

and stars above, and what sort of a Being is He? How did man come into being? And what will be his destiny when he leaves this world?" Like all his Indian brethren, he blackened his face, fasted, prayed, and waited till, by a dream, he thought he was showed the object in nature which he should adopt as his god, which afterwards he worshipped.

The work of conversion among some of the most susceptible Belleville Indians began as early as 1825, but Sunday was not converted till May 28th, 1826, for which he was prepared by many weeks' perplexing anxiety and inquiry. His spiritual birth-place, let it be remembered, was at a quarterly meeting in the town-ship of Ameliasburgh. Sunday says "in Mr. Dinger's (Dempsey's?) barn." Rev. Peter Jones's Journal, page 68, says "John Sunday was converted at that meeting." John's own broken account of the crisis, after he had learned to write, is as follows:—"I do not know what to say to ask for religion; I only say this, O ke-sha Mnu-e-do, sha-na-ne-mc-shim; O Lord, have mercy on me, poor sinner! Peter says to me, 'Lord bless you now.' O, how glad in my heart; I look around, and out other side a Bay; and look up, and look on the woods; the same is every thing NEW to me. I hope I got religion that day. I thank the Great Spirit what He done for me. I want to be like this which built his house up on a rock. Amen." Whoever wishes to read this extremely interesting piece of English-Indian idiomized composition in *extenso*, will find it by turning to page 276 of Rev. G. F. Playter's valuable HISTORY OF METHODISM IN CANADA.

John Sunday was almost immediately after his conversion appointed one of the two leaders to whose care the converted Belleville Indians were entrusted. Soon he began to exhort; and shortly afterward was employed, first, in company with Peter Jones, to

go into the woods and address the pagan Indians; and next, to go still farther by himself. He was the earliest evangelical pioneer to the north shores of Lake Huron and Superior. At the memorable Hallowell Conference, in 1832, he was received on trial for the ministry, and in 1836 he was ordained. That same year he accompanied a returning President, the Rev. Wm. Lord, to England, to benefit his health and to plead the cause of Missions, where he remained a year and won golden opinions. We have not space, however, to give the terms in which those opinions were expressed. A large part of his ministerial work was performed under the direction of the Rev. Wm. Case; and the stations where he had pastoral charge were Alderville, Rice and Mud Lake, and Muncey-town.

We have not room to give illustrations of the truly original, thoughtful, and powerfully persuasive character of his preaching in Indian; nor will our space allow of our furnishing an account of his readiness, humour, and tact on the missionary platform. If we had time we should be inclined to give some account of his Beaver speech, his Pike and Pickerel speech, his account of Mr. Gold, &c., &c., but must deny ourselves the pleasure of the attempt. The secret of John Sunday's oratorical power would be a rich and interesting subject of inquiry.

Alas, dear Sunday, we shall hear thy voice no more! No more wilt thou thrill the civilized audiences, assembled to listen to thy native eloquence. But no one who has read the Rev. Robert Brooking's account of thy patriarchal death-bed scene can doubt but thou hast "hasted to better company," who awaited thee above.

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of Jesus go!"

JOHN CARROLL.