

REDEEMING THE TIME

“Redeeming the time, because the days are evil” (Ephesians 5:16).

VOLUME 10, NUMBER 4

FALL 2018

“Set for the Defense of the Gospel”

Rome, Apostate Protestantism and the One-World Church

BY NADIR CARREÑO

There can be no doubt that the Apostle Paul was the greatest of the preachers of the gospel. Who else but he could say, “... from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ” (Romans 15:19) — evangelization that then continued to all of Greece, then Rome, and Spain?

His evangelization, like all evangelization that is true and genuine, consisted in presenting Christ, Son of God and truly man, born of a virgin, without sin, perfectly obedient to the law, dead, buried and literally and bodily resurrected, ascended into the heavens and seated on a throne at the right hand of the Father to intercede for His own and take them faultless to glory.

Paul’s evangelization also included the exposition of the universality of sin, for which all human beings are justly and without remedy condemned if left to themselves. It presented the need of the correction of our sin against a God of love (who is so loving and merciful to us), sincere repentance and faith in Christ (who willingly bore our sins and suffered the just punishment that we deserved on the cross), and sincere acceptance of His sacrifice in our favor (by which our sins are forgiven, we are justified and have a sure salvation and eternal life, only by grace, without merit or any work of our own).

Nevertheless, for all his evangelistic passion, he was not content with that alone. In his many letters, we can appreciate that he was always occupied with

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THE INDEPENDENT BOARD FOR PRESBYTERIAN FOREIGN MISSIONS

BY BRAD K. GSELL

EIGHTY-FIVE YEARS. A minuscule segment of time in the span of world history, yet an important milestone of God’s grace and provision for The Independent Board for Presbyterian Foreign Missions. Many know the account of how great men of God, under the leadership of Dr. J. Gresham Machen, forsook the prestige and wealth of the Presbyterian Church in the U.S.A. and formed The Independent Board in 1933. They set about to conduct “truly Biblical missions,” with fidelity to the full-orbed Scriptural system of doctrine, often referred to as the Reformed Faith.

In these 85 years, many “heroes of the faith” have given their lives to serve the Lord in many places around the world — away from family and friends, and deprived of many comforts and conveniences. It has been an amazement and delight to me that we have a number of missionaries who have served for over 50 years! One active mis-

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Dr. Nadir Carreño (left) at his church in Santiago, Chile.

EVANGELICALS & DONALD TRUMP



An Editorial by
Brad K. Gsell

Have Evangelicals Abandoned Their Trust in the Lord for the Counterfeit Substitute of Political Favor and Power?

Since Donald Trump took that famous first step onto the escalator in Trump Tower on June 16, 2015, some have had strong condemnation for any Christian who has dared to say a positive word about anything connected to our current president. They tell us that evangelical Christians who have shown any level of support are not trusting in the Lord, have totally dashed their Christian testimony and will be permanently scarred and stained. A few have even said that they were writing off “evangelical Christianity” entirely because of this. Others have implied that when President Trump “goes down,” evangelicals will “go down” with him.

Is this reaction proper? Have evangelicals who have supported some, or even many, of the policies of our current president become hypocrites and forsaken the teachings of Christ? Have they abandoned their trust in the Lord for the counterfeit substitute of political favor or power?

Argument Against a Straw Man

An editorial published by *Christianity Today*, August 31, 2018, is a case in point. Written by Michael Horton, professor of systematic theology and apologetics at Westminster Seminary West, it is entitled, “What Are Evangelicals Afraid of Losing?”

The Psalmist declared to the ancient Israelites: “Some trust in chariots, and some in horses: but we will remember the name of the Lord our God” (Psalm 20:7).

Horton does like so many others have done. He makes accusations without foundation, and then tears down the straw man of his own creation. He could just as easily have made some of his obvious Biblical points without his unjustified creation of a villain — evangelical leaders — to accuse and then supposedly correct.

He writes: “... swinging from triumphalism to seething despair, many pastors are conveying to the wider, watching public a faith in political power that stands in sharp opposition to everything we say we believe in.... Something tremendous is at stake here: whether evangelical Christians place their faith more in Caesar and his kingdom than in Christ and his reign.” He fails to show where ANY evangelical has even hinted that he is putting his trust in our political system, and he takes a simple phrase (“one election away from losing everything”) and loads it with meanings that are nowhere indicated. A brief interview with some of these evangelical leaders could have easily relieved him of many of his concerns and led to a fairer evaluation.

We do not endorse candidates in *Redeeming the Time*. However, we believe that we should turn to the Word of God for guidance when such questions arise. There are many Biblical principles at play in such discussions.

Flawed Candidates

In many respects, our choice of candidates and leaders in the United States reflects the spiritual and moral decline of our citizens. Righteous citizens will produce and elect righteous candidates to represent them, and the converse is likewise true. Proverbs 29:2 tells us, “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.” One thing for sure is that our Sovereign God will use even wicked or flawed leaders to further His decrees and purposes, which may include judgment on our nation. He has many times used less than perfect leaders to bring about righteous ends.

Without listing the transgressions, it would be hard not to agree that few of our national leaders in recent decades could in any way be considered to meet a Christian’s ultimate ideal of moral leadership or principled statesmanship. We mourn — and cringe — when some of their depravity, and violations of God’s law, comes to light.

In EVERY election, Christians are faced with imperfect candidates. The Scriptures tell us: “For all have sinned and come short of the glory of God” (Romans 3:23). We must seek discernment and wisdom from above as we make our voting decisions.

We have often seen seemingly “moral” candidates whose policy agendas are very unbiblical and bad for our country. On the other hand, there are those whose personal immorality must be condemned, but their policy goals are more in line with the Scriptures and the flourishing of our Constitutional Republic.

“What Is Truth?”

Wherever one may stand, if we believe the Christian is to perform the duties of a good citizen, we should always undergo the task of seeking to evaluate the personal integrity of each

candidate, as well as the virtue of his or her policy positions. This is not always easy. With the overwhelming prevalence of false and deceptive reporting, we simply cannot take at face value what we hear and read in most of the media. Rather than a balanced reporting of facts, what we receive often reminds one of a pack of wolves trying to take down its prey — by any unsavory means necessary. “Fake News” is not just a designation coined by our current President. It permeates most of the major news outlets and is easily proved.

When our President takes steps to protect religious freedom and free speech, nominate Supreme Court justices who keep their vow to uphold and defend the Constitution (and thus are strict constructionists and ardent adherents to original intent in their judicial philosophy), ensure the safety of our citizens, and encourage economic growth (which is the most effective form of compassion and of alleviating poverty), we can gladly applaud.

