

sheeting and stoving, and then we could take in many Indians from the Reserve. Your bale (barrel) is most useful and acceptable; please accept our sincere thanks. If I may suggest, I would say, that could some of your young people do a little canvassing and procure such things as overalls, it would be a great benefit, for, had you not time to make it up, we would endeavour to do so. Then again, while the children are doing their work well, you know, all work and no play makes Jack a dull boy or girl as the case may be. A few outdoor games, such as baseball, football, and some girls' games would prove a great help. But I must stop. Again thanking you all, &c.

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*Selected.—“Black Nets with White Corks.”*

The adoption of what Bishop Selwyn termed “Black nets with white corks,” that is the system of native teachers trained and directed by white men, is meeting with great success in New Guinea. Seven South Sea Islanders are now working as teachers in the Anglican Mission. They are regarded as “the parsons of the villages,” and since their coming, there have been no fights or cannibal feasts.

On Sunday evening, December 26th, an event took place which marks an epoch in the history of the Mission, viz., the preaching of the Gospel by one of the New Guinea natives. Samuela, the first baptized convert of the Mission had already given addresses at outdoor services at Womira, and now preached to a full church at Dogura. He was not in the least embarrassed, and spoke well, making a good impression. Some of the illustrations he used were very quaint, but appeared to be effective upon his fellow-countrymen.

This is indeed strong encouragement to the noble men and women who are labouring to instruct and educate the heathen in many lands, that they may become Teachers and Preachers in their native countries and perhaps be most effectual instruments in God's hands to win souls for Christ.