

INTO THE SOUTH

ANOTHER field beckoned, tardily and hesitantly. That was the South. The United States from the beginning had sections, each with its own particular people, social mores, economic conditions, and deepening sense of solidarity. East and West—a West ever being populated from the East, ever rolling its horizons on—were always mildly antagonistic, the frontier broadening men's minds, the cramped quarters of the older settlement fostering conservatism. But the rivalry between North and South, having its roots in colonial interests and conditions, was greater, and grew with the years and the century. Agriculture in the two sections chose its separate systems, one free soil and individualistic, the other slave and oligarchic. Commerce, affected in part by the geography of the two sections but in greater part by the mental bent and education of their peoples, grew to a dominant position in the North, but in the South remained the submissive servant of the soil. Finally the populations became differentiated; the South remained almost wholly English, or at least British in character, while the North received great numbers of other nationalities, particularly German and Scandinavian. Cultural agencies—church, school, home, society—cast the character of the South in the aristocratic mold, that of the North into a melting pot of democracy. And the moral issue at last raised over slavery, inevitably mixed with economic interests and sectional or national pride, brought on the dreadful cleavage that was the Civil War.

It has been said that war between brothers is the most deadly of wars. There is no denying that the war between the North and the South, brethren, engendered blind and deep-seated hatreds, which were exaggerated by the policies and deeds of reconstruction. Yet there is scarcely a parallel in

history to the rapid recovery of amity and brotherhood exhibited in the relations of North and South within a few years after the carnage of the wilderness and the slaughter at Gettysburg. The North, it is true, was hampered in this renaissance by its pharasaic sense of moral right, and the South by its pride and sense of injury; yet the generation that fought in the blue and the gray clasped hands before a decade was gone, and their sons and their sons' sons have buried the issues in the musty books of history.

Seventh-day Adventists made no progress in the South before the Civil War. A stray member or two in Maryland and Virginia and a scattered company in Missouri marked the limits of their advance. They were a small people then, and deeply impregnated with the ideals of liberty which made them abhor slavery. Their origin was in the North, and their progress was westward rather than southward. They looked upon the South as a closed field, where violent men defended their prejudices with guns and whips. But after the war they discovered, to their surprise, that the Southern mind was open to their message of God's law and Christ's coming. The South retained what the circuit riders had given it—a reverence for the Bible and the cardinal principles of Christianity. Moreover, when Adventists responded to the calls, they found, no less to their surprise, that there was in the South a noticeable, even dominant, attitude of open-mindedness and open-heartedness to Northerners who came bent, not on mastership and gain, but on friendship.

The first Seventh-day Adventist minister to enter the South, Elbert B. Lane, wrote for the church paper a summation of his impressions and investigations, which for clarity, keen observation, just weighing of issues, and perception of the true mission of a Christian people, is not to be excelled. It was but six years after the close of the war; reconstruction, with all its inequities, insult, and robbery was in full swing in the Deep South; and the Ku Klux Klan was answering with its whips and ghostly attire. The industry and economy of the

South were in chaos, and men were struggling barehanded to restore a measure of prosperity. Yet Lane found fairness and even cordiality. It is true that he went no farther South than Tennessee (but there, with Gen. Nathan Forrest, the Ku Klux began); and Tennessee, under Andrew Johnson as war governor, had re-entered the Union before the war was finished, and never suffered from carpetbag government. Yet at least its middle and western sections felt a solidarity with the more Southern States which were under the load of reconstruction.

Lane noted that the economic and moral conditions of the freedmen were generally worse than before emancipation; yet he recognized that this was but a transition period, and looked for fair if not early adjustment. He found the Southern white man a friend of the Negro, if he will "keep his place," but deeply resentful and hostile toward the meddling Northerner who sought through the Negro political and pecuniary advantage. Yet he discovered the Southerner to be freehearted, not vindictive toward inoffensive Northerners, but hospitable and as open to reason as people of the North. There was, it is true, strong and sometimes violent opposition to the new faith on the part of the established churches, but no more so than in other sections. He believed the gates were fairly open for evangelistic advance.¹

His report was admittedly optimistic, yet wisely so; for the brethren in the North were dubious about the potential brethren in the South, and needed reassurance. No doubt Lane could have found and reported much evidence to support their fears; there were times later when he, as well as his fellow workers, incidentally reported much prejudice, opposition to "Yankee doctrines," and persecution.

