

But the most striking differences appear when we contrast Buddhism with the Gospel of Christ. In Gautama we have a human teacher; in Christ we have a Divine Saviour. Buddhism inculcates a lofty morality, to be realized, if at all, solely by human effort; Christianity inculcates a still purer morality, to be realized by faith in a living Saviour. Buddhism aims at the destruction of self; Christianity aims at the destruction of selfishness. Buddhism says the body can never be the abode of anything but evil; Christianity says the bodies of true believers are the temples of the Holy Ghost. Buddhism says, shun the world and withdraw from it; Christianity says, fight the world and overcome it. Buddhism teaches that man is saved (?) solely by his own works and merits; Christianity teaches that man is freely and fully saved through faith in Jesus Christ. The ultimate hope of the Buddhist is the eternal extinction of *conscious* existence; the ultimate hope of the Christian is "eternal life through Jesus Christ our Lord." While such contrasts remain it needs no further proof to show the immeasurable superiority of Christianity to Buddhism.

### Indian Characters of British Columbia.

BY REV. C. M. TATE, VICTORIA, B.C.

AMOS SAH-HATS-TON, the subject of this sketch, was born at Victoria about the same time that the gold miners came with a rush of excitement from all parts of the world. It may be taken for granted that their influence upon the Indians was not for good; so that, besides a thorough training in all the abominations of paganism, he grew up side by side with the greater evils introduced by the white man.

Hitherto Victoria had been simply a trading-post of the Hudson's Bay Company; but soon a little town sprang into existence, for it was here the miners were landed from San Francisco, and transferred to the Fraser River steamers, to be carried to Westminster, Hope, and other places, from which points they took Indians, canoes and small boats to carry them through the canyons of the Fraser and on toward the gold fields of Cariboo.

Some brethren from the Eastern provinces, who had come to British Columbia with the gold fever upon them, but who, with thousands of others, came out of the siege with less gold than they took in with them, now settled down to their different trades; and simultaneously began to look around for some "work to do for Jesus." Their attention was directed to the depraved condition of the Indians, and they resolved to do something for them. Accordingly, a room was rented—which had previously been used as a saloon—on the corner of Government and Fisguard Streets. After getting the room into shape, the Indians were invited into a Sunday-afternoon service. Amos was the first to respond, and afterwards the first to give his heart to God.

The Lord blessed the labors of Brother and Sister McMillan, Brother McKay, Brother Gosnell, and

others, and a gracious revival was the result. Amos was a faithful witness for Christ all through this revival, and, by his earnest words and prayers, was a power for good not only among his own people, but also among the strangers who had come to Victoria from all parts of the country. Sister Lawson (Daix) has often told us that she went to the saloon-church to make fun, but the words of Amos led her to serious thoughts, and eventually to her conversion.

Some fourteen or fifteen of the Songist Indians were converted and formed into a class, which met in Amos' house every Wednesday night. There being no bridge across the harbor, a boat was purchased, and one of the brethren would go across to assist Amos with the class. Bro. McMillan nearly lost his life one pitch-dark night, by making a misstep and getting into the water instead of into the boat.

Our brother went to his reward many years ago, but his people were scattered to the winds, the only one to remain faithful being Mary (now Mrs. Bagley), who is stricken with heart-disease, and will shortly cross the river. His wife, who has been in the wilds of sin for many years, came back to the Saviour last winter, and is now striving to live a life of faith on the Son of God. The Wednesday-night service has been re-established, and a young man of the Songish tribe, who was converted last winter, August Jackson by name, takes the place of our departed brother; and we are working and praying for a revival, which will save the remnants of this tribe from the white man's debauchery, as well as from their own paganism.

As from Nanaimo, the work spread to Victoria and the Fraser River, so in after years the work spread from Victoria to the northern tribes of British Columbia, and even beyond the border line into Alaska. There are some in those tribes to-day who can look back to scenes in the old bar-room where the humble, unassuming, faithful, devoted Amos Sah-hats-ton was always in his place; but many have gone to join their departed brother in the better land above.

## Along the Line.

### China.

Letter from REV. V. C. HART, D.D., dated ICHANG, July 4th 1895.

OUR party, except Dr. Hare and myself, are in Shanghai, and we hope to join them within a week, when all our claims will be made out and presented for payment. We shall include the original cost of building, repairs and oversight in construction, and time to rebuild, also all our enforced travelling expenses, furniture, etc., etc.

Mrs. Stevenson was rather ill when she went down the river, so was Mrs. Hartwell. No ladies will go back to Sz-Chuen for a year at least.

We hope to return by November next, and begin the work of reconstruction. Our claims will not be much under 20,000 tls. (\$18,000). Of course our plan is to rebuild at once, upon our vacant land.

I am going from Shanghai to Peking, not only to press a full settlement of our claims before the ministers, but to present a petition to their excellencies for the purpose of