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THE NOBLE MARTYR OF . . .  
Tierra-del-Fuego.



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## The Story of Allen Gardiner.

**I**N the quiet Berkshire village of Basildon, rather more than a hundred years ago, there was born a baby boy who received the name of ALLEN FRANCIS GARDINER. His parents seem to have been godly people, and were careful to teach their little boy the truth of God, and to pray often with and for him. But Allen does not seem to have much profited by their instructions or example, for we are told he grew up to be a restless and adventurous youth, and, at an early age, took a fancy to join the navy. The British were at war with the French in those days, and, when Allen's mother entered his room late one night, she found him stretched upon the floor, working out a plan to take the French ships in Rochelle harbour. On another occasion, she found him sleeping on the bare floor, "to accustom himself to roughing it," as he afterwards told. At the age of thirteen, he entered the naval college at Portsmouth. For two years he remained as a cadet there, and then went to sea in 1810. Life on board a man of war in those days was far from pleasant, and young Gardiner had a hard time for the next four years. Having distinguished himself in an action off Valparaiso, he was raised to the rank of lieutenant, and, in 1816, he joined H.M. "Dauntless." Several narrow escapes from death about this time, led him to think on eternal things. While sailing on the Peruvian coast, the boat in which he was going



ashore, capsized, and he had a narrow escape from drowning. A comrade sank before his eyes. Deeply awakened as to his state of soul, he was walking through the streets of Portsmouth one day, and, in passing a shop, saw a Bible in the window. He had a desire to buy it, but was ashamed



ALLEN GARDINER.

to enter the place, and ask it, lest any of his shipmates might hear or see him. After walking up and down for a while, he at last darted into the shop, and purchased the Bible, which, as an awakened sinner, feeling in measure his need of a Saviour, he read with interest. Just about this time, he received intimation of his mother's death,



which further deepened the impression made, but, without finding peace with God, or knowing the joy of having his sins forgiven, he sailed for South America. Walking through Santiago, he saw the door of a great cathedral open, and entered, but found nothing there to direct his weary soul to Christ, only a gaudy ritual, performed by monks, whose lives, he learned, were openly ungodly. At Tahiti, he was impressed by the changed appearance of the natives, who had been converted through the labours of an earnest missionary, and it must have been then, or about that time, that Allen Gardiner passed into the kingdom of God, for, a short time after, when passing Cape Town on his way to England, he writes—"The last time I visited this colony, I was walking in the broad way, and hastening by rapid strides to eternal ruin. Blessed be His Name, who loved us, and gave Himself for us, a great change has been wrought." This "great change" was his conversion to God, the beginning of a new life which, as we shall see, was spent in devoted service to the One who had saved him by His grace. Soon after this, he gave himself to the Lord, at His call to go forth, bearing the good news of salvation to the Kaffirs and Zulus of South Africa, where, amid many trials and difficulties, he pioneered and preached for several years. But his heart was set upon reaching the still more needy field of South America, which he had touched on more than one occasion while a naval officer, and where the need of the benighted Patagonians, who were still in utter ignorance of the Name of Jesus, lay heavy on his heart.





## Patagonia and its People.

**P**ATAGONIA, or the southern part of “The Neglected Continent,” as South America has been justly named, is a cold, bleak, and barren country very little known, yet it forms part of that “so loved” world for which God gave His only begotten Son, and for whose dwellers He has provided a full and free salvation, of which only a very few have yet heard.

The Patagonians are a very tall, warlike race of Indians, who ride swift horses and are very skilled hunters. When Magellan, the Portuguese navigator, first set foot on their country nearly four hundred years ago, and saw the gigantic race of savages who inhabited it, he declared them to be “larger and taller than the stoutest men of Castile,” The Spaniards gave them the name of “Patagones,” which means “great feet,” owing to the immense size of boots made of rough hides which they wore, and it was probably from this that the country derived its name.

It is not our intention to follow here the history of the country, or to give an account of its various fortunes in peace and in war, but rather to tell the true and stirring story of the introduction of the Gospel by brave and godly men, who left country, friends and kindred, with all that earth holds dear, and constrained by the love of Christ,



went forth with the glad tidings of a Saviour's love, to the dark and cruel Patagonians, and their still more barbarous neighbours in Tierra del Fuego, who have been well described as "the most savage race on the face of the earth." Yet there, as elsewhere, the Cross has wrought its conquests, and from among the debased and bloodthirsty cannibals of Patagonia and Fuego, gems have been won for the



A PATAGONIAN CHIEF.

Saviour's crown, and sinners brought from the darkest depths to grace the heavenly host who shall sing His praise in glory.

