

## **Part 4: MEMORY**

### **15**

#### **A Memory of the Church of the Nazarene in Africa**

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When Rev Enos Mgwenya passed away in November of 1999, Rev Wassenaar Ngobeni, a second generation Nazarene, expressed his deep regret in these short words, “History is gone.”<sup>1</sup> Enos was a man who became a Christian and joined the Church of the Nazarene in 1922 at Sabie in Mpumalanga Province. He was a great leader of the church and a student of the Bible, especially the Old Testament. He and Rev Samson Mkabela, who went to glory in 1985, were some of the early Nazarenes who were converted a few years after the Church of the Nazarene was established in South Africa in 1919.

Some of the African pioneer Nazarenes who joined the church before the 1930s and who sadly passed away with a rich history of our African Church are:

- a) Rev John Diaz passed away in 1964. In 1901 he began and pastored the first and oldest congregation that became the Church of the Nazarene in 1907 on our region in Cape Verde.
- b) Rev Solomon Malangabi Ndzimandze who passed away in 1951, joined forces with Harmon Schmelzenbach in 1912 at Endzingeni in Swaziland, two years after the arrival of the American missionaries. Rev Ndzimandze was a great pastor and preacher of the Word. He and his wife, Martha, were great prayer warriors. Their daughter, Rev Juliet Ndzimande, was greatly influenced by their prayerful lives.
- c) Rev Joseph Mncina Mkhwanazi, who joined the church in 1915 at Endzingeni, passed away in 1965. He was a great preacher and a singer with a beautiful tenor voice. Dayhoff tells us that “Harmon

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<sup>1</sup> W Ngobeni, son of a Nazarene pastor, is a second generation Nazarene. He has served the church for many years and his retirement is coming soon.

Schmelzenbach travelled with him all over Northern Swaziland evangelising and planting churches.” Dayhoff continues to tell us that “Mkhwanazi was instrumental in helping Elmer “Vusigama” the son of Harmon Sibhaha” and Lula “Vulindlela” Schmelzenbach settle his call from God to be a missionary in Africa.”<sup>2</sup>

- d) Rev Samuel Nkhofane Dlamini, a grandson of King Sobuza I, who passed away in 1986, “was present at Endzingeni when the Schmelzenbachs first arrived...”<sup>3</sup> He was a great pastor and preacher. “In 1941,” Dayhoff writes, “He volunteered for service as a Chaplain in the Swazi Pioneer Corps.”<sup>4</sup> As a Nazarene Chaplain “he served throughout the campaigns of World War II in North Africa, the Middle East and Italy.”<sup>5</sup>
- e) Rev Enoch Dlamini, grandson of King Mswati II, passed away in 1940. He and his wife Leah were great soul winners through prayer and home visitation. Their children, one of them Dr E V Dlamini, grew up to be strong members of the church.
- f) Rev John Mazibila/Mazibuko passed away in 1972. He was the son of a traditional doctor and, demon possessed in his boyhood; was being groomed to be a traditional doctor like his father. He, however, became a Christian in 1913 and was delivered from demon possession. He became a mighty holiness preacher for many years.
- g) Samuel Mulate, “one of the first converts of the International Holiness Mission and the first church leader to found churches in Mozambique,”<sup>6</sup> died in 1922. His son, Rev Lot Mulate who died in 1996, was one of the District Superintendents in Mozambique. His grandson, Rev Jonas Mulate, a great church planter, is currently serving as missionary in the country of Angola.
- h) Rev Jona Macharema Mahlayeye who passed away in 1972, graduated from Bible College in 1927, was ordained in 1929, and was the

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<sup>2</sup> Paul Dayhoff, son of pioneer missionaries who worked in South Africa for many years. He was born and raised in South Africa and he followed his parents foot steps in serving as missionary in South Africa and Swaziland. He is now in retirement. His book, *Living Stones in Africa*, is about the African pioneers of the Church of the Nazarene. In this book, inspirational insights from the lives of faithful Christians are recorded.

