

MINUTES  
OF THE  
SYNOD OF SOUTH CAROLINA

HELD AT

NEWBERRY, S. C.

OCTOBER 24-27, 1899.



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AVELEIGH CHURCH, NEWBERRY, S. C.,

Tuesday, October, 24, 1899, 7:30 p. m.

The Synod was opened with a sermon by the moderator, Rev. A. A. James, from Isaiah 9:2. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

At the conclusion of the sermon the moderator formally called the Synod to order and led in prayer. The following members were

PRESENT.

BETHEL PRESBYTERY.

MINISTERS—D. E. Jordan, J. H. Thornwell, J. M. McLain, W. M. McPheeters, (2), Alex Sprunt, W. G. Neville, M. R. Kirkpatrick, J. K. Hall, Jas. Russell, T. C. Ligon, Chalmers Moore, (2) W. A. Haffner, F. W. Gregg, J. T. Dendy, W. B. Arrowood.—15.

ELDERS—I. B. Faries, Bethel Church; R. R. Clinton, Bethesda; P. Garrison, Ebenezer; J. M. Spratt, Fort Mill; J. W. Ashford, Horeb; J. C. Foster, Lancasterville; J. T. Lemon, (2) Lebanon; W. B. Robinson, Pleasant Grove; J. D. Smith, White Oak; E. A. Crawford, Purity; A. H. White, Rock Hill; D. R. Coleman, Salem; A. S. Douglass, Scion; J. D. Witherspoon, Yorkville.—14.

youths of the State who are unable to attend higher-priced institutions.

Through the generosity of a friend in New York, we have been able to give substantial aid to some half dozen deserving young men this year.

A great work is before us. The success of our church, humanly speaking, is largely dependent on the training which is given to its young men. We are doing the best that we can, in the face of many hardships and difficulties, to give the proper training to the greatest possible number.

Respectfully submitted,

W. T. MATTHEWS,

A. E. SPENCER,

Committee.

### XIII.

#### MEMORIALS.

##### JOHN BAILEY ADGER, D. D.

Since the last meeting of Synod our oldest and most honored member has been taken from us—the Rev. Dr. John Bailey Adger.

Dr. Adger, the oldest son and third child of James Adger, a native of Ireland, and Sarah Elizabeth Ellison Adger, a native of Fairfield County, S. C., was born in Charleston on the 13th of December, 1810.

On the 29th of June, 1834, he married Miss Elizabeth Keith Shrewsbury, a native of Charleston. To them were born eight children, the first four of whom—three sons and one daughter—died in early childhood; of the last four three survived their father, namely: Elizabeth Keith, the wife of the Rev. Dr. F. P. Mullally; Anna Maria, the wife of the Rev. Dr. S. M. Neel, and Susan Dunlap, the secretary and efficient assistant of her father during his later years; the youngest, John Bailey Adger, Jr., died in early manhood, having been shortly before his death appointed professor of chemistry in a western college. Mrs. Mullally died suddenly a few months ago.

In 1890, Dr. Adger was called to mourn the death of his wife, after they had lived and labored together in loving

companionship for more than fifty-six years. A little more than eight years later their separation ended; for in January, 1899, Dr. Adger was taken to his heavenly home.

Dr. Adger's earlier years were passed in Charleston, where he attended various schools until 1824. In that year he was sent to Kinderhook Academy, N. Y., and a year later to Union College at Schenectady, where he graduated in 1828. In 1829 he went to Princeton, where he remained four years, under Drs. Alexander and Miller, graduating in 1833. About the same time he was licensed to preach by New Brunswick Presbytery.

While at Princeton, a fellow-student, W. M. Thomson, afterwards author of "The Land and the Book," in a conversation, called his attention very pointedly to the work of Foreign Missions. The result was that, after long and serious consideration, he was convinced that it was his duty to become a foreign missionary. Accordingly he offered himself to the American Board of Commissioners for Foreign Missions, was accepted and was assigned to Smyrna and adjacent parts of the Turkish Empire as his field, to labor especially amongst the Armenians. At that time our church did not carry on foreign missions as a church, but chiefly through the American Board, which was supported jointly by Presbyterians and Congregationalists.

Returning to South Carolina, he spent the rest of 1833 and the first half of 1834 in preaching and delivering addresses throughout the State on Foreign Missions. He was ordained by Charleston Union Presbytery in the Second Presbyterian Church in Charleston on the 16th of April, 1834, and sailed from Boston a few months later—on the 2d of August. He reached Smyrna early in October, and at once began his missionary work, which continued with little intermission for twelve years. His industry was untiring. As soon as possible he began to preach in the Armenian tongue; but his chief work was through the press. The Bible had been translated into Armenian centuries ago; but the ancient Armenian had become an unknown tongue to the people of this country. Therefore the first thing to be done was to translate into modern Armenian, so that all could read the Scriptures for themselves. This task he undertook as soon as possible, with skilled assistants. The translation of the New Testament and the Psalms which he thus prepared, was printed by the British and Foreign Bible Society. Some years ago, more than 300,000 copies of this translation of the New Testament had been circulated among

the Armenians in Asia Minor and elsewhere. He also translated and published many other works; as the chief and most valuable of which, though small in size, may be mentioned the Shorter Catechism, and C. C. Jones's Catechism.