Before we tell the story of how the heralds of the Cross went forth, and of what hardships they endured, we will have a peep at the people, their customs and their religion,



so that we may be better able to understand the difficulties these brave men had to contend with, and the hardships they had to endure.

Sir Francis Drake was the first Englishman to set foot on Patagonian soil in 1578, and describes the inhabitants as "tall Indians, with bows and arrows, who never cut their hair, but make it a store-house for all the articles they require: a quiver for arrows, a sheath for knives, a case for toothpicks, and a box for firesticks." There are different tribes inhabiting the country. The Araucanos, or Pampas, chiefly dwell in the north, and the Tehuelches in the south, speaking the same language with the difference of dialect, such as we have in the north and south of our own country. The great Cordillera mountains, with their snowwhite peaks, are seen from almost every part of the country. In appearance and dress, a recent traveller describes the Patagonians, particularly those who are of Araucanian descent, as "tall and well built, most of them being over six feet, and many of the women quite as tall." They have flat noses, oblique eyes, long coarse hair, which is parted in the middle, and kept from falling over their faces by a handkerchief or fillet of some sort tied round the forehead.

The male dress consists of a piece of cloth worn as a girdle, and a guanaco capa which is hung loosely over the shoulders, and falls like a mantle covering the entire body. The females dress in a loose gown covered with a capa similar to that of the men. Partly for ornament, and partly as a protection against the biting winds which sweep their country, they paint their faces, usually red, which gives them a very wild appearance.

The Patagonians live in huts named toldos, which are mostly made of the skins of the guanaco, which abounds in these wild regions. They are bold riders, and very skilful



in the use of the bolas and lasso, both of which they use in hunting the llama and the ostrich. All the children are taught at a very early age to use these weapons, and so well do they generally learn their use, that almost all the boys and girls can catch wild birds and even animals before they are ten or twelve years of age.

The *bolas* is a long strip of hide with a ball of iron about



NATIVES OF PATAGONIA.

the size of a cricket ball attached to one end. This is slung with such a force, and generally with such true aim, that it hardly ever fails to bring to the ground its victim.

The *lasso* is a long rope with a noose or slip knot at its end. It is thrown in such a manner as to ensure this noose falling on the head or horns of the animal it is meant to



catch, and thus entangled, it is easy to bring it to their hand. As the Patagonians live almost wholly by hunting, they are nomadic, and can scarcely be found twice in the same place. They are very suspicious of strangers going amongst them, and will seize upon anything they can get hold of without consulting its owner.

They are not idolators in the sense that most uncivilised nations are, for they have no gods of wood or stone as objects of worship. Their religion is a form of sun worship. They believe there is a good spirit which dwells in the sun, and an evil spirit who dwells in the moon, and that when a wicked man dies his soul goes to the moon, while the soul of a good and intelligent man goes to the sun after death. Yet strange to say, their great aim is to forget the dead, good and bad alike, and to destroy every memorial which might bring them to mind. Everything belonging to a dead person, including his clothes, his tent, his spears, his knives, and even his valuables, are burned immediately or buried with his body. The relatives blow with their mouths over the grave, and cut themselves with lances until the blood gushes out as a sign of mourning for the dead. The blood flowing from these self-inflicted wounds they sprinkle upward toward the sun, and let it fall upon the grave, calling upon the good spirit which is supposed to dwell in the sun to receive the soul of their departed kinsman.

It was to this neglected race, who had not even heard the Saviour's name, that the heart of a young naval officer was turned as he cruised along the western coast of South America in the year 1837, on board H.M.S. *Dauntless*, from the deck of which his eye often scanned the rocky coast, on which at times he could see crowds of tall Indians, dressed in their ponchos or blankets, their faces painted in curious patterns with red and black paint, as they sat by their huts amid clumps of thistles and dwarf oak trees, or



roved the plains in pursuit of the ostrich and the llama. This young officer had only been a short time before this converted to God, and now his heart yearned over that neglected race, to whom he longed to tell the old, old story of Jesus and His love which had brought himself to God, and given him the knowledge of a present and eternal salvation, with a home in heaven above. Was it any



A NATIVE WAR DANCE.

wonder that he longed to tell the same good news to others? Indeed it was not, for one of the very first evidences of Divine life in a soul, is that there is a yearning desire to tell of the Saviour, and to bring others to a knowledge of His love.

The country at that time had only been visited by



explorers, whose business was to trace its rivers, fix its boundaries, and describe its products; but no attempt was made to tell its dark and cruel dwellers the good news of salvation or to carry to them the Word of God, which alone can enlighten the darkness in which the heathen sit. But blessed be God, He had other thoughts concerning the Patagonians as we shall presently see, and it was at His call that ALLEN GARDINER went forth with the Gospel message among them.

