

# Reformed Presbyterian and Covenanters.

VOL. XXV.

DECEMBER, 1887.

No. 12.

## ORIGINAL.

### INSTALLATION ADDRESS.\*

*Dear Friends and Brethren:*—I think I may with propriety congratulate you on the interesting occasion on which you are now assembled. When, through growing infirmity, I was constrained some time ago to give up the pastoral charge of this congregation, it was feared by many that the little flock would be scattered as sheep without a shepherd. Happily, through the good hand of our fathers' God upon this little society of his people, these fears have been disappointed, and your eyes once more behold your teacher. May he be a blessing to you, and you a blessing to him! May he be to you and you to him a crown of joy and rejoicing in the day of the Lord Jesus, when "He shall come to be glorified in the saints, and admired in all them that believe."

Now, dear brethren, as your pastor has been addressed by a brother in relation to his duty to you, it devolves upon me, in the name of Presbytery, to remind you plainly and affectionately of your duty in relation to him. I, therefore, ask your serious and prayerful attention to the following counsels:

1. *Receive and treat your pastor as the servant of Christ.* He does not come amongst you as *your* servant in the sense of doing your work for so much pay. He does not come as an hireling to do your bidding in consideration of receiving so much wages. He does not come as the servant of the *church*, save in subordination to higher authority. He comes as the servant of the Lord Jesus Christ. It is from Christ, the enthroned Redeemer, that the true minister receives his commission. It is his message that he is commissioned to convey to those to whom he ministers. Receive your pastor, then, as the Lord's servant. Honor him as the Lord's messenger. Attend to his scriptural instructions, and admonitions, and rebukes, as clothed with the authority of him who declares, "He

\*An address by Rev. J. R. Lawson, to the congregation of Barnesville, N. B., delivered on the occasion of the installation of Mr. Thomas Patton.

## EDUCATION FOR THE FREEDMEN.

BY REV. G. M. ELLIOTT.

God looked over his erring and straying people and said: "My people are destroyed for lack of knowledge."

The same we may say (though in a different sense, and from a different cause,) with reference to the unhappy freedmen of the South. When the war closed it handed over to the American people four millions of persons, that could neither read nor write. Though there was one here and there at emancipation, that had some education, yet the number was exceedingly small. We may say they were all illiterate. Now, after twenty years' work among them, there are a million and a half that have some education. Many of this number have become excellent scholars and fine teachers. This shows that much has been done. But the four millions have nearly doubled themselves, and we find four and a half millions that are unable to read and write. A gain of half a million of illiteracy. This proves that the work of education has not kept pace with their natural increase. This explains how it is that the number of the uneducated at the South is greater than at the close of the war. At this rate, how many years will it take to educate this people? In traveling through the South one is painfully impressed with this solemn thought,—that the freedmen are yet largely a mass of ignorance. They are in a deplorable condition, not conscious of how dreadful their lot is. They are to-day—almost as much so as they ever were—groaning under a heavy burden of ignorance, with all its baleful fruits, and added, the terrible consequences of a long and debasing bondage.

Ignorance is bad in any form, and in the midst of any circumstances, but when we add to it all the horrors of slavery, such as reigned for over two hundred years in this country, the situation is awful beyond expression. Just imagine a people, the majority of whom grew up on plantations, where they received no instruction in any form, oral or written; where their homes (?) were often scenes of domestic horror, sometimes six, eight and ten persons huddled together in one small room. How could we look for propriety and decency to be preserved; especially by a people that were taught nothing in the midst of such circumstances? And then remember that this very thing went on for more than two centuries. Can we wonder at the sights that we now see on some of these Southern plantations? There are many things to bring tears to one's eyes. In my labors and visits in some of the rural districts, I have found a father, mother and ten children, all occupying one room; which room, I should not judge to be more than eighteen or twenty feet square. That one was bedroom, dining room, sitting-room, parlor, and kitchen. The condition of the people on many plantations is sad to contemplate. Can we, then, wonder at

anything we see among the people in such a condition? We may see things that Africa cannot surpass. I say this with a sad heart, and ready to weep, yet I appeal to anyone who has seen the heart of the South and has visited some of the great plantations that are far away from any city or town, to witness what I say. I mention these things, not to show them up, or that I would make a parade of the lot of this unfortunate people, but because I love them; because they are my own flesh and blood, and because I desire to make known their condition that it may be improved. And further, because I would ward off the arm of the oppressor from these who are hated and pushed aside and made to feel more keenly their misery, simply because we see most of them in a plight that is not the most attractive; and still further, because I would have it known that they are not the cause of their being in this condition. Come with me to some of the cities and towns where the light of education has shown only for a few years, and I will show you things that are quite different. I will show you neat, comfortable and well-ordered homes, where daily an altar is erected to the Lord. I will show you homes that will compare favorably with those of a people that have many centuries the start of us. This shows what education and religion will do for a people. The grand need, then, of the South is, Christian education. Leaders and homes are what this people need. Give them the former and they will soon have the latter. May God stir the whole nation, and the Christian people of this country, to put forth an effort to relieve the miserable condition of this long-neglected and downtrodden race!

---

## NATIONAL REFORM AND THE REFORMED PRESBYTERIAN CHURCH.

BY REV. J. M. FOSTER.

National Reform means securing a national recognition of the crown rights and royal prerogatives of the Lord Jesus Christ. That such an act of homage is due to the King of kings, the Scriptures abundantly testify. The fact that the Father has given him universal authority, a dominion extending from the roofless heavens to the bottomless pit, which per force includes all moral ordinances, of which the State is one. The fact that the moral law, to which every moral being, individual, civil or religious, is subject, has been placed in the hands of the Mediator as its administrator; the fact that civil officers are called upon to honor, reverence and obey the Messiah in their official capacity, that he is called "Governor among the nations," "Prince of the kings of the earth," "King of kings and Lord of lords," titles clearly indicating that he is the divinely appointed ruler of nations, and that the prophecies point to a time when he shall be recognized and obeyed as