

nekulnótuhmahgawod, gainah kahya chemeno getegaweneneewod. Ahpeche mooshkonamuhguk meze uhkeeng owi uhnokeowin kache meno tepuhmahgamuhguk weyahwomong, kuhya ojechahgomong emuhkayah: neebewah dush ekewh tapahje muhgik kakah apchoh uhmeshah keemeonahwug pemahtezewin, kuhnuhga minwah bulchetoosekwah okeche meegowawin owi Keshamunetoo. Uhweyuh nesetowenung Keshamunetoo oteketomin, mee emah kahgenik cheontoung wanesheshing kuhkeekwawin kawetookahgood, kuhya kame notaashkahgood: tepishko uhweyuh keeshkahbahkwaid tepuhwa kwahbuhung emah kecho tuhkahgulmenik mookechewung ewi kamenekwaid. Owi dush ween nesetowenuhzik tepishko enene ahno kecho keeshkahbahkwaid, kuhya nahzekung ewi tuhkip kahdush okusliketooseen chekwahbuhung, kah mah otuhyahzeen ewi menekwahchegun, weekah pahmah tuhkwe shonenit enewh kakahbunumahgochin.

Editor ewi PETAUBUN.

Kahween onjetuh ninguhnetahwéche-ga-see, mee suh ewi netum ozhepe egayon emah tepahjeimo muhzenuhgunging: mahno suh dush etahpenuhmahweshin oo pazhik wahbik, mee ewi tepuhuhmon chehntesuh mun ewi nintoozhepe egun. Tuhwa! kah suh pahpish nintahkushketooseen chekishpenuhuhwahkebun opuhpeensekuhwahgun osun owi Petaubun ewi azhe puhkusanemood, mee suh atuh go nah ingoting cheweeseeniit azhewetookuhwik. Petaubun: kagoween sagezekain cheketemahgezeyun, bahtuhyeenowug suh ween keejuhnesenah baig.

Aazhekawah metahswe uhsheneswe tuhso beboon ako tuhkweshenong omah Osahgeenong. Netum dush wuhyahbuhmuk owi keche makuhitawekonuhya, mee dush aketood. "Meekwaich tuhkweshenaig: bahtuhyeenut uhnokeewin, bahtuhyeenowug meze uhnesenahbaig, wagonain dush kakush keegowod chemahwundoshkahwod, mee suh atuh ewi uhnuhmeahwin kakushke egowahpun ewi chemahwundoshkahwod".

Mee suh dush keemahjeetahyong keekuh keekemungewah. Keshamunetoo dush okeeshuhwaindon okuhkeekwawin, keche neebewah dush keeuhnuhmeahwug, kagait dush newuhwezhaandum ewi eketoyon ahzhewuh okeemahwundonegonahwah uhnuhmeahwin noongoom dush pazhikowug, kuhya pazhikwun ewi mahnuhtanesewekuhmik. Kagait suh kwuhmahchewuhnene otuhkeemewah. ahzhe nahno bebounuhgut ako mahwundoshkahwod, keche neebewah dush enuhnokewug emah oduhkeemewong wahnuhdezewug, kuhya toshkeboojegunun kuhya pootahgunun otepanemahwon: kuhya antuhso neebing Camp Meeting otuhyahmahwah, kagait suhgo pahpenuhkuhmegezewug, kuhya owetookahnahwah uhnuhmeahwin chemahjeeshkog: Nihdekut dush kishpin mushkuhwenuhmowod ewi uhnuhmeahwin, mee dush ewi kaezhenekahnitwahi: Shawaindahgozechik. Kuhya ahzhe neebewah mahchahwug ewete ishpeping.

Uhpé anonebawahchin pahpenainduhmoo, okuhkuhnonahyon etenuhwamahgunewon pahmah kekuhwahbuhmim eweteishpeping

Enushka pazhik ninguhtepahjemah ekwahishkwahpemahtezit, ewi dush kecheuhnhmeahyong, uhpe dush kuhyahkeeketowod mee dush keepahsekwinteniit. "Kagait suh nimpahpenaindum, mee ewi ishkwach wtookoonenuhgoog". Uhpe Jush ayahmong Jesus otolahgoshewesenewin, uhpe dush owi makuhitawekonuhya ane enenuhmowod puhkwahzegun kuhya showe menahbo, mee suh ewi oweyow kuhya omiskween owi Ketookemahnenon Jesus, otahpenun, mee ewi kacnje pemahtezeyun keyahwing, kuhya kejechahgoong ewete otokemahwining owi Keshamunetoo. Ah no wenoondahgozit kah dush okushketooseen: kahween meenuhwah ninguhmenekwaseen ewi showemenahbo pahmah go uhpe ewate kageezheguk cheooshke wejmenekwamenuhgoog emah Otookemahwening owi Noos. Mee suh ewi azhe onesheshing ewi uhnuhmeahwin, kahween sagezeseem wahne ishkwah pemahtezingin.