On the 15th of May, 1838, he sailed from Table Bay with his wife and children, for Rio Janeiro, and from thence they travelled across the Pampas to Mendoza, a journey of more than nine hundred miles, in a rough waggon. Then across the great Corderillas which, in some parts, were covered with snow, in others, almost impassable, owing to great crevasses in the mountain paths, which had to be crossed on slabs and logs of wood. Leaving his family at Concepcion, Gardiner, like a true pioneer, pressed on to the great interior, where the Araucanian Indians were said to be found in large numbers. Having procured an interpreter, he threaded his way through forests of bamboo, across rivers of great breadth, over mountains riven by earthquakes, until at last, an Indian village came into view. When Gardiner saw it with its patches of cultivated land, embosomed in groves of apple trees, his heart rose in praise to God, for here at last he was within what seemed to be the realisation of his heart's desire, which was to tell the benighted dwellers in that land, the precious Name of Jesus which had not yet been heard there.

We find him entering in his diary at this time—"Every object which met the eye, seemed to speak its great Creator's praise, but he for whose enjoyment all these beauties were arranged, has not yet learned to raise one song of thanksgiving to Him." The chief of the village gave him permis-



sion to settle there, but, after receiving his present, changed his mind, and told him he could only stay one moon. The chief of the next village, Wykepeiry, was more of an autocrat, and told the missionary that he neither wanted the Book of God, nor any one to teach him of the true God. He, however, allowed him to pass the night, and, after a supper of hot potatoes and cold peas, the man of God laid himself down on the floor of his hut, and, with his saddle for a pillow, slept in peace while guardian angels watched around till morning light.

The noble missionary found out as he passed from village to village, that the opposition of many of the chiefs arose from the fact that Romish priests had been there before him, and, by their ungodly and unscrupulous dealings with the natives, had given them an evil opinion of the "foreigner." After using every means at his disposal to gain their confidence, Gardiner had to return without success. But he was not altogether cast down. One way yet seemed open to him, by which the Patagonians might be reached with the Gospel. This was to make the Falkland Islands, which were a British possession, his headquarters, and from thence, cross to the country of the Araucanians, get some of their young people to accompany him, to whom he might teach English, and from them learn their rude language, at the same time telling them the story of Jesus and His love. It was thus that a small beginning was made, and a light kindled which has been kept burning amid the surrounding darkness, until the present time.

Our picture shews a family of Araucanians of the present time, who have heard and believed the Gospel. Truly the change even in outward appearance is remarkable. And when we remember what value God places on *one* precious soul, we may surely say that the conversion of that father and mother is a rich return for all the labour and suffering



of God's beloved servants, who loved not their lives unto death.

Verily, it is no easy task to enter the dark places of the earth with God's Gospel. Nothing but the love of Christ



AN ARAUCANIAN FAMILY.

burning in the heart, could ever constrain a man to leave his home and kindred, with all that earth holds dear, to go with his life in his hand, into the very citadel of Satan's



kingdom, in which, by the chains of ignorance and dark idolatry, he holds millions of his slaves in captivity. And nothing but the almighty power of God can preserve the life of His servant in such scenes, where every moment the enemy is panting for his blood. Yet in such scenes, some of the grandest triumphs of the Cross have been won, and from such fields, some of the richest gems have been gathered by the power of the Gospel.







## Trials and Triumphs.

**I**F you look at a map of South America, you will see a group of small islands, numbering in all about two hundred, lying off the coast of Patagonia. These are the Falkland Islands, the two largest of them bearing the names of East and West Falkland. They are under the British flag, and form a headquarters for whalers and small sealing vessels which frequent the Straits of Magellan. It was to these desolate islands that Allen Gardiner sailed in the year 1841, and anchored in Berkeley Sound, on the 23rd December of that year, hoping to reach the Patagonians from there. He erected a small wooden house on an island with a population numbering about twenty men and three or four women. An old boat which had been cast aside by its owners as unfit for further use, was rigged up, provisions to last for some weeks were put on board, and with a small crew of drunken whalers, Gardiner and a companion named Johnson, sailed for the shores of Patagonia, with the Gospel message.

