

OCCASIONAL NOTES

Strangers Rest Evangelical Church

Autumn 2018

Leading article by Mark Mullins

Modalism

"Who is a liar but he that denieth that Jesus is the Christ?
He is antichrist, that denieth the Father and the Son." (1 John 2:22)



Sabellius (fl. ca. 215)

In recent editions of the Occasional Notes we have looked at various aspects of the Trinity which have come under attack in recent years. In this edition I would like to examine the error of Modalism which is also known as Sabellianism after the 3rd century theologian called Sabellius who came from Libya, North Africa.

Let us first consider a definition of "mode" from which the word Modalism comes. A mode denotes the appearance or form assumed by a thing which has an underlying substance. For example, water has three modes or forms of existing: steam, liquid or ice. All three modes have the same underlying substance, namely, water or H₂O. But each is a different manifestation of H₂O.

When applied to God, instead of God being three distinct persons who are each God, Modalism teaches that Father, Son and Holy Spirit are three ways in which the one God makes himself known. The most prevalent form of Modalism portrays God as a single person or entity who first made himself known in the form of the Father in Old Testament times. At the incarnation, God made himself known as the Son and after Jesus's ascension, God made himself known as the Holy Spirit. These modes are consecutive and not simultaneous so that neither the Father, nor the Son nor the Holy Spirit exist

at the same time as each other. Modalism denies the distinctiveness of the three persons in the Trinity even though it maintains the divinity of the Lord Jesus Christ.

Sabellius

Sabellius was probably the best known of the Modalists which is why some theologians refer to Modalism as Sabellianism.¹ Sabellius was active between AD198 and 222. He insisted that the Father, Son, and Holy Spirit are all one and the same, being the three names of the one God who made Himself known in different ways according to circumstances. To Sabellius, He is the one and the same God, the one and the same divine Person, who acts in all these ways, appearing in successive and temporary manifestations, just as a human individual may be called by different titles to denote his various roles.² It is as though God was appearing in his own production sometimes as Father, sometimes as Son and sometimes as Holy Spirit without in fact being any one of them *in particular*.

Sabellius did not believe that God acts as Father, Son, and Spirit at the same time, but successively, in phases: first as the person of the Father as Creator and Law giver; secondly, in the person of the Son as Redeemer (in the work of the Incarnation up to the Ascension); and thirdly, after the redemption in the person of the Spirit as Giver and Preserver of life.³

Sabellius' fundamental thought was that the unity of God unfolds itself in the course of the world's development in three forms or periods of revelation, and after the

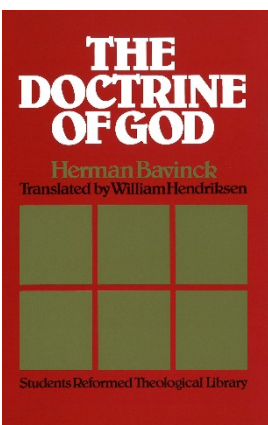
² I am grateful to the booklet produced by Roy Kangas called: "Modalism, Tritheism, or the Revelation of the Triune God" for the references it contained which I have used in relation to Sabellius. The booklet can be found at <https://contendingforthefaith.org/en/modalism-tritheism-or-the->

[pure-revelation-of-the-triune-god/#modalism](https://contendingforthefaith.org/en/modalism-tritheism-or-the-pure-revelation-of-the-triune-god/#modalism). This quote is from: *Ibid.* and Arthur C. McGiffert, *A History of Christian Thought* (New York: Charles Scribner's & Sons, 1931), p. 238

³ Bethune-Baker, *An Introduction to the Early History of Christian Doctrine* (London: Methuen & Co., Ltd., 1929), p. 105.

completion of redemption returns again into unity.⁴ Therefore the Trinity of Sabellius is not a trinity of essence, that is, of the inner being of God, but of *revelation*.⁵ As we have seen, the Bible teaches that the Father, Son and Holy Spirit are each distinct Persons and each are Jehovah. Therefore, they each share all the attributes of Jehovah because *each is* Jehovah. Yet they are also three distinct eternal Persons. Because they are eternal they exist forever.

