



North Kent Methodist Circuit

grapevine

CIRCUIT NEWS AND PREACHING PLAN



inside...

OUR METHODIST
IDENTITY

Issue Ten
Summer 2019

Remembering Susanna Wesley

2019 marks 300 years since Susanna Wesley was born. She is sometimes called the Mother of Methodism, by which we usually mean that she was the mother of John and Charles Wesley who established what came to be known first as the Methodist Societies and eventually the Methodist Church. Susanna, though, was a woman far ahead of her time, and many of her personal attributes contributed heavily to the Methodist Church we know today: immersion in knowledge and application

of scripture, prayer, and regular worship; vigorous application of study and intellect; appreciation of lay (and female) abilities to preach and teach; recognition of the importance of involvement in social issues; the value of discipline in organisational and personal life. In this issue we explore how some of these attributes are still important forces in the way we see ourselves as Methodists in North Kent.

Bonni-Belle



A Unique Methodist Identity: Archives, Intoxicating Liquors and Covenants

What do our Methodist buildings say about who we are and what we believe? It's a question we are increasingly asking ourselves as we consider our place as 'Sacred Space' in the midst of our communities. Here's a historical perspective I found recently as I was going through the circuit archives and the circuit safe to find Land Registration information for the Union Street property...

My search through the archives was specifically aimed at determining if there were any 'covenants' on the property – that is, if there were any specifications about how the land might be used or sold or redeveloped. Indeed, I found a Covenant on the piece of land where the garage and bike shed now exist: in 1931, that land was purchased from Mr Alfred William Ratcliffe (of Tonbridge Road, Maidstone) by Mr Arthur Herbert Startup (listed as the organist of Union Street Methodist Church on the membership register). The purchase was made on the condition that the land could not be “used as or for the manufacture

sale or supply of intoxicating liquors.” The great irony of the situation is that the piece of land where ‘intoxicating liquors’ are prohibited is located at the back of the Union Street property – on BREWER Street! I can just see in my mind’s eye, those Methodist gentlemen taking up their stand for the Temperance movement, standing squarely on the street whose name proclaimed that Maidstone’s major business enterprise was the production of alcohol!

By that time, Methodism’s stance on the prohibition of alcohol was well known, though John Wesley himself had not been tee-total. In the book he wrote and published on common medical advice, *The Primitive Physick*, Wesley warns that “Strong, and more especially, spirituous liquors, are a certain, though slow, poison” but he allows that a “clear small beer, or small ale, of a due age” would not be harmful. He was particularly aware of the damage done to individuals, families, and society at large by drunkenness and alcoholism. (Wesley also counsels that “Coffee and tea are extremely hurtful to persons who have weak nerves”!)

The main brewery in Maidstone (and indeed, all of Kent) at the time of the Union Street property covenant was Fremlin’s (after which the current Fremlin Walk shopping centre is named). Its founder, Mr Ralph Fremlin, was also known as a man with strong Christian values; he strongly opposed strong liquor – and pubs, which he felt promoted drunkenness – but felt that beer in small amounts was healthy and wholesome; some was even advertised as a tonic to fight influenza! His brewery popularised the selling of beer in small bottles which he felt restricted the intake to a satisfactory limit. Mr Fremlin refused to sell to public houses but specialised in distributing bottled beer to households in a horse and cart. But by the 1920s, Mr Ralph Fremlin had died, and the brewery had been passed on to further generations of Fremlin’s who established their own public house. Perhaps that was what prompted the Covenant.

A century later, what statements do our current Methodist properties make about who we are and what we believe?

Bonni-Belle

Methodist Worship

Everyday Discipline

Methodism isn't just about what worship looks like on Sundays; it's about methodical, spiritual behaviour and accountability. Prayer and reading the Bible are particularly important.

John Wesley compiled a list of questions for every Methodist to ask themselves, in order to keep themselves spiritually accountable.

