

## NEWS LETTER

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Excerpts from address by Dr. Robert Paul on

## HENRY JACOB AND SEVENTEENTH-CENTURY PURITANISM

## I

## The Career of Henry Jacob

Are we the sons of Jacob? That is the basic question at the heart of our subject, and it is a question which goes to the heart of our re-evaluation of early Congregational history.

Few men were more persistent and loyal advocates of Congregational Puritanism in its earliest days than Henry Jacob, few men enunciated its principles more clearly or played a more crucial part in its formation, and yet few men have suffered more from the misunderstanding of later historians and from the paucity of information about his life.

It appears that Henry Jacob was a man of Kent. He was born in 1563 the son of John Jacob, a yeoman of Cheriton in that county. He was educated at St. Mary Hall in Oxford University and graduated B.A. (1581) and M.A. (1586), and was precentor of Corpus Christi College for a time. He may have held the living at Cheriton. The *Dictionary of National Biography* says that he joined the Brownists about the year 1590, but that is false. It is clear that he became a Puritan clergyman and seems to have spent some time in Holland but was back in England by the end of the century and was writing against Bishop Bilson's views concerning Christ's 'descent into Hell.' More significantly for our purpose, however, in 1599 he wrote against Francis Johnson, who had become a Brownist, *A defence of the churches and Ministerie of Englande*. This shows that he was a Puritan, certainly of advanced 'congregational' views, but one who was prepared to defend the Church and Ministry of the Established Church as a true Church.

In accordance with these Puritan views he published a book in 1604 which clearly demonstrates his standpoint. It was entitled, *Reasons taken ovt of Gods Word and the best Hvmaine Testimonies proving a Necessitie of Reforming ovr Chvrches in England*, and the title itself illustrates the dual Puritan emphasis, first, on a Scriptural doctrine of the Church, and secondly, upon reformation of (not separation from) the Church of England. The same point is demonstrated in the book itself. Jacob's preface consists of two parts. At first he makes four basic assertions about the Church, which emphasize the strict Scriptural pattern that he and his fellow Puritans sought to apply in ecclesiology. It is evident that at this stage of his career Henry Jacob was a Puritan member of the Church of England who wished to see the reformation of the Church of England take what he believed was a more Scriptural (and therefore a more congregational) form.

His *Reasons* soon got him into hot water. He found himself thrown into the Clink prison, and early in 1605 we find him petitioning the Bishop of London for his release to support his "poore wife and 4 small children, who without my enlargement," he says, "are in much distresse." He declares that in the *Reasons*

there is "nothing said but only against Ecclesiasticall Vnwritten Traditions," and he declared, "In my Treatise whatsoever words I have said besides Arguments, they all tend to this, that we should all dutifully seeke to his Majestie fo[r] reliefe to our consciences in this behalfe, who only hath authority vnder God to give general redr[esse?] in these things."

The arbitrary imprisonment Jacob suffered for his views represented the kind of pressures that drove men abroad, but before the episcopal authorities were prepared to let a man of his obvious ability go free, they wanted a promise in writing that he would not cause any further disturbance by his writings. We have a copy of Henry Jacob's Subscription, dated April 4th, 1605, in which he promised not to publish any more of his *Reasons*, and not to criticize any further the established order of the Church until he had seen what counter-arguments would be forthcoming. He also promised "if I shall perceave [these counter-arguments] to be good and well grounded on Gods word, then I will speake for the said Church-government and orders now established." The Subscription also contains Jacob's own comments and explanation of what he had written. He reminds himself he would have no difficulty in fulfilling the first promise because the edition was completely sold out, further, that his promise to keep quiet was for a limited time, and that the promise to behave himself peaceably was no more than he had always tried to do.

