

XXXV, Art. IV). Speaking here about ordination, it argues that whilst baptism is essential, confirmation, although fitting, *is not necessary*. Headlam comments: "There is, I think, a tendency of a certain section of the English Church to be far more orthodox, to be enamoured of their own correctness, to desire to impose whatever they do on others, and to forget that there has been in the Christian Church very great variety of custom" (p. 296). To impose a one-sided interpretation on the authorized use of the Church, which a new rite could quite easily do, would be to make nonsense of our formularies and would exclude in time a continued testimony to the Reformed faith. The interests of Evangelicals would be best served by a revision more in keeping with the principles of the 1552 rite, or at least by a retention of the present use with the rubrical directions made more explicit and the service conducted as at present by canon prescribed.

Evangelical Fellowship in the Anglican Communion

EVANGELICALS IN TANGANYIKA

BY ALFRED STANWAY

THERE are two quite separate streams of church life in Tanganyika. The one has arisen out of the Universities' Mission to Central Africa. The other derives from the work of the Church Missionary Society, and then of later years societies like the Bible Churchmen's Missionary Society and others. The work of the U.M.C.A. commenced in Zanzibar and covers what is now the Dioceses of Zanzibar and Dar es Salaam and Masasi. When the Federation of Central Africa was brought into being the portion of South West Tanganyika that was part of the Diocese of Nyasaland became a separate diocese, and subsequently these three dioceses linked up with the other dioceses in Kenya and Tanganyika to become the Church of the Province of East Africa at the inauguration ceremony in 1960.

Any student of church history will know that the churchmanship of the Diocese of Zanzibar was for many years a type of very militant Anglo-Catholicism, and it was a former Bishop of Zanzibar that once arraigned the Bishop of Uganda and the Bishop of Mombasa on charges of heresy, which arose out of the great Kikuyu controversy, and of which there is a fairly full account in the Life of Archbishop Randall Davidson.

There has, in recent years, been a much more ready approach on the part of those working in these three dioceses to take their place alongside their evangelical brethren in the church. It might well be said that because the men in the Anglo-Catholic tradition have strong convictions, and are ready to follow them at great cost to themselves,

they understand evangelicals who also have strong convictions, and are willing to follow them in like manner themselves.

The work started by the Church Missionary Society began in what is now the Diocese of Mombasa, but which in those days covered all Uganda, all Kenya, and two-thirds of Tanganyika—that is, the part which was, in due course, to become the Diocese of Central Tanganyika. Uganda was cut off at the turn of the century, and Central Tanganyika was cut off in 1927. The early traditions of the Diocese of Mombasa were strongly evangelical and as a result of that the church leanings have always been in that direction. The division of the Diocese of Mombasa into four dioceses, two of them with African diocesans, marked a further growth in the development of the life of the church.

Of the three dioceses that were cut off from the Diocese of Mombasa—the Dioceses of Maseno, Fort Hall, and Nakuru—it would be true to say that the early evangelical tendencies of the church have been strongly maintained, and the pattern of life in those dioceses is very much in the conservative tradition. This would also be true of the Diocese of Central Tanganyika, and the diocese that has been cut off from it, the Diocese of Victoria Nyanza.

The Diocese of Mombasa has, of recent years, had more liberal tendencies, and there always was within that diocese, through the work among the Europeans in the various chaplaincies, a tendency to a churchmanship a little different from that which was brought out by the early missionaries. Nevertheless, it would be true to say that a large number of clergy there would be very much the same as their brethren in the other dioceses.

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Nobody can fully understand the trend of church life in Africa without thinking about the background of the revival movement, which has been a powerful factor in the life of the Anglican Church, as in some other churches, during the past twenty-five years. It is interesting to note that the two African bishops who were appointed in Kenya, and the two African bishops in the Diocese of Central Tanganyika, are all men who have been deeply influenced by the revival movement, and would be regarded as leaders in that movement. All four of them are sought for as speakers in evangelistic campaigns and conventions, not because of the high office that they hold, but because they are natural leaders in this particular sphere.

The revival movement has undergone various changes in the course of time. It was only natural when the fire was burning most fiercely that there should have been in certain places various excesses, such as a tendency on behalf of many of those in the revival movement to regard everybody who was not as thoroughly in it as they were as not being Christians at all. There was a tendency to reiterate certain themes and certain hymns, and an attempt to crystallize the type of experience which people had to pass through; and, though these tendencies can be found even today in some places, as a whole they have passed beyond this stage, and have entered into fellowship with other Christians who sometimes differ from them, and have taken their place in the ordinary routine life of the church. It would not be

untrue to say that they have been the greatest single factor of recent years in the recruiting of men for the ministry, and it is quite remarkable that, with one or two unhappy exceptions in Kenya, the whole of this movement has remained solidly in the church, and has found itself at home within the normal forms of worship of the church. Some of the occasions of their greatest rejoicing centre around some special services of the church like the baptism of the children of members of their fellowship, or the marriage of two members of the fellowship.

