

JOHN WAYLAND

Dr. J. T. Wayland Is Named Pastor Of Temple Baptist

Durham Herald — 12-28-36

**Monroe Minister Will Assume New Charge Here On
February 1—Duke Professor To Occupy Pulpit
During January**

Dr. John T. Wayland, pastor of the First Baptist church of Monroe, will assume the pastorate of the Temple Baptist church February 1. The congregation of the Durham church yesterday morning unanimously accepted the report of its pulpit committee recommending Dr. Wayland for the local charge.

The pastorate of the church has been vacant since October 1 when Dr. T. D. Collins resigned to become secretary of the North Carolina council of churches.

Dr. Wayland, a native of Missouri, is 30 years of age. He is married and has two young sons. In 1924 he entered William Jewel college, Missouri, and was graduated with an A. B. degree in 1928. For the next two years Theological seminary at Louisville, receiving a Th.B. degree in 1930. He spent the following three years in the divinity school of Yale university and was awarded a Ph.D. degree in 1933.

Dr. Wayland began his present pastorate at Monroe July 1, 1933. It has been marked by three and one-half years of successful work. He has been especially active in young people's work and at present is president of the State Baptist Training union convention.

Dr. C. Sylvester Green, president of Coker college, filled the Temple Baptist pulpit at both morning and evening services yesterday. He was greeted at both services by large congregations. It was announced that Prof. Kenneth W. Clark of the Duke school of religion would occupy the pulpit during the five Sundays in January.

Family Revival At Mars Hill Baptist

MARS HILL — The Mars Hill Baptist Church will feature a Christian Family Revival April 11-14 with Dr. John T. Wayland as guest speaker.

Dr. Wayland is Professor of

Religious Education at Southeastern Baptist Theological Seminary, Wake Forest. Before accepting the teaching post at Southeastern, Dr. Wayland served several churches. He also served as Chaplain in the U. S. Navy for two years. He holds degrees from William Jewell College, Southern Baptist Seminary, Louisville, Ky.; Yale University Divinity School, Ph.D., and was Visiting Lecturer at Oxford University in 1962.



DR. JOHN WAYLAND

He is a member of the Association of Seminary Professors in the Practical Fields; of the Religious Education Association, and Baptist Professors of Religion. Dr. Wayland is frequently called upon to serve on various boards of his denomination and has published numerous articles for denominational literature.

In addition to Dr. Wayland the following personalities will lead group conferences: Rev. B. J. Traywick, pastor of Harrellsville and Christian Harbor Churches, Youth Leader; Rev. Bob Dills, minister of music and youth work, First Baptist Church, Ahoskie, teen-agers; Mrs. C. Earl Haynes, junior department superintendent of the Mars Hill Baptist Church, pre-teens; Mrs. R. L. Harrell, teacher in the primary department of Mars Hill Church, primary leader; and Rev. C. Earl Haynes, pastor of Mars Hill Church, young adults. Dr. Wayland will lead the conference on Older Adults in addition to the inspirational message each night.

Sermon topics for the week are as follows: Sunday morning, "Worshipping Pagan Gods"; Sunday evening, "Parent Roles — His and Hers"; Monday evening, "Rules for Falling in Love"; Tuesday evening, "Jesus and My Fun"; Wednesday evening, "The

Value of a Christian Home,"

Filmstrips will be shown in the separate conferences each night to stimulate discussion on family life.

Music for the week will be presented by the Mars Hill choir under the direction of Mrs. Earl Haynes and Mrs. H. D. Brown.

Services will begin at 11:00 Sunday morning and 7:30 each evening. Everyone is invited to attend.

Pearce Baptist Homecoming

Homecoming services will be observed at the Pearce Baptist Church Sunday, October 18, 1970. The morning worship service begins at 11:00 a.m.

The guest speaker will be Dr. John T. Wayland, Professor of Religious Education at Southeastern Baptist Theological Seminary, Wake Forest, N. C. A native of Moberly, Missouri, Dr. Wayland received his Th. B. from Southern Baptist Seminary and his B. D. and Ph. D. from Yale University attending both Divinity and Graduate School. He has been Professor of Religious Education at Southeastern Baptist Theological Seminary since 1954.

He served as a U. S. Navy Chaplain during WWII. Some of his pastorates included: First Baptist, Monroe, N. C., Temple Baptist, Durham, N. C., Pamlico Baptist, Baltimore, Md., and First Baptist, North Wilkesboro, N. C. He has also served as interim pastor of several churches including Zebulon and Pearce Baptist churches.

Lunch will be served on the grounds following the worship service. The public is cordially invited to attend.

Yadkinville: Yadkin Ripple
Yanceyville: Caswell Messenger
Zebulon Record

*
Tar River

10-18-70



DR. J. T. WAYLAND

Minister Will Speak

The guest minister at First Baptist Church, 815 Davie Ave., for the morning worship service this Sunday will be Dr. John T. Wayland who recently retired as professor of religious education at Southeastern Baptist Theological Seminary in Wake Forest.

Dr. Wayland is a graduate of William Jewell College, Southern Baptist Theological Seminary, Yale Divinity School, and the Graduate School of Yale University. He has served as chaplain in the U. S. Navy and held pastorates in Monroe, Durham, Baltimore, Maryland, and North Wilkesboro. He joined the faculty of Southeastern Seminary in 1954.

Dr. Wayland is a member of a number of Learned Societies and has been active in civic work. He has served as president of the board of trustees of both North Carolina Baptist Homes for the Aging and of the Baptist Children's Homes of North Carolina.

The community is urged to hear this Christian scholar.

Statesville Record & Landmark
Tarboro Southerner
Thomasville Times
Tryon Bulletin
Washington Daily News
Wilmington News
Wilmington Star
Wilmington Star-News
Wilson Daily Times
Winston-Salem Journal
Winston-Salem Sentinel
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Journal-Sentinel

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JUL 21 1972

Dr. Wayland Is Honored On Sunday

Dr. John T. Wayland, a man important in the religious and community life of Wilkes County, was honored in a service at North Wilkesboro First Baptist Church Sunday afternoon.

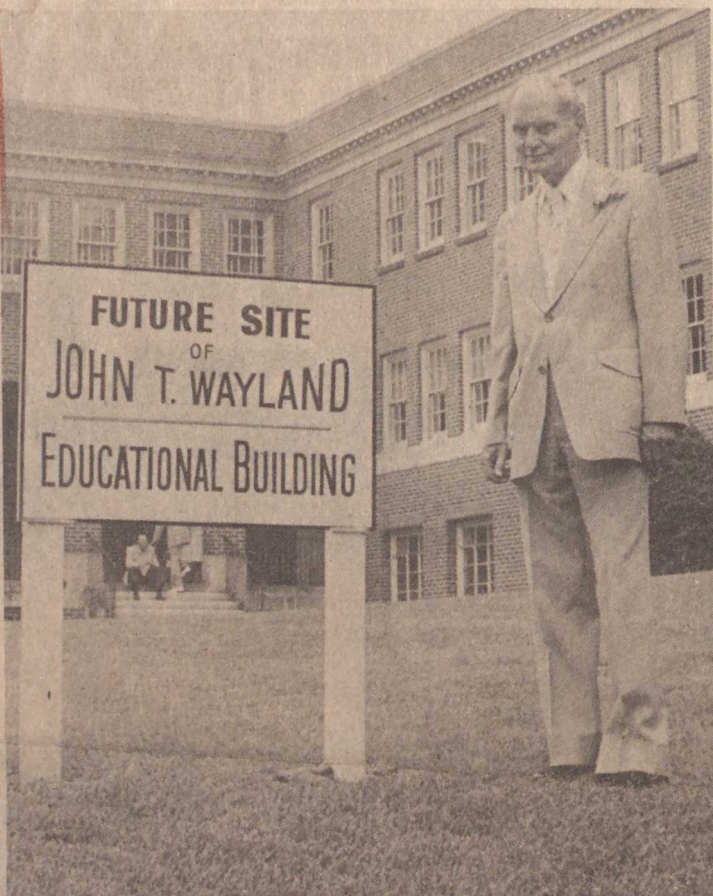
He was recognized as a pastor by Wayne Coffey, as a friend of pastors by Rev. I. V. Couch, as a citizen by Attorney Larry Moore, as an educator by Dr. David Daniel and as a Christian servant by the Rev. W. B. Rogers.

In all the presentations he was identified as a man who has embraced and lived Christ's teachings, to the best of his ability a man who, with humility, has ministered to his fellow man, an educator who has labored to learn along with his student, as a pastor for pastors, as a good citizen who has worked for community betterment.

Three presentations were made to Dr. Wayland. Mrs. Barbara McKenzie presented him a portrait of the North Wilkesboro First Baptist Church sanctuary on behalf of the WMU.