Henry Jacob was freed and went back to Holland. He seems to have become the pastor of a church that ministered to the English merchants in Middelburgh during the year 1605, and the following year he wrote another appeal to the English authorities, *A Christian and modest Offer of a Conference betwixt the prelates and the deprived ministers* [Middelburgh, 1606]. As other Puritans found it necessary to leave England he became associated with men who shared his own basic position on the nature of the Church — Robert Parker, who may have gone to Holland in 1607, William Ames, who arrived in 1610, and William Bradshaw. The plot begins to thicken when we remember that in 1608 Richard Clifton and John Robinson arrived in Amsterdam and that Robinson removed to Leyden and that a full-dress debate ensued between these Puritans and the Separatist, John Robinson, over the next few years.

Did Robinson convert Henry Jacob to separatism, or was Robinson himself converted to the non-separatist position? The question is of crucial importance not only for our estimate of Henry Jacob, but also for our understanding of early Congregationalism. Certainly we may suppose that during these years Jacob's 'congregational' views about the Church may have undergone a deepening — it would be strange if in that context and with those associates it had not — but it is questionable whether we can adduce any evidence for any radical change of his views in a separatist direction. In 1609 he had addressed another appeal to James, and in 1610 he published *The Divine beginning of Christ's church* (which was expanded in 1611) and his exposition of the second commandment, and in 1613 *An Attestation of many divines that the Church-government ought to be alwayes with the peoples free consent* — an obvious reference to the kind of congregational polity implied in the third of his assertions in the *Reasons*.

In 1616 he returned to England and after conferring with Robinson and some Puritan friends in London, he gathered a church of the covenanted model in London.

Was this church a Separatist church? At first sight the evidence seems to be quite clear that it was, for the 'Antient Church' they gave notice to seems to have been the Separatist congregation of Barrowists in London. Furthermore, Jacob was re-ordained, and his church listed no less than twenty-eight items on which it



differed from the accepted views of the Established Church at that time. It is quite clear that Jacob set up his gathered church independent of and alongside the parish churches of England. On the other hand, it is equally clear from subsequent events that they refused to cut themselves off from communion with the Church of England, and, from the later history of one of its members, Sabine Staresmore, we know that this fact created an insuperable obstacle when he tried to link himself with the Separatists.

Meanwhile, Jacob was minister to this church for about eight years, and we read that "upon his importunity to go to Virginia, to which he had been engaged before by their consent, he was remitted from his said office, and dismissed the congregation to go thither, wherein after [and here the Ms is a blank] Years he ended his Days."

Until recently, the rest of Jacob's life remained something of a mystery. Daniel Neal, who certainly knew of the Jessey-Stinton Papers which we have been quoting, says that Jacob went to Virginia and died there, and he has been followed by many historians. Certainly there has been a persistent tradition that he did make the journey to Virginia, but whether or not he ended his days there has been regarded as undecided. Gordon Goodwin (his biographer in the *Dictionary of National Biography*) says that he went to Virginia and founded the city of 'Jacobopolis', but returned to London and died in the parish of St. Andrew Hubbard in 1624. He cites the *Probate Act Book* for that year in support. But Champlin Burrage argues very persuasively that 'Jacobopolis' is simply confusion of the Latinized form of 'Jamestown'. Lacking further evidence we could not say with any certainty what or where the final end of Henry Jacob was. Anthony Wood, at the end of his brief account of Jacob, exclaims "where buried, unless in London, where he began to gather a con-

gregation in the year 1616, I cannot tell."

This was the state of indecision in which the matter rested until the researches of the Reverend Walter R. Goehring. Mr. Goehring establishes to my satisfaction the fact that Henry Jacob did go to Virginia and die there. He bases this on Jacob's will which was signed and witnessed on October 6, 1622, and went through probate on May 5, 1624. It refers specifically to his intention to go to Virginia and "it was filled in Canterbury where the probated wills of all British subjects who died in the colonies were recorded." But the fact which clinches the matter is the inventory of Jacob's estate which appears in the court records of Jamestown. I think we owe Mr. Goehring a very great debt of gratitude in bringing these facts to light and on clearing up a small matter of Jacob's biography which had always been left in doubt.