The work went slowly for many years. This was in part due, doubtless, to the conservatism, suspicion, and prejudice of the Southern mind; it was also due in part to the prejudice, misunderstanding, and resistance-breeding drive of the Northern emissaries. A further factor was the policy or lack of policy in the conduct of the Advent mission. Northern men, who little

understood the psychology of the South, ran in for a few weeks or possibly a year, and then pulled out for more familiar scenes. The men who found the way to the Southern mind and heart were the men who stayed by, year after year, and molded their understanding to the Southern temperament and background. Southern converts also played a great part in the gradual uplifting of the work. The Southern field was a hard field, but it was highly educative to the Adventist mind, accustomed thus far to work in the groove of one segment of national society. It was a training school for the world-wide mission of this people.

The principal Adventist pioneers in the South were these six men: Lane, Osborne, Soule, Corliss, Taylor, and Kilgore. E. B. Lane was the pioneer both west and east of the mountains. S. Osborne was scarcely behind him, but his work was more localized in Kentucky and Tennessee. O. Soule wrought mightily on the Cumberland plateau and in middle Tennessee and Kentucky. J. O. Corliss accompanied Lane to Virginia, and afterward labored there alone and in other Southern States. C. O. Taylor first penetrated into the Deep South, in Georgia; and in the course of his Southern career visited also North and South Carolina, Alabama, Mississippi, Louisiana, and Florida. R. M. Kilgore was the first permanent minister in Texas; and afterward, as head of the work east of the Mississippi, did more than all others to build and bind together the cause. Besides these, in the early years D. T. Bourdeau labored for a few weeks in Kentucky, G. K. Owen assisted in middle Tennessee, and R. F. Cottrell labored in Maryland.

The first call from the South, and the first church to be established, was at Edgefield Junction, Tennessee, eight miles north of Nashville. R. K. McCune and a few others of that place received literature through some member of the Tract Society, and accepting the truth they found therein, sent in a request to Battle Creek for a minister to visit them.² E. B. Lane responded in March, 1871. He was greeted by McCune and the little company; and his spirits soared with the warmth

of the welcome, typified by the balmy evidence of spring, so far ahead of his frozen North.

Looking around for a place to hold meetings, he discovered but one church in the community, and that, surprisingly enough in the South, was Roman Catholic, for which he did not even venture to ask. The schoolhouse was too small. Finally the railway ticket agent offered the station building, a procedure unprecedented and indicative of the free-handed and rather loose business practices of the time and place.

Lane says they were given the use of "the station and telegraph rooms, . . . the white people occupying one room, and the colored the other." If in that small place there were not two waiting rooms, as usual in the South, then the agent's office served as one division of the meeting. These rooms, however, proved too limited in capacity, and the freight room was prepared, and then the platform outside was filled with seats. In a later communication Lane says that his "first congregations there were very small, perhaps ten or twelve, while my last were between two and three hundred."³

He could not remain long, perhaps a month, being then recalled to Indiana, in which State he soon formed a conference. Before he left Tennessee he baptized five, and left others preparing for baptism. But it was two years before he was able to return. The little beacon left burning there in the South flickered and beckoned for help, but it never went out. "The Review," wrote McCune, "is the only preacher we have. It is, however, a good one, and comes about the beginning of the Sabbath filled with precious truth and valuable instruction. We should be very lonesome without our weekly visitor. And that is not all: it passes round from hand to hand, and neighbor to neighbor, with a happy greeting for all, until it is about worn out."⁴ He reports four families of ten adults and eight or ten children keeping the Sabbath.

When Lane came back in May of 1873 he stayed only two weeks, lecturing again in the station house; but he strengthened the company by conversions and baptisms, and "left a church

of thirteen." On this visit he reports hearing from a brother in Alabama, G. M. Elliott, a Southern Unionist who had fought in the Federal Army, where he lost his eyesight and was discharged. By some means unstated, while in the North he received knowledge of Seventh-day Adventists, embraced the faith, and after the war returned to his home in Alabama. Without literature and without sight he went about talking the truths of his new faith, and now reported a great interest among the people, who offered to defray the expenses of a Seventh-day Adventist minister if he would come. Apparently this call went unanswered, for lack of a laborer, until Taylor appeared four or five years later.

