

DOBBS, BISHOP HOYT MC. D.

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RECENT DEATHS

Death came to **Bishop Hoyt McWhorter Dobbs** in Shreveport, La., Dec. 9 (see *Newsbeat*, Dec. 23). He was 76.

In 1940 Bishop Dobbs was granted a sick leave. He was officially retired at the Southeastern Jurisdictional Conference in 1944.

Bishop Dobbs received the B.D. degree from Vanderbilt university, Nashville, Tenn., and the D.D. degree from both the former Southern university, Greensboro, Ala., which was his alma mater, and Emory university, Atlanta Ga. Prior to his election as bishop in 1922, he served pastorates in his native state of Alabama, Kansas City, Mo., and Fort Worth, Tex.

He was known as a forceful preacher and "a Southern gentleman of the old school" because of his courteous manner.

As a bishop of the Methodist Episcopal Church, South, Bishop Dobbs presided over mission fields in South America and Conferences in Alabama, Florida, Louisiana and Arkansas. He is survived by two children, a daughter and son. His wife died in 1951.



Bishop Dobbs

HOYT MCWHORTER DOBBS was also the son of a preacher, the distinguished Samuel L. Dobbs. Hoyt's birthplace was Antioch, Alabama, and his date of birth was November 16, 1878. He died from tuberculosis in 1955. He became an alumnus of the college in 1899 and received its honorary degree of Doctor of Laws in 1922. He was granted membership in Phi Beta Kappa and Omicron Delta Kappa, honorary societies at the college. Before being elected bishop at the General Conference in 1922, he had served churches in the North Alabama Conference which he had joined in 1904, in Kansas City, Missouri and in Fort Worth, Texas and for several years was dean of the Theological School of Southern Methodist University. His son, Hoyt, Jr. and daughter, Margaret, also attended his alma mater.

I recall two outstanding incidents indicative of our close friendship. Upon his election to the episcopacy he was assigned to supervise our mission

*with Christmas
C. W. 12/16/54
by
S. J. 4/67*

m, ALABAMA

churches in South America, in which area he became so impressed with a struggling youngster in Brazil by the name of Oscar Machado that he offered to pay his tuition fees if I would assign him campus work that would cover his room and board. When I met the lad at the Louisville and Nashville R. R. Station in Birmingham he gave me a blank look when I spoke to him in English, but he grinned broadly and answered promptly when I began with French, the language which is second to Portuguese in his native country. The other incident was the bishop's appointment of me to represent the two Alabama Conferences on the Joint Methodist Hymnal Commission that issued the "new" hymnal which first appeared in 1935 and is now being pushed aside by the newer hymnal which has appeared a generation later.

Church Construction

"Methodism is in the midst of the greatest building movement in its history," according to Rev. Earl R. Brown, executive secretary of the Division of National Missions. Over \$7,000,000 have been raised for new churches and church improvements in the past two years.

Although reports are not conclusive, Dr. Brown predicts that the years 1952-56 will witness more new church buildings than any other period in history.

This is only one phase of the general construction boom going on in churches throughout the United States. The Departments of Labor and Commerce report a new record set in October, with work started on an estimated \$58,000,000 worth of buildings.

It brought to \$472,000,000 the value of new construction undertaken by churches in the first 10 months of this year—which is 24 per cent above last year's figure. Government officials were very much surprised at the October figure, since construction normally declines in the fall because of inclement weather.

If present trends hold up, a new record will also be set in 1955. The departments foresee \$675,000,000 worth of new construction work by churches in 1955, compared

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believe he is free to use his life for whatever
than a minister has. God's claim upon our
claim, involving all of life, but especially our
called to be ministers of Jesus Christ in all
endeavor. The New Testament recognizes
et aside for tasks to the church proper, but they
are called to be ministers. The New Testament
hing of this double-standard of morality of
clergy and laymen.
thing has happened as this deeper New Testament
ing has taken hold of the church. When things
back it doesn't necessarily have to break out
of the clock. We've seemingly reached the
claim of the ministry is lost in the shuffle.
continue to insist that all must respond to
all fields, we cannot afford to deny or neglect
those who must fill the pulpits of his churches.
minister to all the congregation of ministers
in no way be apologetic or silent about this

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