If we as Christians are to be truth tellers, we must carefully check facts, listen to or read whole speeches to get proper context, and seek to find “the rest of the story,” as Paul Harvey used to say. A selective presentation of facts to support a preferred narrative does not constitute truth! John 7:24 tells us: “Judge not according to the appearance, but judge righteous judgment.” Christians have a solemn responsibility to discover and then speak the truth.

Whether considering a liberal or a conservative candidate, there are of-

ten many accusations floating around which are proved untrue when placed under the spotlight of objective research and analysis. Christians must be careful not to be guilty of breaking the Ninth Commandment: “Thou shalt not bear false witness against thy neighbour” (Exodus 20:16).

God’s law applies just as much to our discussions of public figures as it does to our day-to-day relationships with our friends and neighbors. It applies just as much to our comments about political leaders with whom we have serious disagreements!

We would all do well to take heed to the Westminster Larger Catechism questions concerning the Ninth Commandment. Question 144 tells us that we are to have “a ready receiving of a good report, and unwillingness to admit of an evil report ... studying and practicing of whatsoever things are true, honest, lovely, and of good report.”

The answer to the next question (145) tells us that “all prejudicing of the truth” is a sin. Also a sin is the “misconstruing intentions, words, and actions,” and “receiving and countenancing evil reports.” In many respects, ALL of the teachings in these two Catechisms (and their Scriptural supports) are violated in much of the political debate in 2018.

Back to President Trump

Even though I have found many of the policies of President Trump to be sound and am thankful for them, I do not agree with some evangelicals who have excused some of his behavior by saying: “We didn’t elect Donald Trump to be our preacher or Sunday school teacher.” That is certainly true, but it in no way lessens the fact that “Righteousness exalteth a nation: but sin is a reproach to any people” (Proverbs 14:34).

The spiritual and moral character of a leader most certainly is vital to

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the decisions he or she makes. These matters certainly do not escape the eye of an omniscient and holy God.

Our President's frequent use and trivialization of "hell" in some of his public remarks, along with other crude and unkind language, must not meet with our approval. God will forgive a repentant heart, with great mercy, but we should in no way excuse, ignore or downplay sin just because we may agree with some of the policies of any given leader. The watching world, and particularly our young people, must know that we, without equivocation, denounce

anything which God declares to be sin.

However, when our President takes steps to protect religious freedom and free speech, nominate Supreme Court justices who keep their vow to uphold and defend the Constitution (and thus are strict constructionists and ardent adherents to original intent in their judicial philosophy), ensure the safety of our citizens, and encourage economic growth (which is the most effective form of compassion and of alleviating poverty), we can gladly applaud.

The cry of some that such approvals indicate support for all a particular candidate says or does simply is not credible. It in no way indicates that evangelicals are "trusting in men," but simply that they are

glad, in God's good providence, these things have come to pass.

As citizens in our Constitutional Republic, we must seek discernment from the Lord concerning any situation we might encounter, including political decisions — fully recognizing that which is good, as well as that which is not.

**"Give us help from trouble:
for vain is the help of man"
(Psalm 60:11).**

In this "government of the people, by the people, and for the people," Christian citizens — including Christian leaders — should support policies which are good and condemn those which are not. We should pray for revival, and God's mercy upon our nation. We should stand boldly for righteousness, with the full recognition that only the Gospel of Jesus Christ can save souls and bring about change in the hearts of men.

In 2 Chronicles 7:14, the Lord appeared unto King Solomon at night and declared to him: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Our trust is not in any fleeting advantages of political power. With the evil in our land today, we are facing an increasing army of those who deplore the Founding principles of our great nation (largely based on the teaching of the Scriptures). Paul tells us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13). Only Divine intervention can save our nation.

The Psalmist declared to the ancient Israelites: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalm 20:7). May we pray to the Lord, as David prayed: "Give us help from trouble: for vain is the help of man" (Psalm 60:11). •



Fall 2018 meeting of Faith Presbytery, Bible Presbyterian Church
September 28, 2018 • Collingswood, NJ



Mission to the Bottom of the World



COMPILED BY KEN OLSON
*Missionary serving with
The Independent Board for
Presbyterian Foreign Missions*

This is the story of pioneer missions to the southernmost inhabitants of the world, the Indians living in Tierra del Fuego (Land of Fire) on the southern tip of South America. This historical account consists of quotations taken directly from the book *Uttermost Part of the Earth*, written by Lucas Bridges in 1947. Bridges was the son of Thomas Bridges, the prominent Anglican missionary to Tierra del Fuego. These events take place in the 19th century when sound Anglican missionaries like David Livingstone were going all over the world. Even though it is not a book written by someone vitally concerned with missions, the great story of the

sacrifices of these early missionaries comes through impressively. Lucas does take the title of his book from Acts 1:8 and quotes it on his dedication page: "And ye shall be witnesses unto me both in Jerusalem ... and unto the uttermost part of the earth." Today the Yahgan and Ona Indians of Tierra del Fuego have all but disappeared from the face of the earth due in large part to the diseases brought by the white man. Segundo Arreaga, the "last" Ona man said, "The only family that helped us was the Bridges', and the only true book is Uttermost Part of the Earth."

Prologue

Late in the afternoon of the 27th of September, 1871, the *Allen Gardiner* anchored in Banner Cove near the eastern end of the Beagle Channel, Tierra del Fuego. With the voyage

from the Falkland Islands to Ushuaia nearly over, the crew had gone below for a well-earned rest. Two of the ship's three passengers, a man and a woman, came from the cabin and stood in silence side by side on the otherwise deserted deck.

They were about 28 years of age. The woman was fair and her height was barely 5'3". After weeks of sea sickness, she had lost the healthy color acquired as a girl in the orchards of Devonshire. The man to whose arm she clung — for she was too weak to stand without support — was four inches taller than she, lean, upright and square-shouldered. In every line of his figure there was evidence of staunchness and reliability. On such a man a woman might safely lean. Below in their cabin slept the ship's third passenger: their daughter Mary,

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who was nine months old. On one occasion during the voyage the precious baby had been bruised, blackened and greatly frightened, when a sudden jerk of the vessel had flung her from her cot into the cabin grate.