By the year 1846, incessant writing and proof-reading of the trying Armenian letters had so injured Dr. Adger's eyes that rest was imperatively necessary. Accordingly, for this and other reasons, he came to America, expecting as soon as practicable to return to his work in Asia Minor. But this was not to be. As the time approached for his return, circumstances arose which led to his final withdrawal from work, under the American Board. The great value and importance of his labors were recognized in very strong terms by the chief officers of the Board. But under the influence of the increasing virulent abolition feeling in the North, and the proscriptive spirit of the chief supporters of the Board, these officers pursued a not very straightforward or honorable course which necessarily brought his connection with them to a close. As he said himself, this connection was not broken in consequence of "any purpose or wish of his, but directly and chiefly through the influence of ignorant New England fanaticism, and unscriptural and unchristian prejudice against slave holders," as in the similar shameful case of John Leighton Wilson.

But he by no means gave up missionary work, for with the aid of his father and brothers, in the face of the strongest opposition, he inaugurated a missionary enterprise of the highest importance amongst the negroes of his native city. He formed a separate negro congregation, and secured the erection of a church building for it. He devoted himself zealously for the next five years to the pastoral care of this congregation.

The success of this undertaking having been assured, and his health having again failed—his eyes especially needing rest—he resigned his charge to the care of others, and sought recovery by abstaining from continuous labor and living as much as possible in the open air in the country. During these years of rest, associated with Drs. Howe, Palmer, and others, he largely aided in securing the endowment of a professorship in Oglethorpe University, and afterwards of the Thornwell Professorship in the Columbia Theological Seminary.

In 1856 he was called to the Professorship of Ecclesiastical History and Church Polity in the Theological Seminary, where he remained teaching diligently and successfully un-

til 1874. During this period between two hundred and fifty and three hundred students enjoyed the benefit of his instructions.

In 1874 he resigned his professorship and removed to Pendleton, where he spent the remaining twenty-four years of his long and useful life. He was pastor of Pendleton church, and supply of other churches in the neighborhood, as long as he was strong enough to preach. When forced by increasing bodily infirmities to give up this loved work, he continued to employ his active mind in reading, study, and writing, with the constant, untiring aid of a devoted daughter. To his industry, in the face of seemingly insuperable obstacles, we owe the valuable work, "My Life and Times," which though not completed, has been published since his death, under the supervision of his daughter.

Dr. Adger was of an active mind, laboring unremittingly in the search after truth, and in disseminating it when found. He was cautious in forming his opinions, but tenacious in holding them when once formed, and courageous in the highest degree in maintaining and defending them; never counting the cost or asking who opposed. He loved to preach the gospel, even in extreme old age, long after most others would have thought themselves freed from further labor by bodily infirmities.

He wrote much, but published no book in English. His latest years, up to his last illness, within a few weeks his death, were given to the preparation of the book already mentioned, "My Life and Times." He edited and supervised the publication of Dr. Thornwell's Collected Writings, in four volumes. He was one of the founders of the Southern Presbyterian Review, and one of its most active editors and constant contributors during the thirty-five years of its existence. He was also closely connected with the Southern Presbyterian in different capacities almost from the beginning, and numerous articles from his pen may be found in its columns.

After Dr. Thornwell, Dr. Adger probably did more than any one else in bringing our Form of Government, and Book of Discipline into closer conformity with scriptural principles of Presbyterianism. He was associated with Dr. Thornwell on the Committee of Revision from the first; and after Dr. Thornwell's death he succeeded him as Chairman of that Committee. For more than twenty years he gave much time and earnest thought to this important matter up to 1879 when the Book of Church Order was adopted.

He was a member of many General Assemblies; and at our first Assembly—in 1861—he took an important part in shaping the policy of our Southern Church. He was for many years an influential member of the Assembly's Committees of Foreign Missions and of Domestic Missions. He was very regular in attending all church courts, until increasing deafness rendered it useless to be present. His counsels were always of the highest value.

As Professor in the Theological Seminary, his teachings were characterized by zeal and earnestness. Perhaps his most important specific work in this office was his exposition and defense of Presbyterian government as divinely ordained—the *jus divinum Presbyteriani*—and his success in leading his students to believe with him.

In all the relations of life Dr. Adger was gentle, kind, affectionate, faithful, of unbending integrity; liberal and generous with his means; given to hospitality; bold, determined, uncompromising, in attacking what he believed to be wrong and defending what he believed to be right; but never with unkindness or malice towards those who opposed.

A pure, upright, godly man, who loved his Lord and Redeemer with all his heart, he devoted all his long life unreservedly to the extension and upbuilding of His kingdom on earth.

For the grace which enabled him to set before us such an example, and for the goodness which spared him to us for so many years, we render to God our most hearty thanks.

JAMES WOODROW, Chairman.

REV. JOHN L. GIRARDEAU, D.D., L.L.D.

James Island near Charleston, S. C., has the distinction of being the birth place of John Lafayette Girardeau.

He was born on November the 14th 1825, and was, as his name indicates, of Huguenot extraction.

In 1844 he graduated from Charleston College, and completed his studies at the Columbia Theological Seminary in 1848.

For a short time after he left the Seminary he served the Wappetaw Church. In 1850 he was ordained and installed pastor of the Wilton Church near Adams Run. In 1854 he was invited to take charge of a colored mission work, which grew into Zion, the great negro church in Charleston,