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A survey of the development of the general board of christian education in the Medthodist Episcopal Church

Victor Carroll Maddox
Interdenominational Theological Center

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A SURVEY OF THE DEVELOPMENT OF THE GENERAL BOARD OF CHRISTIAN EDUCATION IN THE CHRISTIAN METHODIST EPISCOPAL CHURCH

A THESIS
Submitted to
THE INTERDENOMINATIONAL THEOLOGICAL CENTER in partial fulfillment of the requirements for the degree of
MASTER OF SACRED THEOLOGY

Victor Carroll Maddox
Atlanta, Georgia
May, 1963
ACKNOWLEDGMENTS

The writer is grateful to his many friends who helped, directly and indirectly, in the development and completion of this thesis. Most outstanding among them is Dr. Josephus Roosevelt Goan, under whose direction the research problem was chosen, and who gave unfailing guidance, encouragement, and critical comments in the writing of the project. Acknowledgment with thanks goes to the library staff of the Interdenominational Theological Center for valuable co-operation. Special mention should be made of the dependable aid given by the Librarian, the Reverend Jimmy Ed Clark, who arranged inter-library services, and to the Assistant Librarian, Mr. Wilson Flemister, who helped greatly in gathering the early primary data. Grateful acknowledgment is due the staff members of the Emory University Theology Library for supplying the writer with primary data on the Methodist Episcopal Church, South. Included in the above acknowledgments are Mrs. Lenna A. Hall, the Paine College Librarian, who provided some helpful documents, and Mr. Kenneth Thomas, a senior at Paine College, who forwarded the materials to the writer.

Deep appreciation is due to Dr. Milner L. Darnell, the writer's denominational Director and first teacher of a course in the History of the Christian Methodist Episcopal Church, for much needed encouragement, valuable suggestions, and documents from his personal library. Gratitude must be expressed to Dr. Udalgia Z. McKinnon, the Director of Extension Work for the Interdenominational Theological Center, for his
unfailing interest and personal materials. Thanks is due also to Bishop P. Randolph Shy, the Presiding Bishop of the Sixth Episcopal District of the Christian Methodist Church, for his deep concern and use of documents from his personal library. The writer values the provocative and penetrating questions of Dr. Oswald P. Bronson, the Vice-President of the Interdenominational Theological Center and Professor of Christian Education. The following persons deserve to be mentioned: Reverend A. L. Dopson, the Pastor of West Side Community G. M. E. Church, who showed keen interest and made his documents available; Dr. C. D. Coleman, the General Secretary of the General Board of Christian Education of the G. M. E. Church, for a personal interview on the structure of the General Board of Christian Education; and Mrs. Joyce A. Smith for careful typing of the manuscript.

Finally to his wife, Mary, and daughter, Victoria, the writer is profoundly grateful for their understanding and sacrifice through the entire preparation of this thesis.
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## ABBREVIATIONS

The following are used frequently in this study:

<table>
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A. The Purpose and Scope of the Study

This study is an attempt to trace the beginning of the General Board of Christian Education\(^1\) authorized by the 1950 General Conference of the Christian Methodist Episcopal Church. It admits that this particular Department of Christian Education, under its present name, is young but its roots and spirit of Christian nurture goes back to the early educational emphasis of the founding church fathers. Therefore, the writer accepts the hypothesis that a basic educational emphasis undergirded the development of the General Board of Christian Education. The present Board is the net result of that basic educational emphasis and the absorption of four previously existing boards. Even though the process of absorption was evolutionary rather than revolutionary, the basic educational spirit of that early emphasis lives today in the present Board.

The problem originates from a fundamental presupposition of knowing the true worth and work of the General Board, as the primary agency responsible for Christian nurture in the C. M. E. Church. This presupposition is really the backdrop for a genuine lack of knowledge, on the part of the general reader, of the basic thread of educational emphasis that not only antedates the church, but continues to run.

\(^1\)The General Board of Christian Education is the agency responsible for the general supervision of the work of education for the Christian Methodist Episcopal Church.
through the life and work of the General Board. Too much of the General Board's rich history and heritage is not known to the general public. This may be due to the fact that there does not exist in any one volume a systematic study in depth of this important agency of Christian nurture. The existing accounts are usually brief, scattered in various forms, and leaves the reader wanting and wondering for more facts. This problem is intensified when certain official church documents as the Journals of the General Conference of the G. M. E. Church and the G. M. E. Disciplines are not readily available to the interested reader. To comprise the essential facts of the General Board and its roots into one volume was one of the reasons which led the writer to undertake this study.

Another reason lies in the writer's personal interest in the General Board and its ministry in the church. In as much as the General Board has the responsibility for the thrust of general Christian education for the entire church as well as supervision of higher education, it stands in a unique position to present the best in Christian nurture. Therefore, the basic policies of this department need to be studied and evaluated in the light of present trends in Christian education.

The fundamental purpose of this thesis, therefore, is to present genuine facts on why and how the General Board came to be. An attempt is made to trace the early roots of this department from the church's inception up to 1967. It points up the various educational agents, commissioners, departments and secretaries, that are a part of the General Board's rich history and heritage. Documentary information
is given on the following questions: What were the factors that gave rise to the General Board? What motive led the C. M. E. Church toward organization educationally? By what processes and through what methods did this organization take place? What were some of the major problems that had to be met and overcome? Who were some of the men who gave impetus to the development of the Board? What were some of the immediate effects of the General Board upon the C. M. E. Church in general and education in particular? What is the present status of the General Board?

The study covers the period from 1870 to 1967. However, the bulk of material is limited to Part II, where the more direct antecedents of the General Board and the Board itself are presented. While Part I is mainly background considerations.

Finally, the main focus of the writer’s concern is on the Division of General Christian Education within the Church. Even though the Division of Schools and Colleges is mentioned as a part of the General Board’s responsibility, no attempt is made to give a complete picture of that Division. Rather, the paper deals basically with the area where the church is making its greatest contribution, namely, the work of Christian education in the Sunday Schools, Christian Youth Fellowship, and Leadership Training Schools.

B. Analysis and Evaluation of Sources

An attempt has been made to collect material from every available source. Visits to various libraries have resulted in the discovery of some valuable material. However, due to the inaccessibility of many original documents through a lack of cooperation at some points and
because many documents have been lost, the task of collecting data
has been difficult. The materials collected have been analyzed and
evaluated in terms of their relevance, soundness, reasonableness and
value to this paper as primary and secondary sources. The writer's
investigation has led to the following classification of primary sources:
books, church disciplines, general conference journals, annual conference
minutes and reports.

The books include five titles by C. M. E. Bishops and one
title by a Bishop of the Methodist Episcopal Church, South. These men
were outstanding in their day and stood in a unique position to write.
Bishop Randall A. Carter's two books, *Gathered Fragments* and *Morning
Meditations And Other Selections*, reveal some historical data on the
C. M. E. Church in particular and Methodism in general. Bishop Carter
was an outstanding leader of "racial good will" and points out in his
books some of the thinking on race relations between the C. M. E.
Church and the Methodist Episcopal Church, South. Bishop L. H. Holsey's
Church in America*, is helpful in understanding the organizational
structure and polity of the early church. Bishop Isaac Lane's book, *An Autobiography*, is more than a retrospective look at his own life
but a brief historical sweep of the C. M. E. Church, Methodism in
England, as well as Methodism in America including the African Methodist
Episcopal Church and the African Methodist Episcopal Zion Church. He
tells of the situation following the Civil War as well as supporting
many of the items mentioned in Bishop Charles H. Phillip's book, *A
History Of The Colored Methodist Episcopal Church*. Bishop Holland N.
McTyeire's book, *A History of Methodism*, points out some much needed background on the C. M. E. Church as well as the Methodist Episcopal Church, South. Bishop McTyeire assisted in the organization of the C. M. E. Church in 1870. Bishop Phillip's book mentioned previously is an important primary source since many of the early documents of the church have been lost. His first edition was published in 1890 and was revised by himself in 1925. His book carries background material on the 1870 General Conference up to the 1922 General Conference. Bishop Phillip is the acknowledged historian of the C. M. E. Church, and his first edition was endorsed as official by that body in 1898.


*The Doctrines and Disciplines of the Methodist Episcopal Church, South,* editions for 1866 and 1870, are important background considerations on the polity and doctrines of the C. M. E. Church since that body adopted the Discipline of the Methodist Episcopal Church, South, in 1870, with the necessary changes to fit the needs of the infant denomination.

*The Journals of the General Conference,* dating back as far as 1938 and as late as 1966, are invaluable. The 1938 *Journal* reveals some insight on the General Board of Religious Education as well as the Department of Education of the C. M. E. Church. The *Journals* dating from 1950 through 1966 are worth their weight in gold because
the General Board was founded in 1950. The Journals from 1926 through 1950 are of the best quality in that the late Dr. W. A. Bell was most scholarly and efficient as the Secretary of the stated General Conferences.

The Journals of General Conference of the Methodist Episcopal Church, South, editions for 1846, 1850, 1854, 1858, 1866, 1870, 1874, 1878, 1882, are helpful primary data on the background of the division of 1844 as well as the progress of the church. The 1866 and 1870 Journals present documentary evidence on the question: "What to do with the Negro members following the Civil War?" The other Journals point out the continuous concern and support of the Methodist Episcopal Church, South, for the C. M. E. Church.

The 1871 Minutes Of The Colored Georgia Conference Of The C. M. E. Church reveal historical data on the early educational emphasis of the church as led by Rev. L. H. Holsey; afterward, he was elected a Bishop. This is the oldest minutes known to date by the church.


The writer has been careful not to take any one account as the final word. This has resulted in a careful checking of one account against another. Therefore, no statements have been made without adequate supporting evidence. The approach used in this study
has been historical.

C. The Organization of Materials

The subject of this study is divided into two basic parts. Part I comprises the background out of which the C. M. E. Church was born, and the factors responsible for the early educational emphasis leading to the antecedents of The General Board. Part II is concerned with the organization of the various departments and their merger. The General Board is seen as the descendent of four previously existing boards and as the agency through which the early educational spirit of Christian nurture flows. The General Board is evaluated in the light of its seventeen years of existence, 1950-1957, and the present trends in Christian Education. The writer takes a speculative glance into the future.
PART I. THE BACKGROUND
CHAPTER I

THE BEGINNING OF THE COLORED METHODIST
EPISCOPAL CHURCH IN AMERICA

The beginning of the Colored Methodist Episcopal Church in America must be seen against the backdrop of the aftermath of the Civil War and the issue of slavery that was a contributing factor to it. Slavery was the bitter evil that widened the gap not only between the nation and many families but the Church as well. There were perhaps some other causes leading up to the division of the Methodist Episcopal Church\(^1\) in 1844, but adequate evidence has been found to support the claim that slavery furnished the background.\(^2\)

Some scholars viewed the church's struggle with the slavery question in the larger context of the nation's struggle with the same

\(^1\)This Church is known today as "The Methodist Church."

question. The storm that gathered over the issue of slavery and climaxed in the ecclesiastical breach of 1844 was not an isolated factor in the political disunity which finally resulted in the breach in the Union in 1861.\(^3\) In the ecclesiastical separation of churches into southern and northern jurisdictions there was a loss of that point of agreement that supplies the cohesion necessary for a united nation. Therefore, the knell of the Union was sounded in 1844 rather than in the bombardment of Fort Sumter.\(^4\)

The continued agitation over the subject on slavery and abolition in a portion of the Church and especially the proceedings of the General Conference of the Methodist Episcopal Church of 1844, in the case of Bishop James O. Andrew, who had become connected with slavery by marriage, made separation a justifiable necessity. Bishop Andrew was declared unacceptable to some conferences and a resolution was passed that he desist from the exercise of his office. Such action was not wholly acceptable to the southern delegates. The General Conference of 1844 having adopted a plan of separation, provided for the erection of the annual conferences in the slaveholding states under the jurisdiction of a Southern General Conference. It was recommended that a convention of southern delegates should assemble at Louisville, Kentucky of the first day of May in 1845. The delegates met and acting under the provisional plan of separation organized the slave-


\(^4\) Ibid., p. 227.
holding annual conferences into a separate ecclesiastical connection under the name of The Methodist Episcopal Church, South. The first General Conference of that body was held in Petersburg, Virginia, on the first day of May in 1846.

When the Southern Church was formally organized it possessed a sizable number of people of color, who were chiefly slaves. The people of color continued in the Methodist Episcopal Church, South, until the year 1870 when they were set apart as a separate organization by the Southern Church that ministered to them in slavery.

A. The Situation Following the War

The South was beaten in war and was socially and economically disorganized. The price of the disaster of slavery and civil war could be felt everywhere. The United States found itself faced with more than the problem of restoring the states to the Union. There was the whole question of the adjustment of the lives of the more than three million Negroes and five million white people in the South. The South was demoralized; women and men were bitter; slave property once valued greatly had been swept away; some chief cities and railroads

5This church is a part of "The Methodist Church."

6McTyeire, op. cit., chapters xliii-xliv; Discipline - M. E. Church, South (Nashville: Published for the Methodist Episcopal Church, South, 1866), pp. 11-14.