Attorney Max Ferree announced that the new fellowship hall, scheduled to be built on the site of the old North Wilkesboro

Journal-Patriot, North Wilkesboro, N. C., May 29, 1978



TO BE HONORED—The new North Wilkesboro First Baptist Church Fellowship Hall will be named in honor of Dr. John T. Wayland. (Staff Photos)

Dr. Wayland

(Continued from Page 1)

First Baptist sanctuary, will be called the Dr. John T. Wayland Fellowship Hall and W. K. Sturdivant

presented him the keys to a new car, 1978 model Ford LTD II.

Dr. Wayland said that it is a pleasure to be able to teach at Wilkes Community College and to be associate pastor at the North Wilkesboro First Baptist Church. He said that his wife and he love Wilkes County and its people.

Dr. Wayland announced his plans for this summer. He said that Mr. Wayland and he will be visiting in England where he said he will be preaching and visiting in several cities there.

Returning to Wilkes in 1972, Wayland has been teaching Bible part-time at Wilkes Community College and has been associate pastor at the First Baptist Church. He is a former professor of religious education at Southeastern Baptist Theological Seminary in Wake Forest. He received the doctor of philosophy degree from Yale University. Dr. Wayland was a visiting fellow and lecturer at Regents Park College, Oxford University in 1961-1962.

His pastorates included First Baptist Church, Monroe; Temple Baptist Church, Durham; Chaplaincy, U. S. Navy; Pimlico Baptist Church, Baltimore; First Baptist North Wilkesboro.

The sanctuary was filled with people from the North Wilkesboro First Baptist Church congregation and with those from the entire community.

The congregation sang three songs. There were two special anthems by the North Wilkesboro First Baptist choir, "Sing to the Lord a New Song," and "Sanctus", Mrs. Fred McCall soloist.

Mrs. M. J. Ingram gave the scripture reading, II Corinthians 4:1-7.

The Rev. William B. Rogers gave the invocation, welcome and special recognitions.

Space today did not permit publication of a history of Dr. Wayland's career written by J. Jay Anderson, county historian and WCC faculty member. His article will be printed in The Journal-Patriot Thursday.

Wilmington Star-News
6/28/70

Wilmington

Dr. Wayland, 1st Baptist guest speaker

The Rev. Dr. John T. Wayland, professor of Religious Education at Southeastern Baptist Theological Seminary, Wake Forest, will be the guest speaker at the 9 and 11 a.m. worship services at the First Baptist Church, Fifth Ave. and Market St.



Dr. Wayland

Dr. Wayland has held the post at Southeastern Seminary since January 1954. During 1962 he was a visiting lecturer at Oxford University.

Prior to coming to Southeastern, Dr. Wayland held pastorates at the First Baptist Church, Monroe; the Temple Baptist Church, Durham; Pimlico Baptist Church, Baltimore, Md., and the First Baptist Church, North Wilkesboro. During 1944-46 he served as chaplain in the U. S. Navy.

In addition, Dr. Wayland has served within his denomination, having been the first president of the Board of Trustees of the N. C. Baptist Homes for the Aging and past president of the Board of Trustees of the Baptist Children's Homes of N. C.

He has published various articles for the denominational literature. Included in his publications is the dissertation: "The Theological Department of Yale College, 1822-1858."

The public is invited.

291 'True To The Dream'

Dr. John Wayland Gives Founders Day Address At Southeastern Baptist Seminary Tuesday

EDITOR'S NOTE: Dr. John T. Wayland, former pastor and now associate pastor at North Wilkesboro First Baptist Church and retired professor emeritus of Christian Education at Southeastern Baptist Theological Seminary, gave the Founder's Day address at the seminary on March 15. The following is the text of his address.

This is the day in the life of our seminary in which we endeavor to honor our founders. Theirs was the dream of training young men and women in the truth of God for the advancement of his Kingdom and the exaltation of Jesus Christ as Saviour and Lord of all mankind. It has been a continuing joy to me through some years to worship God in this chapel and thank him for the great cloud of witnesses that surround us each time we gather. We rejoice in the presence of these witnesses, our founders. I sincerely hope that our Lord and they will be pleased with what we do and say here.

We are Southern Baptists, and are very grateful for our rich heritage. The Convention began with a zeal for missions—the salvation of lost persons at home and abroad. As a part of the nation-wide Triennial Baptist Convention they were devoted to the missionary cause. The question of slavery was a divisive one. But the action which prompted the breaking of fellowship was the passing of a new rule by the foreign missionary society that if “any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him.” In other words, the northern brethren were declaring: “You are free to continue as a member of our fellowship, but if you do not believe as we do, you are not free to serve.” So the southerners felt they had lost their freedom to do God's will for their lives. Freedom to serve one's fellowman is the highest and most rewarding freedom. Without it, one is not truly free.

Our ancestors began the Southern Baptist Convention in 1845 at Augusta, Ga. Now we know they were quite right about the question of freedom, and wrong about slavery. Of course, they were convinced that they were right about slavery too. They were sure that they had biblical support for it.

Growing out of the organization of the Southern convention was the beginning of the Southern Baptist Theological Seminary in 1859 at Greenville, S.C. The first faculty

was composed of James Pettigru Boyce, chairman; John Albert Broadus; Basil Manly Jr.; and William Williams. The Civil War greatly interfered with the progress of the seminary, since Confederate money was practically worthless, and the seminary was moved to Louisville, Ky. in 1877.

I had the privilege of entering Southern Seminary as a student in 1928. The portraits of the four great founders of the school adorned the walls of the chapel at that time. They were giants spiritually and intellectually and were highly revered

by everyone.

Most of the professors of the seminary, serving in 1928, were direct descendants in spirit and scholarship of Boyce, Broadus and Manly. For example, Dr. A. T. Robertson was taught by these three men. But he learned his Greek on this campus at Wake Forest College. He was probably the most widely known Greek scholar Southern Baptists ever had. He succeeded Broadus as professor of New Testament, and married Ella Broadus in 1894. He published his exhaustive,

huge, Greek grammar, and 44 other books.

John Richard Sampey was also there in 1928. He took Greek under Robertson as a student at the seminary. He later became professor of Old Testament from 1887 to 1942. His method of teaching Hebrew was strongly influenced by his summer study under W. R. Harper, later president of the University of Chicago. He followed Broadus as chairman of the International Sunday School Lesson Committee in

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Dr. John Wayland Gives Founders Day Address

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1921. He was on the committee for 46 years beginning in 1895.

Edgar Young Mullins was president of the seminary and professor of theology beginning in 1899. He followed William Heth Whitsitt. Whitsitt's administration was marked by controversy and he was forced to resign. According to Dr. Leo Crismon, writer of the history of the seminary in the *Encyclopedia of Southern Baptists*, "The important legacy from the Whitsitt controversy to the Seminary was the action of the trustees. While accepting his resignation, they expressly reaffirmed their adherence to the principle of the freedom of research and refused to set up any new standards of orthodoxy." Dr. Mullins was an excellent administrator; he greatly increased the faculty; and led in the removal of the seminary to "The Beeches" on the outskirts of Louisville. His scholarship was recognized world-wide. He wrote a great deal about Baptist beliefs. His best known books were: *The Axioms of Religion* and *The Christian Religion in its Doctrinal Expressions*.

I wish I had time enough to tell you about other outstanding men at the seminary in those days. For example, Dr. W. O. Carver was a man of world-wide influence and reputation, especially in missions and apologetics.

It was the day when the teachers at the seminary lived somewhere between earth and heaven. Sampey was affectionately called "Tiglath Pileser" by the students. He wore a southern Colonel's cape. He was a blustery chap, and seemed ever to have the vigor of youth.

Robertson, called "Dr. Bob" by the students, was a hard taskmaster, and made his students recite like elementary pupils, standing up when called on. He was adept at detecting and exposing conceit, complacency, and insincerity; and was severe in his judgment. He taught about 6,000 students during his career. He had a great sense of humor, and employed it frequently. When he got to the "punch line" he had the habit of waving his hand over his bald head, unconsciously, I think. The students knew that that was the time to laugh.

He spoke at the funeral of President Mullins and told of his faithful devotion to the truth. He quoted II Timothy 2:15 (KJV) and stated that the part: "rightly dividing the word of truth" in the Greek language was a picture of a man chopping wood who hewed to the line, and let the chips fly where they would, maybe hitting some bystander in the eye. He waved his right hand over his head!

The great controversy in those days was over millennialism. Some preachers were "pre-" and some were "post-"; and a few "pro", and a very few "a." I never heard any professor take sides. He was "pro." With all the dignity, superiority, and reverential respect, I never heard of any doctrine or interpretation that was made a test of fellowship or requirement for the privilege of service.

