MC COY, BISHOP JAMES H.
James H. McCoy is too well known in Alabama and West Florida, and, indeed, throughout the Church to require many words here. He was born in Blount County, Alabama, August 6, 1868, being the son of the late Rev. W. C. McCoy, who, after serving in the Confederate Army under Stonewall Jackson, came to Alabama to live, marrying Miss Annie Vaughn. James H. McCoy, the oldest child of this union, was educated at the Southern University, receiving his A.M. degree there. He joined the North Alabama Conference in 1888, serving, first, Oakland Circuit, and then a number of stations, including South Decatur, Tuscaloosa, Huntsville, and Highlands, then called South Highlands, in Birmingham; then four years as editor of the Alabama Christian Advocate; then president of Birmingham College, now Birmingham-Southern. He was elected Bishop in 1910. Bishop McCoy was twice married. His first, wife, Miss Annie Bradley, was a granddaughter of one of our pioneer preachers, Rev. J. G. Gurley. She became the mother of his children, William Richard, Margaret, Jean and James. His second wife was Miss Mary Norman Moore, former President of Athens College, who now (1935) lives at Athens. Bishop McCoy was a brother-in-law of Dr. L. D. Patterson and Dr. G. M. Davenport, both of whom are now members of the North Alabama Conference, and of Mr. Jesse Wadsworth, long-time active layman of this conference, these three having married daughters of Dr. and Mrs. W. C. McCoy. Bishop McCoy died in Birmingham on March 22, 1919.
This interesting and informative article by Dr. Lozenby tells of the fourteen bishops contributed by Alabama Methodism to the Church. Every Alabama Methodist should read this inspiring chapter in our history.
McCoy, Bishop J.H. see
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BY GUY E. SNAVELY, CHA.

CHRISTIAN ADVOCATE for four years, until his election as president of Birmingham-Southern in 1906. Four years later he was elected a bishop at the same General Conference where Bishop Murrah was elected. He was called to the other world on March 22, 1919 after suffering from tuberculosis.

Though I never met Bishop McCoy, I have closer relations with more of his family than of any other of our alumni bishops. Over the years I have worked closely with two of our distinguished ministerial alumni who married his sisters—George M. Davenport and Lorenzo Dow Patterson. I knew also the distinguished Methodist layman, J. B. Wadsworth, who married his other sister. His second wife, Mary Moore McCoy, was quite a close friend as we were fellow college administrators for years, both when she was president of Athens College and later when she was dean of Alabama College. Several of Bishop McCoy’s children and quite a few of his nieces and nephews are alumni of Birmingham-Southern.

The college church to which we have belonged for many years is named in his honor. It was called McCoy Memorial Church—when located in an unimpressive, somewhat dilapidated wooden structure a block south of its present location, near the corner of Graymont Avenue and Eighth Street West. There on Sabbath mornings the sparrows would slink in through holes under the eaves and try to compete with the choir. While serving on the official board, the building committee and other committees I made bold to suggest the dropping of MEMORIAL from the name. The family name certainly indicates fully that it is a memorial.

A story concerning the bishop abides vividly in my memory. When he became president of the college, its treasury was in a most precarious condition, but the late Robert S. Munger, a most loyal supporter at the time, came to the rescue by paying the salary of the president, $3,000 per annum. When he was advanced to the bishopric I believe his salary was not much larger.

JAMES HENRY MCCOY, also the son of a Methodist clergyman, W. C. McCoy, was born on August 6, 1868 in Blount County, Alabama. He received his Birmingham-Southern diploma in 1899, after serving one circuit and three stations he was appointed to South Highlands Church in Birmingham. From there he became editor of the ALABAMA...
I don't feel we will know all the facts on ways open to us without wholly tempted to say it is a part of the total church. A vital church with a self-conscious servants in great abundance. Technical fields draw many into the demanding fields and science. Medicine is complaining even ministry: some statistics claim a shortage of 4000 doctors per year. Analysts in the media-pointing to these same technological constricted aggressiveness of business and industry training programs has not been matched by the right-wing hate groups have so generally assumed to be scapegoats of modern this has doubtless frightened some away, the image of the church itself is most to blame, the ministry place upon a young man who sees it just another club or organization with the private chaplain? And what if he sees the private is concerned with declaring the good news than the club members happy? Too often young people are merely reflecting the culture, preoccupied with prestige, often irrelevant in dealing with issues, ...

I face the problem under three headings and a little more like a sermon than a lecture, name for the subject as a sermon is the fact Hilton in the life of the church, the whole church be delegated to its ministers or to a General ministry such as we have already developed, this my first of three points: recruitment for the the concern and responsibility of the whole. It's a great blessing to the whole family if one or two brothers was called into full time service in the often when this happens today, we hear parents want a son or daughter of mine in the ministry; Id. Too much sacrifice is expected of them, we are what we are saying? We want a comfortable yet, does not interfere with our own designs, but just isn't Christianity. Such a remark we still believe we can have the benefits of the Cross. What claim can a pastor put upon we are discouraged at home, if their own world's rewards higher than this claim is why the attitudes and conversations who calls himself a Christian are involved in the ministry.

we are also suffering somewhat from a chang God's call. Those who are forty-five an ember that in the past generation the call is looked upon as something quite different from other vocations. But now for many years w as sheer arrogance on the part of the ministry, "vocation" derives from Christian theology, going to the pulpit is no more sacred than God's judge or plow the field. ---