

rather transgress this bound than give up one single enjoyment to which they incline. They make great boast of Christian freedom, and are always ready to appeal to *one* half of the apostolic utterance: 'All things are yours;' but past the other half of the same text, 'Ye are Christ's,' they hasten with the winged foot of hasty trepidation. They look down with compassionate disdain upon the fancied or actual narrowness of those who are in earnest with their Christian calling, and who therefore refuse to take part in usages, amusements, and forms of enjoyment which "are generally esteemed admissible, seemly, and harmless. Such narrow-minded people they accuse of legalism. But which is the truest sign of love, the disposition to interpret Christian liberty as allowing the widest possible sweep of self-gratification, or the disposition, for Christ's sake, to curb self-indulgence even within the limits of undoubted lawfulness?" — *Missions-Blatt aus der Brüdergemeinde*.

—The strange extension of the Polynesian *tabu* to words, which has made it unlawful to use in common speech any syllables occurring in the name of a chief or sovereign, is thus illustrated in the *Madagascar News*: "We can easily conceive what an annoying confusion and uncertainty would be introduced into a language by a very wide extension of such tabooed words arising from a multiplicity of chiefs. It is as if we in England had to avoid and make substitutes for all such words as 'geology,' 'geography,' etc., because they formed a part of the name of King George; and such words as 'will,' 'willing,' 'wilful,' because they were part of the name of King William; or had now to taboo words like 'victory,' 'victim,' 'convict,' etc., because these syllables form part of the name of Queen Victoria. What a nuisance should we not consider it! Yet there are tribes and people who now live under this tyranny of words, as their fathers have done for unknown centuries in the past.

It can hardly be doubted that this fashion in language has done very much to differentiate the various dialects found in Madagascar; and it is a matter for some surprise that there is not much greater diversity among them than we find to be actually the case."

—This reverence for royalty is so deep-rooted in Madagascar, that in church it is absolutely necessary that the queen's pew should be higher than the pulpit. It is no wonder, then, that royal interference in church affairs is sometimes stretched to a rather embarrassing extreme, and that many say, "We pray because the queen does."

—"An evangelist by faith.—The servants of God designated by this term are not unknown in Christendom. The former missionary *Schrenck* is, we believe, the most celebrated. But it gives particular satisfaction to learn that this class possesses also at least one representative in the bosom of the young church of Madagascar. *Rakotonanga*, as he is named, was a simple wood-seller, accustomed to carry his load on his own back to the markets near. Even there he never failed to carry his Bible with him, and so soon as his merchandise was sold, he would begin to preach the Gospel. Soon this plan no longer sufficed him. He burned to devote his whole time to bearing witness to the salvation which is in Christ, committing himself to God for his own support and that of his family.

"Since he has become a 'faith evangelist' this confidence has never been confounded. He never fails to find some one to provide him with food and to offer him a shelter for the night. He regularly visits the markets of the suburbs, preaching every day in a new district, and that sometimes ten times or more in a single day. If for one reason or another he does not reach this figure, he counts himself to have done little. No wonder, then, that his voice is almost always very much roughened and hoarse.

"'Be reconciled to God,' appears to