Mullins' great text, *The Christian Religion in its Doctrinal Expression*, was dedicated "To the memory of President James Pettigru Boyce. . . by his grateful pupil and successor in office." In the preface he states: "The author desires to express his appreciation of valuable suggestions based on a careful reading of the manuscript from a former student who is professor of theology in the Southwestern Baptist Theological Seminary at Fort Worth, Texas—Rev. W. T. Conner, D.D."

Dr. Conner did in theology for Southwestern what Mullins did for Southern. In his book on Conner Dr. Stewart Newman writes of this, and also indicates that in a time of financial crisis the president of Southern seminary indicated to the president of Southwestern that he would certainly come to his aid, if needed. The fellowship of mind and heart in the seminary families has been remarkable through the years.

In the volume mentioned last, above, Dr. Mullins, on pages 152 f., writes that "Modern scientific methods are of recent origin. If the biblical writers had been divinely taught the truths of modern science and had announced them prematurely, the result would have been to discredit rather than to commend their messages. Suppose in the Nineteenth Psalm, which has much to say about the heavenly bodies, the writer had announced the modern scientific formulation of the law of gravitation: Bodies attract each other directly at the mass and inversely as the square of the distance. What would have been the result? The mere supposition shows how completely foreign to the biblical writers was this scientific point of view. What is the infallibility of the Bible? How is it to be tested? Dr. Marcus Dods says in his *The Bible: Its Origin and Nature* pp. 151, 152, 'The whole matter hinges here.



DR. JOHN WAYLAND

What is the infallibility we claim for the Bible? Is it infallibility in grammar, in style. . . in science, or what? Its infallibility must be determined by its purpose. . . The navigator finds his chart infallible as a guide to lighthouses, and shallows, and sunken rocks, but useless to give him the time of day or to inform him of the products and races of the lands he is bound for. . . We must let the Bible fulfill its purpose as the supreme book of religion. It is not an infallible "paper Pope," that will give us the unadulterated truth on any subject. Some years ago a famous Roman Catholic scholar of Baltimore went to see the Pope in Rome. A close friend of his, a Protestant, asked Dean Inge if he found the Pope infallible. The dean replied, "Of course he's infallible on points of faith and doctrine, but he did mispronounce my name."

Dr. Mullins continues: "It is strange indeed how often the friends and foes of the Bible have created false issues about it. We must let the Bible tell its own story and not hold it to false standards and tests. It shows us God's presence among his people using men of varying capacities, who are guided in the selection of a great variety of means for conveying the truth; adapting the means to the end in view and the need to be supplied; employing always the language of common life; sometimes using forms of pictorial presentation suitable for a child-race; at others rising to the lofty eloquence of Isaiah and sublime conceptions of a God infinite in majesty, power, grace, and truth; the whole culminating in the matchless revelation in Jesus Christ. *The Bible then is a book of religion, not of science.* (Italics are mine.) As such it has proved hitherto and will continue to prove in the future, man's sufficient and authoritative guide."

And Mullins writes in his *Freedom and Authority in Religion*, p. 394: "In short, Christ as the Revealer of God and Redeemer of men is the seat of authority in religion and above and beneath and before the Bible." In the Sermon on the Mount, Jesus showed that he was, and is, the Lord of the Bible. He said, for example, "You have heard that it was said to the men of old; 'Thou shalt not kill; and whoever shall kill shall be liable to judgment.' But I say unto you that everyone who is angry with his brother shall be liable to judgment." Jesus alone dared to change the law of Moses. He did it to fulfill the law; but the Scribes and Pharisees considered it an act worthy of death. Jesus Christ is our supreme authority.

We have endeavored to give a clear picture of the life and spirit of seminary education prior to the founding of Southeastern seminary. An examination of the beginnings here reveal that this school was a child of Southern Baptist life, and thought, and in the direct genealogical line of Southern Baptist seminaries and faculties. It was and is in the Southern Baptist "aspostolic succession," so to speak.

Dr. Sydnor L. Stealey was our first president and Dr. Edward A. McDowell, one of the early members of the faculty, wrote of him: "We were conscious that we were laying the foundation of a new seminary and charting the course of an institution that would be free in spirit and loyal to the truth as revealed in Jesus Christ. In all of this Syd Stealey was our fellow worker and inspired leader."

Dr. Stealey was elected president in February, 1951. He was then a professor at Southern Seminary, and had studied there, receiving the Th.M. and Ph.D. degrees. He was a fellow to Dr. Mullins.

The seminary began operation on this campus in the fall of 1951 with Wake Forest College still in residence. The seminary had 58 students in its first semester and 102 in the spring. Dr. Stealey chose his faculty from Southern Seminary, Southwestern Seminary, Wake Forest College, Stetson University, Gardner-Webb College and from the pastorate.

They were an outstanding group, with one exception, of course. (Their

names are on a plaque in the vestibule.) Dr. Stealey used to complain, half in humor and half seriously, that he had all chiefs and no Indians. The professors of New Testament and Old Testament were at the top of the totem pole. I was privileged to be near the bottom, and was happy to have the Bible exalted. I was professor of religious education.

Wake Forest College had been in Wake County and eastern N.C. for over a hundred years and a great many people in the region were dismayed by its removal to Winston-Salem. Dr. Stealey was well-fitted for the tremendous task of healing wounds, and in the winning of new friends. He was at home in any group. By nature he was democratic. He scored pomposity, pretense and "big doings," especially in preachers. He had a great sense of humor and was very popular with faculty and students. At one school party he asked three of his faculty members, whom he considered very

homely, to join him in front of the crowd. Then he asked the students to pick which one was the ugliest of the four. Naturally they chose him. I was grateful.

There was a great demand for a seminary in the southeastern part of the country. Many of the young people had been going to northern schools which were closer to their homes than the overcrowded Southern Baptist seminaries. The enrollment of the seminary rose to 734 in 1959; eight years after its opening.

The people of the community and of the region delighted in the presence of the seminary. It supplied pastors for thousands of churches, many of whom called student after student, and with love and patience molded them into good spiritual leaders.

The very close camaraderie, in the faculty, in the years of beginning began to fade a bit in the early sixties. Two professors of New Testa-

ment were added to the faculty who were followers of Rudolph Bultmann in biblical interpretation. Bultmannianism was at the high tide of its popularity in Europe and America at the time. The faculty was divided evenly over the situation.

Dr. Stealey had reached retirement age and Dean Olin T. Binkley was asked to take his place. Binkley had the personality, the sweet spirit, and the firm conviction to solve the problem and to keep the seminary on the road to fulfilling her original dreams. He was greatly aided by a wise Board of Trustees led by Dr. Perry Crouch, Judge Emery B. Denney, and others. According to Dr. James Blackmore in the *Encyclopedia of Southern Baptists*, a "1965 statement from the trustees reported that no formal charge of deviation from the Abstract of Principles had been made against any member of the instructional staff and expressed profound gratitude for 'the devotion and faithful work of

able and dedicated teachers who comprise the faculty' and 'unqualified confidence' in the personal integrity and professional competence of the seminary's president. They declared that from the beginning of this inquiry, the principle of responsible academic freedom had been observed with utmost care." Thus, by the proper use of the procedures at hand the problem was solved by Christian gentlemen, and the seminary continued on its path of service to the Kingdom and the denomination. No outside help was needed. Some good men were lost and went on to do quite well in other institutions.

When Dr. Binkley retired as president, Dr. Randall Lolley, an alumnus of the seminary, was elected to lead the school. Even as the Lord had blessed the seminary with men of talent and spirit to suit the needs, problems and opportunities of each unique time in the life of the school—its infancy, and its

"teenage" periods—so did President Lolley bring it to full maturity. With enthusiasm, charm and skill he expanded the administrative services, increased the support of the faculty, enlarged the scope of fruitful public relations and engaged the full participation of students, alumni and churches. He built well on foundations that had been laid, and was true to the dream of the founding fathers. I wish that he, too, could have gone on to retirement.

Southeastern Seminary has done exceedingly well in serving the Lord and the Southern Baptist Convention. She has become a very real part of the lives of thousands of churches, especially in this part of the country.

It has been frequently said that one of the great strengths of our denomination is the very wide variety of her churches. That is especially true in this region. As a professor here I had the privilege of serving

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Carolina

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JOURNAL PATRIOT
NORTH WILKESBORO, N.C.

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C8 The Journal-Patriot, North Wilkesboro, N. C., March 1

Dr. John Wayland

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many congregations as interim pastor, and preaching as a supply in many more. I have long been impressed by how very different they are.