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At the Annual Meeting of the Congregational Christian Historical Society held in West Barnstable on April 18th, fraternal greetings were brought to us from the Evangelical and Reformed Historical Society by Dr. George H. Bricker and also by the Chairman of the Historical Commission of the United Church of Christ, Dr. Rudolf G. Schade. We are happy to include his greetings and remarks in this number of our News Letter.

As chairman of the Historical Commission I consider it an honor and a joy to extend to you, the members of the Congregational Christian Historical Society, sincerest greetings on behalf of the Historical Commission. We also want to extend our greetings to the church which has reached a unique milestone in its history. In the new world, 350 years is a long span of time, in the British Isles or on the continent the story is somewhat different. Time has a different dimension. I believe it is true what Winston Churchill once said, "He that can look

farther back can look farther into the future."

We could ask ourselves, What kind of a world was it three hundred and fifty years ago? Shakespeare had died in that year; 99 years earlier Luther had nailed his Theses on the castle church in Wittenberg. There were dark clouds on the horizon, two years later the Thirty Years' War was started, lasting until 1648. James I ruled England, Herbert of Cheshire and Francis Bacon were in their prime, and so was Robert Browne.

We know that the foundations of this church were laid on the bedrock of the faith of our fathers. To worship God according to the dictates of their conscience and insight was a part of the essence of their faith. For this they had left homes and friends, for this they had endured the agonies of voyage, and were willing to transplant a culture and civilization.

The years have not only changed the world, but they have also changed our outlook, the expressions of our faith. We are more tolerant than the fathers had been, but may God give us the faith needed to be counted and to be able to bring sacrifices for our convictions. The faith which was once strong enough to tear a world apart must in these days be strong enough to unite us.

May this day serve one great objective, namely, to realize the times in which we live. We look backward for examples of strength and valor, we look forward with dedicated hearts to the building of bridges, to become one flock under the care of one shepherd.

Three hundred and fifty years are gone. The founders rest in peace for many years but we, their children, are called upon to live and work in our days for the building of the kingdom.

#### **Report of the Annual Business Meeting**

Following registration and inspection of the historic West Parish Church, which was celebrating with us the 350th

Anniversary of its founding, the delegates and friends of the Society were called to order, and participated in a service of worship and remembrance, led by host pastor, the Rev. Mr. Richard T. Shankweiler.

President Deems then introduced the speaker of the morning, the Rev. Dr. Robert S. Paul, Waldo Professor of Church History, Hartford Seminary Foundation, whose speech on 17th century Puritanism and the place of Henry Jacob seemed particularly appropriate, in view of our meeting's being held in a church building housing a direct descendent of the original Jacob congregation.

The annual business meeting was convened at 11:30 by President Mervin M. Deems. President Deems made his annual report, paying honor to the life and work of the Society's founder, Frederick L. Fagley, and pointing up the continuing effort to preserve the documents of the Congregational tradition through library acquisitions and modern photocopying methods. He spoke of the newly formalized relationship with the Historical Society of the Evangelical and Reformed Church, in the Historical Commission of the United Church of Christ, the first result of which is a joint News Letter. The practice of encouraging the placing of markers at historical sites is being forwarded, as well as publication by the Society of important monographs. President Deems closed with a tribute to the officers of the Society, and to office manager Miss Carrie E. Powell, for her efficient work. The report was received with appreciation by the Society.

Treasurer S. Carlisle Crosby submitted his report, showing a balance (Jan. 1, 1965) of \$5,343.31, receipts during the year of \$11,217.62, disbursements of \$12,459.23, and a balance on hand (Jan. 1, 1966) of \$4,101.70. VOTED to accept the Treasurer's report, and that it be placed on file.

