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Stuart A. Donaldson, D.D.

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CHURCH LIFE AND THOUGHT  
IN NORTH AFRICA  
A.D. 200

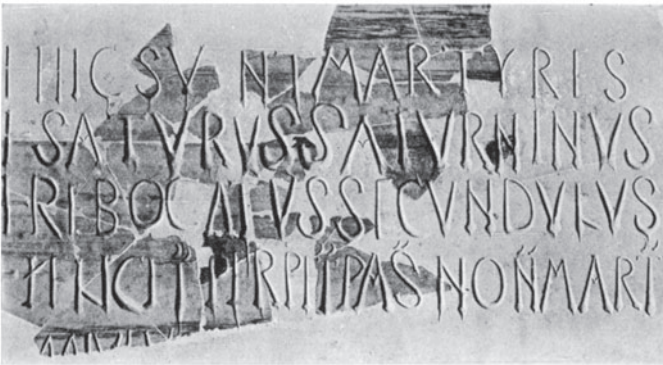
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The Tombstone of S. Perpetua, S. Felicitas, and their comrades.

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by

STUART A. DONALDSON, D.D.

Master of Magdalene College, Cambridge

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## PREFACE

MY aim in writing the following pages has been twofold. On the one hand I have had in view those whom Tertullian calls “Simple folk—not to say ignorant and unlettered—who ever form the majority of Believing Christians<sup>1</sup>”; and I have endeavoured for their sake to draw a picture of the Church Life and Thought of North Africa in Tertullian’s time, which will not demand a knowledge of Latin or Greek, nor call for more than the most elementary acquaintance with the problems of Church History: for their sake, I have made it a rule to translate all my references from Greek or Latin into English. On the other hand, I have not been without hopes that the passages I have tabulated in support of my statements may serve as a *catena* of references for the more serious student of Theology: I have therefore also made it a rule to subjoin in each case the original words of the passage translated.

<sup>1</sup> Simpliciter quique—ne dixerim imprudentes et idiotae—quae major semper credentium pars est. *adv. Prax.* III.

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PREFACE

In this way, I trust that this Essay may serve the double purpose of assisting those who are entering upon a serious study of Early Church History, and also of interesting a wider public. The search into the developments of Christian Doctrine and Practice in the Church of North Africa, as shewn particularly in the writings of Tertullian, has proved a delightful subject for myself: I hope it may be so to others also.

STUART A. DONALDSON.

THE LODGE,  
MAGDALENE COLLEGE,  
CAMBRIDGE.

*November 20th, 1909.*



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I wish to express my thanks to the Divinity Professors, and especially to the Regius Professor of Divinity, in the University of Cambridge, for much kindness and many valuable suggestions. The Essay was submitted to them as a *Thesis* for the D.D. degree.

I should like also to say how much I owe to the unfailing courtesy and patience of the authorities of the University Press.

I have to acknowledge my obligations to the following books, viz.:

Oehler's edition of *The Works of Tertullian*. (3 volumes, Weigel, Leipzig. 1854.)

Bishop Kaye's *Account of the Writings of Tertullian*. (Rivingtons. 3rd edn. 1845.)

Prof. Bigg's *The Church's Task under the Roman Empire*. (Clarendon Press. 1905.)

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Glover's *Conflict of Religions in the Early Roman Empire*. (Methuen. 1909.)

Bindley's edition of Tertullian's *Apology*. (Clarendon Press. 1889.)

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- Woodham's edition of Tertullian's *Apology*. (Deighton. 1850.)
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- Guignebert's *Tertullien : Étude sur ses sentiments à l'égard de l'Empire et de la Société civile*. (Leroux, Paris. 1901.)
- Kolberg's *Verfassung, Cultus, und Disciplin der christlichen Kirche nach den Schriften Tertullians*. (Wichert, Braunschweig. 1886.)
- Smith's *Dictionary of Christian Biography*, s.v. Tertullianus, Montanus etc.
- Cabrol's *Dictionnaire d'Archéologie Chrétienne*, s.v. Africa.
- Cumont's *Mysteries of Mithra*, English Translation. (Kegan Paul, Trench, Trübner and Co., London. 1903.)
- Bethune Baker's *Introduction to Early History of Christian Doctrine*. (Methuen. 1903.)
- Dill's *Roman Society from Nero to M. Aurelius*. (Macmillan, London. 1904.)
- Various magazine articles, and especially some by Professor Swete in the *Journ. Theol. Studies* and elsewhere.

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