At that hour of dusk the land seemed to draw near to the anchored vessel, and the surrounding hills, covered with dark evergreen forests, closed round the ship and were reflected in the still waters, which looked as solid as some metallic mirror. The overcast sky held the threat of snow, and the silence seemed uncanny after the noise and turmoil of the previous weeks. After standing for some time drinking in the wonder of the scene, the woman looked up at her companion and said gently: "Dearest, you have brought me to this country, and here I must remain, for I can never, never face that ocean voyage again"

It was from England that he had brought her. They had met two years before at a meeting of school teachers in Bristol. He had told her how, as a boy of 13, he had gone with a party of missionaries to the Falkland Islands, from which, during his 12 years' sojourn in those distant parts, he had paid many visits to Tierra del Fuego. In that and later conversations he had told her about the Yagans, the canoe Indians of Tierra del Fuego. He had told her of the unkind climate, of the long, dreary winter nights, of the solitude, when one was completely cut off from the outside world. In this wild and desolate region, he had told her, there were neither doctors nor police nor government of any kind: and instead of kindly neighbors, one was surrounded by, and utterly at the mercy of, lawless tribes without discipline or religion. Such was the country where he proposed to settle.

It was a hard life that he had invited her to share with him, and she without hesitation had accepted his proposal. They had been married five weeks after that first unforgettable meeting in Bristol, and two days later had embarked for the other end of the world. On the 17th of August, 1871, they had set out on the last few hundred miles of the long journey from England to the place that was to become their home — Ushuaia. The voyage from the Falklands to Tierra del Fuego was always one to be dreaded, but this trip had been worse than most. It had taken the *Allen Gardiner* 41 days in the face of a succession of storms.

The gales that sweep the seas round Cape Horn have an evil reputation. Some conception of these seas can be gathered from the journal of George Anson, commander of a Brit-

ish naval squadron who led an expedition through these waters in 1741: "We had a continual succession of such tempestuous weather as surprised the oldest and most experienced mariners on board, and obliged them to confess that what they had hitherto called storms were inconsiderable gales compared with the violence of these winds which raised such mountainous waves, as greatly surpassed in danger all seas known in any other part of the globe."

The Voyages of the Beagle

In the year 1826, 85 years after Anson's voyage, *His Majesty's Ship Beagle*, under the command of Captain Robert FitzRoy, was sent to make a study of the Southern Ocean, and especially to chart the intricate, little known coasts of southern South



America. Members of the crew were sent in a whale-boat on a short exploring trip, and somehow lost their boat. For this loss they blamed the natives. There is reason to doubt their story, but FitzRoy seems to have believed it and, it may be, was glad of an excuse (for their own good) of taking on board, as hostages, four young Yahgans who happened to be alongside. The boat was not returned, and this good man took these young natives to England with the commendable intention of making a beginning towards raising them, and through them their people, to a better and happier way of life.

It seems to be the custom, in most parts of the world where white men have to christen natives, to choose for them the most fantastic names. They were christened Boat Memory, York Minster, Fuegia Basket, and Jimmy Button. When they reached England, Boat Memory died of smallpox. The three that were left were now to become Christians, under the careful tuition of the Reverend W. Wilson, and it was hoped that in due time they would carry the Gospel and some of the comforts of civilization back to their savage countrymen.

Two years after these young people had been induced to embark on *H.M.S. Beagle* in the Fuegian channel, we find them leaving England on the same vessel, bound for their native land, with their kindly benefactor, FitzRoy, again in command. On board went several distinguished passengers, amongst them Charles Darwin, the naturalist. Also, there went a young catechist, Mr. Richard Mathews. He was sent by the Church Missionary Society to continue the instruction of the Fuegians on the voyage out, and it was hoped that he would remain in Tierra del Fuego and, with their help, influence for good others of the tribe. As it was over a year before the vessel reached her destination, the catechist had ample opportunity to carry on his work before arriving in Fuegian waters.

The *Beagle* anchored in Tierra del Fuego, and FitzRoy, Darwin, Mathews and the young Fuegians set off with whale-boats laden with goods they had brought from England. The cargo was discharged in a sheltered cove. Land was dug and sown for a vegetable garden, and three huts were built: one for Mathews, one for Jimmy Button and the third for York Minster and Fuegia Basket, who were married soon after they landed. Hundreds of Yahgans arrived in their canoes from all directions and watched with curiosity the strange actions of these white men. FitzRoy and his companions had expected an interesting meeting between these natives and the three who had been absent so long. They were disappointed. There was no sign of pleasure or surprise, but rather a cool indifference.

After doing everything in his power for the comfort of Mathews and his three acolytes, FitzRoy left them to their fate. Soon, however, he grew anxious about the lone Mathews and decided to return to see how he fared. His anxiety turned to dread when he saw various articles of clothing adorning natives in the canoes he passed on the way. On arrival he found Mathews alive, but almost beside himself. Since the boats had left, the Indians had given him no rest, night or day, from their begging. When he had refused their demands, they had threatened him fiercely, making hideous faces at him, pelting him with pebbles, pulling his beard, and snatching the things they coveted, in spite of the protests of his three pupils. All that Mathews now craved was to be taken away, for he felt that if left he would certainly be killed. The goods were divided among the three converts, and thus ended the first attempt to improve the conditions of the canoe Indians of Tierra del Fuego.

Fifteen months later, before leaving for England, FitzRoy returned with the *Beagle*. One wild-looking savage, naked but for the bit of hide

round his loins, with long, unkempt hair, gave them a military salute. It was Jimmy Button. After over three years of intensive training amongst the best of civilized men, he had returned to his natural state. What FitzRoy had seen before and what he heard now from Jimmy Button was enough to convince him that it was useless to attempt to civilize these people.

Of the three years these young Yahgans lived amongst English people, half was spent on board the *Beagle* with FitzRoy. During this time, they convinced him and others that the Fuegian Indians were cannibals! Charles Darwin, who was closely associated with the trio during the 12 months' voyage of the *Beagle*, accepted their testimony. We who later passed many years of our lives in daily contact with these people can find only one explanation for this shocking mistake. We suppose that, when questioned, York Minster, or Jimmy Button, would not trouble in the least to answer truthfully, but would merely give the reply that he felt was expected or desired.

The belief that the Fuegians were cannibals was not the only mistake [let alone his theory of evolution] Charles Darwin made. Listening to their speech, he got the impression that they were repeating the same phrases over and over again, and therefore came to the conclusion that something like one hundred words would cover the whole language. We who learned as children to speak Yahgan know that, within its own limitations, it is infinitely richer and more expressive than English or Spanish. My father's Yahgan-English Dictionary contains no fewer than 32,000 words. Darwin, when he saw the poverty and filth of these people, considered that, if he had not actually found the missing link for which he sought, these Fuegians were not far removed from it.

