

# That He Might Be Glorified

A Centennial History of  
Fairview Baptist Church



Andy R. Atkins, Editor

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## Foreword

I believe that the greatest gift a pastor can give the church he is called to serve is his love for the people. Fairview Baptist Church makes giving that gift effortless, as I am certain many of my predecessors will attest. I don't know why God chose to call me here at this time in the life of this great church, but one thing is certain: I have never been happier in my life and ministry. However, I would not be the first pastor to say that about this place and these people.

The preparation of this centennial history has been a labor of love from start to finish. I have been given hundreds of photographs, volumes of old minutes and notes, and more personal recollections than can be contained in these pages. There is a reason, however, that I have only listed myself as editor of this volume. The majority of the information contained here was written by others. I have simply compiled their stories, inserted their photographs, and typed their notes. The people of Fairview Baptist Church have been working on this book over the last hundred years. It belongs to them.

Several people deserve recognition in this foreword. Rickey and Donna Dobbins have gathered together all the available minutes of the church's business meetings and organized them for posterity. They have spent *days* (not hours) poring through the possessions of Irene Haynes Dobbins (Rickey's mother) in search of missing pages or extra resources. One of the valuable items among Irene's papers was a collection of *all* the church bulletins printed during a twenty-year period. She often made notes in those bulletins regarding who had attended church that particular day or the topic of the pastor's



sermon that morning. Several of those bulletins record the first time that a new baby was brought to church, and many of those babies are adults with children of their own today. So to Rickey and Donna, I offer a sincere thanks for organizing and sharing all this information (although seriously, I'm ready to clear these boxes out of the pastor's study!).

I am also thankful for the other eyes that have proofread these pages before they were sent to press. Brenda Davis has been an enthusiastic cheerleader, even when she had to correct me for getting names wrong. Emily Wilmoth, although new to Fairview, plunged in and gave sage advice on several punctuation matters. Again, Rickey and Donna Dobbins lent their aid in this area. Finally, I tip my hat to Holly Whitaker, who (in addition to her responsibilities as a wife, mom, and middle school principal) is still a consummate English teacher. God bless you all for slogging through my right-brained attempt at prose!

Last, I am thankful for my family—immediate and extended—who are such a vital part of this work. My great-grandparents, J.M and Tacie Atkins were members of Fairview Baptist Church for many years. Grandpa Atkins was church clerk for part of that time. My grandmother, HESSIE HAYNES ATKINS, was saved and baptized in this church. My parents, Lanny and Sharron Atkins, have modeled Jesus for me for as long as I can remember. My wife, Tracy, has risen to the challenge of being a pastor's wife with grace, all the while proving herself as a registered nurse and mother to our children. And those children—Samantha, Lydia, and Daniel—are my joy. I am writing this

for you.

And that's the point, isn't it? When Moses gave the people God's Law, he told them to teach it to their children (Deuteronomy 6:6-7). Part of the responsibility that we adults carry is to teach the next generation about the Lord. It is my prayer that this centennial history will demonstrate to a generation yet unborn the awesome works of God as he has shown himself here among us at Fairview Baptist Church.

One last word is in order as I close this foreword. I want everyone who reads this book to know a part of how I came to serve as pastor here. My cousin Vertie Snow Coe (b. December 22, 1917) was a dear friend to Grandma Atkins for many years. I ran into her at a family get-together at the Copeland Ruritan Building in 2002. At the time, I was serving as pastor of Hickory Baptist Church in Whitakers, North Carolina (about 200 miles from Dobson). That night, she asked me to send a resume' to the search committee at Fairview. I didn't think about it, but she told me that my reply was "No way!" implying that I had no intention of *ever* coming to Fairview. Her persistence paid off when God brought me here eight months later. Since that time, Vertie has comically referred to me as her Pastor "No way!" I am so thankful that God saw beyond my intentions and allowed me to come here.

I pray that God blesses you through this book. It has been my privilege to assemble it, and it is an act of worship to Almighty God to share it with you now.

Andy R. Atkins

*Transcript of the sermon preached by Dr. Andy Atkins on September 4, 2011*

## **That He Might Be Glorified**

### **Isaiah 61:1 – 3**

*The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*

The last third of the book of Isaiah, those last chapters from chapter forty to chapter sixty-six, are considered to be the prophecy of the Messiah. Of course, Isaiah refers to the Messiah all the way through the book, right? Isaiah seven tells us that a virgin will conceive and bear a child (Isaiah 7:14). Isaiah chapter nine tells us that “Unto us a child is born. Unto us a son is given. And the government shall be upon his shoulder. And his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace” (Isaiah 9:6). When you hit chapter forty, all the way from forty to sixty-six, you begin to see the ministry of the Messiah played out.

The speaker in chapter sixty-one—I don’t believe it’s the prophet Isaiah. I don’t believe it’s even really the Father speaking through Isaiah. I believe the words of Isaiah 61:1 – 3 are the words of the Messiah himself, and I’ll tell you why I believe that most strongly. It’s because if you look at Luke 4, it tells us that Jesus



went home. He went back to his hometown of Nazareth, and he went into the synagogue as his custom was. They handed him the scroll. He took the prophet Isaiah, and he read these verses I've just read this morning, Isaiah 61:1 – 3. After he'd finished reading, he handed the scroll back to the keeper and they put it up. Then Jesus sat down and said these words: "This day is this Scripture fulfilled in your ears" (Luke 4:21).

The words I just read about preaching the good news to the meek and sending him to bind up the broken-hearted, the words about proclaiming the acceptable year of the Lord, the words about changing beauty for ashes, Jesus said that those words were fulfilled that day in his own synagogue at Nazareth.

As we look at those words this morning, I want you to understand that the words from Isaiah sixty-one are the words of Jesus. They're the assignment of Jesus. They're the task of Jesus. Ultimately, they are our task, too. They are our assignment, too. It's what we are to be about. As I lay out our vision for our church today, I want you to think of these not only as what Jesus did when he was here on the earth, but what we his people must do today.

If you look here in this first verse, he says, "The Spirit of the Lord GOD is upon me." Jesus had an anointing of the Spirit unlike human being before him. The beautiful thing about it is that Jesus told his disciples in John's Gospel that after he was gone, he would send another Comforter, he would send the Spirit of God (John 14:16). He also said to his disciples, "You will do greater works than I have done" (John 14:12, my paraphrase). Have you ever stopped to think that when Jesus was on the earth, all the

miracles that he did, all the teaching that he did, all the preaching that he did, all the things that Jesus accomplished in his ministry—he told his disciples that they would do greater things?!

Guess what? I believe in our day, he calls us to do the same thing.

So look at verse one. I want you to see first of all the target audience that Jesus was looking at. Look at verse one with me now. He talks about four types of people in verse one. First of all, he mentions the meek. Some translations render the word meek as "poor" or "afflicted." He's talking about people who are oppressed from the outside, people who have been downtrodden and abused. If you think about it, there are people like that all around us, aren't there? Sometimes you see them on street corners asking for money. Sometimes you see them at intersections asking for money for food. Sometimes you see them on the shoulders of the interstates asking for work. Sometimes you see them walking the streets of our towns. Sometimes you see them camped out on benches in our communities. Sometimes you see them down at Neighbors asking for gas money. Sometimes they come to your door telling you a sad story about what has happened in their lives. Wherever we find them, these people are all around us. They were the target of Jesus' ministry. He came to preach good news to the meek.

Second, he mentions the broken-hearted. He says, "to bind up the broken-hearted." There are people that I meet every day who are broken-hearted. These are people with disappointments and unmet expectations. They started their lives out believing that they were going to live the American dream, and somewhere along the way they



got sidetracked. Somewhere along the way, they had an illness come up. Somewhere along the way, a loved one died. Somewhere along the way, something broke down. Did you know that economically in our world today, almost 95% of the population is just one bad life event away from bankruptcy? We live in a world where people are over-extended on credit. We live in a world where people are over-extended on their lifestyles. They are trying so hard to do so many things that it only takes one event to place them in the company of the broken-hearted. They are one moment away from everything falling apart. They are broken-hearted people.

Third, he says that he has come "to proclaim liberty to the captives." I believe that captives are people who are ensnared due to ignorance or foolishness. You see them all around you. They make bad decisions. They trust their own wisdom. They don't live by Proverbs 3:5 - 6, do they? "Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways, acknowledge him, and he shall direct thy paths." I believe there are captive people who are not doing that, and they find themselves ensnared or trapped due to ignorance or foolishness. They are in something they can't get out of. They are bound up in ways that are absolutely beyond their control. Sometimes these problems are addictions. Sometimes these problems are bad relationships. Sometimes these problems are addictive behaviors. But they are captive.

Last, he says that he has come "to proclaim the opening of the prison to those who are bound." I believe these people are those who have willfully sold themselves into bondage and slavery. They have put themselves in places that they cannot escape. They

have willfully gone to those places. The Septuagint and some newer translations render this phrase, "to give sight to the blind." These people have turned a blind eye toward the things that are for their good, and as a result, they find themselves trapped. Sound familiar? Does that sound like anybody you know?