<sup>3</sup> Dayhoff; *Livingstones in Africa*

<sup>4</sup> Dayhoff, *Livingstones in Africa*

<sup>5</sup> Dayhoff; *Livingstones in Africa*

<sup>6</sup> Dayhoff, *Livingstones in Africa*

- superintendent of the International Holiness Mission in Gazaland.
- i) Rev Daniel Langa, who passed away in 1943, was entirely sanctified during the great holiness revivals in 1927 – 28. “He was one of the first four Nazarene ministers to be ordained in Mozambique in 1939 by General Superintendent J G Morrison.”<sup>7</sup>
  - j) Rev Simao Machava passed away in 1960. He enrolled at Bible College at Pigg’s Peak, Swaziland, in 1923 and while there, in 1924, he was baptized with the Holy Spirit.
  - k) Rev Isaka Mandlate passed away in 1960. When he became a Christian, he refused to participate in the traditional annual cleansing that a traditional doctor was conducting at his home. His upset father demanded that he return to traditional worship or leave home. He chose the latter and in 1922 he left, built his own home and started a Nazarene preaching point there. His son, Simeao Mandlate, is one of the great leaders currently serving our Mozambican church.

Several outstanding Nazarene women were saved and sanctified during the great revivals that took place in Mozambique in the 1920s.

- a) Misses Estele, Ann, and Amelia Mboweni were converted in 1925 and entirely sanctified in the revivals of 1927-28.
- b) Rabeka Chirindzane who passed away 1989, became a widow in 1928 when her husband of three years died. In 1929 she refused to be a wife of a non-Christian brother of her late husband and she ran away and hid in the forest for several days. Missionary Mary Cooper gave her 25 pounds to pay the family so she could be released from the customary marriage practice. Rabeka Chirindzane “became the first African Nazarene trained nurse in Gaza and served the Lord and her people faithfully at the Tavane Nazarene Hospital until her retirement in 1972.”<sup>8</sup> In 1950 Rabeka refunded the 25 pounds to Mary Cooper.
- c) Pastor Esther Daniane Guiva, who passed away in 1994, was one of the great pioneer women who was delivered from demon possession in the Mozambican revivals of the 1920s. She trained as a nurse and a Christian worker.

As we remember these African Nazarene pioneers, and many who I did not mention, we are glad that they are part of the great cloud of witnesses that

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<sup>7</sup> Dayhoff, Livingstones in Africa

<sup>8</sup> Dayhoff, Livingstones in Africa

is surrounding us. Our greatest regret is that the rich history of our African church which they made was not gleaned from them and recorded by our own writers before they passed away. Other than the short summaries of their biographies by Dr Paul Dayhoff in the *Living Stones in Africa*, for which we thank him so much, the very limited oral memory of their lives and activities is waning away as the second generation of Nazarenes is also passing away.

The main purpose of my paper is to encourage us, African Nazarene authors, to research, write, and preserve the rich memory of our church from the African perspective.

Since 1908 when the Schmelzenbachs arrived in Africa, the story of Africa Nazarene Region has mainly been recorded in missionary study books and the *Other Sheep/World Mission* Magazines. The recipients of these books and magazines, which highlighted the activities of the missionaries, were primarily the sending church in North America. The missionary stories and their memories helped and motivated the church overseas to fulfil the great commission in going to all the world through sending and supporting their missionaries.

Some of the good things we should remember about our past is that early African Nazarenes had a good understanding of the core values of the Church of the Nazarene. They knew what it was to be a **Christian people**. They were “united with all believers in proclaiming the Lordship of Jesus Christ.”<sup>9</sup> These were people who were born and brought up in pagan environments and when they were converted into Christianity and accepted Jesus as their Lord, they knew what they were doing and their change was genuine and radical.

As Paul says about the Thessalonians, it was easy “to tell how *they* turned to God from idols to serve the living God” (I Thessalonians 1:9). This is how our pioneers were when they became Christian, they clearly moved out of pagan darkness to Christian light. Paul Dayhoff tells us that the demon possessed Mazivila boy, in 1913, “threw himself onto the altar” and “not knowing how to pray...fell on his face and cried to Jesus, confessed his sins and was forgiven.”<sup>10</sup> When Alice Khumalo became a Christian in

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<sup>9</sup> Core Values – Church of the Nazarene

<sup>10</sup> Dayhoff, *Livingstones in Africa*

1921, she faced severe opposition from her pagan family and one day, “she slipped away into the dark and ran away ... men and dogs chased her but she hid in the rocks and evaded them.”<sup>11</sup> She kept hidden in the veldt and slept there until she came to Endzingeni mission station where she gave her life to Jesus. Yes, our early Nazarenes knew what it meant to be a Christian people and were willing to pay the price.