1. Am I consciously or unconsciously creating the impression that I am better than I am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on to another what was told me in confidence?
4. Am I a slave to dress, friends, work, or habits?
5. Am I self-conscious, self-pitying, or self-justifying?
6. Did the Bible live in me today?
7. Do I give it time to speak to me every day?
8. Am I enjoying prayer?
9. When did I last speak to someone about my faith?
10. Do I pray about the money I spend?
11. Do I get to bed on time and get up on time?
12. Do I disobey God in anything?
13. Do I insist upon doing something about which my conscience is uneasy?
14. Am I defeated in any part of my life?
15. Am I jealous, impure, critical, irritable, touchy or distrustful?
16. How do I spend my spare time?
17. Am I proud?
18. Do I thank God that I am not as other people, especially as the Pharisee who despised the publican?
19. Is there anyone whom I fear, dislike, disown, criticise, hold resentment toward or disregard? If so, what am I going to do about it?
20. Do I grumble and complain constantly?
21. Is Christ real to me?

¹ Reference: John Wesley's Class Meetings: a Model for Making Disciples, by D. Michael Henderson, Evangel Publishing House, 1997, pp. 118-9

Wesley's Directions For Singing

"That this Part of Divine Worship may be the more acceptable to God, as well as the more profitable to yourself and others, be careful to observe the following Directions." (1761)

- I.** Learn these tunes before you learn any others, afterwards learn as many as you please.
- II.** Sing them exactly as they are printed here, without altering or mending them at all, and if you have come to sing them otherwise, unlearn it as soon as you can.
- III.** Sing all. See that you join with the congregation as frequently as you can.
- IV.** Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.
- V.** Sing modestly. Do not bawl; so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

VI. Sing in time, whatever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can. And take care you sing not too slow. This drawling way naturally steals on all who are lazy and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

VII. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to this attend strictly to the sense of what you sing, and see that your heart is not

carried away with the sound; but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven.

The Four Alls

1. All need to be saved – the doctrine of original sin
2. All can be saved – Universal Salvation
3. All can know they are saved – Assurance
4. All can be saved completely – Christian perfection

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Methodist History Quiz

These beliefs underpinned Wesley's emphasis upon grace – specifically, prevenient grace, a grace that enables all to believe. Charles Wesley wrote a hymn in order to enable those singing it to understand this theology. Look up *Singing the Faith* 401: Come, Sinners to the gospel feast.

Prevenient grace is emphasised in the lines:

“Ye need not one be left behind,
for God hath bid all humankind...
the invitation is to all...”

Choose a hymn from the following list. What are the key theological themes?

Wesley (StF):

- 454 Where shall my wondering soul begin
- 345 And can it be that I should gain an interest in the Saviour's blood
- 608 All praise to our redeeming Lord, who joins us by his grace
- 503 Love Divine, all loves excelling
- 564 O Thou who camest from above
- 202 Hark the herald-angels sing
- 574 Because thou hast said
- 590 Jesus we thus obey

Fred Pratt Green – one of Methodism's leading hymn writers of the 20th Century. (StF)

- 292 After darkness, light
- 415 The Church of Christ in every age
- 595 Lord, we have come at your own invitation
- 644 When our confidence is shaken
- 691 What shall our greeting be?
- 727 God, in his love for us

Some female hymn writers found in *Singing the Faith*:

- 733 Marjorie Dobson - God, hold us, enfold us, through desolate loss
- 240 Ruth Duck - When we are tested and wrestle alone
- 662 Jacqueline Jones - Have you heard God's voice?
- 700 Shirley Erena Murray - God weeps at love withheld
- 581 Clare Stainsby - Come, my table is a meeting place
- 687 Rosemary Wakelin - One human family God has made
- 399 Michaela Youngson - When deep despair casts out all light

1. In what year was John Wesley born?
2. How many Wesleys can you name? (Including John's parents, siblings...)
3. Why was John Wesley known as 'the brand plucked from the burning'?
4. Where in America did John & Charles Wesley travel to in October 1735?
5. In 1786, the first Methodist Missionary, Thomas Coke, set off to Nova Scotia. In which country did he end up instead?
6. In which country would you find the only Methodist royal family?
7. Which was the first country in the Asian continent to receive Methodist missionaries?
8. In what year did the different strands of British Methodism join together to form The Methodist Church?
9. How many US Presidents have been members of the United Methodist Church (UMC)? (And who were they – for extra points!)
10. In what year were women first ordained as presbyters in the British Methodist Church?