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The Gardiner Expedition

Captain Allen Gardiner, R.N., had come in contact with many uncivilized tribes during his voyages to distant parts of the Empire. He was tough, athletic, and a popular figure in the Royal Navy; but the loss of his wife in 1834, when he was 40 years of age, caused him to retire from the Navy and dedicate himself to the preaching of the Gospel among the heathen. His deeds have shown that he was a man who might have walked cheerfully to the stake, so unshakable was his faith. Yet, in spite of, or perhaps because of, his high thinking and accomplishments, he seems to have lacked the sound common sense that is frequently the prerequisite of less gifted mortals. In search of a field for his labors he tried Zulu-land, New Guinea, and later Bolivia, Chile, and Patagonia, till his attention was finally drawn to Tierra del Fuego.

In September 1850 we find him on the *Ocean Queen* heading south. He brought two metal boats, both decked and 24 feet long, with sails and oars. His companions were a Dr. Richard Williams, a young catechist named John Maidmant, a carpenter, and three stalwart Cornish fishermen. They were landed at Banner Cove in Tierra del Fuego. When last seen alive, they were standing bareheaded, singing hymns on the decks of their little vessels, as the *Queen* disappeared round the nearby headland.

The rest of this pitiful yet glorious story was gathered from the saturated letters and diaries found nearly a year later scattered around the decomposing bodies of these devoted men. When the vessel that had been their home for three months was lost to view, Gardiner and his companions started going over their

supplies. At once an incredible and truly disastrous oversight was revealed. Their reserve supply of ammunition, on which they would have to rely for fresh meat, and, if worst came to worst, which constituted their only means of defense against the Indians, had been left behind on the *Ocean Queen*. There was no alternative but to find food where they could and pray that the need for defense would not arise.

Disillusionment followed swiftly. The Fuegians whom they met soon became unbearable. Gathering in ever-increasing numbers, they grew more

I think [my father] was never happier than when steering a sailing boat with the crew lying down for ballast and the rail nearly level with the water. At such times, with his hand on the tiller, he would start singing for sheer joy. When the weather was especially nasty he favored "Yes, God is Good in Earth and Sky."

Lucas Bridges

and more menacing in their behavior, and demanded or seized whatever took their fancy. Soon it became too dangerous for the party to camp on land. They withdrew to the boats and lay some distance off shore. The excited natives began to load their canoes with large stones — a type of missile that they were expert at throwing or slinging with great force. Allen Gardiner gave the order to move off. Oars were manned and the two boats made for the open sea, with the Indian canoes in hot pursuit. The boats were too heavy to pull with oars alone, and the light canoes rapidly began to overtake them. Then, when

capture and death seemed imminent, a suddenly freshening breeze enabled the boats to hoist sail and leave their angry pursuers far behind.

Now they were fugitives, and, looking for some place to hide, they reached a secluded nook. The Indians watched their every movement, and they soon had to put to sea again and spend their time dodging the very people whom they had come so far to save. On one occasion, caught in a gale, they were beating about or hove-to for two days and their provisions were badly damaged by sea water.

On the dark, flat face of a large rock at the entrance to Banner Cove they painted in white the following legend, which, to my knowledge, was renewed from time to time for over fifty years:

Dig Below
Go to Spaniard Harbour
March 1851

At the foot of the rock, Gardiner left a bottle containing some letters and a message urging the rescue party to hasten to their aid. Spaniard Harbour was well chosen, for so desolate is that country and so exposed the coast that it was seldom visited by Indians.

An exceptionally severe winter set in, and the men were in no condition to meet it. Scurvy broke out amongst them. Most of their remaining provisions, which they had hidden in a cave, were completely ruined by an abnormally high tide caused by a violent storm. The rest of the food must have been finished in July, in spite of the strictest rationing. Then, with the exception of a fox they trapped, they had to live on the few fish or sea-birds they found washed ashore, together with some shell-fish and seaweed.

Dr. Williams, Erwin, and the three Cornish fishermen were in a cave, while Gardiner and the catechist, Maidmant, were living not far away in one of the boats. In June, one of the fishermen passed away. As June

and July went by, others followed, yet still a wonderful peace remained with the survivors. By August, only two were left alive — Dr. Williams and Allen Gardiner. Both were too weak to crawl the short distance between the cave and the boat. Dr. Williams must have died about the 26th August. In his last letter, he wrote that he would not change his situation with anyone on earth, and ended by saying, “I am happy beyond words.”

Gardiner, the last to succumb, tried in vain to crawl to the cave to see if any there were left alive. He found the effort too much for him and returned to the boat, but had evidently not the strength to drag himself on board, for his body was found lying in the shingle alongside it. His last words were written on the 5th of September, and show that he was not only resigned to his fate, but was also in a condition of ecstasy. He recorded that during the previous four days he had taken no nourishment, yet felt neither hunger nor thirst.

He left clear suggestions in writing as to how the work he had attempted could be carried forward. These plans were followed as closely as possible, through trials and disasters, to a successful conclusion. Though I am well aware that, within less than a century, the Fuegians as a race have become almost extinct, I deliberately use the word “successful.”

When the news of Gardiner’s fate reached England, it was not surprising that the newspapers raised a general outcry against this useless sacrifice of valuable lives in the thankless task of trying to reclaim these most distant and degraded savages. The Rev. George Despard was at that time honorary secretary of the Society founded by Gardiner. Besides his own children, he had adopted two other boys. One of these was my father, Thomas Bridges. Mr. Despard combined with the kindest of hearts a character of exceptional energy and resolution. To such a



The Bridges’ with a group of Yahgan children.

man, the object being worthy, difficulty and opposition serve only as incentives to further endeavor, and his answer to this clamour was, “With God’s help the Mission shall continue.”

The plan outlined by Captain Allen Gardiner during his last hours was to establish a settlement on an island of the Falkland group and purchase a vessel suitable for making the voyage to Tierra del Fuego. Further attempts to make contact with the Fuegians — particularly Jimmy Button, York Minster, and Fuegia Basket, whom Captain FitzRoy had taken to England nearly twenty years earlier — could then be made. If the confidence of the natives could be gained, Gardiner believed, some of the younger people might be induced to cross to the Falklands. They would not be detained there against their will, but would be permitted to return to their homes as soon as they wished. Their reports of the kind treatment they had received in the Falklands might persuade their friends to follow in their footsteps; and so might be built up a firm friendship between the Fuegians and the missionaries in the Falklands. Gardiner further suggested that the native language should be acquired by the white men with all speed; and, as soon as it

was considered safe, a mission established in Tierra del Fuego.