When they reached the shore, they lit a fire, and before long a number of natives appeared, armed with bows, scantily clad in skins, looking very sullen. Gardiner shook hands with them all round, made them presents of some brass buttons, bits of coloured braid, and a small looking



glass, which they received with signs of appreciation. Here they built themselves a hut near the shore, and remained for several days. The natives of the place were about a hundred in number, and seemed friendly, Wissale their chief, readily granting his permission to build and settle amongst them. But as has often been found, the servants of Christ must not depend too much on the fair promises or apparent friendliness of heathen chiefs, whose



NATIVES OF THE GRAND CHACO.

object in welcoming them is mainly to plunder. Their trust must be in the living God, whose power alone can preserve their lives in the midst of the cruelties of heathendom.

In consequence of the favourable opening thus found, Gardiner proceeded to England in the hope of getting others to come out and enter the open door with the Gospel of Christ. He found, however, that during the six years of his absence in Patagonia, the missionary spirit had sadly



declined in his native land. Three Missionary Societies, before which in turn he made known the needs of Patagonia, declined to take up the work there owing to the lack of funds ; and thus the earnest missionary's faith was tested, and his patience severely tried. But when man fails us, it drives us to the living God, and Allen Gardiner had then to learn what others have yet to learn, namely, that Missionary Societies, with their rules and restrictions, their commands and prohibitions, are not calculated to help, but more frequently hinder the Lord's servants from carrying out his Master's behests. Happy is the Gospeller, at home or abroad, who is no one's servant but the Lord's, and who looks to Him alone for all his directions, as well as for the supply of his wants. The Lord may try His servant's faith, but He can never fail to be a good Master to all whom He sends forth to do His business among the sons of men.

Thus cast upon God, Gardiner sent forth to the people of God in Great Britain a short and simple statement of what the Lord had done in Patagonia, which ended with the following stirring appeal : " Let us remember Him who, though He was rich, yet for our sakes became poor, who willeth that all men should be saved and come to the knowledge of the truth, and who will not be satisfied until He has received the fulness of that harvest which the travail of His soul is still ripening." The result of this was that a number of Christian men and women met for prayer, and gave of their means to send the Gospel to the benighted dwellers of Patagonia and Tierra del Fuego. A Mr. Hunt, who had been a schoolmaster in Kendal, accompanied Allen Gardiner on December 12th, 1844, in the brig *Rosalie*, which reached Gregory's Bay in two months, where they landed their stores and built a hut. But fresh trials of faith and patience awaited them there as we shall see.





## In Perils of the Heathen.

WHEN Allen Gardiner and his companion landed at Gregory's Bay, Wissale the chief, and the whole of his tribe were absent on a hunting expedition, but after a few days they returned. Wissale was a tall powerful man. He wore a guanaco mantle and skin boots. His head was bound with a scarlet band, and from his waist hung a handsome dirk. He had been to Rio Aegro in quest of horses. When he entered the hut in which the missionaries lived, he began to appropriate whatever he took a fancy for, including their caps and hats. This they bore cheerfully, but they saw that Wissale was not to be trusted. The chief's demeanour soon changed ; he refused to partake of dinner which the missionaries had prepared for him, and sat in the midst of his followers with his mantle closely hugged round him, his upper lip covered, which is always a sign of displeasure. He soon assumed a threatening attitude, refused to receive presents, and was found to be secretly plotting against them. In their perplexity the two lone servants were cast upon the living God, and it is refreshing to learn from an entry made in Captain Gardiner's diary at this very time how their souls were sustained in the day of trial. He writes—"Our hopes of deliverance were not built on any measure of our own



devising. We betook ourselves to our sure refuge, the God of all means, the Father of the friendless, assured that if it should be consistent with His glory, not a hair of our heads would be touched." Then the two tried but trusting



A NATIVE WITCH.

servants of Christ opened their Bibles and read from the twenty-sixth chapter of Isaiah, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever, for in the



Lord Jehovah is everlasting strength." And thus strengthened by the sure word of Jehovah's promise, they knelt upon the mud floor of their hut, committed themselves to the care of Him who never slumbers, and were soon sleeping calmly while guardian angels encamped around, between them and the angry heathen who thirsted for their blood. The following day an English vessel anchored in the bay, which when Wissale saw, he evidently feared had come to remove the missionaries. His manner suddenly changed. He told the captain of the vessel to carry a message to the people of England that his "heart was towards his brother, Captain Gardiner," and he solemnly promised in the presence of the whole crew that he would protect the two missionaries. But after the vessel had sailed, Wissale returned to his sullen mood, and threatened the lives of the missionaries. They regarded this as an indication of God's mind to move to other fields, and so with sore hearts they had to abandon all hope of reaching the dwellers of Gregory Bay with the Gospel. The time spent there may seem to have been in vain, but no such thought clouded the spirits of the faithful ambassadors of Christ. Like their Master, when they were persecuted in one place they had learned to flee to another, and although no present fruit of their labour was seen, they were assured it was not in "vain in the Lord." True success consists not in apparent results, but in doing the will of God; and we may rest assured that in the day of Christ's judgment seat, such labour will not fail of its reward. Thus Allen Gardiner had learned to reckon, for we find him writing in his journal at this time: "No labour for Christ is lost."