Structure of Methodism

(the answer to each is either Local Church, Circuit, District, and/or Connexion)

1. What body is the legal owner of a Methodist church property?
2. What body is responsible for maintaining a Methodist church building?
3. Where do Methodist church funds come from?
4. What body decides how much Methodist ministers are paid?
5. What body pays the ministers' stipends?
6. What body pays lay workers?
7. What body decides if a minister who has been called by God is suitable for work in a Methodist Church?
8. What body decides the standards for how training of ministers and lay persons takes place?
9. What body trains Local Preachers?
10. What body ordains Methodist ministers?
11. What decides which Methodist ministers should be in which circuit?
12. What body decides standards for social responsibility such as safeguarding practice and what constitutes a fair wage?
13. What body decides doctrinal practices such as whether alcohol can be served on the church premises or whether non-Christian groups can worship on Methodist premises?
14. What body trains local church stewards?
15. What body decides whether a person is ready to become a church member?
16. What body is responsible for helping local members mature in their faith?

The Organisation of Methodism Governance, leadership and structure.

Connexionalism:

Brian Beck identified two key elements of what 'connexionalism' means to Methodists:

1. No local church is a complete unit in itself. 'Circuit, district, connexion are

circles of belonging which may take (and have taken) different forms in different circumstances, but the essential thing is the belonging.'

2. The church, as a whole, needs to be structured for mission. It needs to be adaptable as the 'missionary task' changes.

(Those who want to go deeper may find the two part article by Beck in the Epworth Review interesting reading).

In fact, it's more than just these two elements. Being connected is at the centre of how the Methodist Church works: it's how authority is conferred – at circuit, district and national levels.

It's how the stationing process (placing presbyters and deacons in appointments) benefits the whole church. For example, a minister is stationed to a circuit, not a church, meaning that they are always a resource for the whole circuit, rather than one congregation.

It's why local congregations pay the assessment (an annual financial contribution to the church's work) – it helps finance the whole Connexion, rather than just their own local area.

It's the way the church confers and makes policy – the Methodist Conference that meets every summer is made up of representatives elected from every district, lay and ordained.

Ordained and Lay:

Wesley strongly believed in the principle of 'the priesthood of all believers'. In other words, he believed that every member of the church should have an active ministry. The only distinction between lay and ordained was that the ordained were 'set apart' for 'Word, Sacrament and Order'.

That balance is still seen today, for example in the Presidency and Vice-Presidency of the church. Week by week, local preachers are responsible for a large amount of the worship that takes place in Methodist churches. Much of the day-to-day running of the church is undertaken by lay people, both paid and volunteers.



Deacon Jane Paine leaves Spital Street



We were delighted to welcome Jane and her husband Alan into our fellowship at Spital Street, Dartford, in 2014 and she quickly made herself at home.

She has shown herself to be compassionate over and over again whilst organising and working at the Winter Shelter. She is a fearless Street Pastor and an excellent and caring pastor within our church life. She is supportive and many of the congregation could share stories of how Jane has been alongside them at difficult times.

Jane has also given her time and support to get involved with and be part of the community and life of local churches. Examples of this include her welcome to town churches to enjoy hot cross buns at Spital Street following the outdoor service on Good Friday and similarly, mince pies following carols at Christmas. She has also been able to accept our support when there were anxious days before and after her grandchildren were born.

Jane is creative and encouraged us to take part in making poppies which we tied on the church railings to commemorate the end of WW1. She also instigated a prayer railing where we offered church and community the opportunity to tie a yellow prayer ribbon. Both of these initiatives led by Jane were very successful, as is the prayer box attached to the railings where passers-by can place a prayer.

Many of Jane's services have been different, sometimes challenging: the puppets at the annual scouts' service were memorable, while pens, paper and glue have always had a purpose to help us grow in our faith and understanding. The Take Time meditation which Jane has started gives those who attend a safe place to explore their journey of faith.

Jane lives her own life in a way that challenges us as her faith is seen in her actions. When she came to Spital Street as a deacon the situation was such that she took on many of the responsibilities of a presbyter, however she never complained and we have really appreciated her guidance.

As a church we must thank Jane for her love and care and we are grateful that we have been able to share with her an encouraging and memorable few years. We thank God for her time with us.

We wish Jane and Alan our very best wishes as they move on and pray for her in her new appointment.