Kagait suh malrahbuhmenahgwut owi Henry Jackson, Nakezhik, Nahwahqua, Kahbenah, kuhya dush go ahmind, ninkeepuhkawenegonahnik keekwah uhnuhmeahwug, mee dush ewete kahezhe tuhkwewod Wesleyan: megoshkahjetahwug.

Kekuhweenduhmoonim kahezhe uhyahyong uhpe takweshenoomuhguk chenuhkuhnuhngewah nindenuhwaindahgunenahnik, kuhya nindinduhnuhkeewinenon. Azhe kushketowod ninkeeezhe wetookahgonahnik, kahngweyong ninkeemeenegonahnik. Uhpe dush takweshenoomuhguk ewi geezhik chepuhkaeteyong, uhnenuhze beeyong dush kuhkenuh keepe ezahwug, wainduhgo webeegooshkah nintawahbuhmuhkwah kuhkenuh pemuhitamowod ewi ishkwach wesuhkeninjeeteyong: ukuhwa dush ninkeenuhkuhmomin, mee dush keejecheengwuhnetahyong, mee dush ishkwach suhkeninjeeteyong. O! kagait suh ninkeepahpenaindahmin: wainduheezun ego wuhyahbuhmungi owi ishpeping tuhze uhnesenahba pemeasid emah meshahkeezhik pemuhkonung omuh twawachegun, kuhya Jesus oteketowin we kuhkeekemod kuhkenuh uhnesenahbain.

Noomuhyuh ninkeuhkindon Petaubun keemuhntwa nebood ninguhshé kahkuhkeekemit: kishpin peahkoonwatuuhwuhkebun kahween noongoom nintahmakuhitawekonuhyawese. Enuh waishkepemahtezeyoig nuhetuhwik kegetzeemewog. Kuhya ween dush newetegamahgun noomuhyuh keemuhntwa nebowun osun. Ishkwach dush keewahbuhmungi, mee dush ewi kaheketood, "Kishpin weekah wahbuhmeseewun, pahmah kekuhwahbum ewete ishpeping".

Neemetuhnuh tuhso beboon keeuhnuhmeah ahpeche kecongwahmeze, okesahgetoon Tapaniinga owegewaum, kuhya kee pemeotuhwit keemooch uhnuhmeah. Mee suh dush ahzhe kee ezhod enewh kinwaizh kahpepuhmeetuhwahchin.

Neeruhnesenahbadook, konemah kahweekah kekuhwahbuhmeseem, kuhya neen

dush kahween kekuhwahbuhmeseemnim: pazhiko dush ween go owi pameetuhwug. Kishpin kachiste aungwahwezeyung pahmah kuhkenuh ketahwahbuntemin ewete okeche wogewahning owi Keshamunetoo.

Kah kuhnuhga nintahkushketooseen che weenduhmombon kahpeech pahpenainduhmung uhpe wahbuhmuhgwah kahminje nuhwazeyungook. O! mahno Keshamunetoo oguh waweepo nahzhuhaun ewi otuhnuhmeahwin, neebewah dush chepeonjepahwod ewete wainje mookuhwug, kuhya apun geeshemook, shahwuhnoong, kuhya kewatenooong, chewetuhpeinahwod ewi Abrahamun ewete ishpeping tuhze okemahwewining. Amen.

JOHN IRONS.
Ahshahwaush. Kuhkeekwawenene.
Ochepwasebeeng, Isabella Mich.
August 13, 1862.

To the patrons of PETAUBUN

I wish to say to the patrons of this paper among the Indians that 400 paying subscribers are necessary to sustain the enterprise. Hitherto a large share of the patronage of the paper has come from the white people, mainly with a view to assist in a good work. By the close of the present volume I will have completed the account of my missionary labours and travels, after which I cannot expect much support from the white people. Some of the missions have nobly supported us: others have been in the receipt of 20 or 30 copies each issue for a year and a half and have paid nothing. This state of things cannot continue beyond the close of the present volume. If the Indians want a paper they must support it. I not only act as editor, but as compositor &c, doing all the work. This takes too much of my time from the work of the mission and the district. I can act as editor without salary if I am furnished with sufficient to pay expenses. I am anxious some Indian brother should undertake to carry on the paper. There are two that are fully competent to the task: the Rev. Allen Salt, and the Rev. Peter Marksman. I will give all that belongs to the office, worth about \$100, to either of these brethren if he will undertake to conduct the enterprise. If each mission will guarantee its proportion of the 400 paying subscribers, I will furnish as many copies as they will furnish readers.

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All the friends of Petaubun in the U. S. can direct their letters for me to Port Huron, Mich.