However, according to Sabellius, the Father, Son, and Holy Spirit are simply designations of three different phases under which the one divine essence reveals itself.⁶ Sabellius differs from orthodox doctrine mainly in making the Father, Son, and Holy Spirit only temporary phenomena which fulfilled their mission and returned into an abstract entity.⁷ Sabellius denied that the Father, Son, and Spirit eternally co-exist in the inner being of God. Rather, he insisted that the Father, Son, and Spirit are merely temporary and successive manifestations of the one Person of God. In the words of J. F. Bethune-Baker, for Sabellius "There is no real incarnation; no personal indissoluble union of the Godhead with the Manhood which took place in Christ. God only manifested Himself in Christ and when the part was played and the curtain fell upon that act in the great drama there ceased to be a Christ or a Son of God."⁸



There is an interesting passage from Herman Bavinck's book, *The Doctrine of God*, that I would like to quote which describes the Modalism of the Reformation era, giving us some insight into what some who might still call themselves Anabaptists believe and where their beliefs came from. Anabaptism means re-baptism and was a name given to them in the 16th Century by their detractors.

Today, they are represented by the Amish and Mennonite communities. This is what Herman Bavinck wrote at p291:-

"In the Reformation era Anabaptism opposed the doctrine of the trinity as established by the church. The triune God is the God in us: he is the real Christ; and the Word or the Spirit in us is the true God. David Joris taught that God is one and that he successively reveals himself as Father, Son and Spirit in the three periods respectively, of faith (beginning with Moses), hope (beginning with Christ), and love (beginning with David Joris himself). But it was especially Michael Servetus (who was executed for his views in Geneva) who



Michael Servetus
(1511-1553)

concentrated all the power of his intellect upon this dogma. In three writings he negatively subjected the doctrine of the trinity as established by the church to a rigid criticism, and positively tried to present his own construction. He vilified the doctrine of the trinity as formulated by the church. In his eyes this doctrine is tritheistic, atheistic, a "three-fold monster", a "three-headed Cerberus", a "God divided into three parts".

Over against this his basic thesis is that God cannot be divided and that in order to maintain the divinity of Christ and of the Holy Spirit one must not speak of persons but only of dispositions, manifestations, divine modes. The Father is the entire Divine Being, the only God. But through the Logos, existing before Christ though not as a person but as word, reason, thought, God reveals himself in creation and in the Old Testament, and in Christ he becomes man. The Logos did not assume the human nature of Christ but became flesh in him. Accordingly, the man Christ is the true Son of God: God fully dwells in him. Similarly, the Holy Spirit, who is not self-existent and distinct from the Logos but immanent in the Logos, is the mode of God's self-impartation, for through the Holy Spirit, God dwells in and imparts his life to all creatures. At the end of the process the trinity ceases to exist."



Count Zinzendorf
(1700-1760)

Worryingly, according to Herman Bavinck, Count Zinzendorf, who provided shelter to the Moravians called himself "a most fervent believer in the trinity" but had a gnostic conception of God. According to him, God is unapproachable, hidden, inscrutable but reveals himself in Christ so that Christ is the Creator of all things, the Jehovah of the Old Testament who became flesh and who is the object of

our prayers. In Christ the Trinity is revealed as a family with the first person being the Father, the Holy Spirit being the Mother and Christ as the Son. This reverses

⁴ Philip Schaff, *History of the Christian Church* (Christian Classics Ethereal Library), vol. 2, p. 587

⁵ Bethune-Baker, *op. cit.*, p. 105

⁶ Bethune-Baker, *op. cit.*, p. 105

⁷ Schaff, *op. cit.*, vol. 2, p. 583.

⁸ Bethune-Baker, *op. cit.*, p. 106

the order of the Father and Son in the orthodox conception of the Trinity and it is hard to see how the Holy Spirit, can be both the mother of Christ and the Spirit of Christ. Also this conception of the Trinity makes the Holy Spirit a woman, contrary to John 14:16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;"

Count Zinzendorf taught that the individual believer is received into the family of God as the Son's bride who is created from the side and blood of Christ just as Eve was created from the side of Adam.