Sheila Sanderson



Larkfield says goodbye to the Revd Noreen Daley-Lee



Three Christmases ago we welcomed the Revd Noreen Daley-Lee as our new minister at Larkfield and it has been a joy and a privilege to see her blossom and grow in confidence. Her well-planned services are thoroughly prepared; in her sermons, she explains every bible passage within its context and delights in teaching us Greek terms. She has shown us bread, fruit and vegetables from Montserrat and has often taught us new songs, singing sweetly and enthusiastically herself, beating time with her hands. Noreen is brimful of the Holy Spirit and overflowing with God's love. Her monthly prayer meetings at the Manse are so spiritual and her healing services have really blessed us. Noreen encouraged us to be creative in her 2018 Lent Course and this Lent she has brought alive John Wesley's sermons. She has been happy to delegate the leadership of our Bible Study group, but supports and enlightens us with the meaning of tricky passages.

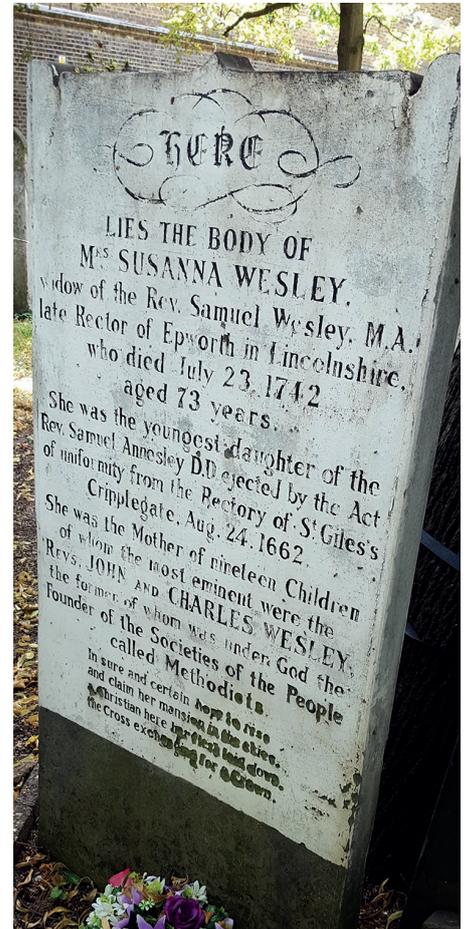
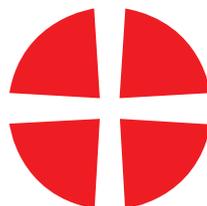
It has been a humbling and fulfilling experience for me to accompany Noreen to lead Home Communion services for several members. Those who find our 10.00am service too early to get to, have appreciated Noreen leading our Praise Before Lunch Lent, Pentecost and Remembrance services at 12.30pm, attended by 40 people.

Those of us fortunate to be retired or at home on a Tuesday have been able to get to know Noreen socially and more informally when she has joined us at our "Muffins and More" group. She takes an interest in us, remembering details to ask us about in a concerned way later. She has joined in discussions after our meditations; made tissue paper flowers; shared her desert island discs and enjoyed fellowship lunches with us. Noreen was not quite so convinced, however, when she occasionally popped in to our Thursday afternoon tea and games (known as "Chuckles") that playing "Qwerkle" or "Scattergories" was for her!

Of course, with Noreen's arrival we were also fortunate to gain Lafton, her husband, as a member and as a talented Local Preacher. We will always remember his miraculous seemingly "blank" Bible! It has been a pleasure to watch Emmanuel develop from a shy four year old to a bright young boy, who enjoys reading aloud sections of the Holy Communion service, and later building Lego creations during coffee time. We shall miss their father-and-son acting as shepherds in December's Nativity service!

We wish Noreen and her family all the best in the future, wherever and whatever plans God has for them all. We shall endeavour to continue to pray constantly for repentance and revival in ourselves, our church and in our local community, as Noreen has been urging us to do. We give thanks for her time here with us.

Valerie Thornewell



The gravestone of Susanna Wesley

Susanna's Rules for Raising Children

Complete the rules with one of these words:

Cries / Self-will / Promises
Behaviour / Pray / Lying

1. Subdue _____ in a child and thus work together with God to save his soul.
2. Teach him to _____ as soon as he can speak.
3. Give him nothing he _____ for and only what is good for him if he asks for it politely.
4. To prevent _____, punish no fault which is freely confessed, but never allow a rebellious, sinful act to go unnoticed.
5. Commend and reward good _____.
6. Strictly observe all _____ you have made to your child.