## In the Land of Fire.

**I**N the extreme south of the American continent, separated from the mainland by the Straits of Magellan, is Tierra del Fuego, or—as the name implies—“The Land of Fire.” In the early part of the nineteenth century, the country was little known, but among the sailors who rounded Cape Horn on their voyages to and from California, the “Firelanders” bore a bad name, and were said to be cannibals. Many a shipwrecked crew they had plundered and massacred, and as a consequence, no ship ever touched the desolate shore. The country is almost covered with tangled weeds, impassable forests, and swampy moorlands, with mountains rising here and there in savage grandeur, their tops covered with perpetual snow. The inhabitants of this country have been described as “savages, the very lowest of the human race.” They live in the tangled forest, or along the seashore. They have no houses, only rude wigwams, built of a few branches fixed in the ground, with a thatch of rushes, which can be built in an hour. Wandering as they do from place to place in search of food, they more frequently live without a covering of any kind, lying on the cold wet ground, coiled up in snake-like fashion. Many of them live continually in canoes, made from the bark of trees. Their food consists of shellfish, sea eggs, with an occasional otter or whale. The climate is very



changeable, great snowstorms bursting suddenly forth with awful severity on the ill-clad people who die in thousands from starvation. They present a wild and abject appearance, wear long shaggy hair, half covering the face, which is usually painted red and white in transverse bars. The men wear skins thrown around their shoulders, fur inwards; the wives, of which each man has two or more, are generally almost naked. Their language is a hoarse guttural sound, somewhat like an animal clearing its throat. Their skins are always filthy, their hair in tangles, and their habits so degraded that one can scarcely think human beings could sink so low. Yet these degraded Fuegians are part of this "so loved" world, for which God gave up His only Son; their souls are of as much value in His sight as those of the most civilised and refined, and what is so often forgotten, the Gospel of the glory of the blessed God, preached in the Holy Ghost, will, when, received by faith, transform these wild Fuegians into loving and devoted followers of the Lamb. Yes, men may scoff as they will at the doctrines of the Gospel of Christ, but what can they say of the monuments of its saving power to be seen on the dark and dreary shores of Tierra del Fuego. Degraded savages once, in whose hands human life was unsafe; devoted disciples of Jesus Christ now, shewing forth the praises of His peerless Name. What answer has the unbeliever to this? How can he account for it? We shall hear the testimony of one candid man at least, who had a full opportunity of judging of the nature of the change wrought by the Gospel's power, for he saw the Fuegian, first in his natural state as a degraded heathen, and later, as a sinner saved by grace, through the power of the Gospel of Christ.

At the close of the year 1831, a ship named *The Beable* sailed from Devonport for South America under the command of Captain Fitzroy. On board was a young man



named Charles Darwin, whose name was destined to become famous in connection with certain theories he afterwards propagated concerning the "origin of man." When the vessel reached the shores of Tierra del Fuego, and the low condition of its inhabitants became known, Darwin frequently expressed his conviction that it was "utterly useless to send missionaries to such a set of savages



NATIVES OF TIERRA DEL FUEGO.

as the Fuegians, who probably are the very lowest of the human race." Such was the opinion of the philosopher. But many years after, when the Gospel had been carried to the shores of Tierra del Fuego, and he had seen its effects in the changed condition of those who had received it, Mr. Darwin, in sending an annual subscription for the work of the mission, wrote: "The success of the Tierra del Fuego mission is most wonderful, and shames me, as I



always prophesied utter failure.” Yes, and so might any one who does not know the power of the Gospel, for apart from that glorious message which then and now is God’s power unto salvation, there is no power on earth can bring a sinner from the depths of dark heathendom, or from the more refined depths of Satan, as seen in the false religions of Christendom, to be an heir of glory, a saint of God, and a loving disciple of the Lord Jesus.

