

**THE ORGANIZATION OF THE EARLY
CHRISTIAN CHURCHES: EIGHT LECTURES
DELIVERED BEFORE THE
UNIVERSITY OF OXFORD, IN THE YEAR
1880; ON THE FOUNDATION OF THE LATE
REV. JOHN BAMPTON, M.A**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649008070

The organization of the early Christian churches: eight lectures delivered before the University of Oxford, in the year 1880; on the foundation of the late Rev. John Bampton, M.A by Edwin Hatch

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

EDWIN HATCH

**THE ORGANIZATION OF THE EARLY
CHRISTIAN CHURCHES: EIGHT LECTURES
DELIVERED BEFORE THE
UNIVERSITY OF OXFORD, IN THE YEAR
1880; ON THE FOUNDATION OF THE LATE
REV. JOHN BAMPTON, M.A**

Annus 1892

262.011

H281

THE ORGANIZATION

OF THE

Early Christian Churches,

EIGHT LECTURES

Delivered before the University of Oxford, in the Year 1889

On the Foundation of the late Rev. John Hampton, M.A.

CANON OF SALISBURY

BY

EDWIN HATCH, M.A.

VICE-PRINCIPAL OF ST. MARY HALL
AND GRINFIELD LECTURER IN THE SEPTUAGINT, OXFORD

Second Edition, Revised

110947

RIVINGTONS

WATERLOO PLACE, LONDON

MDCCLXXXII

LIBRARY ST. MARY'S COLLEGE

31-456

EXTRACT

FROM THE LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON,

CANON OF SALISBURY.

— “ I give and bequeath my Lands and Estates to the
“ Chancellor, Masters, and Scholars of the University of
“ Oxford for ever, to have and to hold all and singular the
“ said Lands or Estates upon trust, and to the intents and
“ purposes hereinafter mentioned; that is to say, I will and
“ appoint that the Vice-Chancellor of the University of Ox-
“ ford for the time being shall take and receive all the rents,
“ issues, and profits thereof, and (after all taxes, reparations,
“ and necessary deductions made) that he pay all the re-
“ mainder to the endowment of eight Divinity Lecture Ser-
“ mons, to be established for ever in the said University, and
“ to be performed in the manner following :

“ I direct and appoint, that, upon the first Tuesday in
“ Easter Term, a Lecturer be yearly chosen by the Heads
“ of Colleges only, and by no others, in the room adjoining
“ to the Printing-House, between the hours of ten in the
“ morning and two in the afternoon, to preach eight Divinity
“ Lecture Sermons, the year following, at St. Mary's in Ox-
“ ford, between the commencement of the last month in Lent
“ Term, and the end of the third week in Act Term.

“ Also I direct and appoint, that the eight Divinity Lecture Sermons shall be preached upon either of the following Subjects—to confirm and establish the Christian Faith, and to confute all heretics and schismatics—upon the divine authority of the holy Scriptures—upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive Church—upon the Divinity of our Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith, as comprehended in the Apostles’ and Nicene Creeds.

“ Also I direct, that thirty copies of the eight Divinity Lecture Sermons shall be always printed, within two months after they are preached; and one copy shall be given to the Chancellor of the University, and one copy to the Head of every College, and one copy to the Mayor of the city of Oxford, and one copy to be put into the Bodleian Library; and the expense of printing them shall be paid out of the revenue of the Land or Estates given for establishing the Divinity Lecture Sermons; and the Preacher shall not be paid, nor be entitled to the revenue, before they are printed.

“ Also I direct and appoint, that no person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken the degree of Master of Arts at least, in one of the two Universities of Oxford or Cambridge; and that the same person shall never preach the Divinity Lecture Sermons twice.”

PREFACE TO THE FIRST EDITION.

THE author of the following Lectures is very sensible of the complexity of the facts with which he has had to deal, and of the importance of the issues which he has raised. Nor is he so confident in his own powers of historical analysis as to think that the conclusions at which he has arrived will be in every case the ultimate verdict of those who are competent to decide upon the evidence. The only title to attention which he ventures to urge is that he has endeavoured faithfully to collect, sift, and compare the available evidence, and to draw the conclusions to which that evidence seems to point, without reference to other hypotheses, however venerable from their antiquity, or however widely diffused in the Christian world. And the only claim which he makes from those who pass judgment upon his conclusions is, that which is in fact the postulate of all historical enquiry, that such judgments shall be formed with reference to the evidence, and not with reference to current or counter hypotheses.

Of that evidence only a small portion could, in most cases, be given in the notes. The author has for the most part confined himself, in those notes, to mentioning facts which, as far as he is aware, have not hitherto been collected, or the bearings of which upon ecclesiastical history have not been appreciated, and to stating the patristic or other authorities for facts which are likely to be unfamiliar to those who have not made ecclesiastical history their study. Where the evidence is fully and accurately stated in other works, he has

thought it sufficient to refer to those works; in the notes to the last lecture he has been indebted for some facts of mediæval history to the valuable, but as yet unfinished, work of Professor Hinschius, *Das Kirchenrecht der Katholiken und Protestanten in Deutschland*; and in some cases he has thought it sufficient to refer to, instead of partially reprinting, his own contributions to the second volume of the *Dictionary of Christian Antiquities*. But he has not attempted to give the bibliography of any portion of the subject, partly because to have done so completely would have extended the volume to an inconvenient length, and partly also because he wishes to avoid even the semblance of sharing in the prevalent confusion of idea between the knowledge of a subject in itself and an acquaintance with the books which have been written about it.

The author takes this opportunity of expressing his obligations to the friends who on one or two points outside the range of his own studies have corrected his imperfect information, and to the officers of the Bodleian Library for their special and courteous attention.

OXFORD,

January 26, 1881.

PREFACE TO THE SECOND EDITION.

It has been a satisfaction to the author in preparing a Second Edition of these Lectures, to know that their general conclusions have approved themselves to a large number of competent scholars, and that the main currents of contemporary investigation flow in the same direction.

But an opinion has been expressed, by some of his English critics, that the Lectures would more properly have commenced with a discussion of the ecclesiastical polity of the New Testament: this opinion has sometimes been expressed in a spirit so friendly to the author's general aim, that he feels bound to state explicitly his reasons for differing from it.

1. In the first place, the author considers that some of his critics have failed to appreciate the distinction between the purpose which the Christian ministry was designed to fulfil, and the history of its development. The two questions are separable: the investigation of the former of them belongs to the theologian, and constitutes a part of the general enquiry into Christian doctrine, of which Holy Scripture is the necessary basis: that of the latter belongs to the historian, who is at liberty to determine for himself the limits of the subject with which he undertakes to deal. But it was to the latter question that the author purposely and explicitly confined himself; and admitting that 'there are many points at which the history of organization links itself almost inextricably with the history of doctrine,' he nevertheless endeavoured 'to keep a fixed attention upon the immediate point in hand, apart from its innumerable side-issues and its far-reaching relations' (p. 23).