8Du Bois, op. cit., p. 325.
were victims of war; the Negro was unsettled and his death rate was high; the first winter following the war saw the South near starvation. Emancipation meant a holiday to many Negroes; some determined never to work again.\(^9\)

The following account of the Rev. Isaac Lane, who later became the fifth bishop of the C. M. E. Church, will indicate something of the hardships encountered by the Negroes during the early days of freedom:

After Lee had surrendered and the confederacy had gone to pieces and Jefferson Davis had become a refugee, our owners called us together and told us we were free and had to take care of ourselves. There I was with a large, dependent family to support. I had no money, no education, no mother nor father to whom to look for help in any form. Our former owners prophesied that half of us would starve, but not so. It must be admitted, however, that we had a hard time, and it seemed at time that the prophecy would come true; but the harder the time the harder we worked and the more we endured. For six months we lived on nothing but bread, milk, and water. We had a time to keep alive; but by praying all the time, with faith in God, and believing that he would provide for his own, we saved enough to get the next year not only bread, milk, and water, but meat also.\(^10\)

In addition to the hardships faced by the people of color and the whole problem of readjustment of the future lives of Negroes and whites, there were politicians and spectators who sought personal

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\(^10\) Lane, *op. cit.*, p. 56-57.
gain from this public distress. Passion and prejudice and demagoguery were to have their day. Attempts to meet the problem came through various reconstructing agencies such as The Bureau of Refugee Freedman and Abandoned Lands, the American Missionary Association, and the great efforts of the Baptists, Methodists, and Presbyterians in establishing schools.

Still another consequence of emancipation was the great exodus of the people of color from the churches of their former masters. In many instances the Negroes were suspicious of the Southern Churches, and it would be fairly safe to say that the action on the part of interested Northerners contributed to that suspicion. The year 1866 indicated that 78,742 Negroes remained in the Methodist Episcopal Church, South, out of a report that had once numbered 207,776 before the Civil War. The African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, hitherto operating mainly in the North, as well as Northern Methodists reaped a large share of the emancipated Negroes. One historian pointed out that by 1869 the

11 Brawley, op. cit., p. 262.
12 This Bureau was to have supervision of all abandoned lands, and the control of all subjects relating to refugees and freedmen. It was established March 3, 1865.
13 This agency was helpful in starting schools.
14 Woodson, op. cit., pp. 382-408.
15 Sweet, op. cit., pp. 312-313.
16 McFyeire, op. cit., p. 670.
enrollment of 78,742 had been reduced to only 19,686. Thus it was out of such a background as outlined that the C. M. E. Church was born. From this background the study leads to an investigation of the Methodist Episcopal Church, South's, interest and efforts to save the remnant and unite it into an independent body.

B. The General Conferences of the Methodist Church, South, in 1866 and 1870

The aftermath of the Civil War had created radical changes both politically and socially. There was a different relation of slave to master. Such changes necessitated a new kind of ecclesiastical relation as well. With the people of color rapidly leaving the Southern Church, it was no small wonder that the said Church should show a continuing interest in the people of color to whom they had ministered in the days of slavery. The following statement by Bishop Phillips, the C. M. E. Church historian, will indicate the ministry of the Southern Church to the Negroes:

> When the war came on, the Methodist Episcopal Church, South, had 207,000 colored communicants. Their spiritual wants were administered to by faithful and earnest ministers of the Southern Methodist Church. Georgia and South Carolina alone had as many as sixty ministers who served as missionaries to the slaves.

Bishop McTyeire, the historian of the Methodist Episcopal Church,

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18Phillips, op. cit., p. 23.
South, points out in a more specific way how the ministry to the Negro slaves were carried out:

As a general rule negro slaves received the gospel by Methodism, from the same preachers and in the same churches with their masters—the galleries, or a portion of the body of the house, being assigned to them. If a separate building was provided, the negro congregation was an appendage to the white, the pastor usually preaching once on Sunday for them, holding separate official meetings with their leaders, exhorters, and preachers, and administering discipline, and making return of members for the Annual Minutes.19

In speaking of the great missionary work of Dr. William Capers among the Negroes and the use he made of Negro local preachers, Bishop McTyeire wrote:

Colored local preachers were used and were useful in promoting the religious welfare of their race. Rev. William Capers always had a corps of them about him in excellent training, wherever he was stationed. In Fayetteville, North Carolina, he found a remarkable one:20

I have known, and loved, and honored not a few negroes in my life who were probably as pure of heart as Evans, or anybody else. Such were my old friends Castile Selby and John Boquet, of Charleston; Will Campbell and Harry Mrylick, of Wilmington; York Cohen, of Savannah; and others I might name. These I might call remarkable for their goodness. But I use the word in a broader sense for Henry Evans, who was confessedly the best preacher of his time in that quarter, and who was so remarkable as to have become the greatest curiosity of the town, insomuch that distinguished visitors hardly felt that they might pass a Sunday in Fayetteville

19McTyeire, op. cit., p. 584.

20Ibid., p. 588.
without hearing him preach. Evans was from
Virginia—a shoe-maker.21

Bishop Lane wrote in his Autobiography that under certain
conditions, prior to emancipation, Negroes were allowed to have their
meetings.22

It is apparent that such a relation as existed under slavery and
as outlined above would not be in harmony with the change that came
with emancipation. It was not only of necessity that an ecclesiastical
separation take place, but it was advantageous to both the Negro and
white man. And it is a credit to the early church fathers, Negro and
white of the Southern Methodist Church, that they had the fortitude and
foresight to work in harmony and peace toward the eventual separation.
Such credit is merited when the mood of the time spoke for rebellion
and secession, since other independent Negro Methodist Denominations
had done that very thing. The Negro communicants were highly criticized
for choosing a more orderly way. They were called "sympathizers with
slavery," "Democrats," and the like.23

Bishop Lane indicated that prior to being organized into Annual
Conferences of their own and receiving ministerial credentials from
the Southern Church the Negroes had respectfully requested to be
given a separate and independent church organization.24 The Southern
Methodist Church delegates showed their interest in the Negroes' cause
at their General Conference of 1866. That body, which met in New
Orleans, provided legislation for separate congregations, Districts,

22 Lane, op. cit., p. 16.
23 Lane, op. cit., p. 21.
24 Ibid.
and Annual Conferences if the Negroes desired it. It was also provided that when two or more Annual Conferences were set up, and if it be the desire of the Negroes, and met the approval of the Bishops of the Southern Methodist Church, the Negroes should have a General Conference structure like that of the said Church. In addition to the provision, the Negro preachers should meet the same requirements and be ordained Deacons and Elders as the aforementioned Church. Should a General Conference be constituted, and men of worth be elected as Bishops, that the Bishops of the Methodist Episcopal Church, South, should ordain them.25

The following resolution will illustrate that the Southern Church sought to do what was in the best interest of the Negro members:

That in order to promote union and harmony among the colored people, our bishops...are...authorized to confer with the Bishops of the African M. E. Church as to the propriety of union of that Church with the M. E. Church, South, upon the basis of the plan adopted by this General Conference, for a separate organization for the Colored people; and that they report the result to the next General Conference for their action.26

Still another provision stated that whenever an entire congregation had sole use of a building and left voluntarily the Southern Church to join the African Methodist Episcopal the trustees should permit the members to keep the building. Trouble between the two Churches from 1866 to 1870 were of such a nature that the bishops of the


26Ibid., pp. 283–287.
Southern Church recommended that the Negro Church be set up as soon
as possible; the proposed merger with the A. M. E. Church was forgotten.
Trouble and conflict over church property continued between the new
church and the A. M. E. Church for years.27

When the Methodist Episcopal Church, South, convened in its
General Conference in May of 1870, at Memphis, Tennessee, the future
of the Negroes was still in the thoughts of the Bishops as the
following portion of their address will indicate:

...Soon after the last session of your body,
the Bishops proceeded to carry into effect the
plan adopted for the religious benefit of our
colored members. The effort met with the
approval and concurrence of many of them, not-
withstanding the prejudices which were attempted
too successfully in many instances to be in-
stilled into their minds against us. A great
number of them still retain their attachment to
the Church and ministry that had in the past
bestowed too much attention and labor upon their
religious instruction, and through whose
instrumentality they had been enlightened and
converted. Still, it is true that many, thus
disposed, have been alienated from our
Communion by political and ecclesiastical
influence.28

The partial report of the Committee On The Religious Interests
Of The Colored People, J. E. Evans as Chairman which follows indicates
further the interest of the General Conference:

1. "We have had under consideration that part of the
Bishop's address and all other papers referred to
your Committee; and, after mature deliberation, we
submit the following resolutions for the adoption of
the Conference:


28Journal - M. E. Church, South (Nashville: Southern
Resolved, 1. That the actions of the last General Conference in reference to an ultimate organization of the colored people of the Methodist Episcopal Church, South, into a separate Church is completed, and therefore no additional legislation is necessary to the end intended.

2. That we fully approve the purpose of the Bishops, as expressed in their address to this Conference, at an early day to call a General Conference for our colored members, to organize them into a separate Church, as provided in the Discipline....

In addition to the messages pointing up the interest of the Southern Church and direction to the eventual C. M. E. Church, it was learned that five Annual Conferences had been organized among the Negroes and that a near universal desire was that a separate and distinct Church be organized, which was accepted by the Bishops of the Southern Church. The General Conference of the Church, South, designated the following persons to aid the Bishops in organizing the Negro General Conference: A. L. Green, Samuel Watson, Edmond W. Sehon, Thomas Whitehead, R. J. Morgan, and Thomas Taylor. The Southern Church Conference specified December 15, 1870, as the time for the General Conference of the people of color. At the subsequent sessions of the Negro Annual Conferences, delegates were elected to the proposed General Conference in harmony with the Discipline M. E. Church, South.

The machinery toward permanent and separate organization was now in motion. The time, place, and delegates had been selected.

29 Ibid., pp. 182-183.

Interest, expectation, and eyes were turned toward that eventual General Conference for the people of color.

G. The General Conference of the Negro Communicants in 1870

December 15, 1870, represented a moment of achievement as the labors of the Negroes and whites came to a climax. The Annual Conferences had grown to eight, with the following historic Conferences being represented with lay and clerical delegates: Memphis Conference, Mississippi Conference, Alabama Conference, Georgia Conference, Kentucky Conference, Arkansas Conference, South Carolina Conference, and the Texas Conference. With a majority of the elected delegates present, the following Committees were represented with one member from each Annual Conference: Organization, Episcopacy, The Discipline, Books and Periodicals, Itineracy, and Boundaries. The other Committees were Finance, Public Worship, and Sunday Schools. The latter Committee was composed of W. P. Churchill, T. N. Stewart, and L. H. Holsey. Rev. Holsey, who later became a bishop, was one of the early leaders in the emphasis of Christian nurture.\textsuperscript{31}

Bishop Robert Paine of the Methodist Episcopal Church, South, presided in the opening session of the General Conference. Rev. James A. Heard of the Church, South, served as Secretary pro tem, while L. J. Scurlock\textsuperscript{32} acted as assistant Secretary. The nucleus outlined in the

\textsuperscript{31}Phillips, \textit{op. cit.}, pp. 27-31.

\textsuperscript{32}L. J. Scurlock was one of the early leaders in the C. M. E. Church.
aforementioned statements helped the fathers of the eventual C. M. E. Church provide a solid foundation. The first day of the Conference was spent in solemn prayer and supplication. It has been said that as the brethren knelt at the throne of grace a great spiritual wave swept over the group. The time called for divine help and guidance.

The following report of the Committee on Church Organization from the people of color, submitted by I. H. Anderson, will indicate that the framers of the C. M. E. Church had the grasp of the seriousness of the moment and situation:

Whereas the Methodist Episcopal Church in America was the name first given to the Methodist Church in the United States; and

Whereas we are a part of that same Church, never having seceded or separated from the Church; but in the division of the Church by the General Conference in 1844 we naturally belonged to the South, and have been in that division ever since; and now, as we belong to the colored race, we simply prefix the word "colored" to the name, and for ourselves adopt the name, we are in fact a part of the original Church, as old as any in America; therefore be it

Resolved, 1. That our name be the "Colored Methodist Episcopal Church in America."

2. That while we thus claim for ourselves an antiquity running as far back as any branch of the Methodist family on this side of the Atlantic Ocean, and while we claim for ourselves all that we concede to others of ecclesiastical and civil rights, we shall ever hold in grateful remembrance what the Methodist Episcopal Church, South, has done for us; we shall ever cherish the kindliest feelings toward the bishops and General Conference for giving to us all that they enjoy of religious privileges, the ordination of our deacons and elders; and at this Conference our bishops will be
ordained by them to the highest office known in the Church. No other church organization has thus been established in the land. We most sincerely pray, earnestly desire, and confidently believe that there will ever be the kindliest feelings cherished toward the Methodist Episcopal Church, South, and that we may ever receive their warmest sympathy and support.

3. That we request the bishops to organize our General Conference on the basis of the Discipline of the Methodist Episcopal Church, South, in its entire doctrine, discipline, and economy, making only such verbal alterations and changes as may be necessary to conform it to our name and the peculiarities of our condition.33

The report of the Committee was now before the Body and with the structure mentioned previously, the Colored Methodist Episcopal Church in America was launched.

