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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,

where he was known as Paul Tschetter. As the Tsars seemed disinclined to continue exemption from military service, he was sent with eleven others to explore conditions in America, where President Grant declined to give any special privileges, but told them there was perfect religious liberty. The diary of the minister from 14 April 1873, translated from German, is being published in the Mennonite Quarterly. It is extremely interesting on many accounts; incidentally we learn that a few people in the United States spoke English, and that was the language at school, otherwise the diary suggests that America is all German.

Tschetter found much kinship with the Amish Mennonites; they wore hats, blue clothes fitting tightly and fastened with hooks and eyes, and never cut their hair; they worshipped in private houses, the host providing food. The Old Mennonites were more hospitable, but they had their dark sides: the minister had three guns in his house, and everyone smoked, even the women. An overseer of the poor, entertaining them, asked if Tschetter liked music, and though he said No, started a musical box. Presently the visitor quoted Paul, "*Speak to yourselves* in psalms and hymns and spiritual songs, singing and making melody *in your heart* to the Lord." The deacon countered with David, playing on his harp; the minister reminded him that David was a warrior and had shed much blood. As both were pacifists, the deacon could find no rejoinder.

RESEARCH.—The annual lists of Writings on American History published by the American Historical Association show that not many Baptists are gathering much biography, or making studies of churches and missions. In 1927 there were only six magazine articles and one book, besides a few references in an article dealing with the South-West; not 400 pages all told. Other bodies have a far greater sense of the interest and value of the past, though they can hardly have more romantic stories.

When students are required to present theses as part of the conditions for a degree, they might well turn their attention to their own denomination. One candidate in England recently thought of this, and found her professor quite willing; he limited her however to the eighteenth century. An hour's discussion with a Baptist enthusiast brought out several possible topics, and the professor finally agreed to consider a thesis on "The transfer of the Baptist centre of gravity during the eighteenth century from England to America." The research for this ought to deepen the candidate's loyalty, and her results may be a welcome contribution to knowledge.