

**THE ORGANIZATION OF THE
EARLY CHRISTIAN CHURCHES.
EIGHT LECTURES. DELIVERED
BEFORE THE UNIVERSITY OF
OXFORD, IN THE YEAR 1880**

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The Organization of the Early Christian Churches. Eight Lectures. Delivered before the University of Oxford, in the Year 1880 by Edwin Hatch

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EDWIN HATCH

**THE ORGANIZATION OF THE
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EIGHT LECTURES. DELIVERED
BEFORE THE UNIVERSITY OF
OXFORD, IN THE YEAR 1880**

THE
BAMPTON LECTURES
FOR M.DCCC.LXXX.

OXFORD:

BY E. PICKARD HALL, M.A., AND J. H. STACY,

PRINTERS TO THE UNIVERSITY.

[C-132.]

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 Hampton, M.A.
CANON OF SALISBURY

BY

EDWIN HATCH, M.A.

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



RIVINGTONS
WATERLOO PLACE, LONDON
Oxford and Cambridge
MDCCLXXXI

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.

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