The Church elected Rev. W. H. Miles of Kentucky as the first bishop, and Rev. R. H. Vanderhorst of Georgia the second bishop. It is important to note that Bishop Miles was a reserve delegate and not a regular one, but his peers selected him on the very first ballot. Bishop Vanderhorst was chosen on the third ballot. A Publishing House was founded with L. J. Scurlock as Book Agent; it was housed in Memphis, Tennessee.34 It is noteworthy, too, that the fathers perceived the necessity of literature in seeking to uplift the people of the Church. Dr. Samuel Watson of the Church, South was asked to continue as Editor of The Christian Index;35 L. J. Scurlock


34 The C. M. E. Publishing House, which has been located in Jackson, Tennessee, for many years, will be moving back to Memphis in the very near future.

35 The Christian Index is the official organ of the C. M. E. Church, and was issued two years before its birth.
was elected Assistant Editor.

Bishop Miles and Vanderhorst were consecrated to the highest office in the Church by Bishops Paine and Holland N. McTyeire of the Church, South. They were assisted by the following Elders: Edward West, Benjamin Bullard, T. N. Stewart, and W. F. Churchill. 36

In summing up that solemn occasion Bishop Phillips wrote the following words:

...Bishop Paine resigned the chair to Bishop Miles as soon as the ordination was over, and he, after presiding for awhile, resigned in favor of Bishop Vanderhorst. Thus was the machinery turned over to our bishops, and by them it has been manned ever since. 37

The supreme interest of the Church, South, in the people of color can be seen in the caliber of men it sent to assist in the historic General Conference of 1870. Robert Paine, the Senior Bishop, Holland McTyeire, the scholarly Bishop and future church historian, and George Pierce, the great preacher of Southern Methodism and a Bishop. 38 The aid of these men and others, with the basic structure of the Discipline of the Church, South, with the gift of valuable church property, with the promise of future help, and with two able Bishops of color, the G. M. B. Church was a part of reality. There was great excitement, hope and expectation, even in the midst of apparent obstacles and problems.

36 The Elders who assisted in the service became outstanding leaders in the G. M. B. Church.


The study has shown how a Church was born in the midst of reconstruction, and pointed up the problems appertaining thereto. The study turns now to an investigation of the way in which the infant Church sought to meet the situation. It chose the way of uplifting the people through Christian Education.
CHAPTER II

SOME FACTORS BEHIND THE EDUCATIONAL EMPHASIS
OF FOUNDING CHURCH FATHERS

The fundamental motive behind the educational emphasis of the early Church leaders was the vision of a better trained people, especially the ministry. In fact this motive antedated the C. M. E. Church. A Church emerging in the face of the free man’s greatest need, "education", it is no small wonder that the framers of the C. M. E. Church would rally around such a dire need.

Woodson and Wesley pointed out that "reconstruction" began in the schoolhouses rather than in the state houses. The missionary teacher was busy among the Negroes long before victory or defeat was seen for the Northern or Southern forces. Illiteracy was running high, however, by 1870 it had been reduced to 79.9 per cent largely through the work of the missionary teacher.¹ Even though many members of the C. M. E. Church, especially the leaders, were deprived of formal training they were able to rise to the occasion through a sense of dedication and unusual perception. The Methodists as well as other denominations not only sent missionary teachers among the Negroes, but began to establish schools for their uplift.² The work of the

¹Woodson and Wesley, op. cit., pp. 382-408.
Methodist missionary was implied in part in the discussion of Dr. Capers' work and training of local preachers of color in the Church, South, in Chapter I. The study turns now to some further influence of the said Church.

A. The Influence of the Methodist Episcopal Church, South

A number of leaders of the Methodist Episcopal Church, South, labored diligently for the Christian uplift of the Negro constituency of said Church. Bishop McTyeire states that as early as 1829 a system of plantation service and instruction was begun for the people of color by the South Carolina Conference. In addition to Dr. Capers' interest in the uplift of the Negroes, the names of Castile Selby, Amos Baxter, Tom Smith, Peter Simpson, Smart Simpson, Harry Bull, Richard Holloway, Aleck Hariston, and other men of intelligence and piety were concerned with the nurture of the people of color.\(^3\)

Bishop Phillips points out further the pioneer work of the Southern Methodist Church in their interest of the slaves in the following words:

...While Bishop Andrew owned slaves, and thus indirectly, if not directly, gave a tacit assent to the perpetuation of the "peculiar institution" of slavery, which John Wesley declared to be "the sum of all villanies", yet he was a man of warm and tender heart, and frequently rose to sublime heights of eloquence when pleading for the religious instruction of the slave. The services of Dr. Lovick Pierce and James E. Evans; of Bishops George Pierce, McTyeire, op. cit., pp. 577-590.
John C. Keener, and Holland N. McTyeire shall never be forgotten. They labored assiduously for the Christian civilization of our race.

In 1807 John Early, afterwards a bishop of the Methodist Episcopal Church, South, was first sent to labor among the slaves of Thomas Jefferson, in Bedford County, Virginia; while Bishop William Capers' monument erected over his grave bears the inscription: "Founder of the Missions to the Slaves." These men simply followed in the wake of unselfish pioneers who had preceded them. Thus the religious nature of the slave was developed; thousands took on the civilization by which they were environed, and thousands more cast their lot with the Methodists.¹

The Southern Church had a deep interest in the Christian education of the Negroes prior to emancipation, and it is interesting to note that such an interest continued through the days of freedom as the following section will indicate, as the Negroes were formally organized into their own Annual Conferences.

B. The Committee on Education of 1869

The C. M. E. Church was born in 1870, but the interest in education and the groundwork for its perpetuation was laid long before the Church became a reality. The Committee on Education of 1869 was created by the Georgia Colored Conference of the Methodist Episcopal Church, South, under the leadership of Bishop Pierce. The members of that Committee were Madison King, John Phillips, Reubin T. White, and Lucius H. Holsey. The latter named person was a member of the Committee on Sunday Schools at the 1870 General Conference. He made

a deep impression on the said Conference, and caused Bishop Phillips
to write:

There was a young man from Sparta, Georgia, about
the age of twenty-nine or thirty, who, unconscious
to himself, exhibited to others possibilities and
a life of great usefulness to his Church. Allusion
is here made of Lucius H. Holsey. Quick of
apprehension, apt in instruction, brilliant, brainy,
gifted, and endowed by nature with an intellect
destined to expand and develop, this body saw in
him a future bishop, and at a subsequent General
Conference he was elected and consecrated to the
episcopal office. Isaac Lane, L. H. Holsey's
senior by five or six years, also a leader in 1870,
was afterwards elected a bishop. Time has
verified the wisdom of the body that elected them.5

Led by the talented Rev. Holsey, the Committee on Education
pointed toward the larger educational vision, which would culminate in
the establishing of schools for the people of color. The following
resolutions were adopted from the report of stated Committee:

Resolved, that all the preachers in our connection
turn their attention and energies to the education
of our people. First, by securing the aid of our
white friends in all parts of our work. Secondly,
by employing them, if possible in our day and
Sunday schools; and thirdly, by insisting upon the
parents the need and importance of instructing
their children thoroughly in the branches of an
English Education, and not just enough to make them
bigots and enthusiasts, thus accomplishing very
little in instructing the young of our race.6

Rev. Holsey was a man far beyond his time. Deprived of the
opportunity to attend school, he stands as an example of what can be

5Ibid., p. 32.

6Minutes, Second Session, Georgia Colored Annual Conference,
December 18, 1869, in John Brother Cade, Holsey—The Incomparable
achieved through dedication and discipline. He was representative of
the first College of Bishops of the C. M. E. Church, no one having
formal training. Rev. Holsey's vision of uplifting the people through
education became the shared expression of the C. M. E. Church, as the
movement turns its emphasis toward adequate literature and places of
learning.

C. The Committee on Sunday Schools in 1871
and The Committee on Education in 1871

The Committee on Sunday Schools of the Georgia Colored Annual
Conference of the C. M. E. Church in 1871 was composed of the following
persons: Frank Ford, L. H. Holsey, James Roberson, James Carter and
J. T. Phillips. The group recommended that the Church should make
wise use of the Sunday School literature of the Church, South, as
far as it was practical. The preachers were urged to instruct the
Sunday School to subscribe to the children's periodicals: The Sunday
School Visitor, and Our Little People, as published by Dr. A. G.
Haygood.

The following partial report of The Committee on Education made
implications toward places of learning, especially for ministers:

Whereas, The late General Conference of the Colored
M. E. Church in America had this same object under
consideration; and

Whereas, The report of their committee was unanimously
adopted by that body, we therefore, recommend the

7The Third Annual Minutes of The Colored Georgia Conference of
the C. M. E. Church (Augusta: Georgia Republican Printing Company,
1871), p. 2.
same to be accepted by this Conference as a part of our report: (See report.)

Whereas, we believe that Education is next in importance to the Christian Religion: and, believing as we do, that proper teaching is indispensable to the promotion and success of the Church, therefore,

Resolved, 1st. That, as a means of elevating the standard of education in our Church, we strictly require our Ministers, before admission into the connection to pass an examination in the ordinary branches of an English education.

Resolved, 2nd. That we recommend the erection of suitable houses, as soon as possible, in our several annual conference, in which High School privileges may be obtained, and where our Ministers can be more thoroughly educated in the ordinary branches and in the primary lessons of theology.

(Signed)
T. N. Stewart, Chairman
G. D. Flanagan,
J. T. Phillips,
L. H. Holsey,
Robert Pierce,

Committee

The stated report was read, discussed, and approved. Both Bishop Miles and Prof. J. O. A. Clark stressed the importance of education to an effective ministry in their remarks. The study has viewed the factors behind the educational emphasis of the founding fathers. The influence of the Methodist Episcopal Church, South, was brought into focus as well as the work of Rev. Holsey and the Committees of which he was a part. The groundwork laid by the

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8 The writer was unable to locate the report.
9 Minutes, 1871, op. cit., pp. 11-12.
Committees as outlined, and the continuing interest of the Church, South, will take on new meaning of far reaching significance as the study looks at the Called General Conference of 1873.
CHAPTER III

THE CALLED GENERAL CONFERENCE OF 1873
AND ITS INFLUENCE

The occasion for the only called session of a General Conference in the history of the C. M. E. Church was a sad one. Bishop R. H. Vanderhorst, who had been elected the second Bishop in 1870, was dead after only eighteen months of faithful service. The infant Church had grown to such magnitude that Senior Bishop Miles needed the assistance of other bishops in the administration of the Church. Thus were the circumstances responsible for the said Conference. However, as a result of the 1873 Session the educational and missionary work of the Church became more concrete, as the essentials of the Conference are explored.

A. The Essentials of the 1873 Conference

Bishop Miles' message, the first episcopal address, to the delegates who had assembled in Trinity Church at Augusta, Georgia, on March 19, was received with much interest. The message centered around the following: The great character of deceased Bishop Vanderhorst was emphasized and a suitable memorial of his character and service was suggested; the Church had grown to 14 Annual Conferences, 635 traveling preachers, 583 local preachers, and a membership of 67,888; Bishop Miles recommended the election and
ordination of at least three bishops; the Christian kindness of the Methodist Episcopal Church, South, was remembered; and the reference to the Church's publishing interests and education were somewhat related as the following excerpt of the Bishop's statements will indicate:

Our publishing interests demand your careful examination....We must become a reading people if we would acquire influence, overcome opposition, and maintain ourselves respectably among the Churches of the land.1 Next to the maintenance of sound doctrine and godly discipline (and it will be tributary to these), the most vital point is the education of our people, and especially the improvement of our ministry. With regard to the latter, I suggest, as the best we can do now, to urge great caution in licensing men to preach by the Quarterly Conferences and to enforce in the Annual Conferences the requirements of the course of study, holding all persons steadily to the rule. As to the general subject, my conclusion, after much thought, is to recommend the appointment of a committee, with instructions to take counsel and elaborate a scheme of education, to be submitted to the General Conference at its regular session a year hence.2

Bishop Miles proceeded to caution the delegates against the work of any general legislation as the things outlined previously were more essential. It is interesting to note that the Conference concurred with the Bishop's recommendations. Memorial services were held for Bishop Vanderhorst and a suitable monument was recommended; Revs. J. A. Beebe and L. H. Holsey were elected bishops on the first

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1This statement apparently refers to the Church's persecutions resulting from her relation to the Church, South; and there was dispute over property with A. M. E. 's.

ballot, while Isaac Lane was elected on the second ballot. The Book Concern was to receive ten cents per member for its support; E. B. Martin was elected Book Agent and Editor of The Christian Index. There were representatives from the Church, South, headed by Bishop George F. Pierce, who preached the ordination sermon of the newly elected Bishops. Bishop Phillips indicates the substance of the report of the Committee on Education:

The bishops were instructed to take measures looking to the establishment of an institution of learning; to unite on the subject of education to the extent of their opportunities; to receive donations and contributions for the benefit of the cause, and acknowledge the same in the Index; that all preachers give it their strict attention, and lecture on the subject occasionally; and that the bishops bring the matter before the several Annual Conferences for their consideration.3

The Conference faced up to a dire need, the eventual erection of a place of learning for the uplift of its people, especially for ministers. Bishop Miles took the leadership in this matter that became the center of conversation of the entire Church.

B. Bishop Miles and the Church's First Educational Enterprises

While the 1873 General Conference did not take specific steps toward establishing and equipping a place of learning, it did prepare the people for such projections along educational lines. Resolutions for such places of learning were adopted as worthy and of necessity by said Conference. The bishops were given authority and encouraged to cultivate the educational emphasis among the members of the C. M. E.