Kentucky came fast on the heels of Tennessee. Sometime in 1871 Squier Osborne, a Kentuckian who in 1851 had gone West, and received the Seventh-day Adventist faith in Iowa, came back to visit his brother in the middle part of the State. He had been sending literature to that brother, who distributed it in the neighborhood, and many people were anxious to hear S. Osborne preach. He protested that he was not a preacher (he was not ordained till 1872); nevertheless, they prevailed upon him, and hanging up his charts, he gave a series of talks on the Seventh-day Adventist beliefs. How much fruit of his labors at that time he saw is nowhere definitely stated; but other workers refer to various communities with interested persons where now and later he labored. One of his early converts, who became the first Southern-born Adventist preacher (aside from Osborne himself), was R. G. Garrett.

Osborne returned to Iowa, but, with Jacob Hare, was soon commissioned to go into Kentucky; and this action was approved by the General Conference.⁵ Hare did not remain long, but Osborne stayed to the end of his life.

One interesting family that embraced the faith was that of Dr. Coombs, in Nolin, Kentucky. The Coombs had an only child, Bettie, who was a gay girl and a popular belle; and on her they lavished all the attention and advantages that the doctor's rather favorable economic state provided. Relatives

in California who had become Seventh-day Adventists sent them literature, which at first they scarcely noticed; but when their relatives came to visit them in the latter part of 1871, they listened more attentively, and Mrs. Coombs decided to keep the Sabbath. This influenced Bettie a good deal, for she and her mother were close companions; but her youthful pleasures got the better of her, and she backslid. However, when Elder and Mrs. Bourdeau visited them in the spring, she associated with them for some weeks, and their lives won her again to her Saviour.⁶

Elder Bourdeau reports that "Dr. Coombs is deeply interested in our views, and is earnestly seeking for the truth." It appears, however, that the doctor, who was something of a health reformer, though wedded to the use of drugs in his practice, took his time to make up his mind. When Bettie, early in 1874, fell ill, and all he could do for her availed nothing, until she "was nothing but an emaciated invalid, and could neither eat nor take drugs," and when he finally thought there was no possible chance for her recovery, he reluctantly consented to her going to the Battle Creek Health Institute. A six-months stay there restored her; and when she returned she was a marvel to her friends and, it appears, the final argument to her father, who joined her and her mother in the faith.

Bettie Coombs went on in the good way, growing in grace, active in service. At the Tennessee-Kentucky Conference in 1876 (it seems to have been organized the previous year) she was elected secretary, with S. Osborne president.⁷ In 1881 she married Elder Willard H. Saxby, a son of that William Saxby who brought S. N. Haskell into the faith. In 1877 Elder Haskell visited the little conference, consisting then of six churches and less than a hundred members; and he wrought them up to take, instead of "twenty-five or fifty dollars' worth" of literature, something nearer to his goal of "five hundred or a thousand dollars' worth." His words of cheer concerning the South were very heartening.⁸ James White also wrote encouragingly, and promised, "If it please God," he and Mrs. White would attend

camp meetings in the South in the fall.⁹ George I. Butler had made a much earlier trip into the South, in 1875, and wrote an appeal for labor to be done there.¹⁰

A frequent co-worker with Elder Osborne was Orlando Soule, who came down in the early part of 1876 to visit a Seventh-day Adventist friend named Wetherby, who had moved from Michigan to settle at Sparta, on the Cumberland plateau in Tennessee.¹¹ Young Soule was solicited to lecture there, and thus began his many years of service in the South.

He first raised up the Mount Gilead church, seven miles from Sparta, his first convert Patrick D. Moyers, one of the earliest Southern-born Adventist preachers, and a strong pillar at Mount Gilead and later at Graysville. Soule pioneered on the plateau and in its valleys, followed in the footsteps of Lane in middle Tennessee, and joined Osborne in labor there and in Kentucky, where he chose his bride from among the converts, and they were married by Elder Osborne in the tent where they had held their meetings.

In western Tennessee the earliest church was at Springville. In 1878 two brothers named Dortch went from this place to Texas. There they heard Elder R. M. Kilgore, and the older, George, accepted the Sabbath. But John, the younger, desiring to forget what he had heard, flung himself back home to Tennessee. On opening his trunk, however, he found a Sabbath tract which George had put in. Thus the subject clung to him; and feeling that he would be lost if he refused to obey, he kept the next Sabbath. His mother was scandalized, and told him she would rather he were dead. But within two months his brother Billy joined him, then his father, then all the other four children at home, and at last the mother. Hearing of an Adventist preacher in the State, G. K. Owen, they sent for him, and he came and raised up a church at Springville, John H. Dortch becoming the first elder.¹² Through trials and persecutions this western outpost held firm, the Dortch clan making great contributions to the cause, in men, money, and morale, in this and other fields.