We have "Holy Roller" churches and "Episcopalian" churches. B. B. McKinney used to say that we have three kinds of hymns: foot music, heart music, and head music. Each church majors on one of the three. Some pastors are loud "suck and blow" preachers, others read their sermons quietly. Some congregations hear the Bible read a great deal, but not preached very much; others, the other way around. Some congregations pray the Lord's Prayer every Sunday, some never use it—that would be formalism, in their opinion. Some pastors are ministers, others are bishops, and a few archbishops. In some Baptist churches women are ministers of God, and of men; in others, they're servants of men. They're all Baptist churches and I love them, and feel at home in them. Of course, I have my preferences, as you do. But thank God for variety. In my home county, Wilkes, we have churches to fit the preferences of every citizen.

Our people are a free people and they're going to remain so. They may not know too much about soul competency and local autonomy, but as Christians and Baptists they practice them and will continue to do so. Free persons in a free church.

It breaks my heart to see the present controversy ruin the cooperation we've known for years. Dr. Criswell's ministry is about the same length as mine. We've been working together as Southern Baptists for 50 years, but now he considers me a heretic, or would, if he

knew me. He wouldn't want me to serve as a professor for Southern Baptists. His ideas have not changed. His politics have.

Our churches and our people will continue to be free, whether Southeastern seminary loses its freedom or not. Young men and women called of God will get the training they want wherever it may be found. Our churches will go anywhere to find the pastor of their choice.

I was called to the First Baptist Church in Monroe, N.C. in 1933. The pulpit committee had decided that they wanted a southern man trained in a northern school. So they wrote to Colgate-Rochester, to Union, and to Yale. Dr. Luther Allan Weigle, Dean of Yale Divinity School recommended me. I had come to Yale after graduating at William Jewell College and Southern Seminary. We're thankful that Monroe wanted us. I believe it's much easier to go far afield in 1988 than it was in 1933.

Baptists were born in the struggle for religious freedom. They will never surrender it. The basic threat to freedom began with Adam and Eve. The desire to play God is the original sin in each and every one of us. It is found in our homes, our businesses, our churches, our schools, and in government, wherever persons are present. The fruit of this sin is the loss of paradise. May God forgive us.

Let us pray fervently for the day when we shall unite in agreement on major matters, forgetting the minors, and get on with God's business of missions and redemption. Then we shall shout with great joy: "Paradise regained!" Our future is in the hands of God, and I'm sure He'll bring us through.

Wayland, Dr. John T.
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The Wake Weekly, Wake Forest, N.C., Thursday, March 24, 1988—5C

Strength of Baptists is diversity, says Founder's Day speaker

By Jimmy Allen

Wake Weekly News Editor

A great strength of the Southern Baptist denomination is its diversity, a former professor of Christian Education at Southeastern Baptist Theological Seminary said during the school's Founder's Day Address last Tuesday.

Dr. John T. Wayland, who retired in 1974 after 19 years with the seminary, said this variety comes from a freedom of choice.

"We have 'Holy Roller' churches and 'Episcopalian' churches," Wayland said. "B.B. McKinney used to say that we have three kinds of hymns: foot music, heart music, and head music. Each church majors on one of the three.

"Some pastors are loud 'suck and blow' preachers, others read their sermons quietly. Some congregations hear the Bible read a great deal, but not preached very much; others, the other way around.... In some Baptist churches women are ministers of God, and of men; in others, they're servants of men.

"They're all Baptist churches and I love them, and feel at home in them. Of course, I have my preferences, as you



Dr. John T. Wayland

do. But thank God for variety," he said.

The denomination has flourished in this diversity because of cooperation, but that, now, is being damaged, he said.

"It breaks my heart to see the present controversy ruin the cooperation we've known for years," Wayland said. "Dr. (W.A.) Criswell's (pastor of First Baptist Church in Dallas, Texas and a leader in the new conservative movement)

ministry is about the same length as mine. We've been working together as Southern Baptists for 50 years, but now he considers me a heretic, or would, if he knew me. He wouldn't want me to serve as a professor for Southern Baptists. His ideas have not changed. His politics have."

After Southeastern Seminary's founding in 1951, the institution, led by president Dr. Sydnor L. Stealey, was "laying the foundation of a new seminary and charting the course of an institution that would be free in spirit and loyal to the truth as revealed in Jesus Christ" Wayland quoted from a then faculty member, Dr. Edward A. McDowell.

The school grew and after Stealey retired, Dr. Olin T. Binkley became the second president during a time when the faculty was divided over Bultmanism, a belief in the biblical interpretation of Rudolph Bultmann. The belief was at the "high tide of its popularity in Europe and America at the time," Wayland said. "Binkley had

the personality, the sweet spirit, and the firm conviction to solve the problem and to keep the seminary on the road to fulfilling her original dreams," he said, noting Binkley was aided by a wise board of trustees.

Upon Binkley's retirement, Dr. Randall Lolley became Southeastern's third president and brought the school into "full maturity.

"With enthusiasm, charm and skill he expanded the administrative services, increased the support of the faculty, enlarged the scope of fruitful public relations and engaged the full participation of students, alumni and churches.

"He built well on the foundations that had been laid, and was true to the dream of the founding fathers," Wayland said. "I wish that he, too, could have gone on to retirement." (Lolley will leave his position April 1 after announcing in October he would resign because of a different vision of the seminary than that of the majority of trustees.)

The theological disagreement that has caused the political split in the denomination is the inerrancy of the bi-

ble. For example, did God literally create earth in six days or is it an analogy?

In Dr. Marcus Dods' book *The Bible: Its Origin and Nature*, he states the following, Wayland said: "The whole matter hinges here. What is the infallibility we claim for the Bible? Is it infallibility in grammar, in style ... in science, or what? Its infallibility must be determined by its purpose ... The navigator finds his chart infallible as a guide to lighthouses, and shallows, and sunken rocks, but useless to give him the time of day or to inform him of the products and races of the lands he is bound for."

"We must let the Bible fulfill its purpose as the supreme book of religion," Wayland said.

Quoting Dr. Edgar Young Mullins, president of Southern Baptist Theological Seminary at the turn of the century, Wayland said: "The Bible then is a book of religion, not of science. As such it has proved hitherto and will continue to prove in the future, man's sufficient and authoritative guide."

Whether Southeastern seminary loses its freedom or not, young men and women will continue to receive the education they want and will go wherever necessary to get it. Churches, too, will continue to call who they want for pastors and go anywhere to find them, Wayland said.

"Baptists were born in the struggle for religious freedom," he said. "They will never surrender it. The basic threat to freedom began with Adam and Eve. The desire to play God is the original sin in each and every one of us. It is found in our homes, our businesses, our churches, our schools, and in government, wherever persons are present. The fruit of this sin is the loss of paradise. May God forgive us.

"Let us pray fervently for the day when we shall unite in agreement on major matters, forgetting the minors, and get on with God's business of missions and redemption.

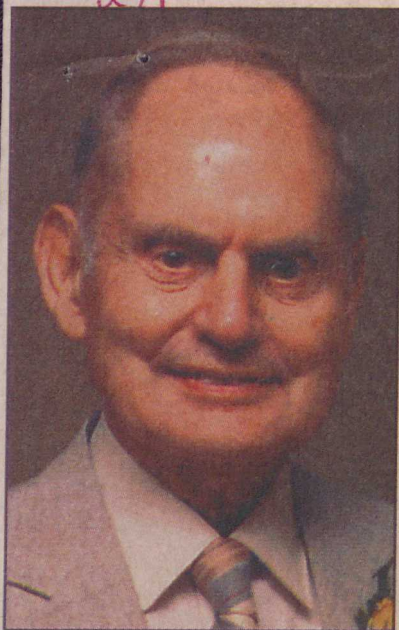
"Then we shall shout with great joy: 'Paradise regained!' Our future is in the hands of God, and I'm sure he'll bring us through." □

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JOURNAL PATRIOT
NORTH WILKESBORO, N.C.

NOV 10 97



DR. JOHN T. WAYLAND

Dr. John T. Wayland dies; was Wilkes leader, pastor

Dr. John T. Wayland, 90, of Meeting Street, Charleston, S.C., formerly of Wilkes County, died Saturday, Nov. 8, at his home in Charleston.

Funeral services will be Wednesday, 2:30 p.m., at the First Baptist Church of North Wilkesboro with Dr. N. Nelson Granade Jr. officiating. Burial will be in Mountlawn Memorial Park.

Dr. Wayland was born in Moberly, Mo., March 2, 1907, to Lloyd L. and Ann Terrill Wayland. He served as a chaplain in the Navy during World War II. Dr. Wayland received his B. A. degree from William Jewel Col-

lege, his masters degree from Southern Baptist Seminary, and his Ph.D. in philosophy from Yale University. He was pastor emeritus of the First Baptist Church of North Wilkesboro. Dr. Wayland was a professor of religion at Southeastern Baptist Seminary. He was a dean at Wilkes Community College and a member of the Kiwanis Club.