The President then called upon



Thomas Todd, chairman of the special committee to make the Frederick L. Fagley Awards to anniversary churches for the best program and printed materials. Mr. Todd announced that the winners for 1965 were:

Category A (churches having 500 or more members): The Asylum Hill Congregational Church, Hartford, Connecticut.

Category B (churches having less than 500 members): The Kiantone Congregational Church, Jamestown, New York.

The committee consisted of Mr. Todd, Dr. Arthur S. Wheelock and Miss Corrine M. Nordquest.

The Budget Committee Chairman, the Rev. Dr. Albert J. Penner, presented the budget for 1966. It is printed on the back page. VOTED to accept the budget as presented.

Retiring Librarian, the Rev. Mr. John A. Harrer, gave a brief report of his activities, and was warmly applauded by the Society for his efforts and achievements.

Executive Secretary, the Rev. Dr. Arthur S. Wheelock, gave a comprehensive report of his work during 1965, including the editing of the News Letter which carried excerpts from the address given at the 1965 Annual Meeting by the Rev. Dr. Frederick M. Meek, attendance at the General Synod in Chicago during June (at which he and Miss Nordquest manned a booth on behalf of the Society), participation in the first meeting of the Historical Commission in New York City during October, administration of the annual financial appeal (with the assistance of the Rev. Dr. Fred Field Goodsell), the editing of the first joint News Letter, judging of the anniversary materials submitted by churches for the Fagley Awards, and assisting in preparing the program for the present Annual Meeting. Dr. Wheelock's report was accepted by the Society with appreciation.

The Nominating Committee report was submitted by the Rev. Dr. Arthur E. Wilson. The report was accepted as

read, and the Clerk was instructed to cast one ballot for the slate proposed. This was done, and the persons nominated were declared duly elected. (Their names are printed on the back page.)

The Executive Committee of the Society was authorized by VOTE of the Society to appoint such other committees as the year's work may prove necessary. The meeting was adjourned at 12:50 P.M., and those attending were served a delicious dinner by the ladies of the West Parish Church.

Dinner was followed by a brief organ recital by Mr. Earle Kempton, and an address by Dr. Norman Goodall of London, England, on "Congregationalism as an Ecumenical Principle." Dr. Goodall, who is Moderator of the International Congregational Council, suggested that the principle of grace and reliance on the Holy Spirit is a distinct contribution of Congregationalism to the Ecumenical Movement.

### **The Philip Schaff Library**

By David Dunn (Past President of the Evangelical and Reformed Historical Society)

The new library building, which is under construction on the campus of the Lancaster Theological Seminary, and to which the library and archives of the E & R Historical Society which are presently in the Fackenthal Library of Franklin and Marshall College will be moved in the spring of 1967, has been named by the Seminary Corporation, *The Philip Schaff Library*. One cannot think of a more appropriate name.

The Synod of the German Reformed Church in 1843 challenged a twenty-four-year-old privat-docent of the University of Berlin, Philip Schaff, to cross the Atlantic and teach in its school for the training of its ministers, then located in the little mountain-town of Mercersburg in south central Pennsylvania. He came and began his work the following year. There he met John Williamson Nevins,

lately come from the Presbyterian seminary at Pittsburgh, who became his colleague and ally. In the almost a score of years that he labored at Mercersburg before going to New York in 1863, the two of them worked out what later became known as "The Mercersburg Theology." Schaff helped to interpret to Nevin the doctrines of the contemporary German theologians while Nevin aided Schaff to understand the American scene. In this and other ways Schaff became a bridge between the thinking of the scholars of the Fatherland and the churches, particularly those of German origin in America.

At the same time Schaff in his wider and what we would now call ecumenical conception of the Church, gave to the Reformed and other Protestant churches of that day in our land this sense of broadening and deepening Christianity, the fruits of which have been with us ever since in the part these churches have taken, not only through organic unions but in the federations and world and national councils which have featured the last few years.