Secondly, our pioneers were a **holiness people**. Following their genuine repentance they were led to the experience of entire sanctification. Their faith through which they accepted the Lord as their saviour and sanctifier was a childlike faith. It was like a child-mother relationship in which a child knows, loves, and has full confidence in his mother even though he does not know the full details and implications of motherhood. Likewise, they too did not know the deep theological and technical implications of the doctrine of salvation as we do, or think we do today. What they knew so well was the Person who saved them from their sin and entirely sanctified them.

When they heard the call of salvation, they came to Jesus and not only to a correct teaching or doctrine about Jesus. Their childlike faith was like that of a blind man who did not know all the theology about Jesus when he was questioned by the Pharisees about how he opened his eyes. The only convincing answer and testimony he gave them was, “I do know one thing, I was blind but now I see” (John 9:25).

One of the beautiful pieces of holiness memories I heard Rev and Mrs Enos Mgwenya relate about the Bible School they attended at Pigg’s Peak, Swaziland, in the 1920s, was that the holy presence of God was strongly felt in that place. A returning student, who while on holiday fell into sin, was convicted and fell down and, crying, confessed his sin. The presence of a holy people at that Bible School made that ground holy and the sinner uncomfortable with his sin.

Thirdly, our pioneers were a **missional people**. Their mission of worship was meaningful and blessed with the presence of God. They began their worship, which was more God centred and not self-centred, with silence, prayer, and reverence on their knees. Their church music, hymns and choruses, was appealing to the heart and not only to the emotions. It was

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<sup>11</sup> Dayhoff, Livingstones in Africa

more spiritually uplifting and touching and not just entertaining and amusing. The present Zulu *Izihlabelelo Zokudumisa Nezokusindiswa* hymns which were compiled and arranged by Minerva Belle Marshall in 1927, were inspiringly sung in their worship services. The preaching of the Word was accompanied by spontaneous ‘Amen’s’ that freely came from the depths of the hearts of the worshippers. Their altar services were blessed with times of prayer where tears of repentance, surrender, commitment, and of joy were shed by both seekers and altar workers. At these altar services enough quality time was spent in prayer, which was followed by testimonies of victory.

The mission of compassion and evangelism was expressed on the local and district levels through the ministry of Nazarene Mission International (the Nazarene World Missionary Society). I remember a lamp stand with seven lamps representing the seven-fold areas of our mission. These were: 1) NMI membership, 2) mid-weekly prayer and fasting services which were faithfully attended, 3) quarterly lessons about world areas that were taught to the members, 4) giving, 5) home visitation, 6) Alabaster offering, and 7) handwork which was collected and sent to the needy. Through these seven ministries, the light of the gospel was sent to those in darkness.

From the early days of the Church of the Nazarene in Africa our pioneers were involved in regional missionary work.

- a) When I became a Christian in the mid 1940s at my local church in Mpumalanga province, the man who prayed for me was Pastor Titus Dlamini who came from Swaziland to minister here in South Africa. “In 1922,” Dayhoff writes, “Titus Dlamini went to help in the new work at Sabie in Mpumalanga.... They were truly Swazi missionaries to the Shangaan/Sotho people of the Northern Province.”<sup>12</sup> (Now Limpopo)
- b) Alice Khumalo was also one of the early regional missionaries. “When the mission was started in the Northern Province of South Africa at Ga-Malebogo, Blouberg in 1948, Alice Khumalo accompanied the missionaries Rev George and Mrs Jeanette Hayse. She worked as a cook and Bible woman. She became a Swazi missionary in going to work among the Gananwa people with different traditions from her own and she had to learn their northern Sotho language. Every

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<sup>12</sup> Dayhoff, Livingstones in Africa