3Ibid., p. 62.
Church. Bishop Miles suggested that the other bishops and leaders propose suitable sites for a place of learning with the intent of presenting the same to the 1874 General Conference; the best proposal was to be accepted by the Church. The Church not only faced the necessity of establishing a school for her people, but she was following a pattern already initiated in the cultural life of the nation. Schools had been established to train the people, especially the clergy.

Bishop Miles took the leadership by proposing to erect an institution in the city of Louisville, Kentucky. The initial steps taken by Bishop Miles were primarily concerned with a suitable place wherein young men could be trained for the ministry. He purchased valuable lots in Louisville for $8,500.00, and in September of 1873 issued a letter asking for help in raising $50,000.00 needed to complete the project. The whole Church was concerned with the proposal. The bishops expressed their interest in a letter of May, 1874, as the following excerpts will relate:

....Educate yourselves and children; pay your preachers better, and give them a Church in which to study and improve themselves; for the Church, in our judgment, is suffering for a better informed ministry. We call the attention of all to the effort that the Kentucky and Tennessee Conferences are making for the training of our ministry. We believe that it would be best for the whole Connection to center on that one institution for the education of our ministers. We pledge our fidelity to the Church in all her institutions.

4Ibid., pp. 77-78.
Yours for the spreading of the gospel of Christ,

W. H. Miles,
Joseph H. Beebe,
L. H. Holsey,
Isaac Lane.  

The Bishops of the Church visited the General Conference of the Church, South, which met in Louisville in May of 1874. Their visit was rewarded with a gift of $251.00 to be used toward the educational project. Attention turned now to the General Conference of the G. M. E. Church in 1874.

Education was a major item of the Episcopal Address at the G. M. E. General Conference in August of 1874. The following section on "education" will further illustrate the emphasis on training the minister:

"...We may not expect to do a great deal at present in educating the masses of our people, but we can educate our young preachers that may come into the ministry from time to time. An institution of learning under our control and manned by a good, competent faculty, and well equipped, would act as a stimulus to the whole Church..."

The Bishops' paper on education was adopted. The proposed school was to be called "Central University". It was to be located in Louisville, Kentucky, with Bishop Miles serving as Educational Agent. The Ministers were to assist the Agent in raising funds. Subsequent Annual Conferences fostered the action of the General

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5Ibid., p. 84.

6Ibid., p. 91.

7Even though Phillips School of Theology was not born until 1944, formally, its roots can be seen here.
Conference. Bishop Miles travelled extensively in the interest of the school project and was able to raise some money for it. However, in trying to expand the educational emphasis of the Church Bishop Miles started another school at Sardis, Mississippi. It can only be reported that, despite the efforts of the Agent and many others as well as the sums of money raised and paid out, everything was in vain; the said schools failed. Bishop Miles, disappointed, from that point on left the educational work of the Church to others. An interest had been born and cultivated. Such turn of events could not have the final word of future educational enterprises. It is to the eventual rise of other institutions as fostered by an aroused people that the study will now investigate.

C. Further Determination to Establish Schools by an Aroused People

Failure in the Church's first educational endeavor did not destroy the people's hopes and efforts to found other schools. The Fourth General Conference, meeting in Jackson, Tennessee, August 7, 1878, found John H. Ridley being appointed Educational Commissioner; he succeeded Bishop Miles. There were movements toward founding a school at the high school level in the Tennessee Conference as early as the year 1873. D. L. Jackson, and John H. Ridly, among others, were leaders in the early movement. Bishop Isaac Lane came to the

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8 Failure, in part, can be attributed to undertaking both enterprises at one time, and the failure of many persons living up to their promises financially.

9 Phillips, op. cit., p. 111.
aid of the Church's efforts in 1879, which led eventually to the founding of Lane College. The original name was Jackson High School.

The Church's Fifth General Conference, meeting in Washington, D. C., May 4, 1862, appointed Bishop Holsey as a fraternal delegate to the General Conference of the Church, South, in session at Nashville, Tennessee. He was given authority to appeal to that body for assistance in projecting the Church's educational program. Whatever final arrangement reached with the Church, South, would have the approval of the C. M. E. Church. Bishop Holsey's message to the Church, South, was so moving and inspiring that arrangements began toward something more concrete, in terms of assistance. August 29, 1862, at the request of Bishop Pierce of the Church, South, a group of distinguished men of the said Church and the C. M. E. Bishops met in the First Methodist Church of Atlanta, Georgia. They discussed matters educationally. The result of that meeting led to the eventual founding of Paine College. The original name was Payne Institute. The Church, South, also pledged assistance to the infant school at Jackson. 10

The Paine College enterprise began as a joint effort between the Church, South, and the C. M. E. Church, and it continues today as a united effort of The Methodist Church and the C. M. E. Church. Paine College points up a center and symbol of racial good will as well as a point of continuing interest of Methodism's interest in the training of young minds.

Some of the other schools arising out of the educational emphasis

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10Lane, op. cit., p. 88; Phillips, op. cit., pp. 126-129.
were Texas College, which was sometimes called Phillips University
and Phillips College; Miles Memorial College, Mississippi Industrial
College, Halsey Institute, Homer College, Haygood Seminary, Arkansas-
Haygood College, which is the outgrowth of Haygood Seminary;
Helena B. Cobb Institute, Oklahoma Normal and Industrial School,
Williams Industrial Institute, Thomasville Industrial School, and
Phillips School of Theology.11

The following schools remain from the list stated previously:
Miles College, Texas College, Mississippi Industrial College, Paine
College, Lane College, and Phillips School of Theology. The latter
named three are fully accredited.

In speaking of the early schools, Bishop Phillips commented
the following:

These schools are destined to do much in the way
of preparing preachers for their work; teachers
for the schoolroom; and men and women for the
duties of an intelligent citizenship.12

Bishop Phillips spoke words of wisdom when it is remembered
that so many have reaped the fruit and harvest of having passed through
the rooms, in a meaningful way, of the various schools fostered by the
C. M. E. Church. The schools are the living symbols through which the
educational spirit of the early fathers flow; they laid a good foundation.

The General Conference of 1890, meeting in Little Rock, Arkansas,

11Ibid., pp. 579-595; W. A. Bell, Missions and Co-operation of the
M. E. Church, South, With The G. M. E. Church (Nashville: Publishing
House of M. E. Church, South, 1932-1933), pp. 72-74.

in the month of May, carried the educational emphasis further by creating the office of Commissioner of Education. The Rev. Elias Cottrell was elected as the Commissioner.

The study has shown how the C. M. E. Church was born in the midst of reconstruction, while pointing out some of the evils and problems of slavery. The factors behind the early educational emphasis of the Church fathers pointed to the influence of the Church, South, and the various Committees concerned with education, as the Church framers sought to meet the problem of illiteracy through the uplift of its people through Christian Nurture. As the interest of education was cultivated schools began to develop. And as a continuing interest in the educational enterprises the Church selected Educational Agents or Commissioners whose responsibility was basically that of fostering the establishing of schools as well as maintaining them through solicitation of funds. The study shifts now from the background considerations to the more direct antecedents of The General Board, as the focus is the organization and merger of various boards.

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13 The term "Commissioner" is related to the word Educational Agent as both referred to the responsibilities of the educational enterprises.

14 Phillips, op. cit., pp. 144-146.
PART II. THE ORGANIZATION AND MERGER OF VARIOUS BOARDS
Chapter IV

THE ANTECEDENTS OF THE GENERAL BOARD
OF CHRISTIAN EDUCATION

The present General Board of Christian Education of the C. M. E. Church is the net result of a basic educational motive that has carried the Church's ministry of education through four previously existing boards. The study will now investigate the first of such boards, the Epworth League Board.

A. The Epworth League Board of 1898

Some expressions of the educational ministry.—The life of the Church's educational ministry originally found expression through the Bishops' papers on education as well as the Committees on Education and Sunday Schools. The Educational Agents or Commissioners expressed the emphasis of education still further. The General Board meeting in Nashville, Tennessee, July 6, 1898, at Capers Chapel, considered the Church's educational ministry to the young people.

One of the most stimulating dialogues of the stated meeting was

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1 The General Board is not to be confused with the "General Board of Christian Education." The General Board mentioned above is sometimes called "The Little General Conference," which meets yearly during the interval of the General Conference, with power to legislate matters.
over the adoption of a society for the youth. The names offered were the Christian Endeavor Organization and the Epworth League. The Church selected the Epworth League. This Board took a step toward answering the need for the nurture of the young people as well as seeking a closer union among the youth, middle, and old age persons. The Rev. Randall A. Carter was elected the first Secretary, and served from 1898 to 1906.

The Secretary was to receive a salary of $1,200.00, to be drawn from the Epworth League Department only. Funds were to come from annual collections on Anniversary Day, the sale of literature by the Book Agent, and from public offerings during the travels of the Secretary in the interest of the League. A publication, The Epworth Courier, was issued semi-monthly at fifty cents a year subscription rate. The General Secretary served as Editor of the stated publication. In addition to the subscription rate, each League Chapter was expected to send one dollar a year to the State League Convention for the Epworth League Department. The promotion of the League Department was done through League divisions, such as City Leagues, Annual Conference Leagues, and State Leagues. Each local chapter was under the control of the Quarterly Conference and the local pastor.

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2 The stated object of the Epworth League was to promote piety and loyalty in the young members and friends of the Church, to aid in the attainment of purity of heart and constant growth in grace, and to train them in the work of mercy and help. Taken from C. M. E. Discipline, 1906, p. 190.

The first Sunday in July was set aside as Epworth League Anniversary Day. Each local league was expected to conduct appropriate services, with the offering designated for general missionary purposes through the General Secretary of the Epworth League and his Department. The Constitution of the Epworth League specified that the balance left in the Department's treasury exceeding five hundred dollars would be used for superannuated preachers and the widows and orphans of preachers. However, before such money could be used all expenses of the Department were to be paid.4

Rev. Carter, the first Secretary, travelled extensively in the interest of the Church's new Department. The Secretary's speech on "How to Deepen the Spiritual Life" made a lasting impression on the Fourth International Epworth League Convention, which met in Indianapolis, Indiana. Even though I. H. Anderson and G. H. Phillips had attended the Third such Convention in Toronto, Canada in 1897, the Fourth Convention was historic in that the C. M. E. Church was participating for the first time in the movement as an organization of the Epworth League. The following persons also were in attendance at Indianapolis: Revs. G. H. Phillips, C. F. Moore, G. W. Parker, G. L. Tyus, J. E. McDade, G. E. Coley, G. W. Stewart, B. Herron, N. C. Cleaves; Mrs. G. H. Phillips and Mrs. L. D. Key.5

Rev. Carter also delivered an address at the Epworth League Convention meeting in San Francisco, California, in July of 1901.

4Ibid.

5Phillips, op. cit., p. 301.
The Secretary's message was entitled "How To Get New Members In The Local Epworth League."

The Tenth General Conference meeting in Nashville, Tennessee, in May of 1902, heard the following report:

It is a new department of our Church. It was instituted by authority of the last General Conference, by the General Board; a secretary was appointed and confined to that specific work. It is an important movement and largely meets the needs of our young people and the demands of the times. We are gratified at the success it has attained and the hopeful attitude of it for the future. Its influence and results have been wholesome, far-reaching, and signal. We advise that it be continued and the salary and other expenses of the secretary be derived from the sale of its literature and public collection.

The Epworth League Board was continued. The revenue of the Board was two per cent of the Church's Budget in 1930. The Budget of the Church totaled $150,000.00. Additional money was derived from the activities of the Secretary and the twenty-five cents per member of the Annual Conference League at its annual meeting. An Epworth League "Guide" was published which set forth matters of business sessions, organization, and programs. Some of the other Epworth League literature included the Junior Leaguer and the Epworth League Quarterly.

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7Phillips, op. cit., p. 322.

8The essentials of the Board may be found in the C. M. E. Discipline listed in footnote number 3 on page 43.

The following report tells of the growth of the Board under the Secretaryship of Rev. C. L. Russell:

....When Doctor Russell was elected Secretary and Editor of the Epworth League Department eight years ago, he found the department with no money and no literature. Since that time he reports wonderful improvement. He has increased the League Chapters from two hundred eight to one thousand one hundred eighty-five, and he is circulating good literature, much of which is the product of his own thought and study. He has rendered excellent service in connection with young people's movements throughout the country.10

Rev. Russell was elected Secretary of the Epworth League in 1926 and served until 1934.

Some other Secretaries of the Epworth League.—In addition to Rev. Carter, who was the first Secretary, and Rev. Russell who was the last one, the following men served the Church faithfully as Secretaries: Rev. G. W. Stewart, 1906-1910; Rev. A. R. Calhoun, 1910-1926. All of the Secretaries, save Rev. Calhoun, later became bishops of the C. M. E. Church. Even though all of the men who served the Church as Secretaries of the Epworth League Board were ministers, the office was open to laymen as well.11 The Epworth League continued as an influential agency in the life of the Church until 1934, when it was merged with the eventual Sunday School Board to form the General Board of Religious Education, which shall be discussed later.

10The Mirror Of The General Conference Of The Colored M. E. Church (Kansas City: Hamlett and Stevens Publishing, 1934), p. 34.