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North Kent Circuit

Preaching Plan June - August 2019

	JUNE					JULY				AUGUST				
	2	9	16	23	30	7	14	21	28	4	11	18	25	
	7th of Easter	Pentecost	Trinity Sunday	12th in Ordinary Time	13th in Ordinary Time	14th in Ordinary Time	15th in Ordinary Time	16th in Ordinary Time	17th in Ordinary Time	18th in Ordinary Time	19th in Ordinary Time	20th in Ordinary Time	21st in Ordinary Time	
BEARSTED	10.30	LA	Pickard <i>hc</i>	Daley-Lee	Pickard <i>b</i>	<i>Us</i> Tonbridge Rd	Watton	Pickard <i>hc</i>	Trott	Pickard	Pickard	Wise	LA	Byard
BURHAM	10.30	Wade	LA	Wilding	Daley-Lee <i>hc</i>	Newell	Myles	Shepherd	M Harris	Daley-Lee <i>hc</i>	S Pooley	G Harris	LA	Robb
CHINESE	1.30	LA	E Yu <i>hc</i>	Yu	Mao <i>Mandarin</i>	Yu	Yu <i>hc</i>	Beh	Lok	Yu	Yu <i>hc</i>	E Yu	LA	Yu
DENE HOLM	11.00	Graff <i>hc</i>	Rowe	R Vincent	G West	Force	Prater	Burch	LA	S Smith	Graff <i>hc</i>	Robb	Gray	LA
ECCLES	10.30	Laity	Daley-Lee <i>hc</i>	G Harris	Byard	Daley-Lee	G West	R Vincent	Daley-Lee <i>hc</i>	LA	Byard	Shepherd	LA	Stunell
THIRD AVENUE	10.30	LA	Grainger-Smith	Selmes <i>hc</i>	Giannaros <i>ca</i>	LA	Selmes	Gallagher	Selmes <i>hc</i>	Selmes	Watton <i>aa</i>	Willing <i>aa</i>	Harris <i>aa</i>	Selmes <i>hc/aa</i>
GRAVESEND	11.00	E Vincent	LA <i>ca</i>	Downs	Willing	Graff <i>hc</i>	Graff	LA	Downs	Graff <i>hc</i>	Downs	Wilding	Graff <i>hc</i>	A Pooley
	18.30	Campbell <i>hc</i>	XX	XX	XX	XX	XX	XX	XX	Spital Street <i>ca</i> 4pm	Graff <i>hc</i>	XX	XX	XX
HARTLIP	18.30	German	L Cooke <i>ca</i>	Selmes <i>hc</i>	Thorn	Selmes	Davies	Selmes <i>hc</i>	Downs	Gallagher <i>(am service)</i>	Selmes <i>hc</i>	Thompson	Graff	Bowerman
HEXTABLE	10.30	Campbell <i>ca/fs</i>	Force	Campbell <i>hc</i>	LA	Campbell <i>hc</i>	Campbell	XX	Packham	Campbell <i>hc</i>	Campbell <i>fs</i>	LA	Rowland	Force
	18.30	Graff <i>hc</i>	Graff <i>hc</i>	LA	Burch <i>cl</i>	Graff	LA	XX	Burch <i>cl</i>	Spital Street <i>ca</i> 4pm	LA	LA	LA	LA
HOPE STREET	10.30	German	Zachar <i>hc</i>	Gambell	LA	Morgan	Collins	LeMasonry <i>hc</i>	Davies	Wade	Bowerman	LeMasonry <i>hc</i>	Collins	Brown
KINGSWOOD	11.00	LA	Myles	LA	<i>ang/hc</i>	LA	LA	E Vincent	LA	<i>ang/hc</i>	XX	XX	Baptist	<i>ang/hc</i>
LARKFIELD	10.00	Daley-Lee <i>hc</i>	Wilding	Byard	Shepherd <i>aa</i>	Zachar	Daley-Lee <i>hc</i>	Wise	Newell	LA	M Harris <i>aa</i>	Pickard <i>hc/aa</i>	LA <i>aa</i>	Trott <i>aa</i>