- Saturday morning she would lead a group of women from the mission and go out “marching for the Lord” to visit in surrounding homes. People of the area called the mission Swazini (the people of Swazi) because of Alice and other Swazi-speaking workers who pioneered the work of the church there.”<sup>13</sup>
- c) Miss Salome Khumalo also went out as a missionary from Swaziland. In 1950 she began the church at White City (Jabavu), the first urban Church of the Nazarene in what later came to be called Soweto in Johannesburg. In 1963 when the Bible College started at Arthurseat in the Northern Province she was matron of the ladies residence.
  - d) Rev and Mrs Pato also served as regional missionaries among the Pedi people of South Africa in the Province of Limpopo. Writing about Pato, Dayhoff tells us “when he sought to be sanctified, the Pedi people stood before him and in 1954 he was wholly sanctified when his consecration to God became complete. This included ministering to the Pedi people.”<sup>14</sup> In 1961 Rev Pato and his wife, Gladys Lomafu, arrived at Ga-Malebogo, Blouberg. They learned the language and customs of the Pedi people and served among them as Swazi missionaries. As Swazi missionaries, the Patos also served at Arthurseat Bible College in South Africa and at our Nazarene Theological College in Malawi.
  - e) Another Swazi regional missionary I should mention is Rev Salome Dlamini, qualified schoolteacher. God’s call to missions came to her in 1938 when she heard a visiting missionary who was working in Tete, Northern Mozambique, telling about his work in that area. After many years of delay, her call took her to Nyasaland, later to be known as Malawi. She worked at the Bible School during the beginning days of the Church of the Nazarene in that country. Rev Maurice Hall, one of the Nazarene missionaries who officially started the work of our church in Central Africa, wrote about Salome in his missionary book, *I Sought for a Man*, “There are none finer than Salome Dlamini. She is a real saint of God and has added immeasurably to the success of our Bible College here in Central Africa. Needless to say she is a favorite among the students.”<sup>15</sup>

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<sup>13</sup> Dayhoff, Livingstones in Africa

<sup>14</sup> Dayhoff, Livingstones in Africa

<sup>15</sup> Missionary B. Maurice Hall was one of the missionaries who started the work of the

The above-mentioned African Nazarene missionaries were not regarded as missionaries by the church. My wife, Ruth, and I spent a total of 11 years serving in the countries of Malawi and Rhodesia now known as Zimbabwe. Like these other African missionaries I have mentioned, we were not regarded as missionaries until we were given the title in 1990. Writing about us when we were serving in Zimbabwe, J Fred Parker in his book *Into all the World* says, “The national pastor installed there came from the Transvaal so was very much a ‘missionary’.”<sup>16</sup>

The mission of discipleship over the years was done through the probationers’ classes, which we have now dropped, and through Sunday School classes for all ages where the Bible was studied and key scripture verses were put into memory. “By studying and meditation on the Scriptures, Christians discover fountains of refreshment in every thirsty valley on the disciple journey.”<sup>17</sup> This is how our people were helped by Sunday School over the years of our Nazarene African history. It is so regrettable that the Sunday School is not as strong and popular as it used to be. The following chorus we used to sing will not go well with most of our African Nazarenes today:

Every body ought to go to Sunday School, Sunday School, Sunday School.  
Father, mother, brother, sister, aunt, uncle too.  
Every body ought to go to Sunday School.

Our mission of Christian Higher Education and medical work, through which our men and women were equipped for lives of Christian service, was carried out in our Bible Schools and nurses colleges. In addition to Christian higher education, our church was also deeply involved in primary and secondary school education in Swaziland, South Africa, and Mozambique.

There are some challenges that our African church has not yet resolved in almost 100 years of its history. The following issues, ancestral belief/worship, demons, polygamy and other cultural practices related to

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Church of the Nazarene in Central Africa (Malawi, Zambia and Zimbabwe) In his book, *I Sought for a Man*, he writes about the people who were used by God during those beginning days of the church in those countries.

<sup>16</sup> J Fred Parker, in his book, *Into All the World*, tells the story of Nazarene Missions through 1980.

<sup>17</sup> Core Values – Church of the Nazarene

marriage and death, are not dealt with in the Nazarene *Manual*. The little Zulu booklet *Incwadi Yenkolo Nempatho* (A book on Faith and Conduct) was written to deal with these issues but it does not go far and deep enough and it has long been out of print.

Writing about these issues, Dr Ted Esselstyn made it clear in his paper to the Guatemala 2002 Global Nazarene Theology Conference when he said:

“National leaders addressed major conflicts with traditional African culture during the first and second periods, developing practices still followed in southern Africa: Charms, witchcraft and ancestral worship were rejected; men who practiced polygamy could not be full members (despite Old Testament precedents). Because these issues are not directly addressed in the *Manual*, there are no uniform procedures, and procedural challenges regularly arise. Should the issues of all areas of the International Church be addressed in its official documents?”<sup>18</sup>

The answer to Dr Esselstyn’s question is yes, the International Church should address these issues in conjunction with African Nazarene theologians. In his paper to the Guatemala 2002 Global Theology Conference, Dr Neville Bartle complains that:

“For long theology has been seen as something produced by experts in Western seminaries and exported via missionaries and national church leaders who have been seen as distributors of carbon-copy theologies to the churches around the world. But ‘carbon-copy theologies’ do not meet the heart needs of the people of the two-thirds world...Too often Western missionaries have answered questions that no one was asking, and left unanswered questions that people desperately wanted to have answered.”<sup>19</sup>

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<sup>18</sup> Dr. Ted Esselstyn was born in Swaziland. His parents served the Church of the Nazarene in Africa as missionaries from the late 1920s. Ted, now in retirement, followed his parents’ footsteps in serving as a missionary on the Africa Region for 33 years. In his paper presented to the Guatemala 2002 Global Nazarene Theology Conference, *Remembering Issues in Africa*, he shows how our African church has been developing for the past 100 years.