11C. M. E. Discipline, 1930, p. 274.
B. The Board of Education of 1914

Centralizing the Church's educational projects.—The thirteenth General Conference of the C. M. E. Church meeting in St. Louis, Missouri, May 6-20, 1914, saw the necessity of centralizing its educational projects, since so many enterprises of various expressions had come into being. The stated Conference created the Board of Education, which was purposed to bring some uniformity to the work of the various schools as well as improving both the program and structures of the schools. The Board of Education faced a tremendous task from 1914 to 1950 in trying to supervise the Church's educational enterprises, through making the regional or Episcopal District schools responsible and related to the whole Church.

The General Conference elected a scholarly minister in the person of Rev. James A. Bray, as Secretary of the Board of Education. Rev. Bray served from 1914 to 1934, and gave to the Church twenty years of faithful and competent leadership. The stated Secretary was instru-

\[12\] A list of the Church's educational enterprises may be found on pages 37-39 in Part I.

\[13\] The educational operations of the Colored Methodist Episcopal Church shall be conducted under the following provisions and regulations. There shall be a Board of Education of the Colored Methodist Episcopal Church to be known as the "General Conference Board of Education," to consist of nine members including a Bishop and the Secretary of Education, one from each Episcopal District, the Bishop and the Secretary being at large. It shall seek to promote general, industrial, theological and Bible training, and it shall seek to promote the cause of Education throughout the Church...taken from C. M. E. Discipline, 1918, pp. 214-215; Phillips, op. cit., p. 476.
mental in opening ways for the flow of funds to aid in the educational work of the C. M. E. Church. Rev. Bray worked diligently toward the standardization and reorganization of the educational program of the Church. In an effort to upgrade the schools of the Church a survey was made by the Secretary. The substance of Rev. Bray's survey is as follows: There were five colleges, which have been listed previously; the principal schools included Haygood Normal and Industrial Institute, which was basically industrial; Oklahoma Normal and Industrial Institute, which was oriented toward teacher training and general service; Thomasville High School served as a feeder of Miles Memorial College; and Williams Industrial School was a feeder of pupils for Paine College. Holsey Normal and Industrial Institute was geared toward general service and teacher-training, but a fire had caused its suspension for a year. The total pupil enrollment was 1,392, with the following breakdown of departments: College students, 129; High School students, 623; and Grammar School students, 640. The equipment of the schools was not of the best quality when compared with the best surrounding schools. The Church was spending more money than it could afford in instructing less than 200 pupils of college grade. The Helena B. Cobb Institute at Barnesville had been consolidated with Holsey Academy and Homer Institute had been moved to Shreveport and was no longer operative. Paine College had an integrated faculty, while the other schools had Negro faculties. The Methodist Episcopal Church, South, gave some financial aid to all of the schools;

\[14\text{The Mirror Of The General Conference, op. cit., p. 33.}\]
some of the schools received aid from the Slater Foundation.\textsuperscript{15} Bible study was an important part of the Schools' curricular.\textsuperscript{16}

Some other Secretaries of the Board of Education.—Rev. Bray, the first Secretary, served until his elevation to the office of bishop in 1934. Rev. W. A. Bell was selected the second Secretary in 1934 and served until his acceptance of the presidency of Miles Memorial College in 1936. Dr. Bertram W. Doyle succeeded Rev. Bell in office and continued to 1950 when he was elected Bishop.

The essentials of Dr. Doyle's first report in 1938, to the General Conference in session at Hot Springs, Arkansas, comprised the following: The number of the C. M. E. Colleges stood at five, listed previously; the colleges reported a decrease in bonded debts, with Texas College having the lowest reduction. The College Senate\textsuperscript{17} of the C. M. E. Church recommended a number of items including the following: That there be an enlarged projection toward the recruitment of young men for the ministry; that Education might be established in the Annual Conference as well as Annual Conference Boards of Education becoming more functional. The Secretary expressed the feeling that the Church seemed to be committed to a progressive program of academic and theological training. The most noteworthy recommendations coming from the Secretary

\textsuperscript{15} This Fund was begun in 1832 by John F. Slater, which sought to aid in the uplift of the emancipated population of the Southern States. Financial aid is given to many educational institutions.

\textsuperscript{16} James A. Bray, \textit{Survey of the Schools of the Colored Methodist Episcopal Church} (Nashville: Board of Missions, M. E. Church, South, 1923), pp. 3-15.

\textsuperscript{17} This organization came into being through the efforts of Bishop Bray and represented the combined wisdom and talents of Church leaders toward the betterment of the colleges and education.
were that provisions be made for Correspondence Courses for ministers on trial through the Board of Education, and that legislation be adopted to provide for the establishment of a Bible Training School for ministers, missionaries, and Workers of the C. M. E. Church. It is interesting to point out that the Conference did provide for certain Correspondence Courses, especially in accordance with study for ministers admitted on trial.

The amount of money allocated to the General Board of Education for operational purposes was 20 per cent of the Church's Budget of $120,000.00, which amounted to $24,000.00. Bishop J. Arthur Hamlett was assigned to the Presidency of the General Board of Education.

The General Conference of 1942, meeting in Chicago, Illinois, confirmed the following persons as members of the Board of Education:

Bishop J. A. Hamlett, President; Bishop R. A. Carter, Chairman of Executive Committee; Rev. Bertram W. Doyle, General Secretary;
Dr. W. R. Banks; Dr. S. W. Broome; Rev. E. Dyer; Rev. H. M. Evans;
Miss A. E. Kelley; Mr. J. F. B. Praither; Rev. Channing H. Tobias;
and Mr. A. L. Welch. The allocation of money for the Educational Board was 20 per cent of the Church's Budget of $119,000.00, which was $23,800. It is noticeable that as the Church's total "budget" was cut the Board's allocation was sliced by $200.00.

The General Conference of 1950, convening in Kansas City, Missouri,

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19 Ibid., p. 299; 20 Ibid., pp. 288-289.
reached a milestone in terms of centralization of its schools and
general Christian Nurture when the Board of Education and the Board of
Religious Education were merged to form the basis of this study, The
General Board of Christian Education. More will be said about this
Board in Chapter V.

Rev. Doyle's report showed that the faculties of the Church's
colleges had improved during the years 1946-1950. More than half the
teachers were holders of the Master's degree, and since 1946 persons
with the doctorate had tripled. The "gross total Income" of the schools
for the years 1946-1950 was $4,016,559.51. The Church's Institutions
had a total enrollment of 5,757 in 1950. More money was needed for the
schools. Phillips School of Theology had risen to a place of usefulness
in a short time.22

The study has related the rise and work of the Board of Education.
The next Board to be considered is the Sunday School.

C. The Sunday School Board of 1918

The Sunday School became the Church's third oldest department by
an act of the General Conference of 1918, which met in Chicago, Illinois.
The primary task of the Sunday School Board was to assist in the increase
of Bible knowledge and in the development of Sunday Schools. The
following excerpts of its constitution will indicate something of its
work and nature:

In order to perfect Bible knowledge for the moral
and religious training of the children of the

22Colored Methodist Episcopal Church Quadrennial Report of the
Secretary of the General Conference Board of Education (Jackson: C. M. E.
Publishing House, 1950), pp. 4, 8, 12.
Colored Methodist Episcopal Church in America; the General Conference of the C. M. E. Church directs that there shall be a Sunday School Department which shall be under the general supervision of a General Sunday School Board, to be authorized by the General Conference, whose chief officer shall be that of Editor, and said department shall be located in the Publishing House, wherever settled, etc.

The purpose of said Department shall be to educate our young people in all of the phases of Sunday School training and service, to give course and impetus to a systematic study of the Holy Bible, and to supply the Sunday Schools with the proper literature including Catechisms and tracts, and to assist needy Sunday Schools whenever practical...23

All of the Sunday Schools of the C. M. E. Church were a part of the Sunday School Department. The Editor, who was the chief officer, was elected for a four year term and was responsible for the editing of all literature pertaining to the Sunday School. Regulations called for a Sunday School Board in every Annual Conference and District Conference, as well as the District Sunday School Convention, and Quarterly Conference. A suggested order of business for a local Sunday School Board included the following: devotion, reading minutes of previous meeting, unfinished business, report and recommendation of Superintendent, treasurer's report, Librarians report, and new business.24

Implementing the Board's program.--Sunday Schools were to be organized in every congregation where ten or more children could be collected. Local pastors were to work diligently to see that Sunday Schools were formed. The pastors were encouraged to preach on the subject of Sunday Schools, and to see that Superintendents made


24G. M. E. Discipline, 1918, pp. 223-228.
quarterly reports on the number and state of the schools.

The Church's Catechism was to be used as extensively as possible in the Sunday Schools. The Sunday School Editor was to work closely with the Book Agent in supplying various congregations with Sunday School literature, including Lessons Leaves, Tracts, Magazines, Lithographs, and others. The Secretary-Editor's salary had risen to $1,750.00 by 1930. The Sunday School Board received 5 per cent of the Church's total Budget of $150,000.00.25

The Editors of the Sunday School Board.—The General Conference of 1918 elected an outstanding scholar in Dr. John Wesley Gilbert as the first Editor of the Sunday School Department. Dr. Gilbert served until 1922 and was assisted in the work of the Board by Dr. J. A. Lester. Rev. J. A. Martin succeeded Dr. Gilbert in 1922, and continued in office until 1934. It was in 1934 that the Departments of Sunday School and Epworth League were merged to form the General Board of Religious Education. The two stated Departments became agencies within the Board of Religious Education. Prior to the merger of 1934 the Sunday School Board functioned as an effective arm in the Christian nurture of the children and youth of the C. M. E. Church. The study now turns to the discussion of the General Board of Religious Education, which eventually encompassed the Sunday School and Epworth League Boards.

D. The General Board of Religious Education

The General Board of Religious Education represents the fourth

antecedent of the General Board of Christian Education. The Board of Religious Education was organized in 1934, at the Church's eighteenth General Conference meeting in St. Louis, Missouri. The following excerpt of the Board's Constitution will reveal its work and nature:

In order to perfect Bible knowledge for the moral religious training of the youth of the Colored Methodist Episcopal Church, the General Conference directs that there shall be a Board of Religious Education, the same being the merger of the former Boards of Sunday Schools and Epworth League,

The Board of Religious Education shall include all the Sunday Schools (to be known as Church Schools), and Epworth League Chapters in the C. M. E. Church. These organizations shall be subject to such rules and regulations as the Board of Religious Education and the General Conference may from time to time direct. The purpose of the Board of Religious Education shall be to educate the young people of the Church in all the phases of Church School and Epworth League training and service, and to give course and impetus to a systematic study of the Holy Bible.

A major emphasis of the General Board of Religious Education was that of perfecting Bible knowledge through a systematic study of the Bible. The two divisions of the Board were the Sunday Schools and the Epworth League. The General Secretary of the Board was the chief officer. The Secretary's salary was to be $1,750.00.

Some responsibilities of the Secretary.—The General Secretary was responsible for editing all literature pertaining to the Church School and Epworth League, and enhancing the interest of the Department.

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26 The General Board of Christian Education will be discussed fully in Chapter V.

27C.M.E. Discipline, 1934, p. 196.
through institutes, special meetings, and conferences. Leadership training schools were an essential function of the said Department. The work of the General Secretary and the Department of Religious Education received special praise in the Episcopal Address of 1938, especially for meaningful work in developing leadership training schools, and publications for the Sunday School and Epworth League.28 In addition to the Secretary's salary stated previously, the Board of Religious Education was to receive six per cent29 of the Church's Budget of $120,000.00, which was $7,200.00.30

Some publications of the Board.—The Sunday School publications included the following: Picture Cards, Picture Roll, Lesson Stories, for Beginners ages 1-5; Our Little Folks, for Primaries ages 6-8; Junior Lessons, for Juniors ages 9-11; The Intermediate Quarterly, for Intermediates ages 12-14; The Senior Quarterly, for Senior Young People ages 15-24; and The Church School Journal, for teachers in all departments and Adult classes; the stated Journal had been published since March of 1935, and included weekly treatment of the Sunday School lessons for the various departments. Outstanding Christian educators contributed useful articles to the Journal monthly.

The Sunday School lessons were adaptations of the International


29Prior to the merger of the Epworth League and Sunday School Boards to form the Religious Education Board, there was an allocation of 2 and 5 per cent respectively. The merger brought 6 per cent rather than 7 per cent.

30G. M. E. Discipline, 1934, p. 149.
Uniform Lesson Outline Series. The lessons were pupil-centered, and basically Bible content oriented.\textsuperscript{31}

The Secretary's report of 1933 revealed that the Sunday School lesson manuscripts of 1934 had been prepared by persons outside the G. M. E. Church with but one exception; the situation had reversed itself by 1938. Six of seven periodicals were by members of the G. M. E. Church.\textsuperscript{32} The Epworth League publications included The Junior Leader for the children, and the Epworth League Quarterly for the youth and leaders of youth. The Epworth League Guide which set forth the work and nature of the League.