Dr. Wayland was pastor at the North Wilkesboro First Baptist Church from 1947 to 1953, associate pastor from 1972 to 1990, and pastor emeritus from 1990 until the time of his death.

He is survived by his wife,

(Continued On Page 16)

in her manner.

Wayland

(Continued From Page 1)

Eunice Fowler Wayland; one daughter, Mrs. Tapley (Jean) Johnson of Charleston, S. C.; two sons, Bruce F. Wayland of Longs, S. C., and John T. Wayland Jr. of Moravian Falls; one sister, Virginia Wayland of Midland Park, N. J.; six grandchildren; and 10 great-grandchildren.

The family will be at Reins-Sturdivant Funeral Home in North Wilkesboro from 6:30 until 8:30 Tuesday night.

Memorials may be made to First Baptist Church of North Wilkesboro, P. O. Box 458, North Wilkesboro, N. C. 28659.

Friends Remember Wayland

The Rev. William Rogers, a former pastor of the First Baptist Church here and now a resident of Boone, remembers his former associate pastor as "one of the most humble men I've ever known. He had a real capacity to empathize, and he always took the role of servant in his relationship to his parishioners. It was a great pleasure to have worked with him.

"Although he served First Baptist, his church field was contiguous with all of Wilkes County. He had a very important role in the education of young ministers during his years of service in Wilkes. He was credit to the faith."

U.W. Foster of Wilkesboro has served as a deacon and treasurer for the church here. He recalled this morning that Dr. Wayland came to First Baptist in 1945, "and he ministered to the church until December of 1953. He left us to go to the Southeastern Baptist Seminary, serving there for many years before coming back to Wilkes.

"Dr. Wayland was an ambassador for Wilkes County. He was very civic minded, working for years with the Kiwanis Club.

"He meant a lot to the First Baptist Church through the years. He meant so much to us that we built a building and named it in his honor.

"I've been very close to him over the years. He was a dear friend."

The Wayland Building houses the church fellowship hall.

Conley Call, the mayor of North Wilkesboro and a member of the North Wilkesboro First Baptist Church, commented this morning that "I first met Dr. Wayland in the late Forties or early Fifties and had personal contact with him in conducting a large number of military funerals (Call was an officer in the National Guard in North Wilkesboro).

"Dr. Wayland was a Navy chaplain in World War II, and what impressed me and all of the families was his kindness and his caring, and that was always communicated to everyone involved.

"He never had anything derogatory to say about anyone, and through the First Baptist Church and his teaching extension courses to ministers and laymen throughout our county, he was a great influence on ethics, both on the business scene and the political scene of Wilkes County and beyond.

"Dr. Wayland will be missed by the town of North Wilkesboro, Wilkes County and the entire world because he touched so many in his many areas of service."

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JOURNAL PATRIOT
NORTH WILKESBORO, N.C.

Dr. John Wayland Jr.
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291

B2

Dr. John Wayland

Former First Baptist pastor left his mark on community

Dr. John Wayland, who died recently at the age of 90, was and always will be a bright star in the religious community of Wilkes County.

Dr. Wayland was a religious scholar, receiving his masters degree from Southern Baptist Seminary and his Ph.D. from Yale University. He ministered to Navy personnel as a chaplain in World War II.

Teaching was also a valuable part of Dr. Wayland's life and career as he clearly enjoyed nurturing and educating young ministers. He shared his knowledge of the Bible with others as professor of religion at Southeastern Baptist Seminary, and he also served, later, as a dean at Wilkes Community College.

Following the war, Dr. Wayland came to Wilkes, serving as the pastor of the North Wilkesboro First Baptist Church from 1947 to 1953, and later as associate pastor from 1972 to 1990. In 1990, the church bestowed upon him the title of pastor emeritus.

During his years of service here, he touched the lives of thousands, ministering to Wilkes families during times of triumph and tragedy. His service took him far beyond the pulpit as he counseled and consoled parishioners, friends and strangers with words of comfort and a warm smile.

Dr. Wayland's memory will live on for years in the community. The fellowship hall at the North Wilkesboro First Baptist Church bears his name as a tribute to his dedication and service to the congregation and community.

Friends remember Dr. Wayland as a humble man who was a servant to his parishioners and a great ambassador for his church and for all of Wilkes County. He touched all who came in contact with him with his kindness and caring.

Dr. Wayland was a true spiritual leader in our community, a tribute to his family, his community and his religion.

JOURNAL PATRIOT
NORTH WILKESBORO, N.C.

Dr. John T. Wayland Sr.
NOV 24 97

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B2

Meanderings along the tributaries of the Yadkin

Good citizens forge progress

By JOHN W. HUBBARD

It is sad when outstanding Wilkes County citizens leave this earth, but, I believe, it is for a better land.

Dr. Client Bentley of Fairway Lane, Wilkesboro, was an unassuming gentleman but was very effective in his many leadership roles. He was a distinguished practitioner of his profession.

I never heard Clint say anything bad about anyone. He had a lot of self control and tolerance in whatever situation he was in. While others might get angry, he would probably smile. He was a good husband, father and a good neighbor. Though seriously ill for an extended period, he didn't have self-pity but lived each day the best he could. That's the mark of a real man.

Edward Church was a good, strong Wilkes citizen not only in his successful enterprises but in his church and civic duties and responsibilities. He was an early supporter of Wilkes Telephone Membership Corporation and served in many capacities of leadership for that organization including, for many years, president of the board of directors. The Wilkes Telephone Corporation brought to Wilkes a new era of communication, one which unified the county and greatly enhanced business and social contacts.

He was dedicated to Wilkes Telephone Membership Corporation and served during a time when that organization had great expansion in service.

Ed was honest almost to a fault. Once I purchased a shotgun from him. It jammed several times while I was on hunting trips. Ed said, "Let me have it, and I'll try it." When I returned a few days later he said, "The gun jammed for me, also. I want to make things right." He pulled a more expensive shotgun off the

rack, one with a hand carved stock. I protested. "That's not right," I said. "That gun's too expensive. It's not a fair swap."

He insisted.

Ed had some serious heart problems, an operation, and complications after surgery. When he got back to the store, he was the same genial and happy person. People like Clint Bentley and Ed are the bedrock upon which Wilkes County has remained strong.

I always thought that Dr. John T. Wayland Sr. was one of the best men I have known. Although highly educated and highly acclaimed as a minister and teacher, he was a genuinely, truly humble man of God, a true believer who walked the path of

Christianity each day the best he could.

In his presence, you always felt that he was genuinely glad to see you. I admired him greatly as I'm sure many, many others did.

His life was his eulogy. Words seem empty when I try to remember him. I do know this. If each of us lived as he lived with faith and devotion and caring for others while making ourselves last, there would be an unheralded elevation in the Wilkes quality of life.

Dr. Wayland had a profound influence in not only his church but throughout the county. He touched so many lives for good.

It was shocking to learn about the unexpected death of Pat

Johnston, the daughter of the late Dr. R. E. Lewis and Dot Lewis and the wife of Dick Johnston. Pat was such a pleasant person, gifted and intelligent. Many of her students talked about what a good English teacher she was at Wilkes Central and Wilkes Community College.

Pat had all the good attributes of a daughter, wife and mother. It is hard for us to understand why these tragic events happen. Maybe it's not for us to know. I've always felt that it is not the length of life but the quality of the life. Pat's life was certainly a quality one. She had so much to offer and had given so much. Certainly she will be missed but not forgotten.

JOHN TERRILL WAYLAND

Pastor, First Baptist Church, Monroe, N. C.; born, Moberly, Mo., March 2, 1907; son of Anne Coates Terrill and Lloyd Laurie Wayland; education, William Jewell College, Southern Baptist Seminary and Yale University, receiving A.B., Th.B., B.D., and Ph.D. degrees; ordained at Moberly, Mo., Dec. 28, 1926; married Eunice Fowler, Aug. 8, 1932, daughter of Ella Cole and Theorn Chittenden Fowler; children, Bruce Fowler and John Terrill; Wyoming missionary-evangelist, summer months of 1925; field worker in Sunday School and B.Y.P.U. in Missouri, summer, 1926; pastor, Paradise Baptist Church, Missouri, 1926-28; city missionary work, Louisville, 1928-1930; young people's leader, Pilgrim Congregational Ch., New Haven, 1930-31; pastor, Short Beach Chapel, Branford, Conn., 1931-33; pastor, First Bapt. Church, Monroe, N. C., since 1933; president, Northeast Missouri B.Y.P.U. Convention, 1925-26; president, Missouri-Illinois B.S.U. Convention, 1927-28; Executive Promotion Committee, North Carolina Baptist Convention, 1933-36; moderator, Union Baptist Association, 1934-1936; author: "A History of the Theological Department of Yale College, 1822-1858." Address: 404 S. College St., Monroe, N. C.