Why is it so often that we go after "good" people with the Gospel? Why is it that we go after people we don't think have these problems? The reality is that even though there are visible, physical indications of these four characteristics of the people Jesus came to in those around us, there are spiritual things that you and I will never see. There are lost people who are enslaved in sin. There are lost people who are captive to harmful lifestyles. There are lost people who are broken-hearted. Yet, to see them on the outside, you'd never know anything is wrong. They are broken.

So look at what he says to each of these four groups, the provision of the Gospel.

The first group, he says for the meek, he has come to bring justice. That is good news. Poor people need justice. You've heard a lot in church, you've heard a lot in missions talks recently about justice. You say, why should we Christians be worried about justice? Listen: Do you think it's fair for your child to starve to death while you watch? For over 500 million children in our world right now, that's all their parents can do. They don't have the money to buy food. They don't have access to food if they could buy it. They have to watch as their children starve to death. People come into the Foothills Food Pantry every week. They've worked as hard as they can to make ends meet, but there's just not enough money left to buy food. They cannot afford to buy food.



They laid out more for prescriptions last month than many of us lay out for groceries in a month. They deserve justice. The Gospel is justice to meek people.

Second, he has come to bring healing for broken-hearted people. I am so thankful that the Gospel of Jesus Christ brings healing to broken hearts. These people that you meet whose hearts are broken—who have been disappointed, who have had unmet expectations, who felt like nothing has ever gone their way, who felt like ever since Mama died, the whole world has been black, who felt like since the baby was born with a disability that the whole world has been torn apart—the people whom you have met with these disappointments and unmet expectations, the truth of the Gospel for them is that there is healing in the name of Jesus. It's not always physical healing that people need. Most of the time, it's emotional and spiritual healing that they need.

Third, the Gospel provides release for captives. Those who are trapped, those who have walked into foolish things, those who have been trapped in their ignorance, the Bible teaches that there is release for them. How many of you have caught an animal in a trap—not a killer trap, but a release trap like a rabbit gum—and maybe you didn't want to trap and eat that rabbit. You just wanted to trap it and see if your rabbit gum would work. So you take that trap out to the edge of the woods and open the door. You walk away five or ten feet and wait. When you look back, what does the rabbit do? Does it just keep sitting in the trap the rest of the day? No, it gets out of there! There are people who are trapped in sin who need to be set free, and the Gospel of Jesus Christ is release for the captive.

Finally, the Gospel is liberty for those who are bound. He says, "the opening of the prison to them that are bound." There are people who have put themselves in places where they wish they had never gone. There are people who have willfully made bad decisions and done things in their lives that they wish they had never done. The Gospel of Jesus Christ can bring them liberty. I've heard stories of people who have visited inmates on death row. They have met inmates who were put away for crimes that are too horrible to even mention in church today. While they were in prison, some of these death row inmates have given their lives to Jesus Christ. People who have gone in to visit them there on death row have talked to those inmates, and they have testified, "I could see the light of Christ in their eyes." When they asked them why they weren't sad or depressed while living there on death row, the inmates said, "Listen: these bars may keep my body, but Jesus has my soul, and I am more free than most people walking around in public today." The Gospel is liberty for those who are bound.

That is the target audience of the Gospel. The second thing we see in verse two is the two sides of the Gospel. Look at verse two with me: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God. To comfort all who mourn;" That last phrase leads into verse three, but the first two phrases are the two sides of the Gospel. Do you realize that the good news of Jesus is not just a "Get Out of Hell Free" card? Some people think, "I'm going to come to you, and if you'll just give your life to Jesus, you'll go Heaven. If you'll just give your life to Jesus, everything's going to be apple pie in the sky in the sweet by and by." What we often don't tell people is that if they reject



Jesus, the judgment of God is upon them. When Jesus says here, "to proclaim the acceptable year of the Lord," he's referring to something the Old Testament called the Year of Jubilee. Every fifty years, after the people of Israel came into the Promised Land, they were supposed to, in the fiftieth year, forgive all debts, release all slaves, and return to their portion of the land. That was the plan for the Promised Land. It never happened under the Law, but through the Gospel of Jesus Christ, every person who accepts him lives in a state of Jubilee. Why? Because our sins are forgiven. Because God's promise to us is guaranteed. Because our future is secured. Because no matter what man may do to us, everything between us and God is made right. The person who rejects it faces the Day of the Lord. In Joel chapter two, he describes what the judgment will be like. I don't want to be there, and I can't see how any person can hear about Hell, hear about the judgment of God, hear about what happens to people who reject Jesus Christ, and still not want his forgiveness.

Look at verse three now. He begins to describe the change that the Gospel brings to people's lives. The first phrase there in verse three after offering comfort to those who mourn says that the Gospel will give them "beauty for ashes." In the Bible days, if you were mourning, you would sprinkle ashes all over your face. You would make your face look white and pale and sickly. A lot of people, before they come to know Jesus they don't know it, but they're living that way: they are sick spiritually. He says that the power of the Gospel gives them beauty for ashes. Literally, it's a face wash. It washes the ashes off their faces and cleans them up.

Second, it talks about the oil of joy being exchanged for mourning. The other thing you didn't do if you were going to a funeral was wash and comb your hair. Have you ever heard the phrase, "death warmed over"? When you went to a funeral in Bible days, that's the way you wanted to look. Ashen face, uncombed hair. For people in the Bible, the clean and proper look was to have oiled down hair. Instead of bad hair, when a person is transformed by the Gospel, he or she has good hair anointed with the oil of joy.

Third, he talks about the garment of praise in exchange for the spirit of heaviness. You know what mourning clothes look like in the Bible: sackcloth, burlap, harsh fabrics, dark and ugly. It was all browns and grays. He says that the Gospel has the power to give a garment of praise for the spirit of heaviness.

Last, he talks about the testimony of the Gospel. He says, "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." When people are changed by the Gospel, when they've exchanged beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, the result is a different kind of life. Trees of righteousness are literally "oaks" of righteousness. Think about this: if you've lived around scrub pines and juniper all your life, dried up desert trees, and you catch your first glimpse of an oak tree, does it make an impact on you? These people in Israel didn't have a lot of trees around. It was kind of scrubby. You remember that David and Solomon had to go to Lebanon to buy cedar in order to build David's palace and Solomon's temple. They didn't have a lot of trees, so when they called the people of God trees of righteousness, it was a striking visual image. When God saves a person's



soul, he makes that individual a standard of righteousness, a testimony to what he's done. He says that they are trees of righteousness, the planting of the Lord, which means that God has done it. And the purpose of it all, simply put, is that he might be glorified.

So Jesus read these words in the synagogue that day. He read these things, he sat down, and he said, "All this has been fulfilled in your ears today." So we see what Jesus does in a person's life. We see the power of all that activity. The question we have to ask ourselves is how does this apply to us? How do these verses apply to us?

Let me share with you our vision for this year:

1. **You and I have to go after the people who are important to Jesus.** I love when people are led to worship here who come from other churches. I'm thankful for all of us, because to be honest, most of us in this room have been a part of another church at some point in time. There are a few of us who have been a part of this church all our lives, but a lot of us sitting here today have been a member somewhere else. You and I both know, though, that over two-thirds of the people in our county will go to Hell tonight if they die. There are people right now in Surry County who know absolutely nothing about the Gospel of Jesus Christ. There are people who are in those four categories I mentioned: the poor and meek, the broken-hearted, the captive, and the bound. And whether they are that way spiritually or physically or both, they are the kind of people that we have to go after. James 1:27 reminds us, "Pure religion and undefiled before God and the Father is this: to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world." We've got to go after the people who are forgotten,

the people who are disenfranchised, the people who are left behind. Look at 1 John 3:17, "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" We can't just say, "Well, they're not right here in front of me." We can't just say, "If I don't see them, then they must not exist." We've got to go after the people who are important to Jesus. We've got to go after the ones that he went after. In fact, look at these statistics for our community: within a five-mile radius of this building, 37% of the adults living here do not have a high-school diploma or its equivalent. 19% or 1,600 people in our community get by on \$15,000 or less per year. 20% of all the homes within five miles of this building are single-parent homes. 13% have only a mom. 7% have only a dad. According to demographic studies, our community has a somewhat high stress level. That means that people are stressed. They are meek and poor, broken-hearted, captive, and bound. They need the Gospel. We've got to go after the people who are important to Jesus.