Maryland appears. A group of five Seventh-day Adventist families from New York moved to Maryland in 1876, where a church, apparently Baltimore, was organized that summer, with W. W. Stebbins as elder. The next winter R. F. Cottrell, veteran worker, visiting them, reported the church active. He stayed in Maryland for some time, working in the peninsula as well as in the vicinity of Baltimore.

Virginia now comes upon the scene. In the latter part of 1875 interested persons in the valley of Virginia wrote to S. H. Lane, asking for ministerial help. Isaac Zirkle, a native of Virginia, had removed to Indiana in 1860, where about ten years later he accepted the Seventh-day Adventist faith under the labors of the brothers E. B. and S. H. Lane. He sent literature to his relatives in Virginia, and they appealed, naturally, to one of the men who brought him the truth.

In response, E. B. Lane and his wife Ellen and J. O. Corliss went to the valley of Virginia in July, 1876; and in New Market and vicinity they gave a series of lectures. Further labor here developed the New Market church, which has been a continuous and strong element in the work in Virginia ever since.¹³ Their first meetings were in schoolhouses, a hall, and a Methodist church, but these being closed against them, they held meetings at times in the open air. The interest spread, and it became a popular practice for a community to stage an open-air meeting and invite the preachers to come.

They wrote: "From a thriving farm region, about thirteen miles north-west of New Market, we received an invitation to come and hold a grove meeting. We went, in company with Bro. Geo. Woods, and held our first meeting Sabbath evening. On reaching the ground our minds were impressed with the feelings and solemnities of a camp-meeting. In a beautiful grove, in front of a nicely built, commodious preacher's stand, extended long rows of seats, while back of these seats, and on the right and left of them, were three altars for lighting the ground, and at their base an ample supply of choice pine knots for that purpose. As night set in, the grounds were so

well lighted that the faces of the large audience were plainly visible.

"Our first discourse was on the soon return of our dear Lord, the people listening with marked attention. The next morning, which was Sunday, at an early hour about one hundred assembled for a prayer and conference meeting. This was followed by a discourse from Mrs. Lane, before several hundred people. We also had discourses in the afternoon and evening with a proportionate attendance.

"We were earnestly solicited to continue the meetings during the week. People came for miles and heard the truth for the first time. One man of wealth and influence, in another locality, urged us to have a similar meeting on his farm, offering to seat and prepare a grove, and to make his house a home for all who would come to labor, and to continue the meeting as long as we might think proper. He also assured us there would be a large audience. We had never visited these parts before, and little expected to find what we saw; for the grove had been prepared for that meeting. It seemed to us that we had attended a camp-meeting; and we felt that a camp-meeting in this State would prove a success."¹⁴

In the spring they obtained a tent from Philadelphia, and pitched in various places, holding forth to large crowds, and gained many adherents in the midst of the usual churchly opposition. The men bore the chief burden of preaching, but Mrs. Lane, who spoke especially on health and temperance topics, drew the largest crowds. She not only preached but, like her fellow worker Angeline Cornell, she labored from house to house. "Mrs. Lane is holding prayer-meetings from house to house, to get the young and others into the work of praying and speaking in meeting." No doubt this personal touch was a great factor in drawing out the crowds, besides the novelty of hearing a woman preach and her undeniable power of public address. In a hard rain "five hundred were gathered to hear Mrs. Lane on the subject of health reform and temperance." "Sunday . . . Mrs. Lane, by urgent request, spoke in a United

Brethren church, at Grove Hill; the house was crowded, and only about half were able to get in." ¹⁵

Lane remained here much longer than he did in Tennessee, twenty months; then he went to Michigan, where four years later he closed his work in an untimely death.

Corliss went back north with him, but returned to Virginia six years later, when he organized the Virginia Conference, March 4, 1883. Some of the Virginia men had by this time developed in the ministry, and A. C. Neff and R. D. Hottel, the first and second presidents, left their marks on the work, through long years of service and in the lives of sons and grandsons who followed in their steps.

