Deal, Ditchling, Dover, Headcorn, Horsham and Northiam admitting others to communion, while Battle, Chatham, Cranbrook and Rolvenden welcomed others to full membership; Chichester, Cuckfield, Lewes, Tunbridge Wells, Yalding, Wingham and Hythe had died out, though the property was being watched.

After Jennings settled in 1845, there was attention paid to the premises. The building was completely re-modelled within, the pulpit being removed to the east end, and a porch being built out at the west. More ground was acquired for burials by Mrs. Ellis, and the work was consolidated by trustees being appointed. The Association had been reconstructed in 1844, and Sandhurst stood aloof for a time. Jennings ended his pastorate in 1851, and settled next year at Spencer place in Finsbury.

The custom of short pastorates at many churches had now become well established, and James Henry Blake, who had been at Lessness Heath and at Southwark, settled here in 1852. He added a new impulse, and the building had speedily to be improved. He also brought the church into fellowship again, and became secretary of the county building fund, while relations were established with both B.M.S. and Baptist Union. His activities continued till 1861, when he returned to London.

Again the deacons had to guide the affairs, and it was due to them that the church acquired the stables behind, and the British School adjoining on the east, where a tablet below the clock still commemorates Deacon Slaughter. They faced the problems that had been so disturbing, and the church now decided to adopt open communion.

By this time there was quite a new spirit in the denomination; the Baptist Union had become very energetic, and Spurgeon was training vigorous evangelists. The deacons secured R. A. Griffin from his college in 1865; under his auspices the church rejoined the reconstructed Association, from which the conservatives now held aloof; it also appointed new trustees. He resigned within two years, and settled at Weymouth later.

James Hurford Wood came in 1868, with a varied experience for twenty-eight years as missionary in Jamaica, in America, pastor at Padiham and Haworth; for seven years he endeared himself, and a stone over his grave records his faithful service.

Josiah Green came from Hebden Bridge in 1876, and inspired the church to undertake regular work at Ewhurst; but he passed away after eight years. Lewis Llewellyn from Shrewsbury followed in 1884 for two years, and Arthur Henry Smith for two more before he went on to Bootle. The kaleidoscope then slackened with the settlement in 1888 of Thomas George Atkinson from Dunstable. It was decided to renovate the premises within, and by the spring of 1890 the whole cost was met. Four years later he outlined the story of the church, regretting the scantiness of records; in those

days scarcely any one in the denomination except Joseph Angus understood where to search for information, or how to interpret any fragments they found.

Mr. Atkinson's pastorate ended in 1898. Joseph Rigby came next year from Staincliffe, retiring at the age of seventy in 1912. He was followed by E. S. Gray from Oxford, who was called into Y.M.C.A. work after three years. W. Harrison from Romney came in 1917 for seven years, and saw many little improvements, the gallery at the west end being partitioned off and used for school purposes, there being special anniversary services in 1920; women also began meetings for sewing and devotion. Edwin Foley followed in 1925 from Boxmoor, and again there were special services next year; he passed on to Andover in 1929. The present pastor, H. C. Newman, came next year from Newcastle-under-Lyme.

A Hutterite Minister.

JACOB Hutter was born at Moos in Tirol, 1496. He deeply influenced the Anabaptists of Moravia, and persuaded most of them to live on the Communistic lines of the early church in Jerusalem. Though he was burned in 1536, his persecuted followers held out in Moravia for two centuries before they migrated to Rumania.

In 1770 the Russian authorities offered them a home, and they created a Bruderhof, holding all things in common. By 1819 they divided the land, and each family moved on to its own farm. In 1842 the Russian government, recognising some affinities with the Mennonites, who had come from the North Sea coast, moved the Hutterites 600 miles to a district called Molotschna in the government of Ekaterinoslav, South Russia, near a Mennonite settlement; here they organised a church on Mennonite lines, styling themselves still Hutterites. In 1857 a communist Bruderhof was formed here, which attracted about half the brethren.

In 1874 and 1879 the whole of these Hutterites went to South Dakota, and by 1890 they had organised in three groups. The Bruderhof is communist: the General conference of Mennonites has absorbed some: the Krimmer brethren have adopted baptism by immersion, and the washing of feet.

The pioneer of the 1874 emigration was born in 1842 at Blumenort, in a family named Zetterle. His parents moved to Hutterthal, where he was baptized in 1860. Six years later he was ordained, and in 1868 he founded New Hutterthal,