AMONG SOUTHERN BAPTISTS, 526

BY: John S. Ramond

920/R14

DR. JOHN T. WAYLAND

John Terrill Wayland was born in Moberly, Missouri, on March 2, 1907. His parents were Lloyd L. and Anne Terrill Wayland. He was the second of five children.

John accepted the Lord Jesus Christ as Savior in his ninth year, and in his tenth year answered the call of God to the ministry. He owes a tremendous debt not only to his Christian family but also to the pastor and good people of the First Baptist Church of Moberly. They nurtured and encouraged him in the Christian way of life. He was ordained into the ministry there on December 30, 1926.

John attended William Jewell College, the senior Baptist College of Missouri, where he received excellent training and enjoyed the warm Christian fellowship of faculty and students. While at Jewell he served as the first president of the Missouri-Illinois Baptist Student Union. One summer he went as a missionary to Wyoming, and the following summer as Sunday School and B.Y.P.U. worker for the Missouri Baptist State Convention in the Ozarks. During the latter service he contracted typhoid fever and almost died.

After receiving the A.B. degree at Jewell, he attended the Southern Baptist Theological Seminary in Louisville for two years (Th.B. degree). One of his fellow studnets was Horace Hammett, who fillowed him at Temple. From Southern he went to Yale University, receiving the B.D. and Ph.D. degrees. A fellow student there was also a pastor at Temple, Charles Maddry. While at Yale he met Miss Eunice Fowler, whom he later married in Pilgrim Congregational Church on August 8, 1932.

Immediately following the commencement at Yale, Eunice and John drove to Monroe, North Carolina, where he had been called to the First Baptist Church on a six months' trial. It was the bottom of the Depression, and neither the church nor the prospective pastor could afford a trip for a trial sermon. After a month they gave the new pastor an indefinite call and sent the couple on a two weeks' vacation to Missouri. (The starting salary was \$150 per month. School teachers made \$90-\$100 a month for eight months.) While in Monroe, two sons, Bruce Fowler and John Terrill, Jr., were born.

"Terry" wasn't much more than a toddler when the Waylands came to Temple Baptist in Durham in February 1937. John was suddenly

stricken with appendicitis and missed his first Easter Sunday at Temple.

The 50th Anniversary of the founding of Temple Church was celebrated in January 1938. There were five charter members present, and several former pastors attended the celebration. (One of them still believed that women should not speak in church. They should ask their husbands about church business when they got home. (See I Corinthians 14:34-35.)

One afternoon Temple's pastor was taking four elderly women in his car to see another lady who was a shut-in. All four of them were dipping snuff--not unusual in those days.

The old parsonage at Temple was being used for Sunday School classes, and there developed a movement for the construction of a new educational building. Enthusiasm for the project grew, but some members were not so sure it was the thing to do. The Great Depression and its suffering were still on their minds. One deacon spoke fervently in opposition. He had gotten a former pastor, a good friend of John's, to write a speech against the building. Almost a third of the members voted with him. But the building was constructed and paid for a very few years later.

The Waylands adopted a little girl in May 1941, Jean Eunice. She now lives in Burlington. She and Tapley Johnson, Jr., have three children. Bruce and his wife, Shirley, live near Blowing Rock. Their son, Bruce II, is a student at UnN.C.-Greensboro. Terry and John III live in Texas; Michael, in Burlington.

Dr. Wayland belonged to the Council of Social Services, and the group became concerned about prostitution in Durham, asking him to make a survey of the situation. Under the guidance and in the company of a police officer, Dr. Wayland visited many places of different types. The tragedy, shame, and degradation made a deep impression, but the thing that is best remembered is the fact that during the ordeal he didn't see a single person that he knew or that knew him. It confirmed his opinion that there are two entirely different worlds, and never the twain shall meet.

When World War II came and Camp Butner with it, Temple Church set up a Servicemen's Center, and many people, young and old, did

their best to make the servicemen welcome in a church setting. They were, of course, invited to church, and many ate in the homes of the members. A few of them married the daughters of the church, one of whom was made a widow by the war. Miss Wynona Chaney was a beloved servant when John came, and continued to serve long after he was gone.

Dr. Wayland refused his ministerial exemption and so became subject to the draft. He volunteered for the Naval chaplaincy and left Temple in May 1944. His first duty was in Baltimore, to which his family moved when chaplains' school was over.

When he left the Navy at the end of the war, he was soon called to the pastorate of Pimlico Baptist Church in Baltimore. He came back to North Carolina the last of July 1947 to become the pastor of the First Baptist Church of North Wilkesboro. In December 1953 he was called to be Professor of Religious Education at the young Southeastern Baptist Theological Seminary in Wake Forest. He served there for eighteen and one-half years and had a part in training about 2,000 ministers for Southern Baptists.

In July 1972 he was asked to serve as administrator and teacher of Bible at Wilkes Community College in Wilkesboro, North Carolina. He was then called by the First Baptist Church of North Wilkesboro to service part-time as associate pastor. He taught at the college under this arrangement for six years and retired. He is still serving part-time at the church, which is in the process of raising funds for the John T. Wayland Fellowship Hall. Construction of this million-dollar building is expected to begin in 1988.

To put it in a nutshell: John T. Wayland went to school 20 years, was a pastor 20 years, a professor for 20 years, and hopes to serve part-time for 20 years, Lord willing! What a tremendous number of reasons for eternal thanksgiving to Almighty God, and everlasting gratitude to a multitude of Christian persons.

*The 1986 Annual of the
Brushy Mountain Baptist Association
Is Dedicated To*



John Terrill Wayland and Mrs. Eunice Fowler Wayland

John Terrill Wayland was born in Moberly, Missouri, March 2, 1907. He graduated from Moberly High School a member of the honor society, and was one of four salutatorians. Upon completion of four years at William Jewell College in 1928, John Wayland enrolled at Southern Baptist Theological Seminary from which he received the Th.B. degree two years later. Continuing his education, John went to Yale, where, after a year, he received his B.D. degree, and in 1933 the Doctor of Philosophy degree. In 1932 John T. Wayland and Eunice Fowler were married in New Haven, Connecticut. They felt the call to become foreign missionaries and had hoped to be sent to Burma where he would have taught in Judson College. The depression and lack of funds, however, made this impossible.

In June 1933, Dr. Wayland was called to become pastor of the First Baptist Church in Monroe, North Carolina. The Temple Baptist Church in Durham was the next call to Dr. Wayland - he went there in 1937 and remained until he went into the military service as a Navy chaplain in 1944. After the war, Dr. Wayland became interim pastor at Pimlico Baptist in Baltimore. A year later he was asked by a committee from the First Baptist of North Wilkesboro to consider the church here. Dr. Wayland and his family arrived in North Wilkesboro in August 1947. Under the leadership of Dr. Wayland at the North Wilkesboro Church, the new parsonage was built. A much-needed educational building was constructed. A school for rural Baptist preachers was established under his leadership. This was increased in class load to accommodate lay people who wanted the courses.

Dr. Wayland resigned from the North Wilkesboro First Baptist to become

professor of Christian education at the Southeastern Baptist Theological Seminary in 1952. For 18½ years he taught at the seminary. On his retirement from the seminary, Dr. Wayland returned to Wilkes in 1972 and he is now serving as associate pastor of First Baptist Church. From 1972 until 1982 he was Adjunct Professor of Religion at Wilkes Community College. Many of the best things that have happened in Wilkes County have come into being with the aid of his gentle spirit and the urging of his strong leadership. Dr. Wayland has served as first president of the Board of Trustees of the North Carolina Baptist Homes for the Aging. He is a past president of the Board of Trustees of the Baptist Children's Homes of North Carolina. In 1961-1962 he served as visiting lecturer at Oxford University.

Through all of Dr. Wayland's years of leadership as pastor, friend of pastors, educator, compassionate citizen, and Christian servant, Eunice Wayland has been the "helpmate" *par excellence*. In addition to fulfilling her role as minister's wife, as mother, as community leader, Eunice has found time to develop and express her gifts as an excellent artist in several media.



Director of Mis

Office Secreta

Beaver Creek .

Church .

Bethany . . . F

Church .

Boiling Spring

Church .

Calvary . . Re

Church .

Cub Creek . .

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Davis Memori

Church .

Edgewood . .

Church .

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Fishing Creek

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Hinshaw Stre

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Lewis Fork . .

Church .