It was at Mercersburg that Schaff began his great series on "The History of the Christian Church." The books he used there as well as many of his own with his autograph on their fly-leaves, are on the Seminary library shelves today. He was the leading contributor — and many of his students and friends followed his lead — in giving books and money to what now we may soon call "our old library" at Lancaster.

It is therefore most appropriate that the new library building which will house the library and archives of the Historical Society, in the founding and growth of which Schaff had such a deep and consuming interest, should proudly bear his honored name.

#### **Dr. Charles E. Schaeffer Dies**

The Rev. Charles E. Schaeffer, 98, secretary-emeritus of the Board of Home

Missions of the former Evangelical and Reformed Church, died on February 3, 1966. His vast knowledge of the history and practices of the various denominations which now comprise the United Church of Christ was gained not only through scholarly pursuits but by his denominational and ecumenical work as a church executive. He was a man of vigorous health and continued to write, preach and lecture through the summer of 1965 at the age of 97.

Most of his private library as well as his manuscripts and early records of mission work were given to the Historical Society before his death. Among the noteworthy manuscripts are the following: The journals of Rev. William K. Zieber, during his two years as Superintendent of Missions, August 1, 1857-July 14, 1859, 191 pages, and of Rev. Thomas M. Yundt, October 1, 1905-March 12, 1907, 68 pages, who served as Superintendent and Secretary for a brief period; the records of executive meetings, kept by Rev. Adam C. Whitmer from 1886 to 1914, and also his Notebook entitled *Twenty-nine Years in Office: Historical, Explanatory, Personal, Meditative*; numerous envelopes and packets of letters and papers from the late 1800's and early 1900's.

Dr. Schaeffer was interested in the preservation of historical documents and the work of the Society has benefited by his gifts and influence over the long period of his active life.

#### **The Hinke Collection**

William J. Hinke, a young German-born Presbyterian minister, who visited Holland in 1897 and later became a professor at the Auburn (New York) Theological Seminary, was the author and collector of one of the most important collections of early church records held by the Evangelical and Reformed Historical Society. He became so fascinated with the early records of the German churches in America that he made it a hobby to collect or transcribe every scrap of ma-



terial available on the churches and ministers of the Pennsylvania Coetus. This ecclesiastical organization of German pastors maintained an official relationship with the Synod of Holland and reported on their work to this official church body. To this staggering task, Dr. Hinke devoted his entire leisure from his professional duties for the rest of his life. He became so great an expert that he could correctly identify, at a glance, the handwriting of most of the correspondences, clerical and lay, and in the case of those he failed to identify, make an accurate guess at the date by the style of script.

In 1944, an agreement was made by Dr. Hinke that on the payment of a certain sum, he should include in his will a clause bequeathing to the Society all of his manuscripts and transcriptions. At his death in 1947, the Society received not only this material but the bulk of his historical library as well; some 500 volumes and more than a thousand pamphlets, rendered of particular historical value by the fact that most contained his own marginal annotations and corrections.

The collection contains, in part, 42 bound volumes covering all the eighteenth century church records which Dr. Hinke could find, and often continuing into the nineteenth century. These transcripts have been microfilmed and are available to borrowers for the price of postage.

### **The Congregational Library**

The Congregational Christian Historical Society works in close co-operation with the Congregational Library which is located on the same floor at 14 Beacon Street, Boston. We are happy, therefore, to publicize some facts about this valuable institution. It is an active library for research, study and distribution of books over most of the North American continent. The latest theological books

are purchased week by week and are available without charge to people of all denominations. Young ministers in particular find the library a source of information and inspiration as they keep abreast of modern theological thinking. Moreover, it is one of the finest research libraries for historians and graduate students in early American history and the origins of Congregationalism.

The Library is now engaged in a campaign to raise gifts that are greatly needed to bring equipment up-to-date and to help preserve its historic resources. Any who are interested should communicate with Miss Corrine M. Nordquest, Librarian, at 14 Beacon Street, Boston, Mass. 02108.