I would also like to mention Emmanuel Swedenborg because Strangers Rest is next to Swedenborg Gardens where Swedenborg built a church. I believe it was called Prince's Square then. He believed, like Servetus, that the orthodox doctrine of the Trinity (as contained in the early creeds) was tritheism. He believed that God is one, but in Christ he was revealed as Father, Son and Spirit who are related to one another as

Emmanuel
Swedenborg
(1688-1772)

soul, body, and the activity that proceeds from both. We can see where this goes wrong. A soul cannot survive without a body and it is both that makes up the human being. Yet each person of the Trinity is the *self-existent* God: each existing independently and yet each being one. There is nothing in creation that comes near to mirroring the Trinity.

In modern times the main promoters of Modalism are adherents to oneness Pentecostalism. There are two main groups that are oneness Pentecostals. There is the United Pentecostal Church (UPC). 'Bishop' T.D. Jakes is affiliated with this group. There is also the United Apostolic Church (UAC). Oneness Pentecostals believe "the doctrine that God is absolutely one in numerical value, that Jesus is the One God, and that God is not a plurality of persons." They believe that the term "Father" designates Christ's deity, while "Son" designates either His humanity considered separately or His deity as manifested in the flesh. Therefore, while they accept that the Father is not the Son, they hold that Jesus is both the Father and the Son.

Simultaneous Existence of the Father, Son and Holy Spirit

We have seen that Sabellius's version of Modalism teaches that the Father, Son and Holy Spirit do not exist at the same time. This is plainly untrue as the following Scripture verses confirm:

1. Matthew 3:16-17: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

At the Lord Jesus's baptism the Father, Son and Holy Spirit exist at the same time. Furthermore, was God lying when he said, "This is my beloved Son, in whom I am well pleased"?

2. John 14:16-17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

The Son prays to the Father to send the Holy Spirit – note that the Lord Jesus is *not* praying to himself! And he is *not* asking himself (the Father) to send himself (the Holy Spirit).

3. Ephesians 3:16-17: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,"

Here we see the Father strengthening the believer by His Spirit so that Christ would dwell in the believer's heart by faith.

4. 1 Corinthians 12:4-6: "Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all."
5. 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen."
6. Revelation 1:4-5: "John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

Here we have three references to the Trinity co-existing at the same time.

7. John 1:1-2: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

Patripassianism – The Belief that the Father and the Son are the Same

Some Modalists believe that the Father and the Son are the same. This was the view of Praxeus who lived in the 2nd Century and is called Patripassianism. Praxeus believed that the Father became man, hungered, thirsted, suffered and died in Christ. Yet John 1:1-2 plainly states that "the Word was with God" (The Father) "and was God". The Word was, nevertheless, not the Father.

A verse relied upon to come to this conclusion or to conclude that the Father or that Jesus is both the Father and the Son is Isaiah 9:6 where the Son is called "the Everlasting Father". I find this verse best explained in seeing the Lord Jesus as the Father of mankind because he is our creator or alternatively as the Father of the Church. An alternative view is that, because the Son is God and the Father is God, the Son may be called the everlasting Father without being the same. I prefer the first two formulations because the third is too close to the modalistic version. The idea that the Father and the Son are one and the same is plainly wrong and contradicted by the scriptures I have just listed. If the Father was the Son then how was the Son able to speak to the Father? The answer that Modalists tend to give is that the Lord Jesus was setting an example to us. Yet the Lord Jesus often went away on His own to pray when no man was with Him to find out how he prayed or what he prayed.

It is also impossible to reconcile this view with John 17:24, where the Lord Jesus prayed: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Christ speaks of the Father giving the Son His glory that His Son had before the foundation of the world. This is not consistent with Christ being both the Father and the Son (and the Holy Spirit, if you are a Oneness Pentecostal).

Sabellius's Heretical Alternative to Patripassianism

Sabellius saw the difficulty with Praxius's Patripassianism and taught that the Son was the human nature of Christ and the Father was the Divine nature which, as we have seen is the teaching of Oneness Pentecostals. Sabellius taught that the Father was with the Son but stood back from Him on the cross. This means that only a human being died on the cross. A human being, however, could not save mankind. Only God could save mankind. Hence,

Paul said in Acts 20:28 that the Church of God was purchased with the blood of God. In 1 Corinthians 2:8, Paul speaks about the princes of this world crucifying the Lord of Glory which is a reference to the Jehovah of hosts in Psalm 24:10. Adam was a living soul who could not give spiritual life to another. Yet, the Lord Jesus Christ because He is God, is a life-giving spirit (1 Corinthians 15:45).