Liberty Grove

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SPEAKER 1972 - JOHN T. WAYLAND

✓ John T. Wayland is a Missourian and a graduate of William Jewell College, Southern Baptist Theological Seminary, and Yale University. He



JOHN T. WAYLAND

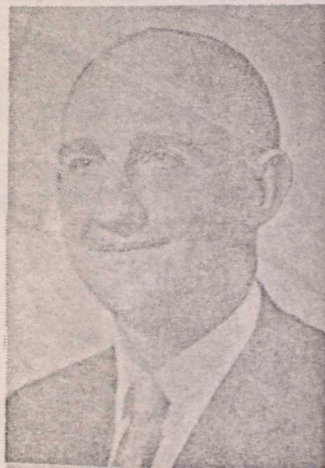
has served as pastor of the following churches: First Baptist Church, Monroe, North Carolina; Temple Baptist Church, Durham, North Carolina; Pimlico Baptist Church, Baltimore, Maryland, and First Baptist Church, North Wilkesboro, North Carolina (1947-1953). He was a chaplain in the United States Navy during World War II and served as professor of Christian Education at Southeastern Baptist Theological Seminary at Wake Forest, North Carolina, 1953 to 1972. On August 1, 1972, he came to Wilkes Community College as Director of Division of General Studies.

SPEAKER 1972 - BENCY C. SMITH

Rev. Bency C. Smith was born to L. S. Smith in Eagle Springs (Moore County), North Carolina, on May 6, 1924. He graduated from the Asheboro High School in 1941, from Nashville Tech in 1949, and Southeastern Seminary in 1961.

He is married to the former Doris Hooks of Whiteville, N. C., in 1946. They are the parents of two girls: Sherry born in 1950, and Kathy born in 1952.

He has served as educational director at the Samaria Baptist Church, Raleigh, N. C., and Morningside Baptist Church,



BENCY C. SMITH

STATE N.C.**BAPTIST BIOGRAPHY DATA FORM**

~~Please read carefully the Instruction Sheet and then list the appropriate information as indicated.~~

1. NAME Wayland John Terrill
(Last) (First) (Second)

Give full names. For a married woman please put maiden name in parentheses.

[EXAMPLE: Cole, Mary Ann (Smith).]

2. BIRTH Moberly Randolph Mo. 3/2/07
(Place) (County) (State) (Date)

DEATH _____

3. PARENTS Lloyd L. Wayland and Ann Terrill Wayland
[EXAMPLE: Alec Joe Doaks and Lucy Mae (Brown) Doaks]

Father's occupation Salesman Mother's occupation Homemaker

4. BROTHERS (1) List full names and year of birth _____
(Living or deceased) Number

Living Henry Parker Wayland 1908

5. SISTERS (3) List full names and year of birth _____
(Living or deceased) Number
Deceased - Annabelle Wayland Armstrong; Lolah Ellen Wayland Stamper -
Deceased; Living - Virginia Wayland

6. CHILDHOOD RESIDENCE: (Please list each residence of 3 years duration or more, up to the time of the 18th birthday)

Type of Community	Post Office	County	State	Dates
Rural (R); town under 2500 pop. (T); city 2500 or more pop. (C). Check one.				

R ☐	T ☐	C ☒	<u>Moberly</u>	<u>Randolph</u>	<u>Mo.</u>	<u>1907-25</u>
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R ☐	T ☐	C ☐	_____	_____	_____	_____
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R ☐	T ☐	C ☐	_____	_____	_____	_____
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R ☐	T ☐	C ☐	_____	_____	_____	_____
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7. EDUCATION:

Grammar school: Graduate? Yes (☒) No (☐) Year graduated 1920

High school: Graduate? Yes (☒) No (☐) Year graduated 1924

School attended: Moberly High School Moberly Mo.
(Name) (Place) (State)

(Whether graduate or not; if more than one was attended, show the last one.)

College: Years attended: None (☐) One (☐) 2-3 (☐) Graduate (☒)

Whether graduated or not, list college(s) attended: (EXAMPLE: 1935-'38)

(Name)	(Place)	(State)	(Years attended)	(Degree)
<u>William Jewell College</u>	<u>Liberty,</u>	<u>Mo.</u>	<u>1924-'28</u>	<u>A.B.</u>

(Name)	(Place)	(State)	(Years attended)	(Degree)
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Graduate-level: List college(s), seminary(ies), etc. attended; earned degrees

(Name)	(Place)	(State)	(Years attended)	(Degree)
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<u>So. Baptist Theo. Sem. Louisville</u>	<u>Ky</u>	<u>1928-'30</u>	<u>Th.B.</u>
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<u>Yale Divinity School</u>	<u>New Haven</u>	<u>Conn.</u>	<u>1930-'31</u>	<u>B.D.</u>
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<u>Yale Graduate School</u>	<u>New Haven</u>	<u>Conn.</u>	<u>1931-'33</u>	<u>Ph.D.</u>
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8. SPECIAL AWARDS OR RECOGNITION RECEIVED: (Honorary degrees, such as: D.D., Howard College, 1948; citations, such as: *Who's Who in American Colleges and Universities*, 1939; honorary positions, such as: "Man of the Year"—Pryor, Okla., 1943; etc.) D.A.R. "Award of Merit" - N. Wilkesboro, 1953

Visiting Lecturer, Oxford University, 1962

9. MARITAL INFORMATION:

Spouse	Birthdate of Spouse	Place of Marriage (Town and State)	Date of Marriage
(1) <u>Eunice Fowler Wayland</u>	<u>9/29/05</u>	<u>New Haven, Conn.</u>	<u>8/8/32</u>
(2) _____	_____	_____	_____

Number of children (3). List their full names and birthdates: (an example of a married daughter would be: Mrs. John Alan (Mary Lou) Ross, 3-7-1918)

Bruce Fowler Wayland, 5-4-1934; John Terrill Wayland, Jr., 11-18-1935

Mrs. Tapley Ormond (Jean Eunice) Johnson, Jr., 12-28-1940

10. VOCATIONAL HISTORY (List all vocations, occupations, trades, or professions engaged in for two or more years) Pastor, 1st. Bap. Ch., Monroe, N.C., Temple Baptist Ch., Durham, N.C., Pimlico Bap. Ch., Baltimore, Md.; Professor of Christian Ed., S.E. Seminary, Wake Forest, N.C.; Director of Division of General Studies, Wilkes Community College,
11. RELIGIOUS EXPERIENCE:

Conversion 1916 9 Baptism 1916 1st. Bap. Moberly, Mo.
(Date) (Age) (Date) (Church) (Location of Church)

List any church, *other than Baptist*, with which formerly affiliated

Ordained as: Minister (☒) Deacon (☐) Other _____

12-30-1926 First Baptist Moberly Mo.
(Date ordained) (Church) (Place) (State)

12. LOCAL CHURCH ACTIVITY, *UNSALARIED* (Place the *number of years service*, in the space provided, for each office ever held.)

Gen. Supt., Director, President	Dept. Supt., Director, Circle Chm.	Teacher, Counselor, Sponsor, Leader	List below other offices or service, such as: Sec., Assoc. Supt., etc.	Other Offices (give number of years service)	
S.S. _____				Deacon	<u>3</u> Ch. Treas. _____
				Trustee	<u>8</u> Ch. Library _____
				Usher	_____ Ch. Recreation _____
				Ch. Clerk	_____ Choir Mem. _____
				Other	_____ Choir Direc. _____
T.U. _____				Ch. Committee Chm. _____	
V.B.S. _____				List completed Study Course diplomas (Indicate related organizations, such as: S.S., T.U., etc.) _____	
Broth. _____				_____	
W.M.U. _____				_____	

13. DENOMINATIONAL SERVICE, *UNSALARIED*. (Please list positions held in Baptist associations, conventions (state or Southern), national and world-wide organizations, such as; moderator, president, clerk, trustee, board, commission or committee members; etc.)

Example: S.S. Superintendent	Bethel Association	Kentucky	1942-1944
(Position)	(Organization, board, agency, etc.)	(State)	(Date)
Moderator	Union Association	N.C.	1935-1936 (?)
Chairman	Board, Home for Aging	N.C.	1950-1954 (?)
President	Board, Children's Homes	N.C.	1956-1960 (?)
Chrmn., Academic Educa.	Subcom. of Coordinating Com, SBC		1962-1972

14. TO BE FILLED OUT ONLY BY THOSE WHO ARE, OR HAVE BEEN, IN SALARIED CHURCH-RELATED VOCATIONS. (Including pastors, denominational workers, missionaries, ministers of education and music, church secretaries, faculty members or employees of Baptist institutions, agencies, etc.)