	18.30	XX	XX	Willing/ Markova <i>pp</i> 6.15pm	XX	XX	XX	XX	XX	LA <i>pp</i> 6.15pm	XX	XX	XX	XX
NEWINGTON	9.30	Collins	<i>us</i> St Mary's	M Smith	Zachar <i>hc</i>	Wade	M Smith	Zachar <i>hc</i>	Bowerman	Zachar <i>hc/us</i>	LA	Wade	M Smith	Zachar <i>hc</i>
ST ALBAN'S	10.00	<i>ang/hc</i>	Laity	<i>ang</i>	Tolhurst	<i>us</i> St Albans <i>hc</i>	<i>ang/hc</i>	<i>ang</i>	<i>ang</i>	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>	<i>ang</i>	<i>ang</i>
ST DAVID'S	10.00	<i>ang/hc</i>	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>	<i>us</i> St Albans <i>hc</i>	<i>ang/hc</i>	Tolhurst	<i>ang/hc</i>	Laity	<i>ang/hc</i>	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>
ST LUKE'S	10.30	Byard	Selmes <i>hc</i>	German	Graff <i>ca</i>	Davies	Gallagher	Selmes <i>hc</i>	Willing <i>aa</i>	Stunell	Selmes <i>hc</i>	Brown	LA	R Vincent
ST WILLIAMS	10.00	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>	<i>ang/hc</i>	<i>ang</i>	Tolhurst <i>hc</i>	Laity	<i>ang/hc</i>
SITTINGBOURNE	10.30	Zachar <i>hc</i>	Brown	Zachar	S Smith	LA	Zachar <i>hc</i>	Brown	Wade	Collins	LA	German	Zachar <i>hc</i>	Davies
SPITAL STREET	10.30	Burch	Graff <i>hc</i>	LA	Rowland	S Pooley	LA	Gray	Zachar <i>hc</i>	A Pooley	Force	Graff <i>hc</i>	Dove	Gray
STOKE	10.30	Stunell	XX	XX	XX	XX	LA	XX	XX	XX	Laity	XX	XX	XX
STROOD	10.30	Laity <i>aa</i>	Yu <i>hc</i>	Waldock	Collins	Stunell	Yu <i>hc</i>	Robb	Kasongo	LA	Davies	Trott	Yu <i>hc</i>	Tolhurst
SWANSCOMBE	10.45	LA	Scott	Packham	A Pooley	Rowe	Downs	Graff <i>hc</i>	Force	Rowland	Packham	S Pooley	LA	Graff <i>hc</i>
TONBRIDGE RD	10.30	Shepherd	G West <i>pfs</i>	Yu <i>hc</i>	Kasongo	Yu <i>us</i>	Waldock	LA	Myles	Yu <i>hc</i>	G Harris	LA	Tolhurst <i>hc</i>	Newell
	18.30	Zachar <i>hc</i>	XX	XX	XX	XX	Tolhurst <i>hc</i>	XX	XX	XX	XX	Pickard <i>hc</i>	XX	XX
EBBSFLEET	10.30	Woodhouse/ S Pooley	Woodhouse/ S Pooley	Woodhouse/ S Pooley	Woodhouse/ S Pooley	XX	Woodhouse/S Pooley	Woodhouse/ S Pooley	Woodhouse/ S Pooley	Woodhouse/ S Pooley	XX	XX	XX	XX
THE BRENT	10.30	A Pooley <i>fs</i>	Campbell <i>hc/fs</i>	LA	Campbell	Woodhouse	Gray <i>fs</i>	Campbell	Campbell <i>hc</i>	T Coates	V Coates	Campbell <i>hc/fs</i>	Burch <i>fs</i>	LA <i>fs</i>
UNION STREET	10.30	Pickard <i>hc</i>	LA	Pickard	Trott	<i>us</i> Tonbridge Rd	Pickard <i>hc</i>	Forecast	B Pickard	R Vincent	Tolhurst <i>hc</i>	E Vincent	Pickard <i>Pet Service</i>	G Harris

