

(Sarnia), with whom he has lived as their minister, call him Puhkukahbun (Clear Daylight). He landed, and our young men helped him to carry up his things to the house. His wife was with him, and at this we were glad also. We hoped he had come to stop with us altogether, but he said No, he could not promise to do that ; he was only travelling from place to place among the Indians, so he could not stay long. He would remain with us for two weeks. We were again sorry when we heard this. We felt perplexed and did not know what to do. While this Black-coat was with us, we talked to him frequently ; and tried to learn all we could from him as to what was to become of our church and people. He told us he was willing himself to come and live with us, but had no power to make any promise without permission from the great chiefs in the old country. Thus things went on for many days. This Black-coat, said that he intended to go up the Great Chippeway Lake (Lake Superior), and visit all the heathen Indians there during the summer ; but as he had found us without a teacher, he had now changed his mind, and would stay among us for two months. After that he said he must return to his children at Ahmujewuhnoong (Sarnia). At length the time drew near for him to leave us. The Raspberry moon had already risen, and was now fifteen days old, (July 15th), and Wilson said he must go at once, for the Great Black-coat in Pahkatequayaug—that is “The place where the river divides into two forks,” as the