On January 7th, 1848, Captain Allen Gardiner, with five companions—four seamen and a carpenter—sailed in the *Clymene* from Cardiff, for the “Land of Fire,” and arrived at Picton Island amid a tempest of sleet and hail which drove the angry waves across the vessel’s bows every few minutes. They anchored the vessel in Banner Cove, and after they had fixed up their tent on the inhospitable shore, wading knee deep in mud to reach it, they saw a group of natives creeping cautiously along towards them. They appeared to be very shy, but after a while they came nearer, and exchanged some fish for needles, buttons, and articles of clothing. The next move of the mission party was to erect a storehouse, and bring a few things from the ship. This raised the curiosity of the natives, and evidently their avarice, for they not only asked from the missionaries the various articles they saw being landed, but helped themselves to whatever they thought fit, and even threatened the lives of the Lord’s servants. Writing home, Gardiner describes the Fuegians as follows—“Shameless greed and systematic thieving are universal vices. Nothing escapes their little glancing eyes, and but for the utmost vigilance, nothing would escape their active fingers. On the slightest provocation the roguish simper of the men changes to a scowl of fiendish ferocity; and when exasperated or brought to bay, they fight with more fury than wild beasts.”





## The Last Voyage.

IT soon became evident to Gardiner and his fellow-labourers that a permanent mission station on the shores of Tierra del Fuego was impossible under the conditions that then existed, and that their only hope lay in a mission vessel moored in the bay, from which they could visit the shore to preach Christ to the people, and return. Stores could thus be preserved in safety, and supplies sent out from time to time without danger of them being stolen. Gardiner returned to England to make known the situation, and in answer to his appeal, a Christian lady in Cheltenham sent him a thousand pounds, with which two launches were purchased, and named *The Pioneer* and *Speedwell*, to be used as mission boats in Fuego.

The Lord raised up fellow-workers also, and such helpers as were necessary for the work. They were all earnest Christian men who, for the Gospel's sake, willingly left home and kindred to accompany Allen Gardiner to the lone shores of Fuego with the message of God's salvation.

RICHARD WILLIAMS, who had a good practice as a surgeon in Burslem, Staffordshire, gave it up to go out to Fuego. He had only just time to bid his friends farewell, and join the *Ocean Queen* at Liverpool. Only a few years before, Williams had been a sceptic, living without God, and, to



use his own words, accounting the Bible "a mere lumber book." During a serious illness, when he seemed to be at the point of death, he was awakened to a sense of the realities of God, eternity, heaven, and hell, and a horror of great darkness fell upon him. How could he meet that God whose existence he had denied, whose Word he had defamed? Someone standing by his bedside told him to "look to Jesus," and by means of that one word, the light of the Gospel entered his soul. He says, "I did look to Jesus as I was bidden, and I found joy in so doing." Through that look he received life, and passed out of the kingdom of darkness into the kingdom of the Son of God's love. Restored to life as by a miracle, Williams went forth into the world a new creature, to live for God and eternity. Speaking of his experiences at this time, he says, "Jesus was most precious to me—my glory and infinite joy. The Bible, hitherto a sealed book, is now a river of water to my thirsty soul." Need we wonder that this happy saint, occupied thus with the Person of Christ, was constrained to give himself to the service of God? Not, however, without first proving himself by faithful service in the circle where he moved, as all who go forth in public service for Christ ought to do. In his own town of Burslem, during a visit of cholera, in which hundreds of his fellow-townsmen died, he went from house to house tending the sick and dying, and pointing them to Christ, while many an ear soon to be sealed in death took in the joyful message of life and peace from his lips. For many years his memory was fragrant in his native town, and when he left it to go forth to Fuego, he was followed by many an earnest prayer from those who knew him best.

JOHN MAIDMENT, a godly young Sunday School teacher in London, who had been accustomed to plenty of hard work, formed another of the company. ERWIN, a ship



carpenter, who had sailed with Gardiner on a former voyage, and who volunteered to accompany him again, giving as his reason that "being with Captain Gardiner



AN INDIAN OF ARGENTINA.

was like a heaven on earth." Three godly Cornish fishermen named BRYANT, PEARCE, and BRADOCK, who had been



well accustomed to toss in rough seas in open boats, offered their services to join the mission band.

A farewell meeting was held in Bristol, at which the six devoted men were commended to God in earnest prayer by a number of the Lord's people. Then the whole company stood and sang together. A short time after, amid many tearful farewells, the pioneers of the Cross went on board the *Ocean Queen*, and sailed for the distant shore. Mrs. Gardiner, with many friends and fellow-believers, waved a last farewell, little thinking they would never meet their loved ones again, until that fair morning, when from every land and sea, the redeemed of the Lord shall be gathered to meet Him in the air.