Rev. Despard wasted no time in translating Gardiner’s ideas into action. The Society purchased a schooner, to which they gave the name, *Allen Gardiner*, and established a settlement on Keppel Island, of the Falkland group. A first trip to Tierra del Fuego was made, but no natives could be persuaded to go to the Falklands. In 1856, Rev. Despard left England in the *Allen Gardiner* and with him went his wife and family, including my father, who was a lad of 13.

It was not long before the Yahgans responded to overtures of friendship, and soon some of them were induced to venture with these white people on their return to Keppel Island. After four years of this kindly intercourse, several of the natives had picked up some English and a few of the whites had acquired a smattering of the Yahgan tongue. My father, with the advantages of youth, enthusiasm, and a quick ear, soon became more proficient than the rest and was frequently called upon to act as interpreter by one side or the other.

Thus were the preliminary stages of Allen Gardiner’s plan put into ef-

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fect. There remained its culmination: the setting up of a mission in Tierra del Fuego. In 1859, when amicable relations were believed to have been firmly established with the Yahgans, it was decided that the time for the enterprise had come. The *Allen Gardiner* was loaded with all necessary stores and equipment. The party included Captain Fell and Garland Philips, a catechist. Also on the ship were three Yahgan families on their way back to Tierra del Fuego after ten months at the Keppel settlement. One of the men bore the name Squire Muggins.

The *Allen Gardiner* set sail. The months went by without news of her. When five months had elapsed, Mr. Despard, fearing that the worst had happened, decided to go off in search of her. They found her anchored in Tierra del Fuego, completely dismantled. Every article that the natives could possibly remove had been taken away. On board they found the party's sole survivor, the ship's cook. He was half crazy after what he had been through and covered with boils.

This is the story he told: The *Allen Gardiner*, after an uneventful voyage, had dropped anchor. When the passengers from Keppel Island were doing up their bundles preparatory to leaving the vessel, one of the sailors complained to Captain Fell that several articles belonging to the crew had been stolen. Captain Fell gave orders for the bundles to be searched. This so enraged Squire Muggins that he sprang at the Captain and grasped his throat with the evident intention of strangling him. Fell, however, was no weakling and flung the angry young man far from him. When the bundles were examined, the missing property was found in them and returned to its rightful owners, to the

further displeasure, it is to be imagined, of Squire Muggins and his friends.

In spite of this inauspicious start for the Tierra del Fuego Mission, the white men landed their materials and proceeded to erect a little building. While this work was in progress the natives caused much annoyance with their incessant begging and ill manners, and their reluctance to leave the side of the vessel, even at night. Jimmy Button, in particular, was a great nuisance with his constant and insatiable demands, and became very bad-tempered when they were not complied with.

After a week of mist and rain, and despite the difficulties they had encountered, the missionaries and ship's crew had constructed enough of the new building to hold their first church service in Tierra del Fuego. On Sunday, November 6, 1859, a day of perfect weather, they landed from the *Allen Gardiner* in the long-boat, armed only with the Bible. With them went the entire crew, with the exception of Alfred Cole, the cook, who remained on board. The catechist, Garland Philips, led the party into the little hut and three hundred natives — men, women, and children crowded round. The service began with a hymn.

From the deck of the schooner, Cole watched the proceedings. He saw the party enter the building, heard the first lines of the hymn, then, helpless and terrified, witnessed what followed. Some of the natives ran to the long-boat, carried off all the oars to a nearby wigwam and set the boat adrift. In the hut, the hymn ceased abruptly, to be followed by a terrific hubbub. The natives had fallen on the party with clubs, stones, and spears. Garland Philips and a sailor fought their way out of the hut and reached the sea under a hail of stones. Philips waded out to the drift-



The Thomas Bridges family

ing long-boat and, waist-deep in water, was just scrambling into it when a stone hit him on the temple. He fell back unconscious into the sea and was drowned. The sailor met with a similar fate, and ashore the rest of the little party were stoned, clubbed, or speared to death. Cole did not share the ghastly fate of the remainder of the ship's company. His life was spared, and he lived with the Indians for three months before he was rescued.

A punitive expedition to teach the Fuegians a sharp lesson was considered, but the missionaries showed that if there were to be such an act of vengeance, it would be impossible to follow it with the gospel of forgiveness which they still proposed to carry to these people. The ungarded schooner and the defenseless party ashore had offered too tempting an opportunity to be resisted by such undisciplined children of nature as the Fuegian Indians.

The affair just related was indeed a blow for the little group who had remained at Keppel Island in the Falklands. They mourned the loss of their eight friends and fellow workers. It seemed to them incredible that those natives who had received such

kindness at their hands, and appeared to be responding to their Christian teaching, should have turned and murdered their benefactors. Even their leader Despard, who had justly begun to feel that real progress was being made, was disillusioned. The fate of Captain Allen Gardiner, followed by this still more startling tragedy, weighed on his spirits. Finally, after much serious thought, he decided to abandon further attempts to establish a mission in Tierra del Fuego. Accompanied by his family and nearly all those who had come out with him from England, he set sail for home in the *Allen Gardiner*.

Thomas Bridges

Among those who waved goodbye was Thomas Bridges, my father. Mr. Despard had offered him the choice of returning home or of remaining on Keppel Island; and he had elected to stay behind. To a life of comfort and safety with his foster parents, he preferred to follow the bleak and lonely path that led not back to England but on to Tierra del Fuego. Richard Mathews [1831] had failed and fled, Allen Gardiner [1850] had died of starvation, Garland Phillips [1859] had been struck down and perished in the sea, George Despard had given up in despair. One man alone remained to carry on the great work, and that man was Thomas Bridges. And so, at the age of 18, he was left in charge of the settlement on Keppel.

To realize his ambition of winning over the Fuegians to the Gospel, he knew that he must first acquire a thorough mastery of their language. He began to compile a dictionary. The new superintendent was the Rev. Whit Stirling. When he reached Keppel Island he was surprised to find that Thomas Bridges had practically mastered the native language. With this proficient interpreter to accompany him, Mr. Stirling made his first trip to the Fuegian channels in 1863.