aa	All-age	bb	Boys Brigade	cl	Church Life	gs	Gift Service	jca	Junior Church Anniversary	om	Overseas Missions	ss	Sectional Service	tr	Team Rector
ac	Advent Carols	cf	Cafe Church	cov	Covenant Service	hf	Harvest Festival	ls	Lent Service	pp	Prayer and Praise	t	Teaching	un	United Nations
ang	Anglican (CoFE)	cs	Carol Service	ecu	Ecumenical Service	ht	Hextable Team	lc	Lessons & Carols	pfs	Parade & Family	tp	Themed Preaching	us	United Service
as	All Souls	ca	Church Anniversary	ehc	Extended Communion	hc	Holy Communion	la	Local Arrangement	p	Parade	(t)	Transport Required	ys	Youth Service
b	Baptism	cir	Circuit Service	fs	Family Service	hm	Home Missions	nat	Nativity	ps	Praise Service	ts	Toy service		

Use one of these words to complete each paragraph:

- Prayer/s
- Read/Reading
- Obedience
- Children

"If ever any child performed an act of _____, or did anything with an intention to please, though the performance was not well, yet the _____ and intention should be kindly accepted, and the child with sweetness directed how to do better for the future."

"Our children were taught as soon as they could speak the Lord's _____, which they were made to say at rising and bedtime constantly to which, as they grew bigger, were added a short _____ for their parents and some collects, a short catechism, and some portion of Scripture as their memories could bear. They were as soon taught to be still at family _____, and to ask a blessing immediately after, which they used to do by signs, before they could kneel or speak."

"In the esteem of the world, they pass for kind and indulgent, whom I call cruel, parents who permit their _____ to get habits which they know must be afterwards broken. Nay, some are so stupidly fond as in sport to teach their _____ to do things which in a while after they have severely beaten the for doing."

"That no girl be taught to work till she can _____ very well; and that she be kept to her work with the same application and for the same time that she was held to in _____. This rule also is much to be observed, for the putting of young children to learn sewing before they can _____ perfectly is the very reason why so few women can read fit to be heard, and never to be well understood."



Susanna's sayings

"God's promises are sealed to us, but not dated: therefore patiently attend His pleasure."

"Religion is not to be confined to the church or closet, or exercised only in prayer and meditation, but everywhere I am in His presence."

"The best preparation I know of for suffering is a regular and exact performance of present duty."

"Our Lord knew what was in men when he directed us to pray: 'Lead us not into temptation.'"

"Help me, O Lord, to make a true use of all disappointments and calamities in this life, in such a way that they may unite my heart more closely with Thee."

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the delight for spiritual things, whatever increases the authority of your body over your mind, that thing is sin."

"Be with me, O God, in a time of deep adversity, which is apt to affect my mind too much and to dispose to anxious, doubtful and unbelieving thoughts. May I give way to no direct murmurings, no repinings at the prosperity of others, no hard reflections on Providence, but may I maintain a constant acknowledgement of Thy justice and goodness. Save me from thinking severely or unjustly of others: from being too much dejected or disposed to peevishness, covetousness, or negligence in affairs: from working too much or too little."

(Prayer after the death of her three-month old child who was smothered by a nursemaid who rolled over him in the night).

"Help me to manage the common affairs of life in such a way as not to misemploy or neglect the improvement of my talents; to be industrious without covetousness; diligent without anxiety; as exact in each detail of action as if success were dependent on it, and yet so resigned as to leave all events to Thee and still attributing to Thee the praise of every good work."

Susanna Wesley's Children Word Search

E	B	H	A	I	Z	Z	E	K
O	M	A	R	T	H	A	S	C
N	R	I	Y	M	S	N	A	H
T	Q	R	L	X	U	Y	M	A
S	A	R	T	I	S	N	U	R
M	E	H	E	T	A	B	E	L
H	G	F	N	D	N	C	L	E
J	O	H	N	W	N	R	P	S
B	D	E	A	X	A	Q	C	J

Find:

- ANNE
- CHARLES
- EMILIA
- JOHN
- KEZZIAH
- MARY
- MARTHA
- MEHETABEL
- SAMUEL
- SUSANNA

For the next issue:

Please send contributions on 'Local Church dreams and visions' as a Word document, no longer than 500 words, to nkmc.magazine@gmail.com to arrive by 12 June 2019. If you can, please attach a suitable high quality image, but do not embed it in a document.