2. **We have to talk about both sides of the Gospel.** I told you that Jesus came to proclaim the acceptable year of the Lord, but he also came to declare the day of the vengeance of our God. When we talk about the Gospel, we've got to give people the whole thing. We can't just say, "It'd be really nice if you'd give your life to Jesus," or "It'd be really nice if you'd go to Heaven with me." We have to lovingly look at people and say, "There's only way to get to Heaven and that's Jesus Christ. If you reject him, you're going to go to Hell." Hell is real. It isn't the Devil's apartment building. The Bible says that the lake of fire is being prepared for the Devil and his angels (Revelation 19:20). It's not



where the Devil lives now. Nobody wants to go there. The Devil doesn't want to go to Hell. He's not there yet. And we have to make that real to people. Look at what the Bible says in John 3:18, "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." If you are here this morning and you've never given your life to Jesus Christ, I'm telling you as compassionately as I know how, that to reject him is to guarantee yourself eternity in Hell, separated from God. Look at John 5:28-29, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear the voice and shall come forth, they that have done good to the resurrection of life; they that have done evil unto the resurrection of damnation." When Jesus says this good and evil thing, he's not talking about good works and bad works. The greatest good that anyone can do is to give his or her life to Jesus Christ. Those who have done evil, who have rejected Christ and chosen to serve sin and chosen to live apart from God, face the resurrection of damnation. We have to give people both sides of the Gospel.

3. **We have to live out the life-changing power of the Gospel.** Remember how we talked about beauty for ashes, joy for mourning, a garment of praise for a spirit of heaviness? That's what it ought to be like to be a Christian. The people who were mourning were people who were waiting for a Messiah. When *we* meet the Messiah, it ought to change our lives. You ought to be a person who represents God wherever you are. I ought to be a person who represents God wherever I am. If I don't live a transformed life, then what does it say about the kind of salvation I have? Look at Romans 12:2, "Be

not conformed to this world, but be ye transformed by the renewing of your minds." People need to see that. They need to see a different mind. They need to see a different attitude. They need to see a transformed life. That's what it means to accept the Gospel. Look at 1 Corinthians 6:11, "Such were some of you, but you are washed, you are sanctified, you are justified in the name of the Lord Jesus, and by the Spirit of our God." That's a transformed life. It's a life that has come from mourning to dancing. It's a life that has traded beauty for ashes. It's a life that rejoices with the harvest. It's a life that lost people ought to want for themselves. We often wonder why people don't become Christians. I believe that most of the time that the reason that people reject the church and Christians in general is because we are no different than they are. We have no different attitude than they have. We have no different behavior than they have. Therefore, they want nothing that we have to offer. That is not what the Bible calls us to be. We have to live transformed lives.

So, how do we measure our success at achieving vision? I would lay these three goals out for us in the coming year:

1. We need to love every person in our community as Jesus loves him or her. We need to love every person we meet as Jesus loves him or her. We need to look at people and look for people who are poor and meek and afflicted, who are broken-hearted, who are captive, and who are bound. We need to show them that there is grace for them.



2. We need to not be afraid to lovingly share the whole truth of the Gospel, no matter the cost. We need to tell people that there is a Heaven, and it's sweet, and there's a Hell, and it's hot. What we do with Jesus Christ determines where we go. It's not just a "Get Out of Hell Free" card. Salvation is a major decision.

We need to live transformed lives as a testimony of God's righteousness, for his glory.

How do we do this? How can we fulfill this vision?

1. Look for needs. If you see a need that you can meet, then meet it! If there is someone that you can help, help him or her!

2. Get involved in people's lives, even if it's messy. I don't like having to deal with messy situations. I don't like things that cannot be fixed quickly. I'm a quick-resolution guy. If I can't get the milk carton at school open by the third try, I'll just throw it away and get a drink of water later. But that's not what we're called to do when it comes to the people around us. We have to become genuinely involved in people's lives, even if it's messy.

3. We need to learn how to share the Gospel. It's not our job to convince people. Our job is to tell the truth, let the Holy Spirit do the work, and then ask for a decision. Yes or No? What will you do with Jesus?

4. Pray for opportunities and watch for answers. I had to learn this lesson the hard way. I got hit over the head a few times. I prayed, "God, give me a witnessing opportu-

nity." Then someone would cross my path who really annoyed me. After I had finally gotten rid of him or her (without sharing my faith, by the way), the Holy Spirit showed me that I had missed my opportunity. Pray for opportunities and watch for answers.

5. Use care in all circumstances to uphold your testimony. People are watching us everywhere we go. If we let down our guard and relax our testimony, the damage is often irreversible. Only one mistake can ruin our testimony with some people for life. I would hate to think that people would go to Hell because I was unfaithful. I don't want to live that way.

6. Live by faith, especially in tough times. When we are the ones receiving bad test results or bad news of any kind, the best thing we can do is say, "I trust in God." Of all people on this earth, we are the ones who have an eternal destiny in Heaven. Whether we live or die, we are His. No matter how much we suffer, it never changes God's love for us.

7. Speak well of our church and our Lord. When our church members go out and bad-mouth our church to their friends, or they criticize our deacons or our pastor to their friends, or they criticize their Sunday School teacher or committee members to their friends, it shoots our church in the foot. It damages the witness of this church, whether the hearer is a believer or a lost person. The testimony of our church is dependent on the hearts, minds, and mouths of our people. If we have a problem in our church, let's deal with it in our church. If you have a disagreement, a hurt feeling, or if you are upset about something in the church, do not go call your sister or your neighbor or your cousin or



the gossip down the road. Come to your church family. Let's deal with it inside. If you don't already know it, we have problems. We are not perfect. We have tempers. Sometimes we say things that are out of line. Sometimes the preacher puts his foot in his mouth. Let's speak well of our church and speak well of our Lord.

8. When you see opportunities, be obedient.

The last phrase of our passage is our watchword for the coming year: "that he might be glorified." Jesus, in his whole life and his entire ministry, lived for the purpose of glorifying his father. He took on his physical existence, his incarnation in the flesh on this planet for the purpose of glorifying the Father. That is why we exist. I cannot think of any greater watchword for our Centennial Year than "That He Might Be Glorified." That is our vision for 2011-2012. That is the call of God for us in the coming year.

What are we going to do about it? We cannot leave this place without determining whether we will accept what God has given us to do. Even today, there are decisions to be made. How we respond says everything about what we believe. What will you do in order That He Might Be Glorified?

## One Night in 1912

This is the story of Fairview Baptist Church. It is not a story about buildings, although they are an outward symbol of the work of the church. Too many church histories tend to focus on buildings and "stuff" like carpet, pianos, organs, and books. Our story will take a different track. We will try to look at the people who have made this church special over the last one hundred years. Sometimes the stories are humorous and will bring a smile, but sometimes the stories are sad and may bring a tear. Both kinds of stories are important. The most important part of Fairview's story, however, is the way that God has changed people's lives and made them better, so that they have in turn reached out to other people and introduced them to Him.

Our story begins in 1912, a year when none of us were alive, and the world was much different than it is today. William Howard Taft was President of the United States, and James S. Sherman was the Vice-President. There were very few paved roads anywhere in the United States, and most people did not have electricity or indoor plumbing, or even a telephone. New Mexico became the forty-seventh state in January 1912, followed by Arizona in February (Alaska and Hawaii would not be added for almost forty years). A postage stamp cost just two cents. Women were not allowed to vote in elections. In April 1912, the *Titanic* sank on its maiden voyage, resulting in the death of 1,500 people. It was supposed to be the greatest ship of its time. For baseball fans, both Tiger Stadium in Detroit and Fenway Park in Boston opened in 1912. Cy Young



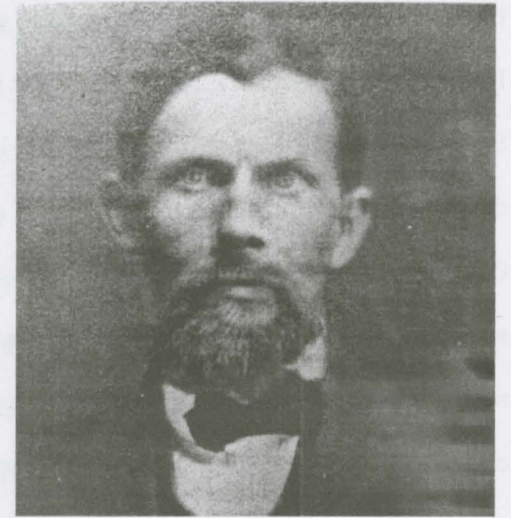
retired from baseball that year with a record of 511 wins. The Fifth Olympic Games were held in Stockholm, Sweden. Roald Amundsen became the first man to lead an expedition to the South Pole. It was an amazing year, to say the least.

In North Carolina, William W. Kitchin of Roxboro was Governor. His Lieutenant Governor was William Newland of Lenoir. They were the kind of men that people named buildings (and towns!) after, great leaders and protectors of the public interest. Schools in North Carolina, like most of the South, were segregated, along with businesses and parks. Most people in our state made their living from farming, especially tobacco farming. R.J. Reynolds Tobacco Company was the fastest growing business in nearby Forsyth County. There were textile mills in several cities like Kannapolis and Greensboro, but most North Carolinians lived on small farms in the country or in one of the hundreds of small towns across the state. Wake Forest College was still nestled in the woods of northern Wake County, and most of the colleges and universities in the state enrolled less than a thousand students. Most people considered themselves fortunate to get a seventh-grade education.