## Martyrdom and Heaven.

THREE months after leaving Liverpool, *The Ocean Queen* arrived at Picton Island, and the mission party disembarked, erecting their tents at Banner Cove. Remembering their former experiences with the natives, Gardiner took the precaution to have a strong fence made of the trunks of trees placed around the encampment. This, however, was but a poor protection; for, no sooner had the news of their arrival spread over the island, than they were visited by crowds of Fuegians, who rudely forced their way into the enclosure, and began to steal whatever they could find. This was too serious to be tolerated, especially as their stock of provisions was small, so they embarked in the *Pioneer* and *Speedwell*, and put out to sea. But the storms that beat around Cape Horn proved too strong for the little craft. The *Pioneer* was driven on a rock, and suffered much damage, and, while they were endeavouring to get it repaired, a crowd of hostile natives appeared. They could not flee, and, although they had guns and powder with them, which they intended to use in hunting for game, they determined, as ambassadors of the Prince of Peace, not to use them even in their own defence. Captain Gardiner called upon his companions to join him in prayer. They knelt together on the shore. The natives, many of whom were armed, stood looking on in silence, without saying a word, or offering to molest them, while the tried but trustful servants of God poured



forth their hearts to Him in earnest prayer, during which the *Speedwell*, which had been parted from them and driven out to sea by the storm, appeared. Their prayer was then turned to praise, and, while the little band stood on that lonely shore singing their song of thanksgiving, the heathen stood silently by, looking on in wonder. Trials of various kinds followed. A high tide invaded the cave where some of their stores were hidden, and carried out a number of valuables to sea, including Gardiner's Bible, his journal, and most of his clothing. This was followed by the sickness of several of the party, and, worst of all, their stock of provisions began to fail. A vessel sent with provisions was wrecked on the voyage; a second passed without leaving her cargo, so the sick men had nothing to eat but some fish of a very indifferent kind, which they purchased from the natives. Day after day they watched for the expected ship in vain. Then they buried three bottles in the earth, containing notes telling of their condition, and painted on the rocks in rude white letters, so as to attract the attention of any passing vessel—"Dig below. Go to Spaniard Harbour, March, 1851." What followed, can only be gathered from the journals of Gardiner and Williams, for, of that little band of missionary pioneers who, constrained by the love of Christ, had given up friends and home, with all that earth holds dear, not one survived to tell the tale.

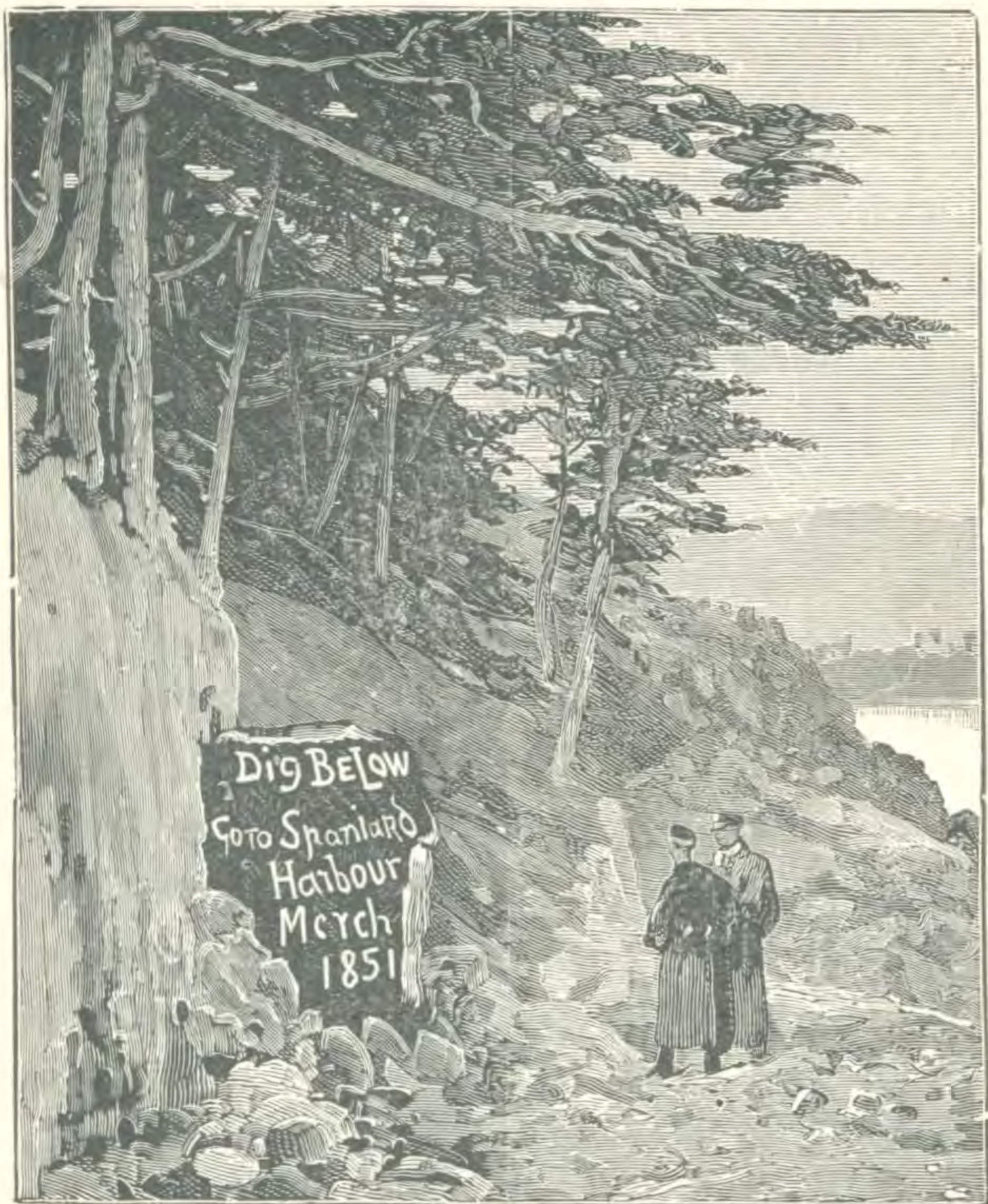
The first to lay down his life was Bryant, the brave Cornish sailor. As life was ebbing away, he sang in a clear voice—