In their preaching the Cross of Christ is central, and they understand the experience of the new birth, and have the power to make it known to others. Their conventions are very different from those which are held in other lands. They choose some great theme for the convention, and then every speaker at the convention speaks on some aspect of the theme. For example, one convention was on the theme "Going with Christ outside the camp", another on the subject "Jesus Christ is our Head". The teams that run these conventions tend to enlarge their committee during the period of the convention, and speakers are often chosen on the morning that they are going to speak. To the outsider this might give the impression of complete lack of preparedness for the convention, but most of those who are called upon to speak are experienced at this kind of work, and will have with them notes of many previous addresses, and are, quite apart from this, quite capable of preparing one during that particular day.

Some idea of the effect of this movement of spiritual renewal on the life of a church can be gauged from the Diocese of Central Tanganyika. In the last twelve years the work has grown to three times its previous size. Although all of this cannot be attributed to the movement, it has been one of the great factors in producing African evangelists who are willing to go out and break into new territory with the Gospel of Christ.

In lands where the church is a minority movement they do not look upon persons of a differing outlook in churchmanship as opponents, but as fellow Christians, because together they have to face the tremendous sweep of Islam, and the necessity of moving into the areas where people have not heard the Gospel, before they are captured either by assimilation with their Islamic neighbours, or by the active and constantly expanding Roman Catholic Church.

It needs to be remembered that the church that has the largest number of adherents in Tanganyika amongst the non-Romans is not the Anglican Church, but the Lutheran Church. This is now one whole church for the whole of Tanganyika, as the various Lutheran Churches that once formed a Federation have just recently been united into a single whole. They have more missionaries than the Anglicans, and, as they draw a large amount of their funds from the Continent and the United States of America, have very much more by way of resources for the development of their work. It is the Lutherans with the Anglicans and Moravians, that form the very solid core of the Christian Council of Tanganyika, in which all the various churches have been working together very harmoniously in education, medical work, Sunday school, audio-visual aids, student work, and broadcasting.

In the last few years a large number of extra secondary schools have been started in Tanganyika, whereas a few years ago there were only three classes of boys, and once class of girls, reading for Higher School Certificate. From these classes there had to be drawn all the African university students for a country of ten million people. In those circumstances only a very few of those with these qualifications sought their way into the ministry. Indeed, at one stage acceptance of a scholarship into the university almost determined that a man would find his way into government employment. All this is changing, and in the Lutheran Church there are a number of clergy with university degrees. Many have been to the United States of America, and in the Anglican Church some of the men in the U.M.C.A. tradition have been abroad, and every year some from the Diocese of Central Tanganyika have been going abroad to be curates in various churches in Australia and England, and have thus come into contact with the very real problems of churchmanship that exist in those parts of the world. The higher standards now obtaining in the theological colleges in East Africa also mean that matters that once were not considered very deeply by African pastors are now not only discussed by them, but they want to know the reasons for the positions taken up by those who first brought them the Gospel.

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It is difficult to get across to people at home how young the church is in certain parts of Tanganyika. In the Diocese of Central Tanganyika, for example, more than half those who are adherents of the Christian Church were not Christians seven years ago. This means that there are only a limited number of persons that realize the controversies that exist within the Christian Church, and even when they know this, their preoccupation will be much more with winning their neighbour than entering into this type of discussion. They are vitally concerned with the Gospel, and they are not prepared to listen to anybody just because he comes from overseas if his teaching is not along the line of what they have read in the New Testament. This, of course, will be their great safeguard in churchmanship.

There are, however, many pitfalls for them in these days. To take one factor ; there are no people that are so fond of colour as the Africans. They want colour in their churches, colour in their dress, and colour wherever they can get it. It would be quite foolish for evangelicals to give a monopoly of colour to those in the Anglo-Catholic tradition, for to do this would mean that they would attract many Africans, not by the doctrines that are behind the use of colour, but just for the sake of the colour itself.

It is interesting to note that in English services throughout the Province of East Africa the 1662 Prayer Book is used with minor adaptations from the 1928 Prayer Book. Prayer Books in the African languages are a translation of the 1662 Prayer Book, with the exception of those used in the Dioceses of Zanzibar and Dar es Salaam, Masasi, and South West Tanganyika, which follow in general the 1549 order for the Communion. Africans are constantly asking why there is a different Prayer Book in English and Swahili.

The pattern of the church to be will be formed in the next decade. A great deal will depend on whether the best of those men in the evangelical tradition are going to be satisfied to stay at home because of the difficulties in Africa today, or whether there will be a sufficient number who are willing to go forth as servants of the new church which is coming into being in Africa, so that they may be in a position through the spiritual gifts which Christ has given them to mould the church of tomorrow. One thing is quite clear in Africa, and that is that the man who is coming abroad today has to earn the right to be listened to. He can win acceptance with African people only by the quality of the life that he has. If he has humility, love, and an understanding of the New Testament, he will find that in the church of Tanganyika today he can be sure of a very great welcome, and a vast opportunity of service for Christ. On the other hand, if he is rigid and wants to export from England or any other country the controversies of those lands into the church here, he will soon find that these are not the things which concern the church today; but if he wins acceptance in the hearts of the people he will find that when these issues do arise they will come to him for advice and counsel. This is quite a different thing from seeking to impose our patterns from without.

One thing is quite certain, namely, that the church in Tanganyika is producing its African saints, men who know God and who follow Him, and within that church evangelicals should feel at home.