Some thirty-thousand souls made their homes in Surry County in 1912. Most of them were in the cities of Mount Airy and Elkin, while others chose to live in Pilot Mountain or the young county seat town of Dobson (founded 1853). The rest were scattered across the rolling hills and up the foothills of the Blue Ridge under the sentinel of Fisher's Peak. Just south of Dobson at the intersection of what was then known as the Dobson-Crutchfield Road (now US 601) and Stony Knoll Road (now NC 268), a handful

of residents in the Fairview community sensed the need for a Christian church. Their vision and determination would forever alter both the physical and spiritual landscape of their community and beyond.

The actual story of Fairview Baptist Church began on Friday, January 19, 1912. That night, a group met at the Fairview schoolhouse on the Stony Knoll Road for the purpose of organizing a church. B.R. Chaney and T.M. Hardy, deacons of nearby Mount Hermon Baptist Church, were joined by their pastor, Rev. Andrew Jackson Williams, and Rev. Columbus Hampton Stone, a Baptist minister, to form a presbytery. Most of us to-



**Rev. Columbus Hampton Stone,  
Fairview's first pastor**

day have never heard of or seen a presbytery. Basically, it is a group of "elders" or church leaders who come together to help in the formation of a church. The name comes from the Greek word *presbuteros*, which means "elder" or "leader." The church leaders in a presbytery are generally men who have received authority by having hands laid on them and by being prayed for by other leaders. This kind of laying on hands and prayer is what modern churches do when they ordain deacons and preachers in church today. It carries on the biblical tradition demonstrated in Acts 6:6 and 13:3. Rev. Williams, Rev. Stone, Mr. Chaney, and Mr. Hardy made up the presbytery in the formation of Fairview



Baptist Church.

After preaching by both the ministers that night, the presbytery members elected Rev. Stone as chairman and Mr. Chaney as secretary. They extended an invitation for those wishing to form the church, and nine individuals stepped forward. John H. and Martha Poindexter presented their letters from Copeland Baptist Church. F.C. Sprinkle, H.B. Phillips, his daughters Ethel and Josie, J.F. and Alice May, and their daughter Armittia came on the promise of a letter from Mount Hermon Baptist Church. Over the years, church letters have come to be the standard by which Baptist churches send and receive members. While many members in earlier years brought their letters with them when joining Fairview and even took their letters away when joining other churches, most Baptist churches today limit the exchange of letters to church clerks and membership secretaries. The best way to think of a church letter is as a recommendation from one church to another regarding the transferring member.

The minutes of the first meeting state that the members then examined and adopted the articles of the Baptist faith and the Baptist Church Covenant. Copeland Baptist Church, John H. and Martha Poindexter's home church, preserved the articles of faith adopted at its forming in 1896. They are likely the same articles used in the organization of Fairview, or at least similar in most aspects. These articles of faith were printed in the church's centennial booklet as follows:

#### Articles of Faith of Copeland Baptist Church

1. We believe in one true and living God and that there are three persons in the God-head, the Father, the Son and the Holy Ghost. (Genesis 1:26; 2 Corinthians 13:14)
2. We believe the Scriptures of the Old and New Testament are the Word of God and the only rule of Faith and Practice. (2 Timothy 3:16)
3. We believe in the doctrine of election by grace.
4. We believe in the doctrine of original sin.
5. We believe in the doctrine of man's impotency to recover himself from the fallen state he is in by nature of his own free will or ability. (Ephesians 2:1 - 10)
6. We believe that sinners are justified in the sight of God only by the imparted righteousness of Christ. (Galatians 2:16; Romans 3:24; 5:9)
7. We believe the saints shall persevere in Grace and shall never finally fall away.
8. We believe that Baptism and the Lord's Supper are ordinances of Christ, and that true believers are the only subjects of these ordinances, and that the true mode of Baptism is immersion. (Matthew 3:16; Acts 8:38-39; Romans 6:4; Ephesians 4:12)
9. We believe in the resurrection of the dead and a general judgment. (1 Corinthians 15; Revelation 11:15)
10. We believe the punishment of the wicked is everlasting, and that the joys of the righteous are eternal.
11. We believe that ordained Ministers such as have come under the imposition of hands by a regular and thronged presbytery have a right to administer the ordinances.



In the same way, the Baptist Church Covenant first appeared in its current form in J.

Newton Brown's *The Baptist Church Manual* in 1853. It reads as follows:

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior; and, on the profession of our faith, having been baptized in the name of the Father and of the Son and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love, to remember each other in prayer, to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's Word.

A framed copy of the covenant was displayed in the church at Fairview for many years. After it fell into disrepair, it was removed and stored in the church basement. Perhaps the covenant will be restored and displayed again as the church begins its second century, simply as a reminder of the bonds of Christian love and accountability that unite

the members of the local church.

After adoption of the articles of faith and church covenant, the presbytery declared the nine members to be a new church and extended the right hand of fellowship. Only four matters remained on the agenda. First, Mr. F.C. Sprinkle was elected church clerk, responsible for recording the church's plans and proceedings. Second, Mr. J.F.

May and Mr. John H. Poindexter were elected deacons. Rev. Williams led in prayer and



*Mr. J.F. May,  
One of Fairview's  
first deacons*

gave a charge to the new deacons, and the members of the presbytery laid hands on the men to set them apart for their office. Third, Rev. Stone was elected pastor of the new church. Finally, the group agreed to meet on the first Sunday morning of each month at eleven o'clock for worship and on the Saturday night prior to the first Sunday for the conducting of business.

To an outside observer, this evening meeting at the schoolhouse may have seemed insignificant at the time.

Looking back over the years since then and the hundreds of lives changed as a result of that first meeting, Friday night, January 19, 1912 was an event of seismic proportions for both the Fairview community and Christ's kingdom. We will see in the pages ahead that Fairview Baptist Church was and is a church with a passion for seeing lost people saved, a love for God and each other, and a hunger for God's Word.



## 1912 – 1922: The First Ten Years

Think back to the first ten years of your life as a human being. You went from being totally dependent upon someone else for everything (even holding your head up) to being basically independent over that course of time. You learned to crawl and then walk, and finally you began to run. Your speech went from cooing to babbling to words and phrases to complete sentences. You moved from having someone else change your diapers and dress you to being able to choose your own wardrobe and dress yourself. The first ten years of a person's life go a long way towards determining what kind of person he or she will become as an adult. The same could also be said for churches.

Fairview's first ten years were marked by remarkable growth and progress. The church grew from its nine founders to a sizeable congregation over the course of that time. It established a denominational identity through the Surry Baptist Association, the Baptist State Convention of North Carolina, and the Southern Baptist Convention. Fairview's physical identity took shape in a white frame building on the south side of Stony Knoll Road (NC 268), and the church developed its spiritual identity through the leadership and preaching of a young man named Thomas Scales "T.S." Draughn.

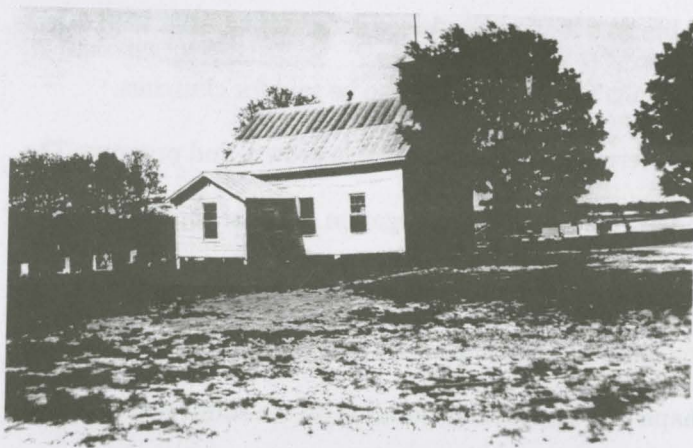
But let's not get ahead of ourselves.

The months that followed the first meeting of Fairview Baptist Church were a flurry of activity for the young congregation. In February, a building committee was appointed to plan and erect a building. All four of the male members were elected to the



committee: J.F. May, John H. Poindexter, F.C. Sprinkle, and H.B. Phillips. In March, the church agreed to pay Rev. Stone \$25 per year for his services. Additionally, three of the men were assigned the task of drafting rules and regulations for the church. Finally, Mr. Sprinkle was given the assignment of church treasurer in addition to his responsibilities as clerk. The church observed the Lord's Supper for the first time in May, and the Surry Baptist Association admitted Fairview to its fellowship in August.

The first church building began to take shape quickly. It was to be a white frame structure with a metal roof. Mr. May gave an acre of land, and the church purchased an



*The original building as it appeared in the 1940's (the side wings were a later addition).*

additional parcel adjoining it. According to tradition, the foundation was dug and the framing begun, but the building remained unfinished for several months. Some said that it was due to a dispute over the size of the building, some members believing that it would be too large. Others said that construction stalled because of a lack of funds. Either way, with donated lumber and labor, the building was completed by the end of 1912 at a cost of \$1,400.00. It sat in the center of the current cemetery until it was dismantled and removed following the construction of the current church in 1954. An

open area with no graves marks the exact location of the original building.

Fairview faced a minor challenge just a year after its founding when in January 1913, F.C. Sprinkle and his family left the church to move to the fledgling community of Mountain Park.