"Arise, my soul arise, shake off thy guilty fears,  
The bleeding Sacrifice on thy behalf appears,  
Before the throne the Surety stands,  
My name is written on His hands."

They buried him close by the boat. Six weeks later, Erwin also died. Poor Bryant was found lying dead on the shore,



with a peaceful smile on his face. Maidment prepared the grave, and, after laying the remains of his two comrades to rest, he returned to die. Gardiner, unable to rise, wrote farewell letters to his wife and daughter, breathing the



THE PAINTING ON THE ROCKS.

spirit of true faith and resignation. "He has kept me in perfect peace. . . . My care is cast upon God, and I am only waiting His time and His good pleasure. I commend my body and soul into His care and keeping, and earnestly pray that He will mercifully take my dear wife



and children under the shadow of His wings." Two days later is his last entry. "Great and marvellous are the lovingkindnesses of my gracious God unto me. He has preserved me hitherto, although without bodily food, yet without any feeling of hunger or thirst." Here the story ends. Then all was silent on the shores of Fuego, where the unburied martyrs lay.

Meanwhile, a boat was on its way, and reached the desolate shore six weeks after Allen Gardiner and the last of his brave companions had gone to heaven. Guided by the painting on the rocks, they sailed to Spaniard Harbour. There they found in a boat the lifeless body of one of the party ; close by, another, buried in a shallow grave. The sight unnerved the sailors. They returned with all speed to Monte Video to tell the sad news.

Another vessel, *H.M. Dido*, had reached Banner Cove. Cannons were fired from the ship, but not a sound of life responded from the desolate shore. The captain and part of the crew landed, and, searching along the shore, there found the lifeless body of Gardiner, fallen by the side of the boat, on the shore. Maidment was found in the cave, also the journal of Dr. Williams, while, strewn on the beach, were tools, books, and loose leaves, on which were written, in the clear handwriting of Gardiner, the records of these closing days. When the captain and crew looked upon the remains of the noble men who had left all for Christ, they wept like children. Then tenderly and reverently, they bore the bodies to a grave, while the ship's flags floated at half-mast, and one of the officers read, in a voice choking with emotion—"They shall hunger no more, neither thirst any more."

Slowly, the sailors returned to their ship, taking a last look at the spot where the precious dust of the noble martyrs lies, on that desolate shore, awaiting the first resurrection.



When the news reached England it caused a thrill of horror to pass through the land, and, among the Lord's own people, there was much searching of heart.

The following year, a vessel, named the *Allen Gardiner*, sailed from Bristol, with a party of earnest workers, to carry the Gospel to Fuego, and, some time after, young Allen W. Gardiner, the martyr's only son, joined the party. It must have been a touching sight for him to stand by the lone grave, and, near it, to read in his father's own handwriting, on the rocks, the text, "My soul, wait thou only upon God." The precious lives thus laid down for the Gospel were not sacrificed in vain. Others have followed up the opening thus made, and on that day when the Lord makes up His jewels, some will be found in that glorious company from the shores of dark Fuego, saved by grace alone.





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