The natives were astonished, as they slowly drew near in their canoes, to be hailed in their own tongue by a white man. Since the massacre some terrible epidemic had visited these people, and there was a noticeable decrease in their numbers. In the next four years over 50 Yahgans made the trip to Keppel, while my father paid frequent visits to their country.

The coast of the Beagle Channel and the adjacent islands were explored with a view to a white settlement in the country. It must be a place where a large number of small farmers could live and prosper. It must have a roomy harbor and it must

"My whole being is in a state of excitement. Earnest and frequent are my prayers to Him who alone is able to keep, guide, comfort, and bless us. I feel that God only is my strength and source of my good...."

Thomas Bridges

be near the very heart of the Yahgan country. The final choice was Ushuaia. In 1869 Mr. Stirling was landed there, leaving him alone with the Indians. He must have been very lonely. When the *Allen Gardiner* returned, one of the Yahgan members of the crew said to him: "I think my countrymen kill you, but you have wigwams all round your house." By this he meant wigwams of really friendly natives. Mr. Stirling remained at Ushuaia over six months. He lived with the natives in comparative peace, daily instructing them.

Also in 1869, Thomas Bridges went to England, was ordained, and was married to Mary Varder. Two days later they left for Keppel Island. In 1870 he paid another visit to Tierra del Fuego. At Banner Cove, Father went on shore and spoke to some 70

natives. "I showed them what a just claim God has upon our lives and affections and how good are all His commandments." One of the Yahgans who had been long at Keppel was put ashore with a box of goods and injunctions to spread the Bible story and the good precepts he had learned.

My father's next visit to Ushuaia was in January 1871. The summer days are long in Tierra del Fuego. Father was up at 4 a.m. and seems to have carried on working all through the day, ending at night by writing, studying the language, visiting sick Indians, and performing a variety of other tasks. I find in his diary: "My whole being is in a state of excitement. Earnest and frequent are my prayers to Him who alone is able to keep, guide, comfort, and bless us. I feel that God only is my strength and source of my good...." In the beginning of June, he was back on Keppel Island.

On the first day of October, 1871, my parents disembarked at Ushuaia. In that country, my mother was to spend the greater part of her life, and if she thought wistfully at times of her native Devon, no one knew it. In looking after my father, in raising her family, and in mothering every living creature that needed her care, she was too busy for regrets, and was not, in any case, the kind of woman to complain. She had chosen a life that would have daunted a lesser spirit, and in it she herself found happiness, as she certainly brought it to others.

Thus did a tiny, but resolute, party take up their abode in the Fuegian archipelago, a collection of islands infinitely more numerous than is shown on any chart and covering an area of 200 miles from north to south and 360 miles from east to west; their neighbors — not their friends and relatives — but seven to nine thousand primitive children of nature, the Fuegian Indians.

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MISSION TO THE BOTTOM OF THE WORLD

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The Yahgans

The Yahgans were the southernmost inhabitants of the earth. As they lived almost entirely on fish and limpets, they had very few skins to clothe themselves. Living, as they did, practically naked in this raw climate, the greatest comfort these people had was fire. Fires were also kept going in the canoes when these were in use. Although they employed slings for stones, and bows and arrows, the chief weapon of this tribe was the spear.

There was a fair division of labor between the sexes. The men gathered the fuel and fungus for food, made and tended the canoes and fires whilst the women cooked, fetched water, and fished.

If a distant sail appeared, or anything else occurred to startle those who had remained at home, they would send out a warning to those away fishing by piling green branches or shrubs on the wigwam fire. At the sight of the black signal smoke, the fishers would hurry back home. The early explorers of that archipelago would see these countless columns of smoke rising at short intervals for miles along the coast. This is doubtless the reason why they named those regions Tierra del Fuego [Land of Fire].

Later Years

At first, one building served as church, meeting house, and school-room. It was not until later years that this was replaced by a larger church with two or three rooms for a catechist at one end of it. The language of the natives was learned and reduced to writing; the natives were instructed in Christian knowledge and the arts of civilized life, with the happiest success.



Indians of Tierra del Fuego

During his 15 years in charge of the Mission at Ushuaia, my father was the leading figure, the judge, and law-giver. When reading his diary, or the reports of his lectures, one would imagine that nothing worth calling an adventure had ever happened to him, yet there were times when his own life, the lives of his dear ones, or the safety of the settlement were in danger.

For my mother, those were anxious years. I can imagine how she must have felt when fierce quarrels broke out among the Indians, and Father went off, alone and unarmed, in the hope, not always fulfilled, of preventing bloodshed. I can imagine, too, her fears when he was at sea in an open boat — in later years accompanied by one or more of his sons — while she sat listening on some stormy nights to the fierce gusts of wind tearing at the house, and prayed for the travelers who were long overdue. Here must have been the harder part, waiting helplessly, and hiding from others whatever fears she felt.

These boat trips of my father's sometimes kept him away for ten days at a time. They were seldom

plain sailing. Fine weather in those latitudes rarely lasts long, and squalls and rain sweep down from the mountains with little or no warning. I think he was never happier than when steering a sailing boat with the crew lying down for ballast and the rail nearly level with the water. At such times, with his hand on the tiller, he would start singing for sheer joy. When the weather was especially nasty he favored "Yes, God is Good in Earth and Sky."

As time went by and the settlement increased, not only in size, but also in the scope of its activities, signs of the Mission's moral effect on the Indians began to become increasingly apparent. There were frequent cases of confession and genuine repentance. Gestures of humility occurred. A certain man came from afar to return a saucepan he had stolen. Who knows what mental struggles had kept him awake at night before he made up his mind to get into his canoe and make a trip of several days in order to return his treasure.

Father and Mother were the very best parents any children could have

had. Mother had trained us well from our earliest years, and instant obedience came natural to us all. I can remember my father saying to her, “Never tell the boys to be quick or to hurry. The very fact that you have called them or sent them anywhere should be enough to make them come or go as quickly as they can.” At evening’s end, Father would read a chapter from the Bible and sometimes give us an interesting talk on it. Then he would offer a short prayer, generally one of thanksgiving, after which we would go to bed.

My father had always been anxious to get further acquainted with other tribes to bring them the benefits of Christianity. With the growing influx of white population, he saw that civilization of one kind or another was bound to reach these tribes eventually; and he felt that it must be brought either with the Bible, the gin bottle, or the rifle, and that the first was surely the best way.

