Dr. Crawley came to the United States about 1860 and spent seven years in this country, returning to Canada in 1867 to again become president of Acadia College. He also served as principal of the Roberts Female Academy in Shelby.

REV. TILLMAN R. GAINES
Seventh Pastor
Born October 27, 1834, Tillman R. Gaines was a native of Greenville, South Carolina. He attended rural schools during his youth and was taught to farm until he was fifteen years old at which time he learned the carriage making trade at home in his father’s shop, where he worked until he was twenty years old.

Entering Furman University in 1854, he studied literary and scientific courses, graduating in 1860. After graduation the Rev. Gaines studied a year at Southern Baptist Theological Seminary, leaving the seminary in the fall of 1861 to volunteer as a private. He entered Company A, 16th S. C. Regiment, and served about one year as chaplain. He became pastor of Shelby Baptist Church in February, 1863 and while here organized “The Shelby Female Academy.” Also during his pastorate here the first Sunday School was organized with the Rev. G. M. Webb assisting him in 1864.

In his later years he turned his attention from the ministry to other lines of activity, mostly the editing of religious papers in South Carolina.

He was married to Miss Julia Ellen Gaffney.

It is recorded that he baptized fifty people during his ministry as pastor of Shelby Baptist Church.

GAINES, TILMAN ROWLAND

SOU. BAPT. THEO. SEMINARY, 1859-89, p. 97
By: John R. Sampey (B/207/So8s)
and plans for the enlargement of the cause. He dreamed dreams, but his dreams often became real. It was Tilman R. Gaines who laid out the city of Gaffney, S. C. He laid it off according to the plan of Philadelphia.

He was a great builder in every way. His adventures kept him from accumulating much money, but his works are of such a nature that he has immortalized his name.

We give the following sketch of his life from Logan's History of the King's Mountain Association, page 282:

Elder Tilman Rowland Gaines was born October 27, 1834, in the southwestern corner of Greenville county, S. C. His father, Nathaniel Gaines, was born in Abbeville county, S. C., in February, 1798, and lived to the age of nearly 81, within 15 miles of his birthplace, dying in May, 1878. His mother, Clarissa Arnold, still lives at the homestead, in Anderson county, now nearly 80 years of age. His parents were Baptists, his father a minister of the primitive order, thoroughly read and deep in the Scriptures, belonging to the John Gill or Calvinistic school of Baptists.

The subject of this notice was sent to country schools in his youth, taught to farm till 15, then learned the carriage making trade at home in his father's shop, at which he worked till in his 20th year, when he entered Furman University in February, 1854 (Greenville, S. C.), in which he took a thorough literary and scientific course, graduating in June, 1860, after which he studied one session (1860-'61) in the Southern Theological Seminary, graduating in Hebrew and several other branches. Joined the Baptist church (Columbia church) in Greenville county, S. C., in 1853; baptized by his father, Nathaniel Gaines. Licensed to preach in
1857; preached first sermon 2nd Sunday in December, 1857.

Left the Seminary in the fall of 1861, volunteering as a private soldier, entering Company "A" 16th South Carolina Regiment, in which he served nearly a year. Came home on furlough and married Miss Julia Ellen, one of the twin daughters of Deacon H. G. Gaffney and Elizabeth S. Gaffney, July 24th, 1862; soon after was appointed chaplain of the 3d Regiment of S. C. Reserves, by Col. C. F. Elford, serving till the Regiment was disbanded.

Was ordained to the Gospel ministry in August, 1862, at the meeting of Tyger River Association. Presbytery: John G. Landrum, Richard Furman, Simpson Drummond, and several others.

Took charge of Shelby Baptist church, Shelby, N. C., and organized the "Roberts Female Seminary," at Shelby, in February, 1863. Voluntarily turned over to Dr. E. A. Crawley the church and school in the fall of 1864, and moved to the neighborhood of Antioch church, York county, S. C., early in 1865, and took charge of said church. He baptized about 50 persons into the Shelby church while pastor thereof, completely resuscitating the church. At Antioch he baptized about 75 persons, and greatly built up the church, organizing a large Sunday school.

In 1866 started the "Church and Sunday School Messenger," issuing it monthly for 7 months, but as it was not paying expenses, turned over the subscription list to the "South Carolina Baptist," then published at Anderson, S. C.

Began to preach at Yorkville in 1866. Several were baptized there and a church organized. In the fall of that year he moved to Yorkville and began to build a Baptist church almost without means, but by travel in 1867-'68, and by appeals at home funds to nearly complete the building. He then used his own means and finish it, thus spending several dollars, besides almost entirely supporting himself and family with his own means.

In July, 1869, he commenced the "Working Christian," a weekly, from Yorkville, and in 10 months paid up subscription list of about 130, the paper and family to Charleston, 1870, and took charge of a city missionizing a church, and beginning the work of a house of worship; but in the fall of 1871, the yellow fever raging in Charleston, he moved his printing office, paper and family to Columbia, where he ran the paper of 1872, when he sold out the "Worker" to C. McJunkin, who, later, sold it to Hoyt, who moved it to Greenville, and he still runs it as the "Baptist Courrier," always been a self-sustaining paper.

In 1872 he founded the Palmetto Home, in Columbia, and turned it over to a board of Trustees.

In 1873 he began the publication of the "Working Man," which he has continued in various names, printing it as a monthly for 11 years in New York, in the cause of immigration. He began his immigration labors object then, and all the time since in various places, and the capital into the Southern States, work he was the pioneer, having established the Richmond & Danville, and and.
Yorkville and began to build a Baptist church, almost without means, but by traveling North in 1867-68, and by appeals at home, he raised funds to nearly complete the hull of the building. He then used his own means to plaster and finish it, thus spending several hundred dollars, besides almost entirely supporting himself and family with his own means.