Next we trace briefly the beginnings of the work in the Deep South. The chief agent in this work was C. O. Taylor. To follow his journeyings and missions is like watching from the air a man threading the forest; now he is in clear view in openings, now hidden under the covering trees. He did not report regularly in the *Review and Herald*, and indeed, his most connected and comprehensive reports are during his stay in Georgia, in the years 1877-78.

Elder Taylor was a prominent worker in the State of New York. He was in the 1844 movement, and shortly after the disappointment accepted the Seventh-day Adventist faith, beginning to preach in 1854. His three young children had died in the 1860's, and they were laid to rest in Adams Center, New York, his home. About 1876 his mind was turned toward the South; and, disposing of his small property, he hitched up his team, and with his wife drove Dixie ward. Active members of the Tract Society had sent literature into the South, including the mountain district of western North Carolina, and calls from this section first guided Taylor's course.¹⁶ One of the earliest converts was Samuel H. Kime, who became a Seventh-day Adventist minister and the progenitor of ministers and missionaries.

In the high altitude of historic Watauga County, under the benign brow of Grandfather Mountain, in the Blue Ridge

near the western border of the State, Taylor found a greatly interested group of people. He organized a church at Sands, with L. P. Hodges as elder. Hodges was ordained as a minister in 1880 by J. O. Corliss, and at the same time license to preach was granted S. H. Kime and C. P. Fox. The Sands church contained members from the territory of two churches now existing, Banner Elk and Valle Crucis, at either side of Grandfather Mountain. The Valle Crucis church was organized in 1880, under the name of Clark's Creek church; and there the first Seventh-day Adventist meetinghouse in the South was erected, on Dutch Creek.¹⁷ This church building served the members living both in Valle Crucis and Banner Elk, the latter climbing over the shoulder of Grandfather Mountain to reach it. In 1910 Banner Elk, home of Samuel Kime, was organized into a separate church. Like Daniel's ram with two horns, the higher of which came up last, this mountain community has proved a sturdy body, but Banner Elk is higher both in altitude and in strength, a strong school being established there.

Proceeding on his journey, Taylor passed through South Carolina into southern Georgia, with whose people his mild and sociable nature found peace and brotherhood. He writes glowingly from Quitman: "I find the climate of this country all that I expected. . . . I find the people very friendly and kind. They are glad to have northerners come among them. . . . I improve every opportunity to speak to the people and give them reading. . . . They receive it kindly, and wish to hear more. . . . I do not know of one in all this State that is keeping the Bible Sabbath. . . . The colored people have places of worship by themselves, occupying the same house with the whites, only sitting by themselves. Last Sunday one-third of the congregation were colored persons. They gave good attention, as did all present."¹⁸

It was not long, however, before he discovered a Southerner who had embraced the faith. The *Review and Herald* was the link between them, for Taylor's report to that paper reached

the lone scout, J. A. Killingworth, who with his family had accepted the faith through reading in 1872. Taylor also heard from a brother in Saint Augustine, Florida, where later he visited.

In September, after laboring much in the vicinity of his new home, Taylor drove north 240 miles to Griffin, to find the Killingworth family. En route he held some meetings in Houston County, where one of his hearers was a planter and lawyer, J. S. Killen, who soon accepted the faith and brought with him certain friends and some of his servants, his former slaves.¹⁹ The Killen family later furnished a number of workers, four of the boys and two or three of the girls entering the colporteur work, two of them becoming ministers and passing on their faith and work to the third generation.

At the home of a family named Gunn, who had been receiving literature and who were interested, Taylor met a physician eminent in his profession, Dr. J. F. Wright, whose mind had been much exercised over the state of the churches, the state of the dead, the end of the wicked, and the Sabbath. "He was ready to receive the truth, and embraced it gladly."²⁰

Thus the work started in Georgia. From his home in Brooks County, Taylor seems to have made a number of missionary journeys into Florida, Alabama, Mississippi, and Louisiana. He gave the first Seventh-day Adventist address ever heard in New Orleans.²¹ "This field is large," he cried. "I am but a drop in the bucket. Come to our help, you that want a place to labor, come and do good while you can." "Many in this Southern field are waiting for the truth."²² In 1879 Taylor left the South to take his wife to the Battle Creek Sanitarium, where she died; but he was back in the field the next year, and labored widely for two or three years.

Elders J. O. Corliss and J. M. Rees spent some years in the South, the former in general supervision of the unorganized areas, and the latter chiefly in Tennessee, but with a commission also to give as much attention to North Carolina as possible.