### **Recommended Books**

*The Congregational Way* by Marion L. Starkey.

*Horace Bushnell* by H. Shelton Smith.

*Pilgrims and Pioneers* by John Leslie Lobingier.

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### **Fred Hoskins, 1906-1966**

We are sorry to report the sudden death of Dr. Fred Hoskins on April 20th. Dr. Hoskins was not only a valued member of our Board of Governors, but one of the great leaders of the United Church of Christ, which he served as one of the first co-presidents. His friendly spirit and Christian devotion endeared him to all who knew him. Your Executive Secretary valued him as a close personal friend and the Congregational Christian Historical Society joins with many other groups in extending deep sympathy to Mrs. Hoskins and her family.

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The following officers and members of the Board of Governors of the Congregational Christian Historical Society were elected at the Annual Meeting on April 18th.

#### OFFICERS — 1966

##### President

Mervin M. Deems, Maine

##### Vice-Presidents

Fred Field Goodsell, Mass.

James H. Lightbourne, Sr., R. I.

Clifford O. Simpson, Conn.

##### Librarian

Corrine M. Nordquest, Mass.

##### Executive Secretary

Arthur S. Wheelock, Mass.

##### Treasurer

S. Carlisle Crosby, Mass.

##### Clerk

Harold Field Worthley, Mass.

#### BOARD OF GOVERNORS — 1966

##### Representing Supporting Agencies

Roland H. Bainton, Conn.

Ford L. Battles, Conn.

Daniel Bliss, Mass.

J. Allyn Bradford, Mass.

Mervin M. Deems, Maine

Truman B. Douglass, N. Y.

James F. English, Conn.

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George H. Williams, Mass.

Harold Field Worthley, Mass.

Leon E. Wright, D. C.

#### Members at Large

\*Fred Hoskins, N. Y.

Jed A. Hyde, N. Y.

Ray Carlton Jones, Ill.

Charles J. Kennedy, Neb.

Henry Smith Leiper, N. J.

Vere V. Loper, Calif.

Frederick M. Meek, Mass.

Matthew C. Mitchell, R. I.

Stanley U. North, N. J.

Everett C. Parker, N. Y.

Robert S. Paul, Conn.

## The Budget of the Society

#### Anticipated Expenses

Salaries	\$6,600.00
Social Security	350.00
Office Expense & postage	600.00
Rent	725.00
Telephone	250.00
Printing	350.00
News Letter	1,200.00
Executive Comm. & Annual Meet.	800.00
Staff Travel	600.00
Markers	100.00
Monographs	500.00
Microfilms	100.00
Layworkers retirement	300.00
Insurance	43.00
Contingency	500.00
	<b>\$13,018.00</b>

J. Martin Bailey, N. Y.

David N. Beach, Conn.

Nehemiah Boynton III, Mass.

Fred S. Buschmeyer, N. Y.

Alford Carleton, N. Y.

Cornelius E. Clark, Conn.

Robert Wood Coe, Mass.

Mrs. Judson E. Fiebiger, Iowa

Roger Hazelton, Mass.

Ben Mohr Herbst, N. Y.

Douglas Horton, N. H.

\*Deceased

#### Executive Committee

The Officers together with

James F. English, Conn.

Albert J. Penner, Mass.

Arthur E. Wilson, R. I.

Judge Florence Allen, Ohio

Arthur H. Bradford, N. H.

Vaughan Dabney, Mass.

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Arthur A. Rouner, Jr., Minn.

William T. Scott, N. C.

James R. Smucker, Ill.

Howard E. Spragg, N. Y.

Arvel M. Steece, Mich.

Thomas Todd, Jr., Mass.

Alfred Grant Walton, N. Y.

Frank M. Weiskel, Mass.

Frederick W. Whittaker, Mass.

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