In July, 1869, he commenced the publication of the "Working Christian," a weekly, issued from Yorkville, and in 10 months had a cash paid up subscription list of about 1300. Moved the paper and family to Charleston in May, 1870, and took charge of a city mission, organizing a church, and beginning the construction of a house of worship; but in the summer of 1871, the yellow fever raging in Charleston, he moved his printing office, paper and family to Columbia, where he ran the paper till the fall of 1872, when he sold out the "Working Christian" to C. McJunkin, who, later, sold it to J. A. Hoyt, who moved it to Greenville, S. C., where he still runs it as the "Baptist Courier." It has always been a self-sustaining paper.

In 1872 he founded the Palmetto Orphan Home, in Columbia, and turned it over to an able board of Trustees.

In 1873 he began the publication of the "Working Man," which he has continued under various names, printing it as a monthly for 4 years in New York, in the cause of immigration. He began his immigration labors in 1873, his object then, and all the time since, being to induce manufacturers, mechanics, skilled labor and capital into the Southern States — in which work he was the pioneer, having an office on Broadway, New York, from 1873 to 1879. In person he headed this whole scheme, getting the Richmond & Danville, and Air-Line Rail-
road authorities, aided by the Pennsylvania Central Railroad, to put on a system of reduced rate tickets (one and a half cents per mile) in favor of all settlers coming to settle in the South. He published his monthly filled with correct information about the resources of the South, made speeches in the Northern States, issued circulars, and in this way guided thousands of people into the Piedmont Belt of the Southern States, being largely instrumental in turning the attention of capitalists to the broken-down condition of our Southern railroads, and showing them the great opportunities for investments in railroad property, lands, mines, etc. All can now see the fruits of such labors in the millions of capital coming South. When Mr. Gaines gave up the ministry and his religious publications, it was doubtless solely for the purpose of devoting his life and energies to the rebuilding of the Southern States, and especially his native Carolina. In all of this work he has probably had the unthankful task of doing the work of a pioneer, and of doing it in his own way. He has had no States to back him, and had even to work up the railroads to see their own interest in helping themselves, by aiding him, but as soon as the work was built up so as it would begin to pay him, the railroad agents assumed control of the scheme and availed themselves of the benefits to be derived, and thus, like all pioneers, Mr. Gaines (although entitled to remuneration) was left without anything to console him but the consciousness of having done a good and unselfish work for the South.

We do not know anything about the last part of his life. He has a son living at Gaffney, S. C., but he has not written us anything concerning the latter part of his father's life. He may be living, but it is not likely that he is cannot get his son, A. B. Gaines, to say this.

Elder E. A. Poe
(1869-1870)

(This pastorate was finished by Elder Allison.)

Elder Edgar Allen Poe was called to the pastorate of Union the 4th Sunday in November 1868, and took charge the fourth Sunday in January, 1869. He did not give regular service because of his health. Elder E. A. supplied for him during the latter part of the first part of 1870. He seems to have left the church before the regular meeting of May. The church was terribly torn up in time. Many of the members had been cated and many were practicing in other things. When a preacher does not give regular service to a church, many evil things are sure to arise. The church did not have Sunday meetings during Elder Poe's pastorate, and was in a bad condition. It undertook to have services a month on Sundays and leave a week-day meeting, but it did not work.

The church must have been without a pastor for several months after Elder Poe quit. There is no record of service by any preacher during the year of 1870, and since Elder E. A. served the church during the year of 1869, we are led to believe he began his work during the latter part of 1870. The old members of the church were without a pastor a long time during the old organization's existence, and we believe that it was during the year of 1869.

Elder Edgar Allen Poe was born in Cleveland County, N. C., April 4, 1829. He professed in Christ and was baptized into the faith.
in the Piedmont Belt of the South, being largely instrumental in the promotion of capital to the Southern railroads. Mr. Gaines had no States to back him in his work, but as soon as the work was begun to pay him, the railroad company took control of the scheme and many of the benefits to be derived were left with no one to console him, but the consciousness of doing a good and unselfish work may be living, but it is not likely that he is. We cannot get his son, A. B. Gaines, to say about this.

_Elder E. A. Poe_ (1869-1870)

(This pastorate was finished by Elder E. Allison.)

Elder Edgar Allen Poe was called to the pastorate of Union the 4th Sunday in November, 1868, and took charge the fourth Sunday in January, 1869. He did not give regular service because of his health. Elder E. Allison supplied for him during the latter part of 1869 and the first part of 1870. He seems to have left the church before the regular meeting in May. The church was terribly torn up at this time. Many of the members had been intoxicated and many were practicing immoral things. When a preacher does not give regular service to a church, many evil things are likely to arise. The church did not have Saturday meetings during Elder Poe's pastorate. This had a bad effect. It undertook to have service twice a month on Sundays and leave off the week-day meeting, but it did not work well.

The church must have been without a pastor for several months after Elder Poe quit. There is no record of service by any preacher during the year of 1870, and since Elder E. Davids served the church during the year of 1871, we are led to believe he began his work during the latter part of 1870. The old members say that the church was without a pastor a long time during the old organization's existence. We believe that it was during the year of 1870.

Elder Edgar Allen Poe was born in Chatham county, N. C., April 4, 1829. He professed faith in Christ and was baptized into the fellowship on...