West of the Mississippi the message of Seventh-day Adventists came first in the persons of lay workers. The first missionaries went to the freedmen. This was voluntary service, no organization being behind them, though the General Conference of 1865 had called attention to the needs and invited volunteers.²³ But the church was as yet too weak, too lacking in organization and in resources, to sponsor such a work. The layman took it up, going at his own charges.

Early in 1877 Mrs. H. M. Van Slyke reports from Missouri that "as the way has opened with many tokens of the Lord's approval, I am engaged in teaching a colored school in Ray Co.;" and "ten colored persons now read the Bible with so much readiness that we are able to finish a chapter at our morning exercises, and all usually engage in singing." "Remember us in your prayers. 'For the poor always ye have with you.'"²⁴

In the same year Joseph Clarke and his wife, of Ohio, went to Texas, where (in their own small tent) they found a home on the farm of A. B. Rust, twelve miles west of Dallas, and engaged in schoolwork for the freedmen. Clarke writes: "Last evening, Parsons G. M. and F. Jordan, both freedmen, spent the evening here arranging for building a school-house for the freedmen, toward which, the citizens will assist. Until this is done, Mrs. Clarke will teach freedmen's school in a tent. I am hoping to teach school in this vicinity."²⁵

Three brothers, John E., Elbridge G., and A. B. Rust, had removed from Battle Creek to Texas in the spring of 1875. In that same year, considerable interest having been aroused by the brothers, M. E. Cornell came and delivered a short series of lectures in Dallas. The following year D. M. Canright repeated, and organized a church of eighteen members, the first in Texas.

Clarke later reported that both he and his wife were teaching the freedmen. "We intend to do all we can, but our brethren must not expect too much. . . . Possibly it may yet satisfy the most enthusiastic; but if not, it is better to do a little than

rust in selfish repose." On one occasion "I addressed the freedmen. . . . I do not know who were most interested, the speaker or the audience. By a vote they requested us to address them again next Sunday. . . . Fayette Jordan observed that we deserved a beating for not addressing them till this late day (for we have been here since February); and old Aunt Patsy, a devoted and noble freedwoman, who is 'grandma' to most of the children in the school, raised her hands to heaven, and praised the Lord. We felt very happy to say, *Amen and Amen.*"²⁶

The Rust brothers and Clarke, though none of them was ordained, did considerable speaking in the country between Dallas and Cleburne, and loudly called for ministerial help.

The General Conference then took action, apparently the first official move to meet the needs of the South. James White wrote: "The General Conference advised that Elder R. M. Kilgore, of Iowa, take Texas as a field of labor. To this suggestion Elder Kilgore has responded favorably. His choice is Iowa; but now, as well as when an officer in the Northern army, [he] will go wherever ordered. This may be well on his part; but we are brethren. We simply advise that if, after much prayer, it seemeth good to the Holy Ghost and to our beloved Bro. Kilgore to take his good family to the new State of Texas, and there labor to build up a Conference, he will have the cheerful co-operation of the General Conference, so far as that body can advise and help."²⁷

On May 18 comes the report of the April arrival of the Kilgores in Texas, the beginning of a long service, mostly in the South. "We were safely landed last night at midnight at Bro. A. B. Rust's. . . . The brethren in Texas cordially greet us. . . . We are glad to meet with Bro. and Sr. Clark."²⁸

"Bro. Kilgore is now here," writes E. G. Rust, "and has commenced in earnest in his work and labor of love. . . . All feel that they never heard more deep, heart-searching preaching. We all feel grateful to God and our brethren of the General Conference that Bro. Kilgore is with us."²⁹

For eight years Elder Kilgore labored mightily in Texas, enduring much opposition from free-swinging Texan ministers and their boisterous following, and receiving much support from independent-minded citizens and officials, who jokingly charged, because of his easy reference to supporting texts, that he had "springs in his Bible." He endured floods, tent burnings, threats of lynch law. In Peoria he was given notice to leave the State within twenty-four hours, or suffer the consequences; but the audience, led by a lawyer, stood solidly in his defense, and the sheriff sent him word to stick by and he would be protected.³⁰ At Cleburne, after gales, a destructive flood, and vociferous, tumultuous opposition, he brought out a large church, and made it one of the strongholds of the cause in the State.³¹ In the end he left a strong conference of eight hundred members, imbued with missionary zeal, which gave it a steady growth.