The following leadership training textbooks and guides were written by G. M. E. leaders: \textit{A Brief Study of the Hebrew Prophets} by Bishop R. A. Carter; \textit{The Religious Educational Opportunity of the Local Church} by Rev. B. Julian Smith; \textit{Forward with Christ in Building A New World} by the General Board Staff; and \textit{The Worthwhile Life} by Bishop J. A. Hamlett. Some other publications included the Gilbert Lambuth Leadership Training Curriculum, which dated back to March of 1936 and contained a description of the forty-nine courses as well as administrative policies. The \textit{Religious Education Yearbook} which was first published in 1936 included the \textit{Report of the Colored Methodist Youth}

\textsuperscript{31} The International Uniform Lesson Outline Series, dating back to 1872 as a creation of the International Sunday School Association and copyrighted by the Division of Christian Education of the National Council of Churches in 1950, provide lesson outlines for the current year, as well as a six year cycle, including General Introductions to quarters, along with Themes, Subjects, Background Scripture, Memory Selection and suggested direction for each lesson and level.

Conference in its 1937 edition. The following books and materials were recommended by the Board: Youth Action in Personal Religious Living by International Council of Religious Education; Living Creatively, Living Triumphanty, and Living Courageously by Kirby Page; and Victorious Living by E. Stanley Jones. The use of literature increased each year from 1936–1938.33

The leadership training program.--The years 1934 to 1938 revealed that 4,051 ministers, Sunday school workers, missionary women, and other church workers had enrolled in leadership training classes throughout the Church. The Board awarded a total of 3,405 certificates of credits to persons completing training courses. The summer regional leadership training schools were essential to the Board's training program. A total of fourteen of such schools were held each summer in the episcopal districts of the C. M. E. Church.34

The Secretaries and staff of the Board.--Dr. J. A. Martin, who had served as Secretary–Editor of the Sunday School Board, was elected the first Secretary of the General Board of Religious Education. Dr. Martin died December 20, 1934 and was succeeded by Rev. B. Julian Smith on January 8, 1935. Rev. Smith served faithfully to the General Conference of 1950, when the Boards of Education and Religious Education were merged to form the General Board of Christian Education. The stated Secretary led the latter Board from 1950 to 1954 where upon he was elevated to the episcopacy. The following persons helped

33Ibid.
34Ibid., p. 182.
Rev. Smith make up the staff of the Board: Rev. E. F. Murchison, Jr.,
Director of Leadership Training; Miss Tibbye Ruth Brown, Director of
Children's work; Rev. George E. Covington, Assistant Editor; and
Mr. Chester Kirkendoll, Assistant Director of Young People. 35

The General Board of Religious Education from 1934 to 1950 served
its purpose quite well and like the antecedents before it, the Epworth
League, Board of Education and Sunday School, passed eventually into
the Church's ultimate in centralization—the General Board of Christian
Education. The study turns now to an investigation of that Board.

35The Report of the Colored Methodist Youth Conference and The
General Board of Religious Education Yearbook (Jackson: General Board
CHAPTER V

THE GENERAL BOARD OF CHRISTIAN EDUCATION 1950-1967

The study has shown that as a result of the Church's Emphasis on Education and its rich heritage of organizing for Christian nurture, which expressed itself through various educational agents, commissioners, and departments, it recognized the need for centralization of its efforts and in the General Conference of 1950 organized The General Board of Christian Education.

A. The General Conference of 1950

The Bishops' Address to the 1950 General Conference meeting in Kansas City, Missouri, recommended a study of the possible merger of some of the Church's general departments.¹ Such a study resulted in the merger of the General Board of Education, which had been responsible for the Church's schools, and the General Board of Religious Education, which had been responsible for general Christian education in the Church. The two stated Boards, on authorization of the General Conference, became agencies within the new General Board of Christian Education.

Rev. B. Julian Smith, Secretary of Christian Education, made the following resolution with reference to the newly authorized Board

of Christian Education:

Mr. Chairman and Members of the General Conference:

Whereas, the session has authorized and directed the merger of the General Conference Board of Education and the General Conference Board of Religious Education into one board known as the General Board of Christian Education, and

Whereas, the authorization to merger directed that the educational work of the Church be conducted under two divisions, and

Whereas, there is not sufficient time available to develop a constitution for the newly created board,

Therefore, be it resolved that the following recommendations be approved and authorization be given:

1. That the following persons be confirmed as members of the General Board of Christian Education for the Quadrennium 1950-54:

   Mrs. Maxie H. Craig  G. L. Smith
   N. C. Merriweather  E. W. Taggart
   W. H. Banks  G. C. Jay
   C. H. Tobias  James H. Utley
   W. H. Foster  J. N. Pettigrew

2. That the Staff of the Board of Christian Education be and is hereby authorized and directed to develop a Constitution for the General Board of Christian Education by arranging the articles of the Constitution of the two former boards into a coherent instrument, providing however that no new laws, which have not been acted upon by the General Conference be placed in the new Constitution, and providing further that the Constitution become effective only after it has been approved by the College of Bishops and the General Board of Christian Education, and the presidents of recognized educational institutions in advisory relationship as hitherto practiced.

Submitted,

B. Julian Smith

The resolution was adopted. The Constitution provided safeguards in that the General Board in drawing up the Constitution had to work within the Constitutions of the former Boards of Education

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superscript

2Ibid., pp. 368-369.
and Religious Education. No new laws were to be added that had not been passed by the General Conference and none of the present laws were to be left out.

It is interesting to note that when the special resolution to merge the two former boards were offered some debate resulted over the word "merging," pointing out still further the interest in maintaining the two divisions: schools and general Christian education. The following resolution that was adopted will show that the word "merging" was left out:

"The the Board of Religious Education and the Board of Education shall hereafter operate under one Board to be known as the Board of Christian Education retaining their separate functions under two divisions."³

Mr. W. L. Graham, who wrote out the above motion, emphasized the importance of maintaining the identity of the two services, which would serve the best interests of the colleges. With the said services in mind the study will view the structure and work of the General Board of Christian Education.

B. The Structure and Work of the General Board of Christian Education

The General Board of Christian Education⁴ is constituted for four year periods which consist of two active Bishops, the General Secretary of Christian Education, together with ten to fourteen

³Ibid., p. 318.

⁴The Appendix section on page 85 includes a more detailed structure of the Constitution. A revision of the Constitution has been proposed by the General Board.
additional members, one of whom is to be a youth under twenty-five years of age at the time of his election.

The General Board functions through two divisions: the Division of Schools and Colleges, which is fostering the former Board of Education. The General Board superintends generally the work of the schools such as maintaining property interests, seeing that they are chartered properly, and by doing whatever is in the best interest of the schools and Church. General Christian Education is the second division, which is furthering the work done previously by the General Board of Religious Education. The interest in the latter division is to help develop Christian Character through the Sunday Schools (Church Schools), and the Epworth League, leadership training schools, as well as other teaching and character building agencies. The work of division two is promoted through the following departments: Church School Administration, which promotes the children's work, young people's work, and the adult work of the Church through the Sunday School and Christian Youth Fellowship; the Editorial Department is responsible for all curricula materials for publication; and the Leadership Training Department supervises all the religious educational training work of the Church.

Some of the publications of the General Board.—The Sunday School materials include the following: On the beginning level,  

The Epworth League is known today as the "Christian Youth Fellowship," which still fosters the purposes of the former agency. The name was changed at the 1954 General Conference with the hope that it would be more appealing to the young people. The Resolution of the changing of the name may be found in Appendix II on page 91.
that is Nursery, Kindergarten, and Primary, the General Board is making use of the "Bible-in-Life Curriculum" developed by the David C. Cook Publishing Company of Elgin, Illinois. The Curriculum is geared to covering the entire Bible every three years; it is departmentally graded save for the primary and junior departments. The General Board is making use of the stated Company's My Bible Book, a Quarterly for primaries ages 6-8. The lessons are accompanied with appropriate teacher helps, hand work activities, and visual aids.

The Junior Quarterly, for ages 9-11, and the Intermediate Quarterly for the 12-14 age level, are based on the International Uniform Lesson Series; they are written by persons in the C. M. E. Church. The Youth and Adult Quarterly is printed from the Wesley Quarterly of The Methodist Church.

The Junior High C.Y.F. Quarterly and the Senior C.Y.F. Program Quarterly are publications for the Christian Youth Fellowship. The Quarterlies are based on Methodist manuscripts and curriculum plan, and are edited and illustrated by the General Board.

The leadership training program.—Dr. Coleman’s\(^7\) Report to the General Board, meeting in St. Louis in May of 1967, will indicate something of the leadership work:

In the area of Leadership development we have re-defined the disciplinary framework for Leadership Education. Training opportunities will be offered on four levels—Local Church, In-Service Centers, Metropolitan and Regional Schools. We have developed a new curriculum guide with course offerings designed for each level of training. To aid our local Churches in the acceleration of a process for developing local leaders, we have produced a completely new guide. It contains information, directions, and curriculum materials with course offerings designed for training local Laymen. The Metropolitan School is designed to be an interdenominational enterprise. The Regional School, and the In-Service Training Center are designed especially to give training to Local Directors of Christian Education, Directors of Adult Work, Youth Work, Children’s Work and Church School Teachers, Superintendents and continuing education for Ministers. Entitled, C. M. E. Designs for Leadership Education, this is our latest offering to the Church’s continuing heritage of Christian nurture. This publication is free for the asking.\(^8\)

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6Fulfilling Christian Commitment Through Total Stewardship is a product of The Inter-Board Series, which involves the cooperation of the General Board, The General Officers’ Council and other Departmental Boards. Power is a devotional magazine for youth, and represents an Ecumenical endeavor as the C. M. E. Church cooperates with The Methodist Church, United Church of Christ, Protestant Episcopal, Christian Churches (Disciples of Christ), and the Evangelical United Brethren in this production. Publication references are found in the following: Annual Reports (Jackson: C. M. E. Publishing House, 1967), pp. 55-61; Programs, Goals, Projections (Memphis: General Board of Christian Education, 1965), pp. 8-11; My Bible Book (Elgin, Illinois: David C. Cook Company, 1967, Volume 26, Number 4).

7Dr. G. D. Coleman is the General Secretary of the General Board of Christian Education.

8Annual Reports, 1967, pp. 59-60.
The following statistics by Episcopal Districts will relate
the number of training schools held as well as the number of persons
involved during the years 1962-1966: The First Episcopal District,
comprising the North Arkansas, South Arkansas, Jackson-Nashville-
Tennessee and West Tennessee Conferences, conducted six regional
leadership schools and one hundred and ninety-six district schools for
a total of two hundred and two schools; the Second Episcopal District,
embracing the Kentucky and Ohio Conferences, held twenty-one district
leadership training schools; the Third Episcopal District, comprising
the Southeast Missouri and Illinois, Kansas-Missouri, and Michigan-
Indiana Conferences, conducted forty leadership schools; the Fourth
Episcopal District, embracing the New Orleans, Louisiana, South
Mississippi, Mississippi, East Mississippi, and North Mississippi
Conferences, held eight schools; the Fifth Episcopal District,
comprising the Birmingham, Florida, North Central Alabama, Southeast
Alabama, Ghana (Africa), Nigeria (Africa) Conferences held eight regional
schools; the Sixth Episcopal District, embracing the Georgia, Central
Georgia, South Georgia and Southwest Georgia Conferences, held four
leadership schools; the Seventh Episcopal District, comprising the
New York-Washington, North Carolina, and South Carolina Conferences,
conducted ten regional schools; the Eighth Episcopal District, comprising
the Central Texas, Dallas-Forth Worth, East Texas, Northwest Texas, and
Texas Conferences, conducted four leadership schools; and the Ninth
Episcopal District, embracing the California (including Alaska),
Arizona-New Mexico and Oklahoma Conferences, held thirty-two leader-
The four year period produced a total of three hundred and twenty-nine leadership training schools. Dr. Coleman reported that leadership training had experienced a phenomenal growth in schools and classes; the increase was approximately 38 per cent.  

It is noticeable that some of the Districts held a number of more schools than some of the other Districts. The explanation rests in the fact that some Districts involve the Conferences in one central school per year. A case in point is the Sixth Episcopal District which has its main school at Paine College in Augusta, Georgia. Some of the other Districts hold district schools within the Conferences. The Kentucky Annual Conference is a good example; it holds three such district schools; the Louisville, Hopkinsville, and Lexington Districts. The General Board of Christian Education remains the accrediting agency of the C. M. E. Church. The Board's Leadership Development Section "accredits 40 Regional, Annual Conference, District and Local training schools and certifies more than 200 teachers each year."  

C. The First Phase of the General Board

Phase one of the General Board covered the period of inception from 1950 to 1954. Rev. B. Julian Smith, the Board's first General Secretary, did a herculean job in guiding the General Board in its

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10*Annual Reports, 1964, p. 54.*

11*Programs, Goals, Projections, op. cit., p. 8.*
infant stage. The Secretary's skill was influential in helping to lay a solid foundation for the General Board's present structure.

Rev. Smith, as Secretary of the Board of Religious Education, was largely responsible for its constitution, organizational and operational plans. And under his leadership the General Conference merged the Boards of Education and Religious Education into the General Board of Christian Education. Much of the work laid out in the Constitution of the former Board of Religious Education is in the main a part of the Constitution of the General Board.