<sup>19</sup> Neville Bartle is a Nazarene missionary serving on the South Pacific Field. In his paper to the Guatemala 2002 Global Theology Conference presented as a response to Dean

As part of the International Church of the Nazarene, we want to find guidance from the *Manual*. In order for this to happen, our African theologians are duty bound to come up with a biblically sound affirmation that addresses our regional issues, this affirmation should be presented as a resolution to the General Assembly.

These issues need to be carefully studied and handled by our African theologians. As our church continues to grow and enter new African countries on our Region with the message of holiness, we find the same practices that are deeply rooted in the cultures, customs, and traditions of the people. A unified constructive theological policy will be helpful to our Region.

Church ownership is another challenge we have been and are still faced with. It has taken us almost a century to be both sufficient and efficient in the areas of leadership, self-funding, church administration, and management. The dependence on the mother church is taking a long time to die. To date, we have produced 21 regular districts out of the 103 we have on our Region. But several of our regular districts and their local churches are lagging behind in the critical areas mentioned above.

Church ownership is a very important key that opens the door to positive developments. Malawi is regarded as one of the very poor countries on our continent but I was surprised, happy, and challenged as I read this beautiful ownership story from the religious section of the *Weekend Nation*, one of that country's newspapers:

“St Michael’s moderator Luckson Chigadza said the church’s faithful are now open-handed in their giving following the resumption of the hall. During the first quarter fund-raising held on March 30, 2003, the church’s faithful broke the record when they raised K1,184,00 at one sitting. Last September and December, the church raised K240,000 and K460,000 respectfully. This is the first time the church has raised over K1million at one sitting. We have a dedicated congregation who are willing to give to the Lord. They are encouraged when they

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Flemming’s *Theology of Mission and Missional Theologizing: A paradigm from Paul*, Neville says carbon-copy theologies do not give answers to the questions that the indigenous people are asking.

see the progress of the construction work at the hall and they have confidence in the project committee. They see where the money is going because we have a transparent system. Money collected at the function is well accounted for and they get reports from the treasurer from time to time.”<sup>20</sup>

If the “poor” Malawians are able to do this, we can also do the same. If the St Michael’s congregation in Malawi is able to do this, our African Nazarene congregations can also do this. This is ownership responsibility.

It is not only in giving that church ownership responsibility is expressed, but also in leadership. To some extent this has been delayed because our leaders were not empowered through mentoring or delegated with higher responsibilities. Writing about Rev Joseph Mkhwanazi who became the first Swazi assistant in supervising the work of the African church, David Whitelaw tells us that, “From the beginning the vision of Schmelzenbach was for a strong, indigenous church. He laid the groundwork by putting responsibility in the hands of the national pastors.”<sup>21</sup> Had that good work of putting responsibility into the hands of indigenous leaders Schmelzenbach began many years ago been continued and accelerated, the image of our church would be different today.

Other than national district leadership that has been with us for a number of years, the responsibility of running theological colleges and Bible schools was first delegated to national leadership in the mid 1970s. It is gratifying to see doors and opportunities now opening up on our Region. We now have a few of our own as missionaries, and out of the six Field directors on our Region, four are indigenous.

The preserving of “our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace,”<sup>22</sup> is a very important challenge that our predecessors were faced with. The same challenge is facing us today and

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<sup>20</sup> The *Weekend Nation* – Republic of Malawi news paper

<sup>21</sup> Dr. David Whitelaw, in his book, *A History of the Church of the Nazarene in South Africa*, shows us the roots and identity, planting and growth, order and polity, theology and beliefs, life and practice and decisions and destiny of the church in South Africa

<sup>22</sup> In a preamble to their church constitution written in the *Manual*, the ministers and lay members of the Church of the Nazarene state that the experience of entire sanctification as a second work of grace is their God-given heritage.

will also face our successors in the future. We must not only teach, preach, and sing the doctrine correctly, but we must live it. If we do not do this, we will fall into the danger of becoming the “unholy *holiness movement*,” in other words, we will remain with only a good name but without a holy life.