Elder Kilgore was removed to the North in 1885, to be president of the Illinois Conference; but in 1888 he was selected to head the work in District No. 2. By that time the United States had been divided by the General Conference into sections, numbered as districts. District No. 1 took the Atlantic seaboard down to and including Virginia; District No. 2 comprised all the rest of the Southern States east of the Mississippi.³² This was his field.

He entered the work barehanded, as it were. There was not a Seventh-day Adventist institution of any kind in the South—no sanitarium, no school, no publishing house. The constituency was not more than five hundred white members and about fifty colored. There were five ordained white ministers, and none colored. One weak conference had been formed of the States of Tennessee and Kentucky; the rest of the territory was a "mission field."

Elder Kilgore lamented the lack of attention to the spiritual needs and conversion of the Negro people. There had been some accessions in the early years, not too stable, when freedmen who still loved their former masters, as in the case of Kil-

len, followed them; or when, with the holdover of antebellum days, Negro attendance at white gatherings was customary, and thus some of the colored people heard the message preached. But with the years a great separation between the two races was developing; and to make the gospel effective to the colored people, special evangelists of their own race or of devoted whites became necessary. This changed status the Adventists, inexperienced in racial affairs, were slow to perceive, and moreover there was a lack of material out of which to make Negro workers. C. M. Kinney was given ordination at the first meeting Elder Kilgore held; he was the only ordained colored minister in the denomination, and there was one licentiate. In an early report to the General Conference, Elder Kilgore set forth the conditions and the needs, and he was able to put in motion a greater effort for the colored people, which was soon to take on the proportions of a movement.³³

The vexed question of policy in regard to the color line was settled in his administration. Most of the early Northern workers in the South determined to ignore the social distinctions between white and black, and formed their churches of members of both races. That in a measure had been the practice of the antebellum churches of the South, but in such cases there was a clear social and ecclesiastical distinction between master and servant. After emancipation the Northerner was inclined to erase all distinctions except the very evident difference in education. On the other hand, the sensitiveness of the Southern white mind tended to suspect such church relations as had previously been accepted, and certainly such as the Northerner preached and practiced, as being a factor in the abolition of social barriers between the races. Hence, the Adventist cause sometimes suffered from the charge that they were intent upon subverting social customs and laws. The church had the problem, while maintaining the spirit of universal fraternity in its members, of having to meet externally the ingrained convictions of the races that had been inbred for a long generation.

The matter was debated in General Conference in the sessions from 1877 to 1885, most speakers maintaining that as God is no respecter of persons, Christians should not allow social questions to affect their church polity. The practice of making mixed churches continued, though with little effect upon the Negro, for the colored people in the South were quite as reluctant to break the social rule as were the white people, and there was but a handful of their race in the churches. One wholly colored church in Louisville, which Kinney and the licentiate Barry had raised up, made almost the entire colored constituency.

Kilgore, though brought up with the Northern conception of the race problem, took a statesmanlike view of the situation in its practical aspects; and at the conference of 1890 made a vigorous statement of the case. In view of the obloquy which was being cast upon the Adventist cause in the South, he advocated the separation of white and colored churches. In the end this view prevailed. From the very small, weak work among the colored people at that time, there has grown to the present great proportions a Negro constituency of power and ability, the result in part of the policy then established.

The white work also needed reorganization, or rather organization. After a careful survey he advised the strong development of the colporteur work, for he found this means best suited to open doors. Accordingly a branch office, or "depository," of the *Review and Herald* was established in Atlanta, Georgia, in charge of Charles F. Curtis, and a "district canvassing agent" of humble pretensions but mighty zeal and competency was found in A. F. Harrison. The colporteur work flourished and helped to pave the way for later evangelism.

Next he turned his attention to education. He believed that the Adventist youth of the South must have a school within their own borders, for they were needed to bolster the Southern work. If they were educated outside, they would likely be lost to the South. There were no funds to start a school officially, but Elder Kilgore induced the missionary-minded G. W. Col-

cord, who had founded Milton Academy in Oregon, to come South and start a private school of academic grade. It was a semiofficial enterprise, and the brethren and sisters in their general meetings were called upon to locate it. After much discussion it was finally decided to locate at the little village of Graysville, in the mountains thirty miles north of Chattanooga, where a church had been built by E. R. Gillett, a Wisconsin man who had moved there in 1885, and who was greatly helped by P. D. Moyers and J. W. Scoles. Graysville thereupon became the headquarters of the Southern work for the next twelve years, and of the schoolwork for twenty-five years.