TYPE AND LENGTH OF SERVICE: List all positions of such service with one or more years of duration; check F (full-time) or P (part-time). Examples:

	(Position)	(Church, agency, area, institution, place of service)	(Date of service)
F ☐ P ☒	1. pastor	County Line Baptist Church, Turkey Creek, La.	1925-1929
F ☒ P ☐	2. missionary	Ogbomosho, Nigeria, W. Africa	1930-1952
F ☒ P ☐	1. Pastor	First Baptist Ch., Monroe, N.C.	1933-1937
F ☒ P ☐	2. Pastor	Temple Baptist Ch., Durham, N.C.	1937-1944
F ☒ P ☐	3. Chaplain	United States Navy	1944-1946
F ☒ P ☐	4. Pastor	Pimlico Bap. Ch., Baltimore, Md.	1946-1947
F ☒ P ☐	5. Pastor	First Bap. Ch., N. Wilkesboro, N.C.	1947-1953
F ☒ P ☐	6. Professor	Southeastern Bap. Theological Sem.	1954-1972

15. OTHER TYPES OF RELIGIOUS SERVICE: (In associations, assemblies, colleges, conventions (state or Southern), national or world-wide meetings, such as: speaker, music director, committee chairman, etc.)

(Position)	(Place of Service)	(Date of Service)
Member	Coordinating Program Planning Com. SBC	
	Nashville, Tenn.	1969-'72

16. AUTHORSHIP (Include books, booklets, lesson courses or curriculum material, and tracts) (Book, item, etc.) (Publisher) (Date published)

Planning Congregational		
Worship Services	Broadman Press	1970
Numerous lesson courses; Study Guides for Seminary Extension; etc.		

17. CLUB OR GROUP MEMBERSHIP: (Service organizations, fraternal, P.T.A., Civic, etc.) List important positions of leadership held President, Kiwanis Club, N. Wilkesboro; City Councilman, Wake Forest, N.C.

18. HOBBIES AND LEISURE INTERESTS:

Favorite Handyman around home Others International Relations

19. PUBLIC SERVICE: (Military, educational, political, etc. not previously listed)

Presently Director, Division of General Studies, Wilkes Community College, Wilkesboro, N. C.

The information for items #1-19 has been filled in by John T. Wayland

Mailing address Route 1, Moravian Falls, N.C. 28659

Sources used in compiling the information are: (Example: personal knowledge; minutes, Calvary Baptist Church, Wisner, La.; Court Records, Copiah County, Miss.; etc.)

Personal knowledge

20. DESCRIPTIVE CHARACTERIZATION (Please read special instruction sheet carefully and sample biographies before proceeding.)

Name of person writing the above characterization _____

P. O. Address _____

Return to:

Name _____

P. O. Address _____

THE WAYLAND YEARS

1947-1953

Dr. John T. Wayland became pastor in September, 1947. The force of Dr. Wayland's Christian compassion for troubled people everywhere and of his firm stands on social issues quickly made his presence felt in his church and in the community. Years later, a Community College president, reflecting on Wayland's steadfastness to these commitments over a long and challenging career, dubbed him "the Patron Saint of Wilkes."

Prior to his coming to First Baptist Church, from 1944-46, Dr. Wayland had served as a Navy Chaplain, assigned to duty in Baltimore and in the Caribbean. With his wife, Eunice, his sons Bruce and Terry, and his daughter Jean, he moved into the old parsonage until the new one, at the corner of D and Fifth Streets, was completed in 1948. As soon as he arrived, Dr. Wayland raised the sights and the consciousness of the Church. In 1947, many parts of the world still were struggling with the ravages of WWII. There was widespread suffering and privation. Dr. Wayland, as regional director of the Church World Service, mobilized a relief effort among nine western North Carolina counties. Church records recount that a house-to-house canvas of the Wilkesboros yielded more than 5,000 lbs. of clothing, bedding, and food, which was shipped to Europe and Asia. Our church continued to lead the relief efforts into 1949, shipping supplies wherever in the world the need was greatest.

At the same time, the Church responded to special needs here at home. In the summer of 1948, when many activities for children under sixteen had to be suspended because of the polio epidemic, the Church published special Sunday School lessons and mailed them to children. WKBC also broadcast lessons. As soon as the ban was lifted, the Church began a nursery in the old parsonage, which was renamed "the Church Annex." The building housed

the Junior through the Intermediate departments, as well. This arrangement continued there until it was sold and construction begun on the Educational Building. During this interim, these groups, with the exception of the Nursery, met at the Elementary school.

The Educational Building was begun on June 10, 1949, when the Diaconate appointed a Building Committee. The members were G. R. Andrews, J.E. Caudill, Isaac Duncan, D. E. Elledge, Mrs. C. B. Eller, Lee Edward Harris, Mrs. R. T. McNeil, and W. K. Sturdivant. The structure was ready for occupancy in December, 1952, somewhat later than anticipated because of the shortage of building materials.

On September 9, 1949, the Board of Deacons approved a new Church Constitution. It remained in effect until it was revised in 1961.

North Wilkesboro First Baptist Church had a long history of service. The WMU and BTU, particularly, continued to make notable contributions to church life. In March of 1951, the Church formed another group, for men, called "The Brotherhood." Officers elected were Ray Blevins, president; Dr. J. H. Sowder, vp/program chairman; Dorman Payne, activities vp; Conrad Shaw, membership chairman; and U. W. Foster, secretary-treasurer. The Brotherhood continues as an active organization.

In the pulpit, Dr. Wayland showed himself a man of strong convictions, unequivocally stating the positions he believed the church should adopt on many of the larger issues of the day. For example, a 1948 article in the **First Baptist News** asked, "Is it Communism or Romanism?" and answered "... both are a menace to our freedom. Either will rob us of our liberties." In 1949, he questioned the absence of prayer at sessions of the United Nations. In 1950, he expressed alarm at the rise of an aggressive faction within Baptist conventions which pressed a variant Baptist philosophy, one enforcing conformity. The true nature of the new dogma was demonstrated when conventions in

Arkansas and Oklahoma refused to seat messengers from churches which practiced "open" communion and "alien" immersion. Dr. Wayland reminded his flock of our Baptist heritage as a guarantor of religious freedom.

Dr. Wayland felt compelled to comment on other denominational issues, as well. Some time later, when the Southern Baptist Convention decided to stay out of the National Council of Churches, Dr. Wayland was embarrassed. "Ashamed are we to acknowledge the possibility of dirty politics in the Convention," he called the maneuver evidence of a "[p]harasaic tendency on the part of our Convention."

Throughout his tenure, Dr. Wayland challenged the Church to eradicate lawlessness in Wilkes. He directly attacked gambling houses, purveyors of illegal whiskey, the selling of votes, and the buying of politicians. In every election, church members were encouraged to vote for candidates who opposed corruption.

In 1953, Dr. Wayland accepted the Professorship of Religious Education at Southeastern Baptist Theological Seminary at Wake Forest, North Carolina. He left the Church more aware of its role in the Baptist faith and in the world at large, and he left the Church more committed to its special calling in the community.

Dr. Wayland remained on the staff of Southeastern until 1972, but he maintained a residence on the Brushy Mountains, and spent his vacations in Wilkes. Over the years, he has served several times as interim pastor for First Baptist or for Northside. The interest in community and civic affairs which marked his tenure as pastor has never waned. When he returned to Wilkes in 1972, he immediately was asked to join the faculty of the Community College. After chairing his department, he continued to teach parttime while assuming the responsibilities of Assistant Minister of First Baptist, a position he held until his retirement in 1990. In consideration of his long and steadfast service, the Church has designated him its Pastor Emeritus and the new fellowship hall bears his name.

The Waylands now maintain their principal residence in Charleston South Carolina, near family, but they still spend half the year in Wilkes.

from First Baptist Church News

- 12/17/48 A cantata, **The Christmas Story**, is presented. Soloists are Martha Lou Frazier, Peggy Nichols, Dean Minton, and John Cashion.
- 4/2/48 E. James Moore is elected president of the International Relations Club at Wake Forest College. Dean Minton is ordained.
- 3/11/49 Cadet R. T. McNeil, Jr. is elected president of Non-Coms at Fork Union Military Academy.
- 4/22/49 Mrs. Octavia Church Stafford, sole surviving charter member, is 80 years old.
- 5/20/49 Conrad A. Shaw becomes office secretary for the summer months.
- 9/2/49 Twin girls, Martha Ray and Mary Evelyn, are born to Mr. & Mrs. Ray Carson. Nancy Felts, Mars Hill graduate, joins office staff as Financial and Church Secretary.
- 12/25/49 Miss Betty Summers and Lomax Kilby are married in High Point.
- 3/17/50 Twin girls, Linda Kaye and Sandra Faye, are born to Mr. & Mrs. Kenneth Greene.
- 3/8/51 Mr. Robert Bucknell assumes custodial duties.
- 8/24/51 Wilkes Central football players are in Boone for training session.



KINCHELOE



BROWNING



WAYLAND



WAGONER



PEACOCK



SMITH



LAYMON



ROGERS



SEAL