The hopelessness of our beloved continent, manifested by sin, disease, ignorance, and poverty that is on the increase, is a big challenge the church should deal with. The breaking down of moral life, wars and hate, rumours of wars, the AIDS pandemic, and many other difficulties continue to cause havoc and suffering to many.

The only answer to Africa’s hopelessness is Jesus Christ the hope of Glory. He is the Good News of great joy that should be to all the people of Africa in this present age (Luke 2:10). Jurgen Moltmann in his book, *Theology of Hope* reminds us that, “As long as hope does not embrace and transform the thought and action of men, it remains topsy-turvy and ineffective.” This glorious hope, the gospel of Jesus Christ, should enable us to successfully face our challenges.

We, the Church, are the channels through which this hope should reach the people of our continent. Jesus is the light of the world, but his light reaches the dark world when it shines in and through us. His light of salvation has power to transform the wicked sinners and make them his children, who are able to live self-controlled holy lives that are protected, not by condoms and guns, but by his redeeming precious blood. His light of love and peace is capable of ending the hatred and the wars and bringing the day when our nations “will beat their swords into plowshares and their spears into pruning hooks” and the “nation will not train for war anymore” (Isaiah 2:4).

As we think of the glorious past that we dearly cherish and of the glorious eternal future that motivates us to keep on keeping on, we should find spiritual fulfilment in the present. “Is it not in the present alone,” Moltmann asks, “that man is truly existent, real, contemporary with himself, acquiescent and certain?”<sup>23</sup> The answer is yes because Jesus, our Good Shepherd came to this world so that we “may have life and have it to

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<sup>23</sup> Jurgen Moltmann discusses the ground and the implications of a Christian Eschatology in his book, *Theology of Hope*

the full” (John 10:10). When Paul says, “For me, to live is Christ and to die is gain” (Philippians 1:21), he is telling us that the glorious future he was hopefully looking forward to was not robbing him of a blessed hopeful present life he had in Christ the Hope. Even though many times we may go through severe trials and the dark valleys of death, we are more than conquerors because our Hope is with us.

In their book, *A Dangerous Hope*, Al Truesdale and Bonnie Perry, write about this hope which they say is the centre of the gospel of the crucified and resurrected Christ. They declare that, “Hope is not something God tacked on at the end of the gospel. The gospel doesn’t just talk *about* hope. It *is* hope. In the gospel of grace, the goodness of our humanity is clarified and made secure.”<sup>24</sup>

In a song Lelia N Morris tells us about the Saviour who has come in His mighty power and given us hope. We are led from hope to hope every day and this hope keeps shining brighter and brighter as we press forward to our eternal hope.

From glory to glory He leads me on,  
From grace to grace to grace ev’ry day  
And brighter and brighter the glory dawns,  
While pressing my home-ward way  
While pressing my home-ward way.<sup>25</sup>

When the world that is severely tormented by the evil one sees us happy, fulfilled, full of hope in the Lord, and our holiness light shining before them, they will be attracted to this happy present and better future that is awaiting us.

What I am trying to do in this paper is to show that the Africa Church of the Nazarene has a rich history that has been made during the past 100 years and, unfortunately, most of it has been lost because it has not been written down. This history is currently being made and will continue to be made in the future. In order for us not to continue losing our heritage, I

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<sup>24</sup> Al Truesdale and Bonnie Perry write about encountering the God of grace in their book titled *A Dangerous Hope*

<sup>25</sup> Nazarene Hymnal *Worship in Song*, published by Lillenas Publishing Company, KC, MO.

<sup>26</sup>The *Manual* gives a list of the duties of the Local church secretary.

would like to challenge our emerging writers to collect this memory through research and preserve it in written form. It would really be good if each local church secretary would do his or her work as required by the *Manual*:

“To see that official papers, records, and legal documents pertaining to the local church, including deeds, abstracts, insurance policies, loan documents, church membership rolls, historical records, church board minutes and incorporation papers are held in trust in either fireproof or secure safes on the local premises, or when feasible, they may be placed in safe deposits facilities in local banks or similar institutions.”<sup>26</sup>

It is also a *Manual* requirement that the district secretaries permanently keep the records of their districts and turn them over to their successors. This will make it easy for our writers to get the information they need. If we do this, we will be much better off because as we pass away, we will leave our future generations with a rich documented memory.