Penal Substitution Destroyed

Modalism destroys the doctrine of penal substitution that teaches that the Father laid upon the Son the sins of the whole world – taken of course from Isaiah 53:6:-

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The Bible does not teach that the Lord laid upon Himself our iniquity but on the Lord Jesus Christ. Romans 8:2 states that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Further, John 3:16 teaches that God sent His "only begotten Son" to die for those who believe. Modalists reject the Person of the Son, claiming, instead, that the Son is a manifestation of God and there is in fact just one Person who changes into the Son for a period of time. This means that the Son did not exist until He was revealed in the Incarnation and that he then only existed for a period of time. That means no atoning sacrifice actually happened. If Modalism is true:

1. God did not send His Son to be our substitute since His Son did not exist to be sent;
2. The Son could not bear the wrath of the Father in our place since the Son and the Father are one and the same person;
3. The Father could not have seen the suffering of the Son and have been satisfied because there was no separate Son.

Conclusion

1 John 2:22-23:- "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

The denial that the Son exists as a Person makes that man or woman an antichrist. He or she cannot be saved. The Modalists' attempt to explain the mystery of the Godhead will lead to the shocking result that they will forfeit their place in heaven.

Romans 8:9 says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Christians are saved because they call on the name of the Person of the Lord Jesus. Yet Modalists do

not believe He is a separate Person – they deny the Person of the Son and, therefore, cannot be saved.

Furthermore, Modalism promotes a God that changes – from the Father to the Son to the Holy Spirit, just as H₂O changes from ice to water to steam. Yet one of the attributes of God is that He does not change. Malachi 3:6 says, “For I am the Lord, I change not”. How can Jesus Christ be “the same yesterday, today and forever” (Hebrews 13:8) if He becomes the Son at His birth and ceases to be the Son at His resurrection?

Paul warns us about believing on another Jesus who is no Jesus:

2 Corinthians 11:3-4: “But I fear, lest by any means, as the serpent beguiled Eve through his

subtily, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.”

The Jesus of Modalism is *not* the Jesus of the Bible. While a Modalist might appear to be preaching the same message as an evangelical, an examination of the Jesus the Modalist is preaching, reveals a God who is not God at all. The Modalist has believed a lie and does not have salvation.

Response by Mike Reeves



Mike Reeves

Following the publication of the Occasional Notes in the Autumn 2017 edition of Occasional Notes in which Mike Reeves’s views on the Trinity were criticised he has responded with the following clarification on his position:

“The relations between the person or community do not constitute the divine unity nor is it possible to read up from creation into the being of God.”

“Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” (John 12:24)

“Missionary life is simply a chance to die.” (Amy Carmichael) – Part 2 ⁹

by Faith Amurao

Arrival in Sri Lanka

After hearing God’s call to “Go to Ceylon” Amy Carmichael arrived in Colombo, Sri Lanka, then moved to the village of Heneratgoda where she witnessed ubiquitous blindness and idolatry. She described a ceremony which took place just opposite her residence:

Through the moonless dark we can see the flare of torches, the glimmer of lamps, the flicker of tapers. The woman there was ill, they had a devil dance over her, now she was recovered and they were paying the vow to the demon which had withdrawn as requested. One man is playing a sort of long-shaped tomtom, hung

around his neck, two more are dancing up and down and round and round on a marked circle, sacred to the presiding spirit. Two or three boys are arranged in corners to yell at given periods...They are propitiating the demon and at the same time trying to frighten him away. ... I turned to my Bible: “Be strong and courageous, be not afraid or dismayed, for the King of Assyria nor for all the multitude that is with him, FOR there be more with us than with him: with him is an arm of flesh, but with us is the Lord our God to help us and to fight our battles. And the people rested themselves upon the word of Hezekiah, King of Judah.” And so, I think, may we.