His brother-in-law, C. Weldon Williams (son of Rev. A.J. Williams), was beginning a new high school in that community, and Mr. Sprinkle wanted to support him while at the same time providing an opportunity for his children to receive an advanced education. The Sprinkle family remained a fixture in the Mountain Park community and Mountain Park Baptist Church for many years until Mr. Sprinkle's death at age 92 in 1972. John H. Poindexter stepped into the clerk / treasurer position and served faithfully until Marvin Wilmoth

Fairview Baptist Church has meant more to my family in the short time we have been here than I ever could have imagined. I grew up with a great Christian family in a church not too far from Fairview, but I didn't know most of the people from Fairview. The first time I set foot in the church it just felt like home. When my family attended a service one Sunday morning, we barely made it in the building before we were greeted by a number of people. It officially became our home when I began serving as Minister of Children and Youth in May 2010. I had never been to Fairview before the couple of months leading up to being called to serve here, but my roots ran deep in the history of the church. Little did I know at the time just how deep those roots did go. Upon reading and hearing more about the history of the church, I was surprised to see a name I recognized. C.H. Stone was the man who served as the first pastor of Fairview. He was also my great-great grandfather. I was surprised and humbled at the same time. I was humbled at the thought of serving in the same church my great-great grandfather had served almost a hundred years earlier. I wonder if he ever imagined that his descendants would still be serving in the church and community in which he was so active. It caused me to think of the legacy I will leave behind. I have no doubt that I am who I am partly because of the faithfulness of my ancestors who prayed for the generations that would follow them. My prayer is that when I am gone from this life, I will leave behind a legacy of faithfulness to Christ that will continue to influence the generations that follow. I am so thankful to have the opportunity to serve alongside the people of Fairview. We have been influenced by the faithfulness of those who have gone on before us. May all who come behind us find us faithful.

- Scott Coleson



succeeded him in 1925.

June 1913 brought the election of a new pastor before the church. It was popular at that time for churches to call their pastors on an annual basis. A date was set each year to elect a pastor (Fairview's was generally in June or July), and the church could either re-elect the current pastor or choose a new pastor. While most congregations no longer opt for the "annual call", choosing instead to call their pastors for as long as God allows, a few in our area continue the practice. When Fairview voted on a pastor in 1913, Rev. Stone was released and the church called Rev. T.S. Draughn.

The last act of Rev. Stone as pastor at Fairview was the baptism of two new converts, Leona May and Ila Alberty. They were the only two recorded baptisms in the



*Rev. Thomas Scales "T.S." Draughn, Fairview's second pastor (seated, third from left), with the pastors of the Surry Baptist Association, ca. 1920*

church's first eighteen months of existence, but they would certainly not be the last. A new pastor was coming to Fairview, and God had great plans for him and the new church.

Thomas Scales Draughn was only twenty-eight years old when he arrived at Fairview in August 1913. He was born February 4, 1885 in the Crutchfield community and was ordained to the ministry at Mount Hermon Baptist Church in 1912. His wife, Fairy, was a beautiful woman (as many of the boys in the church thought). Rev. Draughn holds the record for the longest ministry of any pastor in Fairview's history at twenty-two years over the course of three separate terms as pastor.

Growth came quickly in the months that followed. The church's first revival in August saw the addition of four new members: three by baptism and one by letter. Rev. Draughn led the meetings. September's service brought another new believer, with three more converts joining in October. These four were baptized before the first frost. Winter passed quietly, but in May 1914 a ninth new member came on the promise of a letter from Union Cross Baptist Church.

L.H. Burrus was the guest evangelist for the annual revival meetings in August 1914. Three members were added to the church by baptism during those meetings. The rest of the year passed rather quietly. Rev. Draughn was unable to come to conference in December due to inclement weather, but he preached the following morning as scheduled. Two members were received by letter from Copeland Baptist Church in June 1915. The minutes record no revival meetings in 1915. Rev. Draughn was re-elected as pastor



for a third year, and John H. Poindexter was re-elected church clerk. The church faithfully elected messengers to the Surry Baptist Association meeting. Two new members were baptized in October of that year. Rev. Draughn was unable to attend the conference or service in January 1916 due to sickness. The rest of the year passed uneventfully.

It seems appropriate at this point to share an insight about the church from the minutes. We have said that Fairview faithfully elected messengers to the Surry Baptist Association each year. What we did not say is who was elected to represent the church. In almost every case, the messengers elected to the Surry Baptist Association included church members who had only recently joined the church. While such a fact may not seem important to some readers, it represents a valuable principle for church health and church growth. The principle says that in order for a new member to remain involved and active with the church, he or she must be given some form of responsibility as soon as possible. Serving as an associational messenger was an important responsibility for these new members who had joined the church. By giving them this assignment so early on, Fairview was practicing new member assimilation long before the concept became popular.

Rev. Draughn was unanimously re-elected as pastor the fourth time in August 1916. Three new members came by letter from Little Richmond Baptist Church and Cross Roads Baptist Church in Yadkin County in the months that followed. Rev. Draughn missed the November conference and service due to illness. In January 1917, Mr. J.F. May announced his plans to leave the Fairview community and tendered his

resignation as chairman of the building committee. It was he who had given the original acre of land for the church building. His wife Alice had passed on March 28, 1912. Her grave is the first in the cemetery, marked simply with a field stone. Mr. May had married Jennie Garner from Yadkin County only a few months prior to this announcement. His daughter Armittia "Mittie" would be leaving with the new couple. The church passed the following resolution in appreciation of Mr. May:

#### Resolution of Respect and Regrets to Brother J.F. May and Family:

We, the Pastor and members of Fairview Baptist Church are sad to know that Bro. May and family is going to move away from our midst. They will be greatly missed by the members of Fairview church and by the community as good and loyal church members, and as kind and loving neighbors.

Bro. May and family will be missed by the church in their prayers and in their song services.

We extend to them wherever they go our best regards, and we hope they will continue to remember us in their prayers, and that they remain true to Christianity and to the Baptist cause.

It is ordered that these Resolutions be spread on our minutes and a copy be furnished Bro. May and family.

The church later granted a letter of dismissal for Mr. and Mrs. May to Bethel Baptist Church in Claysbrook, Virginia, in 1921. Mittie May Abernshaim was granted a letter to the Baptist church at Covington, Virginia, at the same time. The year closed out with the selection of a committee to solicit mission funds for the Surry Baptist



Association and the election of associational messengers.

August 1917 saw Rev. Draughn elected to a fifth term as pastor at Fairview and the return of one of the church's founders, Rev. Andrew Jackson "A.J." Williams to preach the annual revival meetings. Ten new members were added to the church that week alone, nine by baptism and one by restoration. August saw the selection of two new deacons to serve the growing congregation: H.B. Phillips and R.E. Snow. They were set apart and ordained in September. Mr. Phillips was a charter member of the church, and Mr. Snow joined the church by baptism in 1914. October brought the reorganization of Sunday School at Fairview. No records of a previous Sunday School exist, so we only know what the minutes contain:

#### Officers and Teachers

John H. Poindexter, Superintendent  
T.J. White, Jr., Assistant Superintendent  
R.E. Snow, Secretary - Treasurer

Advanced Class - W.L. Alberty  
Intermediate Class - J.E. Wilmoth  
Junior Class - Miss Ethel Phillips  
Card Class - Miss Nora Jones

Once again, Fairview was assimilating new members in the work of the church. T.J. White, Jr., had only been baptized a month prior following his profession of faith at the close of the August revival meetings. God was blessing, and the church continued to grow.

J.Z. Adams returned to preach the revival meetings in August 1918, and Rev.

Draughn was unanimously elected to a sixth term as pastor during that week. A solicitation committee for the Baptist orphanage and other objects was appointed as well. One of the few recorded occurrences of church discipline in Fairview's history took place in May 1919, when a member who had been baptized at the close of the August meetings was charged with "drunkenness, cursing, and contempt of the church and other bad conduct unbecoming of a church member." He was present at the meeting to hear the charges and the vote to exclude or remove him from the church. Few other such sad events mark the pages of the church's minutes. The next day, a new member was added to the church by statement. A month later, a second member came by letter from Little Richmond Baptist Church. The pain of pruning away one member was soothed by the addition of two new members by year's end.

Rev. Draughn was re-elected yet again in 1919. Revival meetings that year did not begin until November, but they were remarkable. L.B. Murry preached, and seven members were added to the church: six by baptism and one by letter. During the week, the church took a collection for a sister from Union Cross Baptist Church who was in financial distress. She received \$30.40 from the church, while Rev. Murry's compensation for the revival was \$25.00. The winter that followed was especially hard, with no services being held from December 1919 to March 1920. When services began again in April, it wasn't long before the church was moving again. Two more members were added that summer, one by baptism and one by letter.

August 1920 marked Rev. Draughn's eighth year at Fairview. He and Rev.



Murry shared the annual revival meetings, and five new members joined the church by baptism. Rev. Draughn missed the December conference but was present the following morning for the service. A collection for the Baptist orphanage taken in March 1921 amounted to \$7.07. The annual Lord's Supper in May earned mention in the minutes: "After preaching the regular annual communion services is taken and after singing dismissed in due form."