Rev. Smith had the following staff personnel to assist him in the work of the General Board: Rev. Henry G. Bunton, Director of Leadership Education and Associate Director of Youth Work; Mrs. J. A. Bray, Director of Adult Work and Family Life; Mrs. E. W. F. Harris, Director of Missionary Education and Children's Work; Miss Elaine Wade, Office Secretary; and Rev. J. H. Henderson, Special Assistant. Some other highlights of Rev. Smith's first General Board Report in 1954 was the purchase of permanent headquarters of the General Board in Chicago, Illinois; the authorization of a Constitution for the General Board by the 1950 General Conference was carried through; a competent commission had fulfilled the stated Conference's resolution calling for a study of the Church's Colleges; the National Youth Conference and Conventions of


13The Study Commission included the names of Bishops J. A. Hamlett and B. W. Doyle, Dr. Aaron Brown, President of Albany State College, Dr. W. R. Banks, Chairman, Board of Directors of Texas Southern University, Dr. E. W. Taggart, Dentist, Dr. Channing Tobias, Director
Sunday School Superintendents and Epworth League Presidents met in Atlanta, Georgia, in 1952; a partial number listed some 651 persons as attending the stated convention; and leadership education was an essential element in the program of Christian education.

Rev. Smith was elected a Bishop at the 1954 General Conference, after having served the Church in some related area of Christian education from 1935 to 1954. Bishop Smith is President of the General Board of Christian Education.

D. The Second Phase of the General Board

The second phase of the General Board comprises the years 1954 to 1958. Dr. Lorenzo Q. Brown succeeded Bishop Smith as General Secretary of the General Board. A few days before he was to make his report to the Delegates who had assembled in Detroit, Michigan, in May of 1953, Dr. Brown was dead. The staff of the General Board included Rev. C. D. Coleman, Director of Phelp-Stokes Fund, and Dr. B. Julian Smith, General Secretary of Christian Education. The Commission employed the Associated Consultants in Education to study Lane, Paine, Miles, Texas, Mississippi Industrial Colleges, and Phillips School of Theology. The Consultants were Dr. H. M. Ivy, Director (Mississippi), Dr. Doak S. Campbell, President, Florida State University, Dr. A. G. Flora, Former President N.E.A. and Chairman of its Board of Trustees, Dr. J. E. Gibson, Tulane University. The latter group recommended that the schools be continued and proper planning should enable them to achieve full potential; consolidation and coordination with near-by schools should be sought; specific plans should be drawn to enlist greater local support for the schools; a more readily comparative basis of accounting should be fostered in all Church institutions; a retirement plan is needed for college faculties; the present Commission should be continued with opportunity to implement these recommendations; and Phillips School of Theology should be coordinated with another school. Taken from Journal - G. C., 1954, pp. 380-390.

14Journal - G. C., 1958, p. 3 in Appendix.
Leadership Education, Mrs. E. W. F. Harris, Director of Missionary Education and Children's Work, Rev. W. H. Amos, Director of Audio-Visual Aids, Rev. R. D. Jackson, Director of Adult Work, Rev. R. L. Calhoun, Director of Family Life, and Miss Bertha Mae Davis, Office Secretary.¹⁵

Most noteworthy in the Secretary's report read by Rev. Coleman was the emphasis placed in the local Board of Christian Education as the one inclusive agency through which the whole educational program is channeled. The program had been administered through the Sunday Church School, the Vacation Church School, Week Day School, Missionary Societies, Christian Youth Fellowship and other societies and clubs. Leadership training had increased greatly with the following statistics: 9,444 students had enrolled in leadership training schools during the period of 1954-1957; 400 teachers had been accredited; ministers enrolled totaled 2,086; the number of accredited schools was 24, while 220 courses were accredited; and some 3,123 Certificates had been awarded.

Field visitation had taken the General Secretary to 15 Annual Conferences, 3 District Conferences, 11 Regional Committee Meetings, 6 Trustee Meetings, 2 meetings with Secretaries of the Methodist Church, 7 meetings of National Scope, and 6 visits to Institutions. Some of the literature¹⁶ of the General Board included the following: The Revised Curriculum, The Dean's Manual, The Leadership Education Guide, The Christian Youth Manual, The Echoes and Reports--23rd International Sunday School Con-

¹⁵Ibid., p. 3 in Appendix.

¹⁶A list of literature may be found on pp. 62-64.

The 1958 report also included the improvement in the Church's educational institutions, and the machinery was put in motion to make Phillips School of Theology a part of the proposed Interdenominational Theological Center in Atlanta, Georgia. Rev. Coleman was elected the third General Secretary of the Board of Christian Education.

E. The Third Phase of the General Board

The third phase of the General Board covers the period from 1958 to 1967. The seventeen years of the General Board's existence, covered in this report, are divided between three Secretaries: Bishop Smith who served four years and his successor, Dr. Brown, served nearly the same number of years. Dr. Coleman has continued in office since 1958. During the administration of Dr. Coleman the schools have made some progress with Paine College, Lane College, and Phillips School of Theology achieving full accreditation. Education is receiving the largest share of the Church's Budget than ever before.

The specialized unit of the church.—The General Board represents the Specialized Unit of the C. M. E. Church through which Christian education finds adequate expression in terms of helping the

17Journal — G. C., 1958, pp. 90-120 in Appendix
Church recognize its mission and in directing the Church toward the current issues of life. Therefore, the objective of the General Board is to help create a better C. M. E. Church by making use of the methods and techniques of Christian Education, and to aid the Church's educational institutions in reaching their maximum contribution in disseminating Christian oriented education. The following statement will indicate how the General Board seeks to achieve its objective:

We seek to reach this objective by working with leaders of Episcopal Districts, Annual and District Conferences and Local Churches to (1) Provide ways of stimulating and revitalizing our youth organization (2) Strengthen the teaching ministry of the Local Church. (3) Familiarize the present generation and indoctrinate each succeeding generation with our history tradition and heritage. (4) Assemble and disseminate materials useful in enlistment and recruitment of young people for full time Christian Service and (5) Increase the proficiency of Boards of Christian Education on all levels.

The General Board reaches the General Church through its program of Leadership Education, and by providing Church School and C.Y.F. Literature as well as producing and publishing organizational, training, and service manuals for use in the local church. The local church is a basic link in an adequate program of Christian education. The General Board also maintains a counseling service for anyone having problems with any phase of Christian education. The General Board also makes available to the local church some publications

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18 Programs, Goals, Projections, op. cit., p. 7.
19 Ibid.
20 A discussion of Leadership Education as well as a list of publications may be found on pages 61-66.
without charge. Publication *Operation I-Lift* is a case in point of free literature. It is a manual which explains the "Economic Opportunity Act," while offering self-help areas of fighting poverty.

Christian Education on the Episcopal District Level.—The Episcopal District Directors of Christian Education are essential persons in helping the General Board achieve its objective. The Sixth Episcopal District has one of the best Leadership Education School for Christian Workers in the G. M. E. Church. The School is held each summer at Paine College in Augusta, Georgia. Rev. A. L. Dopson is the Director of Christian Education and Youth Work. The Director and his staff have provided the following program, which will indicate the nature of the Leadership School:

**COURSES**

The program is designed to give each student two courses, a workshop and interest activities. Each student is required to take Jesus and His Teaching.

Section One:

124b Jesus and His Teaching
144b Planning and Leading Christian Worship
315b Youth at Worship
423b Home and Church Working Together
313b Christian Love and The Facts of Life

Section Two:

Recreation - Christian Youth Fellowship
142b Christian Evangelism

The Paine Pre-College Reading-Training Program will be holding a special workshop for the volunteer Librarians and Pastors of the participating churches

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21 See explanation, above, p. 65.
during this week.

Activities

Workshop - Recreation - Socials - Movies - Talent
Night - Picnic - Dedication Service

The stated School was conducted June 11-17, 1967, and was under the direction of the General Board and the Georgia Conference of the C. M. E. Church. The Woman's Society of Christian Service of the North and South Georgia Conferences of The Methodist Church and the Board of Education of the North Georgia Conference supported the School. The School was planned for pastors, presiding elders, local preachers, women of the Missionary Societies, laymen and young people. The courses were taught by able persons, and the classes were divided into the following: Missionaries, Ministers, and Young People.

The following ministers represent some of the other Episcopal District Directors of Christian Education: Rev. N. Charles Thomas, of the First District, Rev. W. C. Larkin of the Fifth District, and Rev. Nance C. Jackson of the Ninth District.

The staff of the General Board.—The staff of the General Board is composed of the General Secretary, the Associate-Editor of


24Personal interview with Dr. C. D. Coleman, General Secretary, General Board of Christian Education, Atlanta, Georgia, March 14, 1968, The Secretary stated that the Church has only one full time, salaried Director of Christian Education on the Episcopal Level, Rev. N. Charles Thomas. This means the other Directors have pastoral charges or related work. The need for more full time Directors is great, and the consideration of the General Board and Bishops in this matter is "urgent."
Church School Literature and the Director of Leadership Development and Programming. The Office Secretary completes the staff. The General Board needs a Director of Children's Work and a Director of Educational Institutions. A question arises: "Can the General Board fully address itself to the needs of the Church with its small staff and over-taxed budget?" The question will express itself again.

F. The General Board's Cooperation with Other Boards and Agencies

The General Board is the recognized agency of the Church through which the Church relates itself interracially, ecumenically, and inter-denominationally with matters relating to Christian education. The representation is usually through the Church's affiliation with the National Council of Churches of Christ in America, and the World Council of Churches. Bishop Smith is a Vice President in the World Council of Christian Education. The General Board also works with the following agencies: The Board of Education, Board of Missions, and the Woman's Society for Christian Service of The Methodist Church; the Sunday School Board, Southern Baptist Convention; the Division of Christian Education of the National Council of Churches; the General Commission on Army and Navy Chaplains; and the National Council of Boy Scouts of America.

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25 Rev. Will Earl Chambers is the Associate-Editor and is a graduate of The Interdenominational Theological Center.

26 Rev. Alex A. Chambers is the Director of Leadership Development and Programming and is a graduate of Duke University.

27 The Director of Educational Institutions will answer the need for more supervision of Higher Education.

The General Board works also with the Fund for Theological Education, and the A. M. E. Church in a joint development of enlistment and recruitment materials for the Christian Ministry. The agencies listed serve as an indication of what the Board is doing in terms of relationship to other Christian agencies of nurture.

What has the Board done in helping to express the spirit of Christian nurture as fostered by the early Church framers? The Retrospective Look at the Board after seventeen years will help to answer the question as the study turns to Chapter VI.

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29 Programs, Goals, Projections, op. cit., p. 12.
CHAPTER VI

THE GENERAL BOARD IN RETROSPECT

During the seventeen years of its history how has the General Board fared in terms of fostering the basic educational spirit of the founding fathers? The General Board has done relatively well when it is remembered that the early fathers sought to uplift the illiteracy of the people through education. Every move of the early Church was one toward an institution wherein its people could be trained, especially the ministers. A Seminary and five Colleges stand today. Two of the Colleges and the Seminary are fully accredited. To show that the spirit to do what is best for the Schools and for those persons who matriculate there, a movement is on to merge the ones that are not accredited, to discontinue them, or to seek other avenues in providing the best instruction.¹

In terms of projecting the expectations of the 1950 General Conference, which brought the General Board into being, it has faced a herculean task. The stated Conference was quite clear in seeking to maintain the two interests of the merged Boards—Education and Religious Education. The Educational Institutions and Church Schools were to be the two divisions of the General Board.² It must be remembered that


²The two divisions are often referred to as: "Division of Schools and Colleges" and "Division of General Christian Education," Higher Education is used sometimes in reference to the schools and colleges.
prior to the merger two separate Secretaries along with some staff
members manned the two different Boards of Education and Religious
Education. However, the General Board, encompassing the two said Boards,
has only one General Secretary and a very small staff. It is almost
impossible to look adequately after the Colleges, Seminary, and
administer general Christian education for the many local Churches.
Thus the 1966 General Conference, on the recommendation of the College
of Bishops, re-examined the 1950 Act of making two Boards one. The
move is to give consideration to placing the Division of Schools and
Colleges under full time supervision within the framework of the
General Board. This matter calls for additional evaluation, planning,
more personnel, and funds. The General Board needs desperately these
things and more; it cannot minister effectively without them.

A. The General Board and Christian Education Today

The General Board leaves much to be desired in relating to trends
today in Christian education. Its trouble lies not in a lack of spirit or
desire to relate to such trends; rather in the staff and funds to keep
 abreast are inadequate. The General Board did not participate in the
Cooperative Curriculum Project, which undoubtedly is the most important

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3Full time supervision of the Schools and Colleges would be directed
by the Director of Educational Institutions as stated in footnote number 27
on page 74.


5The stated project represents Protestant cooperation that goes back
to 1872; some sixteen denominations have participated in the Project and
are still continuing the spirit of cooperation along curriculum lines.
Actual work began in 1960; one phase of the work was completed in 1965
and another in 1967. The Cooperative Curriculum Project is administered
by the Division of Christian Education of the National Council of Churches.
modern curriculum development. The General Board, while not a part of the stated Project, has chosen the course of adapting its curricula to the needs and tradition of the C. M. E. Church while pursuing ecumenical lines. The General Board has used the materials from the Wesley Quarterly while working with and using other manuscripts and the curriculum plan of The Methodist Church. The Methodist Church participated in the Cooperative Curriculum Project. The General Board, with its limited resources, chose not to attempt a totally indigenous curricula.