⁹ This account is based on Iain Murray’s *Amy Carmichael: ‘Beauty for Ashes’* and Elisabeth Elliot, *A Chance to Die: The Life and Legacy of Amy Carmichael*

England

Amy's consecrated battle against the spirit of the age – for two centuries of British rule had little touched the social structures which enslaved millions – was not set aside even on 27 November 1894, when she learned that Robert Wilson, who she nicknamed the Dear Old Man (D.O.M.), had had a stroke. She sailed for London the following day and arrived in Broughton Grange in time for Christmas. In those ten months she published her first book, *From Sunrise Land*, a collection of her letters from Japan. In its introduction, she wrote her reason for agreeing to publish them, "Please ask that the Master may stoop to use a thing so simple and so small, to lift even one into the Love wherewith He loves."

Certain of her calling, once the D.O.M. had recovered, she applied to the Church of England Zenana¹⁰ Missionary Society and was interviewed. In a meeting at Keswick, she was accepted and the following day spoke at a missionary meeting. Of that a clergyman wrote, "Who can forget Miss Amy Wilson-Carmichael's farewell address, ere she left for her life of sacrifice in India, as she unrolled a 'ribbon of blue' with the golden words, 'Nothing too precious for Jesus?'" She was going to be the Zenana Mission Hospital evangelist.

Despite contracting dengue fever and having just recovered, she did not waste a day in getting down to business by speaking to the patients. Of these she wrote, "it is all a pleasure in itself, but then there is the sadness of knowing that very little is really going in. ... I long to be led to the truly seeking soul."

Caste

Long before Amy's arrival in India, caste had created problems. Hindus were born into a caste system which determined their position and trades for life. By this means the position of the poor and the weak was rendered irreversible. Women, particularly, suffered most and became servants for life. This structure was endorsed or tolerated by Hinduism and were left undisturbed by the British governing authorities for fear of upsetting the native population.

The missions since 1947 that formed the Church of South India made members of three groups: the high caste Vellala landowners, the lower caste Paraiya field labourers (whom Ghandi called "the people of God") and the intermediate-caste Nadars or palmyra climbers. The work of certain foreign missions was limited to lower castes. Given the position of the Untouchables, they were tempted by the 'Christianity' that offered an

identity they were denied, a dignity and equality with Indians and Christians who represented power – the British of the Raj. These attracted the crowds. The question, however, was who among them had "ears to hear" the words of the Lord Jesus Christ?

According to Amy, in the face of the apparent superficiality of Christianity in India, "[t]he saddest thing one meets is the nominal Christian...The church here is a 'field full of wheat and tares.'" She often quoted the words of Francois Coillard, missionary of the Zambesi: "The evangelisation of the world is a desperate struggle with the Prince of Darkness and with everything his rage can stir up in the shape of obstacles, vexations, oppositions, and hatred, whether by circumstances or by the hand of man. It is a serious task. Oh, it should mean a life of consecration." She had an indelible sense of the seriousness of her calling.

She also wanted to become one with the Indian people. She wrote, "'He made himself of no reputation and took upon him the form of a servant.' Pray that we may get down to the bottom of that verse. Then we shall be in a position to ask our Indian brethren to come down and join us for Jesus' sake. Pray that we who are His sworn soldiers abroad may throw our kid gloves to the winds and FIGHT!"

Work

Amy heard Thomas Walker, a Church of England minister and evangelist, preach at a conference and described what that sermon meant to her: 'all the person and trivial was forgotten; this present world with its puny powers seemed as nothing, a shrivelled leaf. Only the Eternal was important.' He became her mentor.

The fight intensified in September 1898 when a girl decided to follow Christ whatever the cost. She was the first of her caste to break caste. She did so by running away for refuge to the Church Missionary Society bungalow in Pannaivilai where Amy was living with the Walkers. The girl's relatives threatened litigation, the mission school was burnt to the ground and there were rumours that there would be a poison attack on the girl. The following month, after being taken by Amy elsewhere, she was baptised and given a new name: Jewel of Victory.

Assisted by a little group of Indian Christian women, Amy became the leader of a women's group once she had a good grasp of the language. In Walker's words, "The life of an itinerating missionary is a grand school in which to learn the lesson that a man's life 'consisteth

¹⁰ 'Zenana' was a Hindi word for the part of a house where women are kept in seclusion.

not in the abundance of the things which he possesseth' [Luke 12:15] I can recommend it to luxurious Christians who think that they could not possibly exist without this favourite picture or that particular diet."