One of the more humorous notes in the minutes occurred on July 3, 1921.

Church clerk John H. Poindexter wrote on that date, "Through an oversight last night we failed to elect a Pastor next year and the church being called to order and Jno. H. Poindexter acting as moderator, Bro. T.S. Draughn is unanimously elected as Pastor for next year and Jno. H. Poindexter Clerk and Treasurer." They had apparently become so used to having Rev. Draughn as pastor that the church forgot to issue his annual call for that year. The year that followed was uneventful, with the fall revival meetings taking place in October and fairly typical monthly meetings with little to report. On May 6, 1922, at the Saturday conference, Rev. A.J. Williams preached from Matthew 13:47 - 50. Afterward, the clerk read Rev. Draughn's resignation to the congregation. He wrote in the minutes, "Bro. Draughn has served this church continuously for 9 years and we are grieved to give him up. We wish Bro. Draughn much pleasure and success in the Baptist cause wherever he may go." It was a sad parting, but by no means a permanent one.

In ten years, Fairview Baptist Church grew from nine members to fifty-one. Revival meetings were held. Deacons were ordained. A building committee planned and

built a building. Rules were drafted. Mission offerings were collected. A Sunday School was organized and then reorganized. New believers were baptized. Needy neighbors were helped. Resolutions were passed. Messengers were elected. Church life happened at Fairview. Things that we take for granted today did not exist in this community prior to that time. There were people here, of course, and there were Christians here, but there was no church. We must never take for granted the value of a church's influence in a community.

The progress of those first ten years shaped much of what has taken place in the ninety years afterward, and they will shape what transpires at Fairview Baptist Church in the years ahead. Think of the events you have just read about in terms of a graph where the numbers of baptisms and other additions are charted in a curve. If the curve was a flat line, there is a high likelihood that the church would have always remained flat and eventually died. If the curve moves upward, there is a good chance that the church will grow and flourish over time. Fairview's curve moved upward those first ten years, and we will see in the coming chapters that the church has experienced dramatic growth as a result.

Fairview owes a great debt of gratitude to two visionary men over these first ten years: A.J. Williams and T.S. Draughn. Rev. Williams led the charge to start the church while he was pastor at Mount Hermon Baptist Church. If it had not been for the members of Mount Hermon who committed themselves to the formation of Fairview Baptist Church, there might never have been a church here in the first place. Not only that, but



it appears that Rev. Williams remained interested in the young congregation and possessed a paternal love for Fairview throughout those early years. In the same way, Rev. Draughn's first ministry might have been at Piney Grove Baptist Church, but his lengthiest ministry was at Fairview. He was a stable leader and a respected voice in the community, and our church is better for it. Rev. Draughn had an agreeable spirit, and the church functioned well under his leadership. Much of what is often called "the Fairview way" today is really the result of the leadership of Rev. T. S. Draughn over the twenty-two years he served here as pastor. We owe these men a deep debt of gratitude, especially for the first ten years.

## 1922 – 1927: The Growth Continues

Rev. A.L. Harrison became Fairview's third pastor on July 1, 1922. One of his first responsibilities as pastor was arranging the fall revival meetings with M.B. Phillips of Mt. Airy in October of that year. The clerk's minutes of that series of meetings give detailed accounts of the twice-daily meetings, the attendance, and the response to the invitations. For example, he records that at the invitation on Tuesday evening, Ethel Haynes was received as a candidate for baptism, the first recorded convert since the beginning of Rev. Harrison's ministry at Fairview. She would be joined later in the week by Mallie Reece as a candidate for baptism and six other additions by letter. In the clerk's own words, the meetings were characterized by "large attendance and good order."

H. Rawley Stanley stepped into Fairview's pulpit in December 1922. He had preached for Rev. Draughn in May 1915. This time, he came as a guest of Rev. Harrison, and his preaching must have made a significant impression on the congregation. He returned again in May 1923 when Rev. Harrison was absent due to the illness of his father, and the next month he was elected Fairview's pastor for the following year. The first act of Rev. Stanley's ministry which began on July 1, 1923, was the addition of third Sunday services. Fairview had officially become a "half-time" church.

Rev. Harrison returned to preach summer revival meetings at Fairview July 29 through August 5, 1923. Many people renewed their relationships with God during the week, and attendance was generally good. Rev. Harrison received an offering of \$7.08



for his services during the week, and Rev. Stanley received \$10.77 from the congregation.

The November 1923 conference witnessed an interesting occurrence in the life of the church. R.E. Snow, who was ordained as a deacon in 1917, announced that he and his family were moving to Randolph County. As a result, he was resigning as a deacon of the church. The clerk recorded in the minutes, "On motion said resignation is accepted on condition that if Bro. Snow ever moves back that he is to be retained as Deacon of this church." That same spirit still prevails at Fairview today: the church regrets losing members, but is always ready to welcome them back should they return.

J. Lincoln White was ordained as a deacon to replace R.E. Snow on February 3, 1924. Rev. J.W. Simmons preached the services that weekend and led the service for White's ordination. He had been saved and baptized during the revival meetings led by Rev. L.B. Murry in October 1920. Now he was set apart for service in the role of deacon at Fairview.

Rev. Stanley was re-elected as pastor on May 31, 1924. The church voted again in July of that year to continue first- and third-Sunday worship, along with conference on the Saturday prior to each Sunday. On September 7, 1924, Fairview joined with Little Richmond, Union Cross, Shady Grove, and other churches at Roaring Gap for a Sunday School picnic. An offering of \$5.25 was taken for the Baptist Orphanage at Thomasville. This event was to become a staple of Rev. Stanley's ministry at Fairview, held for several years during his tenure.

Rev. Draughn returned to Fairview in September 1924 to assist Rev. Stanley in the fall revival meetings. Due to both men's work schedules, no daytime meetings were held that year. Rainy weather on Monday evening cancelled that session as well. Only two decisions were reported that week. On Thursday night, Levada Atkins came as a candidate for baptism. Levora Atkins came on Friday night as a candidate for baptism. The two were baptized on Sunday morning before the final revival meeting.

Rev. Stanley was elected to his third term as pastor on May 16, 1925. The only stipulation for his continued service was that he be released on the third Sunday in order to serve Mt. Hermon church on that day. The following morning, K.B. Stuckenbranch of the Baptist State Convention preached at Fairview.

Fairview's summer revival meetings saw Rev. Fred N. Day of Winston-Salem in the pulpit. These meetings featured evening and night sessions at 5 and 8 p.m., respectively. Eleven new believers were converted and baptized that week, including Calvin Phillips, Warren Alberty, Thelmore Alberty, J. Marvin Wilmoth, Pansie Alberty, Minnie Atkins, Bertha Simmons, Lillie Brindle, Lola Phillips, Ada Chappell, and Floya Corder. In addition, three others were added by statement and letter from other churches. It was a remarkable series of meetings.

Marvin Wilmoth was put to work shortly after joining the church, replacing John Poindexter as church clerk in November 1925, although he would not be elected to the position until December. W. L. Alberty was elected deacon in December as well. Rev. J.W. Simmons returned to Fairview on May 1, 1926 for his ordination. Among other



developments that year was the first appearance of the Elkin Evangelist Club at Fairview. J.L. Powers was the captain of Team Number Four, who led worship on Saturday night, October 31, 1925.

Rev. Stanley was elected to a fourth term as pastor on June 6, 1926. W.T. Crissman joined him in late July for the annual summer revival meetings. They were, like the previous year, remarkable. Five members were added to the church by either letter or statement. Five more were added to the church by baptism, including J.M. Atkins, Tacie Atkins, Rufus Atkins, Floyd Ball, and Elmer Haynes.

March 1927 saw Fairview's second case of church discipline when two female members of the church brought charges against a male member of the church. A committee of six was formed to look into the matter. They were referred to in later minutes as the "peace" committee, and apparently did their job well, because the matter was reported "settled" at the April 30, 1927 conference. That kind of testimony ought to be the norm for churches in any setting and at any time.

Rev. Stanley declined his re-election in June 1927, and Dover Sprinkle replaced



*J.M. and Tacie Atkins, two of those saved and baptized during the 1926 summer revival*

Marvin Wilmoth as church clerk. The church responded quickly, however, and elected Rev. Ira Ferguson as Fairview's fifth pastor in a called meeting on June 19, 1927. He began serving as pastor on July 2.

As we look back over these five years and the ministries of A.L. Harrison and H.R. Stanley, let us consider the atmosphere that prevailed at Fairview during that time. Although Rev. Harrison only served the church for one year, his ministry was a stable, congenial one. This is evidenced by his return only a few months later to lead in the summer revival meetings.

Rev. Stanley became a fixture at Fairview. When he and his wife passed several years later, both were buried in the Fairview cemetery. The summer revival meetings held during his ministry stand out as some of the most successful evangelistic meetings in the history of the church. Rev. Fred N. Day and Rev. W.T. Crissman were gifted evangelists whom God used to bring many souls to Christ. We can't help but think, though, that Rev. Stanley was used by God to sow the seeds and cultivate the fields in preparation for their work.