In 20 years, a handful of missionaries had transformed these irresponsible savages into a law-abiding community. Under the careful direction of Father and his fellow workers, there had grown amongst the Yahgans a keen sense of law and order and of property rights. Murder was now almost unheard of and lesser crimes had greatly diminished. There was no police force, nor was it needed, for the unwritten laws emanating from the Mission were respected by the mass of inhabitants of that region. These were the people whom Charles Darwin had labeled, if not the missing link, then the next thing to it.

With all this achieved, it was still plain that, when the white man — of a very different type from those who had lived so happily amongst the natives — came to the country, as come he would, these children of the wilds would not be able to hold their own. Liquor would be introduced and they would be powerless to continue their simple existence. Father had

long tried to get the Mission to establish a place where employment would be found for all those willing to work. He wanted the Society to obtain a grant of land on which to settle and succor the natives, employing them in farming and other works. The general opinion of the Society was that an Anglican Mission should confine its activities to evangelical work. Apart from that, it was found, that the Argentine authorities would not be inclined to give a grant of land to a foreign society with its headquarters in London.

[Thomas Bridges went on to resign from the Mission. He obtained a land grant from the Argentine government and founded a large ranch where he gave employment to the natives. He spent his last years on the ranch and died while on a trip to Buenos Aires in 1898. The Yahgans ceased to exist as a separate people but were absorbed into the populations of Argentina and Chile.]

The Yahgan Dictionary

Thomas Bridges wrote in 1864, “Although I am improving in my knowledge of their [Yahgan] language, yet owing to the multitude of other business, my progress is slow and I am yet far from perfectly knowing it. To thoroughly acquire it, reduce it to writing, and to form a dictionary and grammar is my long-ing desire, and I shall be very happy when I shall be able to tell them, to my satisfaction and their conviction, of the love of Jesus.”

No ordinary dictionary this, but the life-work of a man who combined the toughness of a frontier pioneer with the brilliant mind and tireless patience of a great scientist. This dictionary has been called, “probably the most extensive study of primitive linguistics ever carried out.” The dictionary wandered from place to place for many years but finally found a place of honor in the British Museum. •

“SET FOR THE DEFENSE ...”

Continued from page 1

edifying the faith of believers and churches. He passionately exhorted them to read, study and love the Word of God, to pray fervently without ceasing, to serve the Lord in self-denial, to be holy, to love one another fraternally, to maintain the peace of the church and not to forsake her assembling, *etc.*

Philippians 1:17, the theme of this 19th ICCG Congress, shows us that

As Fundamentalists, let us never forget, and let us practice this triple responsibility assigned to us by our Lord: evangelize, edify and defend the faith.

to his intense and untiring evangelistic zeal and to his persistent dedication to the edification of the faith of the believers and the churches, Paul added the defense of the faith or of the gospel — that is to say the bold fervent fight to maintain pure and without adulterations the truths of the gospel. Earlier, in verse 7, Paul states that “in the defence and confirmation of the gospel, ye all are partakers of my grace.” This is in harmony with Jude 3, which states, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

The adulterations of the gospel refer generally to denying the doctrine of the apostles and their divine mission to make it known, and in falsifying its teaching and requirements. This is principally done by introducing doctrines of salvation by works (or something equivalent), or by putting alongside of Christ other participants in His exclusive work of

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"SET FOR THE DEFENSE ..."

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salvation, such as the Virgin Mary, the saints, the Church, the sacraments and the sinner's self — such as is done by the Roman Catholic Church. It is also done by substituting the infallible divine revelation that we find in the Scriptures with philosophical theories and social humanism — such as is done by the liberals and their World Council of Churches.

As Fundamentalists, let us never forget, and let us practice this triple responsibility assigned to us by our Lord: evangelize, edify, and defend the faith. In this moment our attention is placed on the defense of the faith, according to Philippians 1:17, "I am set for the defense of the gospel," or Galatians 1:6-9, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Here we have to underscore the defense of the faith because it is so commonly ignored by lukewarm or misguided believers. I consulted some famous Bible commentaries concerning the passages I have mentioned and I have found that they don't make any reference to the defense of the faith. That, notwithstanding, is the central thought in those passages.

How greatly do we now need this defense! We know that until 1517 A.D., the gospel was buried by the Roman Catholic Church under a mountain of traditions and false teaching. The extent of this was so great that when a certain Catholic cardinal, considered a scholar, read the New Testament for the first time

near the end of his life, he was so surprised that he exclaimed, "Either this is not the gospel or we are not Christians!"

It cost a legion of martyrs and the heroism and discernment that God gave to the Reformers to unearth the gospel, bring it to light again and thus permit the salvation of multitudes by faith alone in the only, exclusive and definitive redemptive work of Christ ("But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.... For by

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until the Lord returns! Let
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4:10), for without fail we
will see in action the
powerful arm of the Lord!**

one offering he hath perfected for ever them that are sanctified.... And their sins and iniquities will I remember no more" (Hebrews 10:12,14,17).

Among other truths, the Reformation again brought to light the gospel with the unique role of the Scriptures in its plenary, verbal and divine inspiration — therefore being inerrant — to which nothing can be subtracted or added: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17).

The Reformation sustained according to the Word of God that salvation is possible only through the unmerited favor of God toward sinners — that is to say, by His grace, since men have no merit, neither can they do anything or collaborate with God to have it. It is a salvation that is absolutely free, which is given to us by the grace of God. That salvation was accomplished and is applied only by Christ, and His Spirit: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

The mode of appropriating salvation and the perfect work of Christ is faith — faith alone — without additions, or any collaboration whatsoever of sacraments, of the intercession of Mary or the saints, or of works and self-righteousness: "Behold his soul which is lifted up is not upright in him: but the just shall live by his faith" (Habakkuk 2:4); "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:17); "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Galatians 3:11); "Now the just shall live by faith ..." (Hebrews 10:38); "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3); "Even as Abraham believed God, and it was accounted to him for righteousness" (Galatians 3:6); "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:23); and so forth. What demolishing evidence this is of the wickedness of the document of the Catholic and Lutheran [and now other] churches on justification¹ that would deny this basic truth!

The Reformation also held, according to the Scriptures, that the saving work of God of His elect is only for the glory of God, as is every work in His church.

Against this sovereign work of the grace of God, man, with his carnal mind, is in passionate opposition because his natural pride, deeply rooted in his fallen nature, will not conform itself with having to receive everything from God, without contributing anything. He wants to have some part in his own salvation.

For that reason diabolical forces are intensely active trying to once again bury the gospel, which was reclaimed at such a high price. In this intent they are replacing the gospel of the grace of God, with its focus on the cross and the shed blood of our Lord that produces new creatures supernaturally, with their own philosophical and social ideas. The false humanistic gospel of the unity, peace and justice of humanity, and of the world, is substituted for the cross of Christ.