Obedience

The afternoon of 6 March 1901, in a village near Pannaivilai where Amy and her Indian friends were staying, was the time a little girl called Preena chose to run away from a temple where she was devoted to the gods for training to become a *devadasi*. According to Swami Harshananda, "The girls chosen to become *devadasis* would be married to the deity in the temple in a ceremonial way. Their main duties consisted of cleaning the temple, fanning the image, carrying lights, singing and dancing before the deity and devotees and so on. The system...soon degenerated into prostitution, thanks to the notorious human weaknesses."¹¹

Preena had overheard a conversation about "tying her to the god" after she had run away back to her mother for which her hands were branded with hot irons as she had run away from a "sacred calling". The child also heard from the temple women about Amy being "the child stealing *amma*" to frighten her. But she made up her mind that that was the very *amma* she wanted to find.

A Christian woman found the troubled-looking child standing in front of the church in Pannaivilai but because it was late, the woman took her in for the night, intending to return her to the temple the next morning.

That day, Amy was having her early morning tea on the verandah when the Christian woman suddenly appeared with Preena who ran straight to Amy, climbed into her lap and began to chatter away calling herself

Pearl-eyes and saying that she had come to stay there always. Amy wrote that "The little thing walked straight into our hearts, and we felt we would risk anything to keep her." The temple women followed the child to the bungalow and together with a crowd, protested. The girl was asked whether she would go with them. Her answer was bravely, "I won't!"

Amy heard from this child of the secret traffic in the souls and bodies of little children. The immovable determination to save the children was born in her heart. Of this she wrote, "We are skirting...an abyss which is deep and foul beyond description, and yet it is glorified, to Hindu eyes, by the sanctions of religion."

A Village called Dohnavur

Amy had followed the Lord to a village in the Tinnevely District called Dohnavur. Dohnavur was established in 1827 by Charles Rhenius, a missionary who was the first to promote the education of women, establish Christian societies for charitable purposes, and assemble the people of every Christian village for morning and evening prayer. Persecution escalated as Christians were accused of being intolerant so that Villages of Refuge were set up with the financial support of Rhenius' friends in Europe. Dohnavur was such a village.

The dilapidated mission bungalow soon became the place given by God for the children saved from temple prostitution and other children in need who were received for the sake of Christ. By August 1902, Amy began to see that she was needed as a permanent mother to the children and workers "for the sake of Him whose feet once were nailed." She did not consider it a sacrifice to find, in the proverbial Indian, her so-called mother's feet tied to children. This was the call of her life.

Prayer Points


Give Thanks

1. For the 4 girls who attended a summer holiday Bible camp with Faith Amurao;
2. For L, a lady who joined us at the beginning of the year with her two daughters and has been a great help and encouragement to the work;
3. For the opportunity for a few members to witness at the Manchester Gay Pride event last Saturday.
4. For the opportunity to preach and witness at the Conservative Party Conference on 1st October;

¹¹ Swami Harshananda, *All About Hindu Temples* (Mysore India: Ramakrishna Institute of Moral and Spiritual Education, 1979).

For Prayer

1. For J, a student starting at the Royal College of Music in September that he would find a home at Strangers Rest and that others his age would start coming to services as well;
2. For N who has now moved to Birmingham:
 - a. That the Lord will lead him to a Biblically sound church;
 - b. That the Lord would grant a visa to his family to join him here (the last was rejected because they had not provided TB clearance certificates – now obtained);
 - c. That the Lord would provide accommodation for his family at an affordable price when they join him;
3. That the two older children would give their hearts to the Lord and seek baptism;
4. For G and J that they would attend regularly at the Kids Club with their friend F; and
5. For more unbelievers to visit the church;
6. Please pray ahead for our Carol Service on 9th December that many unbelievers would come and hear the Gospel.



**“And she shall bring forth a son, and
thou shalt call his name JESUS:
for he shall save his people from their sins.”
(Matthew 1:21)**

**You are warmly invited to the
Christmas Carol Service
at the Strangers Rest Evangelical Church
on 9th December 2018 at 11:00 am, D.V.**

**131 The Highway, London E1W 2BP
www.strangersrest.org
07784531776**

Editor – Mark Mullins.

Editorial Assistant – Faith Amurao. Editorial – 131 The Highway, London E1W 2BP; 07784531776.