Furthermore, our own Fairview family grew together in the faith. New believers were put to work in the kingdom. Older believers nurtured and guided them in their faith. When there were problems, the church family dealt with them carefully and graciously. God's Word was preached and taught in Sunday School and worship, but it was lived in the community as Christians demonstrated their faith to their neighbors who in turn experienced God's grace as they came to faith in Jesus Christ.



Fairview was becoming a force to be reckoned with in the community. It wouldn't be long before the little white church building would become too small for its burgeoning congregation. Part of that growth could be attributed to the ministry of Rev. Ira Ferguson and the return of Rev. T.S. Draughn.



*A rare photograph of the old church taken from the west side. This photograph probably dates from the late 1940's—early 1950's.*

## A Quiet Year and a Homecoming

Rev. Ira Ferguson became Fairview's fifth pastor on July 2, 1927. He only served one year, but his ministry continued the growth of prior years, with eleven additions to the church. Nine of those were by salvation and baptism, and the other two were by letter. Protracted meetings (revival) were held at the beginning and end of Rev. Ferguson's term as pastor, but no details of the meetings survive for posterity.

Those who joined Fairview under Rev. Ferguson's ministry included Mary Sprinkle, Thursie Sissell, Mae Wood, Elizabeth Bray, Elsie Stanley, Earlie White, Emory Marsh, Luther Shelton, Della Shelton, John Reece, and Ira Alberty. Most of these came during the annual revival meeting held the first week in August 1927.

The minutes kept by Dover Sprinkle that year tell of several special offerings and collections taken for various mission causes and needs in the community. One of those offerings helped Irvin Snow, whose house had burned. The total received was \$12.11. That amount is especially remarkable when you consider that the average Sunday morning offering at that time was between three and four dollars.

The pastoral election for 1928 did not take place until the September



*Rev. Ira Ferguson,  
Fairview's fifth pastor*



conference. Rev. Ferguson announced that he would not serve a second year. The church turned to an old friend, Rev. T.S. Draughn, for his second term as Fairview's pastor. Dover Sprinkle agreed to continue as clerk.

Rev. Draughn's return brought several changes to the church. A few months into his ministry, Marvin Wilmoth returned to the office of clerk. Also, C.W. Dockery filled the pulpit several times over the first half of the year. Other than a handful of members being granted letters to unite with other churches, life at Fairview seemed to continue as usual.

The late summer revival in 1929 saw two conversions: Grady and Cora Corder. The two were baptized on Sunday morning, July 28, 1929. The year concluded in October with the re-election of Rev. Draughn as pastor and the election of a new church clerk, J.M. "Jim" Atkins.

That autumn saw the passing of another of Fairview's charter members and her long-time church clerk, John H. Poindexter. A special resolution of appreciation was adopted by the church to mark his passing. It reads:

As it has pleased the Lord to remove from our midst Bro. John H. Poindexter, we, the Fairview Baptist Church in regular conference do hereby adopt the following resolutions of respect:

RESOLVED FIRST: That in the death of Brother Poindexter that the county and state not only lose a good upright citizen, but the church a good deacon and a faithful member. He joined Copeland Baptist Church on September 4, 1910, of which he remained a member for a short while or until Fairview Church was establishing when he became a charter member assisting in establishing the church and remained a faithful member until death.

RESOLVED SECOND: That a copy of these resolutions be entered on the permanent church record as a memorial of Brother Poindexter.

RESOLVED THIRD: That a copy of these resolutions be presented to his beloved companion, Sister Poindexter in token of the high esteem in which the church held Brother Poindexter and also as a token of the sympathy which the church sincerely extends to her in the hour of sorrow.

RESOLVED FOURTH: That we endeavor to emulate the example that Brother Poindexter exemplified by the life he lived, and humbly bow to the will of Him Who Doeth All Things Well.

Summer 1930 brought another Fairview revival. Rev. Everett Draughn was the guest preacher. Meetings were held at 11 o'clock each morning and again at 8 o'clock in the evening. A special offering was taken on Wednesday of that week for a young man in the community who had several health problems. The total received was seven dollars.

Three new believers were added to the church family that week. They were Charlie White, Vannie Wood, and Ivan Hudson. Remarkably, in the worship service following their baptism on Sunday morning, Cora White was converted and received as a candidate for baptism at the church's next meeting.

Rev. Draughn was re-elected again at the annual call in October 1930. The church also elected its first female church clerk, Levora Chappell (daughter of Jim Atkins), at that meeting. The months that followed were relatively quiet, but another period of growth was just on the horizon. Charlie White replaced Mrs. Chappell as church clerk in July 1931, due to the impending birth of her daughter, Ailene, in August of that year.

Rev. Everett Draughn returned for revival meetings in July 1931. Four new



believers were welcomed into the fellowship that week. They were Eula Wood, Hattie Fowler, Lela Marion, and Bertha White. As had happened a year earlier, another member joined the church in the worship service following their baptism. Teant Poindexter came on the promise of a letter from nearby Union Cross Baptist Church.

The summer passed quickly, and in November 1931, Rev. Draughn was re-elected as Fairview's pastor. The following month, the clerk recorded that a special offering was taken to build steps to the front door of the church. The collection totaled \$1.50. The winter passed quietly at Fairview, with an occasional guest preacher supplying for Rev. Draughn or a letter being granted for a member to unite with another church.

February 1932 saw an unusual occurrence when Mae Wood, who had joined the church under Rev. Ferguson's ministry in 1927, requested to be excluded from the church. Her request was granted, but you cannot help but wonder what necessitated such a decision. Among Baptists, exclusion is considered to be like excommunication. The person no longer has any affiliation with the church. He or she cannot be recommended to another congregation. The only positive outcome for exclusion is for the individual to repent and seek re-admission to the church, and the repentance must be made publicly. This had to have been a sad day for the Fairview family to say goodbye to Mae Wood.

March 1932 saw the Sunday School come together again, with Marvin Wilmoth at the helm as superintendent and Thelmore Alberty as its secretary and treasurer. The school had closed out the previous August with 35 teachers and students in attendance.

Sunday School quickly took off, with attendance soaring over 90 by mid-July. Those numbers dwindled again in the fall, but the school persevered through the winter into the following spring where the momentum continued to build. Sunday School at Fairview has never looked back since that time.

Spring and Summer 1932 were largely uneventful. Neva Wood came into Fairview's family from Mount Pleasant church in July of that year. Two months later, at the annual call, Rev. Walter Calloway was elected as Fairview's sixth pastor. The second pastorate of Rev. Draughn was coming to a close. The church had seen four years of continued growth, and the time had come to part again.

One of the remarkable features of this period in Fairview's history is the number and variety of preachers who filled the pulpit each month. Rev. Draughn may have preached only about half of the months during his second term as pastor. Rev. C.W. "Charlie" Dockery preached many months. Rev. Will Crissman preached several times around the time of the transition from Rev. Ferguson to Rev. Draughn. Rev. Stanley returned to the pulpit several times. It should also be noted that Rev. Stanley was very active in Fairview's Sunday School, even though he was no longer the pastor of the church. Finally, Rev. Everett Draughn preached most of the revivals held during this period, and he was also a guest preacher on several occasions. It seems strange to us today to see so many guest preachers, especially when the church was only meeting a few times each month. However, it could be said that our predecessors were more willing to allow guest preachers to fill their pulpits than many of us are today. It may be a trend that we need



to return to in our time as well.

It should also be noted that Sunday School had come to Fairview to stay. Previous schools had organized and operated for a while before dwindling away, but the leaders who stepped up in 1932 were determined to keep the program alive. They were constantly organizing and recruiting, adding leadership and teachers to the Sunday School. They were also inviting and bringing children each week. Enrollment and attendance soared because the people involved in Sunday School were excited about their work. The Sunday School at Fairview today stands on the foundation laid by these leaders who were determined not to fail in their endeavors. God honored their commitment and he shaped our church through the Sunday School.

There are many people who have made an impact on my life. I think Lincoln White made the biggest impact by his walk with God. He was my father-in-law. Carvle and I got married October 13, 1945, and lived in their home for two years. He made an impression on me by his daily living. He was a man of few words. He was a Christian and had all the fruits of the Spirit. He didn't say anything about a person unless he was praising him or her.

He was a deacon of the church for thirty years or more. He was faithful in his attendance. When the revival started in July, which would be two weeks at times, he always went. The service began each day at 11:00am. He would be on the farm working. He always quit what he was doing to be there at 11:00am. He attended the evening service at 7:00pm.

Another thing that impressed me was his prayers. When he was called on to pray he got down on his knees. His prayers were all so humble and sincere.

He was always willing to help people. The ones that didn't have transportation could depend on him to carry them wherever they needed to go.