Elder Colcord, with his wife, came there in 1891, and his nephew Celian joined them as a teacher the next year. From the humble beginnings of the school, over Clouse's general store, it took on greater proportions, with its own buildings and grounds. It was officially taken over by the conference in 1893, and acted as the training school for the South, the parent of the present Southern Missionary College at Ooltewah (Collegedale), Tennessee, where it was removed in 1916.

A sanitarium was built at the foot of Lone Mountain in Graysville in the year 1903, headed by Dr. O. M. Hayward, the first medical secretary of the South; and later by the Drs. M. M. and Stella Martinson. Though this sanitarium no longer exists, the medical work has blossomed into a number of health institutions much greater, and in the private practice of many missionary physicians throughout the South.

Laymen's work, of which Kilgore had seen so much that was favorable in his early experience in Texas, was dear to his heart. In North Carolina he strongly supported the self-supporting work of D. T. Shireman and his wife, Iowa people who had come at their own expense to labor in the mountains. Shireman was a brick mason, carpenter, and general mechanic; but he was more—he was a consecrated agent of Jesus Christ. Without much education himself, he undertook, after initial literature and evangelistic work in North Carolina, to erect a school and orphanage for the children, at Hildebran. It was

his work and the like which Mrs. White so strongly supported in her testimony: "Workers from the Ranks"—"no taunting word is to be spoken of them.as in the rough places of the earth they sow the gospel seed."³⁴ This was a foretaste of the vigorous layman's movement—educational, medical, industrial, evangelistic—which was later to receive a strong demonstration in the South.

¹ *Review and Herald*, Sept. 26, 1871, pp. 118, 119.

² *Ibid.*, May 2, 1871, p. 158; Dec. 5, 1871, p. 198.

³ *Ibid.*, May 2, 1871, p. 158; Sept. 26, 1871, p. 119.

⁴ *Ibid.*, Dec. 5, 1871, p. 198.

⁵ *Ibid.*, Jan. 2, 1872, p. 20.

⁶ *Ibid.*, May 7, 1872, p. 166.

⁷ *Ibid.*, May 31, 1877, p. 175.

⁸ *Ibid.*, Jan. 10, 1878, p. 14.

⁹ *Ibid.*, May 31, 1877, p. 172.

¹⁰ *Ibid.*, Sept. 30, 1875, p. 101.

¹¹ Interview with Mrs. Patrick D. Moyers, October, 1912.

¹² Letters of October 27 and November 17, 1946, from Mrs. John H. Dortch, of Keene, Texas.

¹³ On the outskirts of New Market at present is located the Shenandoah Academy, a strong school which serves that conference and adjoining territory for youth on the secondary school level.

¹⁴ *Review and Herald*, Aug. 3, 1876, p. 47.

¹⁵ *Ibid.*, Aug. 10, 1876, p. 54; Aug. 24, 1876, p. 70; Aug. 31, 1876, p. 78; Sept. 7, 1876, p. 86.

¹⁶ See Appendix.

¹⁷ See Appendix.

¹⁸ *Review and Herald*, Jan. 4, 1877, p. 7.

¹⁹ *Ibid.*, Oct. 25, 1877, p. 135.

²⁰ *Ibid.*, Oct. 18, 1877, p. 126.

²¹ *Ibid.*, Sept. 7, 1905, pp. 19, 20.

²² *Ibid.*, Sept. 20, p. 101; Oct. 18, 1877, p. 126.

²³ *Ibid.*, May 23, 1865, p. 197.

²⁴ *Ibid.*, Feb. 22, 1877, p. 59.

²⁵ *Ibid.*, March 8, 1877, p. 78.

²⁶ *Ibid.*, May 24, 1877, p. 166.

²⁷ *Ibid.*, March 29, 1877, p. 104.

²⁸ *Ibid.*, May 17, 1877, p. 158.

²⁹ *Ibid.*, May 24, p. 166.

³⁰ *Ibid.*, Oct. 25, 1877, p. 134.

³¹ Near Cleburne, at Keene, is now located the Southwestern Junior College, the training school for this union conference.

³² See Appendix.

³³ *General Conference Bulletin*, 1889, pp. 25-27.

³⁴ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 27.