In October 2016, in Lund, Sweden, the Catholic pope was received with honors in the opening ceremony of the celebration of the Reformation of the 16th century. As expected, he proclaimed together with the principal Lutheran leaders the end of the Reformation. This is an error, due to a difference in some doctrines, especially that of justification by faith alone.

They said they could not change history, but the “account” of what sustained the Reformation could be changed, and that this “retelling” would lead once again to ecumenical unity. The apostates are very inclined to these “retellings,” by means of which, like artful lawyers, they make black to appear white and white to appear black. This kind of thing is anathema, under the curse of God, and is destined for destruction. It is spoken of in Galatians 1:8: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

In order to effectively combat this iniquity, the Lord has raised up the ICCC and other sincere fundamentalists that are not associated with us. As Paul, we are “set for the defense of

the gospel.” With that objective, we have gathered here, with the clear understanding that we are few, and without economic, social or political power for the work entrusted to us by God. But, we are unwaveringly firm to obey Him with the weapons He has given us: “(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:4-5).

Let’s not forget the words of our Lord Jesus Christ in Luke 12:32: “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom”; and those of Paul in Romans 8:31: “If God be for us, who can be against us?”; and again in Philippians 4:13: “I can do all things through Christ which strengtheneth me.”

I call on all faithful servants of Jesus Christ, that we would make as our own the well-known order given by God to Joshua: “Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest” (Joshua 1:9). The war in which we are committed to conserve the gospel in all of its integrity and purity, as revealed in the sacred Scriptures, is not a minor one.

In the history of the church, there have been many occasions in which the power of evil has seemed to win complete victory. But, the words of the Lord in Matthew 16:18 always have been fulfilled and will continue to be fulfilled: “the gates of hell shall not prevail against it [the Church].”

In all of these occasions, many times in remote places, some group of faithful believers has always stood firm “for the defense of the gospel.” The devil and his hosts have not been able to extinguish these small flames of light. In testimony of this, it is sufficient to remember the Albigenses,

The Reformation also held, according to the Scriptures, that the saving work of God of His elect is only for the glory of God, as is every work in His church. Against this sovereign work of the grace of God, man, with his carnal mind, is in passionate opposition because his natural pride, deeply rooted in his fallen nature, will not conform itself with having to receive everything from God, without contributing anything. He wants to have some part in his own salvation.

the Waldenses, the Bohemians, and the innumerable small groups of the faithful that abandoned the large apostate churches during the 20th century.

Isaiah tells us, “...When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him” (Isaiah 59:19). We, the faithful fundamentalists that God has raised for the defense of the gospel, should be that standard.

Let not our spirit falter! Let us not look at the worldly power of ecumenism, but rather to our Omnipotent God. He has raised us up and allowed us to fight for the faith of the gospel — without fainting, without cowardice, or without letting down our hands, until the Lord returns! Let us not “despise the day of small things” (Zechariah 4:10), for without fail we will see in action the powerful arm of the Lord! Let us always remember 1 John 5:4: “... this is the victory that overcometh the world, even our faith.”

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"SET FOR THE DEFENSE ..."

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We will see the fulfillment of Luke 13:25-28: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." In our case, it will be the ecumenicals and apostates, that constantly have the names of Christ and the Holy Spirit on their lips — while their heart is far from them. As their works demonstrate, they will see themselves excluded, like the Pharisees and Sadducees of old, while the faithful ones that God has raised up and sustained for the defense of the gospel will be seated at the table with the Lord. •

This message was delivered by Dr. Carreño at the 19th World Congress of the International Council of Christian Churches, Coatzacoalcas, Mexico, January 2017.

¹"The Joint Declaration on the Doctrine of Justification" was first signed by the Lutheran World Federation and the Roman Catholic Church in 1999. The World Methodist Council signed this document in 2006, and the World Communion of Reformed Churches signed it in 2017.



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Christian Churches and the cause of Biblical Fundamentalism in Latin America and around the world.

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sionary couple has served for nearly 65 years! All of this has been to shine the light of the glorious gospel of Christ into the darkness of sin and despair. All to disciple and train believers as they "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). All to help alleviate suffering and to show genuine compassion and true Christian love.

The Independent Board, however, cannot rest on its laurels. The gospel is needed as never before. Biblical discipleship is a crying need. Much spiritual, emotional and physical suffering still persists. And, with all glory to God, The Independent Board is profoundly thankful for those who are presently serving all across this planet. Each one is doing an amazing work, worthy of your continued prayers and support.

We also are thankful to see those of other nations, who sat under the preaching and teaching of our Independent Board missionaries in decades past, now themselves serving as Christian leaders in their respective countries — and some are even now serving as fine missionaries under The Independent Board!

REDEEMING THE TIME

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Redeeming the Time is a quarterly publication with the purpose of encouraging God's people and applying God's Word to the issues of our day.

Individual copies are distributed free of charge, but the generous donations of God's people are necessary for this ministry to continue. Checks may be made payable to "Redeeming the Time," and mailed to: P.O. Box 26281, Charlotte, NC 28221-6281. All donations are tax deductible.

e-mail: redemptingthetime@bellsouth.net

Sponsored by Publication Fund • Bible Presbyterian Church • Charlotte, NC

Brethren, the need is great. We regularly receive calls from various places in the world: "Come over into Macedonia [or Africa, Asia, Australia, Europe, or South America] and help us" (Acts 16:9). Sadly, there often is no one to send.

The Prophet Isaiah relates that he "heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" May the Lord raise up an army of consecrated Christian young people who will respond as Isaiah did: "Here am I; send me" (Isaiah 6:8). I personally, will be most happy to sit down and assist any who believe they have been called of the Lord to use their time and talents for this most noble cause.

May each of us give our lives as "a living sacrifice" (Romans 12:1) to God, to be messengers of the Good News of salvation by faith alone through Jesus Christ. May we pray fervently and give to support our missionaries on the field. May our churches have the missionary imperative consistently and prominently before them. May we instill in our Christian young people the need to "GO ye into all the world and preach the gospel ..." (Mark 16:15).

With this being the joy of our hearts, may The Independent Board and its whole network of missionaries and supporters go forward, "always abounding in the work of the Lord" (1 Corinthians 15:58), and take to heart the words of the Apostle John: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). •

First published in the January 2018 issue of PraySendGo, a publication of the IBPFM.



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