When the thought of some of the trends in present curricula materials come to mind it is seen that biblical and theological specialists are a part of the whole process as well as the educators. Many of these experts are writers of curriculum materials. The General Board is now having more of its manuscripts for the Church Schools prepared by theologically trained men. This has not always been true. Such a move is one of wisdom. However, when consideration is given to "boards of education" that maintain a permanent staff for research, testing, and constant evaluation of methods and materials, the General Board can do much toward moving in such a direction; a staff of three or more persons cannot adequately meet the demands of Christian education. Even though more theologically trained men are writing lesson materials, the General Board could render the Church a greater service by employing

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6 *The Wesley Quarterly* and other information may be found on pg. 63.

7 *Annual Reports, 1967*, op. cit., p. 58.
writers on a permanent basis, and by having the writers receive adequate compensation for their work. This would release the present staff from much of the lesson writing demands and would permit the staff to work more in depth in their respective areas. These directives call for additional funds and personnel. The General Board is doing relatively well toward the emphasis of making materials more attractive in printing and art work. The materials also contain more extra class activities and directives toward application of subject matter to daily life for the age group addressed. The work of the General Board in moving toward an encounter with some of the present trends in Christian education is to provoke an attitude of optimism that its encounter and response to the best in Christian education will be continuous.

B. The General Board and Some Other Boards

In comparison with some other Boards responsible for Christian Nurture, the following figures will indicate how the General Board stands against the two other Independent Negro Methodist Bodies:

The A. M. E. Church's Christian Education Fund totals........................................... $38,000.00

This includes the salary of the Secretary, travel expense, literature services, and other expenses.

The Church's Educational Institutions Fund include.............................. $94,564.00

The A. M. E. Zion Church's Home and Church Division.............................. $50,000.00

This includes $20,000.00 allocated


for Administration, and $30,000.00 set apart for Home Church and Evangelism. Expense include literature, salaries, research, and other items.

The Church's School and College Division, $400,000.00

The G. M. E. Church's General Christian Education Fund $25,000.00
The General Board has an additional $10,000.00 that is earmarked for "Higher Education." The General Secretary's salary is not paid entirely out of the $25,000.00 listed. Expense include salaries, office repairs and maintenance, equipment, travel expenses, literature, and other items.

The Church's Schools and College Division, $460,000.00

The figures given above will aid one in drawing one's own conclusions. They do not indicate the total picture in terms of distance in monies allocated to education. The size of the Church and the number of institutions operated are considering factors. In this vain the distance is not as great as it may appear. Speaking for the G. M. E. Church, the money is the largest ever allocated; it is not enough. This may be true of the other Churches, too.

G. Some Funds allocated to Education through the Years.
A brief look at some funds allocated to education in the G. M. E. Church will indicate how far the educational appropriations have come:


On the basis of 20¢ per member education was allocated 4¢ in 1890; this was an increase of 1¢ from 1886.\textsuperscript{13}

In 1894 the assessment was 35¢ per member and education received 10¢; this was an increase of 6¢ from 1890.\textsuperscript{14}

In 1966 the Church reached its highest point in terms of allocations. General Christian Education received $25,000.00; this was an increase of $8,000.00 from the $17,000.00 figure in 1962. An additional $10,000.00 was earmarked for "Higher Education."\textsuperscript{15}

The Schools and College Division received a total of $460,000.00 in 1966; this was an increase of $210,000.00 from the 1962 figure of $250,000.00.\textsuperscript{16}

The C. M. E. Church has come a long way in educational appropriations, and with "growth" ever a part of her life, a long way remains.

D. Some Conclusions Relative to the General Board

The General Board is still a manifestations of the basic spirit of the founding Church fathers. Its not living up to its full expression or potential is due to a lack of funds and personnel rather than a lack of spirit or desire to reach its ultimate in The Church’s Educational Ministry.

The General Board stands on the threshold of new and meaningful

\textsuperscript{13} Phillips, op. cit., pp. 145-146.

\textsuperscript{14} Ibid., p. 172.


\textsuperscript{16} Ibid.
opportunities. She has wrought well in some instances, but betterment and progress call for a new venturing into the curricula that must be made relevant to the day. The General Board must realize that her vast resources have not been absorbed. The General Board must decide to pay the full price in terms of money, personnel, planning and vigilance. The General Board must decide to reap more financially and to determine how many schools she can operate, and just what type of ministry she can effectively operate. The General Board must bear the responsibility of stating its program to the general Church. A request for more money and personnel must be an essential part of that program.

The Church has a rich heritage of seeking to meet the educational needs of her people; she has always been able to adjust to the times. There is hope as I speculate into the future that one day soon the General Board will have an adequate staff and budget to deal with the demands of higher education and general Christian education. The General Board, therefore, must evaluate its total program, and in its findings ask the C. M. E. Church for the means to meet its needs.
CHAPTER VII

SUMMARY

The study has shown how a Church was born in the midst of reconstruction, with all of the problems appertaining thereto. Illiteracy was a major problem. The framers of the Christian Methodist Episcopal Church sought at once to uplift the people through education. Every move and motive were efforts toward overcoming illiteracy and the establishment of an institution of learning for the people, especially the ministers. The motive, that basic educational emphasis, and movements found expression first in committees, such as Sunday School and Education. Later Educational Agents and Commissioners took hold of the emphasis.

The Church's efforts created toward departments such as Epworth League, Education, Sunday School and Religious Education. These became the antecedents of the General Board of Christian Education. It was in this latter department that the Church reached its ultimate in centralization of her efforts. The Board is the net result of The Church's basic educational emphasis that found expressions in the above committees, agents, direct antecedents and ultimately in the General Board.

The Church not only saw the need for agents and agencies in Christian education, but literature as well. The various secretaries of the Departments of Epworth League, Education, Sunday School,
Religious Education, and Christian Education were responsible for editing the literature of their respective department. Thus, there was a direct relationship between the Church's Departments and Publishing House. Such a relationship remains today, as the various publications will attest.

The O. M. E. Church has always sought means to finance its educational work. From its three cent allocation in 1886, it is now appropriating over four hundred and sixty thousand dollars to education. This is not enough, but there is reason to believe that the Church will do what it has always done, rise to the occasion.

The General Board represents the Church in all matters relating to Christian Education. It is affiliated with both the National Council of Churches and the World Council of Churches. The names of Capers, Pierce, McIntyre, Miles, Hoisey, Lane, Cottrell, Carter, Bray, Hamlett, Doyle, Gilbert, Martin and Smith and others did much in laying a solid foundation for Christian education. The Church is continuing to build on that foundation.
APPENDIX I

EXCERPTS FROM CONSTITUTION OF THE GENERAL BOARD OF CHRISTIAN EDUCATION

Section I—Organization and Duties

There shall be a General Board of Christian Education of the Christian Methodist Episcopal Church which shall have general supervision of the Education work of the Church.

268. The Board shall be constituted quadrennially and shall consist of two active bishops, the General Secretary of Christian Education, together with not less than ten nor more than fourteen additional members. The clerical and lay representatives, at least one of whom shall be a young person under twenty-five years of age at the time of his election. The General Conference, upon nomination of its committee on Christian Education, in cooperation with the General Secretary of Christian Education, shall elect the members of the Board. At least one of the members elected shall be chosen from each Episcopal District as constituted for the succeeding quadrennium. Vacancies occurring during the quadrennium shall be filled by the Board, upon nomination of the General Secretary, provided however, that no episcopal district is left without representation due to transfer of members from one episcopal district to another.

1C. M. E. Discipline, 1962, Chapter VII, pp. 206-211.
At the first meeting of the Board after the close of the General Conference the Board shall organize by electing a president, one or more vice presidents, a secretary, and an assistant secretary.

269. The Board shall meet annually at such time and place as may be designated by itself or by the President and General Secretary of the Board. A majority of the members shall constitute a quorum. A special meeting of the Board may be held when deemed necessary by the President, and the General Secretary, or when requested, in writing, by a majority of the members of the Board.

270. There shall be an Executive Committee of the Board of Christian Education composed of the President, Vice President, Secretary, General Secretary of Christian Education and members of the Board of Christian Education, who are also members of Boards of Trustees of the recognized educational institutions of the Christian Methodist Episcopal Church. The president or recognized institutions shall meet with the Executive Committee when matters affecting the institutions are being considered. The Executive Committee shall meet at least once a year. A majority of the members shall constitute a quorum.

271. The Board may commit to the Executive Committee such powers and duties as it may determine. The Secretary of the Executive Committee shall send to each member of the Board a copy of the minutes not later than fifteen days after the adjournment of Executive Committee meetings.

272. Expense of the meetings of the General Board of Christian Education and its Executive Committee shall be paid by the Board. One-
half of said expenses shall be taken from the fund of the Division of Schools and Colleges and one-half from the funds of Division of General Christian Education. Members whose expenses are paid in part or otherwise provided for shall receive only the remaining part of expenses from the General Board of Christian Education.

273. The work of the Board of Christian Education shall be conducted under such rules and regulations as may be prescribed by the General Conference from time to time. The operation of the Board shall be conducted under the charter by the Board according to the laws of the State of Illinois. It shall have authority to regulate its own proceedings and pass by-laws for its own operation, providing such by-laws do not conflict with the Discipline of the Christian Methodist Episcopal Church nor with provisions of the Charter under which the Board operates.

274. The Board shall have authority to receive and apply donations, devises, bequest, to own, buy, and sell real estate; to do all other things provided for in said charter, or subject to and under the provision of charter under which said Board shall operate.

275. The Board shall have authority to provide quarters for the work of the General Secretary of Christian Education and his staff and such necessary aid as the Board shall deem advisable. He shall be required to keep his office open that he may be reached or conferred with on official business at any time, and required, to have an office properly fitted up in some city where mail, telegraph and telephone services can be had.
276. The General Board of Christian Education shall be the recognized agency through which the CHRISTIAN METHODIST EPISCOPAL CHURCH shall co-operate with religious educational agencies outside of the Church.

277. The Board shall have authority to promote religious educational conferences, Pastor's institute, federations, councils, assemblies, jubilees and other meetings in the interest of Church Schools, and the religious education of children, young people, and adults.

278. The General Board of Christian Education, in co-operation with the General Secretary, shall elect the members of the staff of the General Board of Christian Education.

279. The General Conference shall elect a General Secretary of the Board of Christian Education whose term of office shall be for four years, and until his successor is elected.

280. The General Secretary shall be amenable for his official conduct to the General Board of Christian Education and to the General Conference. The General Board of Christian Education shall have right and power for cause sufficient to suspend and to fill the vacancy until the ensuing General Conference.

281. The General Secretary shall be the executive and administrative officers of the Board. It shall be his duty to see that the work of the various departments is properly co-ordinated and performed; to edit or cause to be edited or approved all Church School, Christian Youth Fellowship and Leadership Training curriculum materials, comprising lesson leaflets, tracts, magazines, quarterlies, guides, lithographs and leadership training quarterlies, guides, connection-wide program for
Young People’s work and Leadership Training; to travel throughout the Church in the interest of the Board; to report annually to the Board of Christian Education and General Connectional Board, and offer recommendations in regard to the development of the work as he may deem necessary; to report to each Annual Conference, as to the amount of literature used, and number of Sunday School and C.Y.F. using literature and supplies of our own Church, and on the work of the Church School, Christian Youth Fellowship, Leadership Training and Schools and Colleges within the bounds of that conference.

262. The Salary of the General Secretary shall be paid by the financial Secretary, one-half of which shall be paid from the funds of the Division of General Christian Education and the other half shall be paid from the Funds of the Division of Schools and Colleges.

Section II—Division of Schools and Colleges

PATRONIZING CONFERENCES RECOMMENDATION NO. II

TEXAS COLLEGE

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<tr>
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<tr>
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<td>2. New Mexico &amp; Arizona</td>
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<td>3. Louisiana</td>
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LANE COLLEGE

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</thead>
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<td>1. Jackson-Memphis-Tenn</td>
<td>1. Ohio</td>
</tr>
<tr>
<td>2. West Tennessee</td>
<td>2. Kansas-Missouri</td>
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<tr>
<td></td>
<td>3. Southeast Mo. &amp; Ill.</td>
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</tbody>
</table>
Paine College

Sponsoring Conference
1. Georgia
2. Central Georgia
3. Southwest Georgia
4. South Georgia

Patronizing Conference
1. South Carolina

Mississippi Industrial College

Sponsoring Conference
1. East Mississippi
2. Mississippi
3. North Mississippi
4. South Mississippi

Patronizing Conference
1. North Arkansas
2. South Arkansas
3. Oklahoma
4. Kentucky
5. Muskogee

Miles College

Sponsoring Conference
1. Birmingham
2. North Central Alabama
3. Southeast Alabama

Patronizing Conference
1. Florida
2. New York-Washington
3. North Carolina
APPENDIX II

RESOLUTION ON CHANGING EPWORTH LEAGUE
TO CHRISTIAN YOUTH FELLOWSHIP¹

WHEREAS, there is serious need of a name that will be more appealing to our Young People, therefore,

BE IT RESOLVED, that the evening session of the Young People's work in our Church shall be known as "Christian Youth Fellowship" of the C. M. E. Church.

Respectfully submitted
Mrs. L. O. Crofton
L. T. Turner
F. D. Adams
J. R. Greene
A. Morris

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