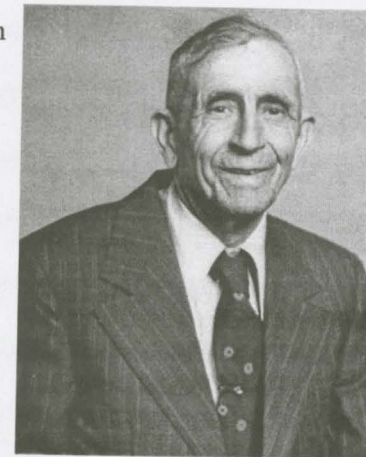
The kind of life he lived each day helped me to see what it meant to be a Christian. I started attending Fairview Baptist Church and joined in 1947. I got involved in Sunday School. I taught the children for my first class. Some of those are in the church and are Christians.

Lincoln's health wasn't good the last few years he lived. He had dementia. Although he didn't have patience and was very confused, he never said an unkind word to me. He was in my life for twenty years. He went to be with God on April 1, 1965.

- Lena White

## 1932 – 1946: The Calloway Era

Rev. John Walter Calloway was born September 30, 1893 in a log cabin on the Fisher River near Dobson. He was one of the first graduates of the Mountain Park School. He taught school in Surry, Wilkes, and Yadkin County for forty years. Rev. Calloway and his wife, Cecil, had four children in tow when they arrived at Fairview in September 1932. His ministry here would last fourteen years, one of the longest single pastorates in our church's history.



**Rev. J. Walter Calloway,**  
*Fairview's sixth pastor*

The fall revival in 1932 was one of the greatest in Fairview's history. The clerk reported that Bro. J.A. Gilly preached the meetings that were held from September 24 until October 2. One member (Cora Atkins) came by letter from Snow Hill church, and eight others came on professions of faith and baptism. They were Victoria Burton, Rossie Stanley, Annie Corder, Minerva Atkins, Treva Corder, Hessie Haynes, Robert Ball, and Pershing Sprinkle. After the baptism on Sunday morning, Claude Poindexter came on the promise of a letter from Salem church. The revival was only the beginning of a time of marked growth and expansion.

July 22, 1933 marked the beginning of Fairview's summer revival the following year. Rev. Calloway led the meetings during the first part of the week until he was joined



by Rev. Abner Snow the following weekend. One new member was received by recommendation (Essie Chappell), and twelve new believers were converted and baptized that week, including Alma Poindexter, Edith White, Davis White, George Marion, Lula Marion, Annie Marion, Viola White, Lela Holyfield, Gracie Key, Vertie Snow, Laura Snow, and Essie Wood.

Rev. Calloway was re-elected the following month as pastor. The fall and winter months passed largely uneventfully with an occasional cancellation due to bad weather or other difficulties. The ministry was stable, and the church was growing.

The 1934 revival meetings marked a high, holy time in the church. Rev. Calloway led the first part of the meetings, and Rev. A.L. Harrison, Fairview's third pastor, returned to join him late in the week. Five professions of faith and baptisms were recorded: Fairy Smitherman, Edith Phillips, Alma Evans, Mary Jones, and Ruth Marsh. In addition, Mae (Wood) Spainhour was restored to fellowship in the church. To cap the week off, Rev. Calloway was re-elected a third time as pastor.

One other significant event took place during the 1934 meetings. Victoria Burton was named church sexton with compensation at one dollar per month. The position of sexton basically meant that she was the church custodian. She made sure that the building was clean and that the stoves and lamps were lit for services. Although others would hold this position through the years, Sister Burton was the first recorded sexton in the minutes.

A special committee was appointed in October 1934 to raise money and have the

church building painted. Committee members included Marvin Wilmoth, Emory Marsh, Warren Alberty, Roy Phillips, D.W. Sprinkle, and Charlie White.

Revival meetings began on July 28, 1935 with Rev. Smith preaching. Seven new believers were converted and baptized that week, including Myrtle Wood, Walter Wood, Arlis Walters, Foley Marion, Gladys Walters, Irene Poindexter, and Alice Wilmoth. Rev. Calloway was re-elected as pastor early in the week, and the church elected messengers to the Surry Baptist Association in preparation for its annual meeting.

Rev. Stanley returned to preach on Saturday nights in January and February, 1936. Rev. Calloway was re-elected to another term as pastor in June of that year. Revival meetings were just around the corner, and the excitement was building.

Rev. J.A. Gilly returned to Fairview in July 1936 for the summer meetings. He was joined by Rev. Boyd during the week. Richard Poindexter joined the church that week by baptism, along with Roger Corder, Fred Poindexter, Callie Mae Poindexter, Archie Wood, Foley Wood, Wendell Wood, Alex Fowler, Julice Chappell, Glen Cockerham, Irene White (Church), Claudine Poindexter, Bonnie Gentry, and Roscoe Calloway. Additionally, Peggy Alberty and Ed Anderson came on the promise of a letter. Following the baptism and worship on the next Sunday morning, Tommy Poindexter came on a profession of faith and Roxie Anderson came on the promise of a letter. It was a remarkable series of meetings.

The following year saw Rev. Calloway re-elected as pastor and Rev. Boyd returning to preach the annual revival meetings. Elizabeth White and Carlie Snow came under the



church's watchcare on the promise of a letter. Alvin Hodges came as a candidate for baptism. A special committee solicited \$25.04 from the membership for Rev. Boyd's services.

Rev. Calloway was re-elected as pastor in July 1938. The annual revival meetings that year were led by several ministers including Rev. Charlie Dockery, Rev. Simmons, Rev. Boyd, and Rev. Calloway. Thad White and Erma Hutchens came as candidates for baptism that week. On the last day of the meetings, John and Sallie Poindexter moved their membership from New Home Church of Christ, and Rev. and Mrs. H.R. Stanley came on the promise of a letter from Bannertown Baptist Church. Fairview was continuing to grow.

Bro. Cook was the guest preacher for Fairview's revival in 1939. The meetings began on Sunday, July 23. On Tuesday morning, Crawley Bray asked to be received as a member at Fairview, having previously been a member at Mount Hermon. On Saturday of that week, Rev. Calloway was re-elected unanimously to another year as pastor. Charlie White was re-elected as clerk, and L.C. Bray was elected janitor. No other decisions were recorded during the meetings.

October 22, 1939 saw the addition of Garlin Snow to the Fairview family. Rev. Stanley was preaching that day, and Mr. Snow came on a statement from Stony Knoll Methodist Episcopal (M.E.) Church. June 23, 1940 saw yet another new member added to the family. Betty Wilmoth came that morning on her profession of faith as a candidate for baptism. These additions were among the few recorded at times other than revival

meetings during the early years of the church.

Rev. Hodges preached the 1940 revival meetings July 21 - 28 at Fairview. Several folks who would leave their individual marks on Fairview and the community became Christians during those meetings. They included Rufus Bledsoe, Woodrow Snow, Glenn Phillips, Cranford Phillips, Kelly Wilmoth, Georgia Wilmoth, Lillian Wilmoth, Carvle White, Vena White, Ray Bray, Colen Chappell, Ila Mae Sprinkle, Martha Sprinkle, Naomi White, Gladys Corder, Estelle Corder, Roman Chappell, Harold Hutchins, Junior Marsh, Lois Marsh, Clarence Johnson, Mallie Johnson, Gladys Johnson, Mittie Marion, Delsie White, Lena Mae Wood, Fern Wood, Dorothy Doss, Helen Phillips, Norma Lash, Creola Jones, and Loree Jones. Ruth Phillips came on the promise of a letter from Mount Hermon. Rev. Calloway was re-elected as pastor the following month, along with Charlie White as clerk and Hobert Wilmoth as janitor.

July 1941 saw Rev. Hayes preaching the annual revival meetings at Fairview. Pansy Johnson came as a candidate for baptism on Tuesday evening. Clarence and Selma White came on Thursday night. He was received on his profession of faith as a candidate for baptism, and she came on the promise of a letter from Rockford Baptist Church. Will and Lottie Davis brought their letters with them from Charity Baptist Church in Boonville. A month later, Rev. Calloway was re-elected as pastor for a ninth year, with Charlie White as clerk and Ray Bray as janitor.

The written minutes of the church from 1942 to 1948 have been lost. Sunday School records covering the period up through the end of 1946, however, reflect the



continued growth of the church. Sunday School was held every Sunday when the weather permitted, even though preaching was only held one Sunday each month. The attendance would almost always be higher on Sundays when there was preaching. Also, Sunday School was not held on fifth Sundays.

By 1943, Sunday School attendance was climbing above 100 on a regular basis. Men like Marvin Wilmoth, Charlie White, and Will Davis recorded the progress of the Sunday School each week. June 27, 1943 saw 110 in Sunday School. Although the numbers dropped off during the fall and winter, the momentum was building. One of the Sunday School's constant causes was the Baptist Children's Home at Thomasville. Offerings were usually small by today's standards, only three or four dollars a month, but Fairview believed in the work of the Children's Home and supported it faithfully.

Sunday School fell on hard times as 1945 dawned. Numbers dropped, and attendance became more sporadic. This trend continued until the spring of 1946 when attendance once again took an upward turn. The Training Union was also organized about this same time, offering discipleship classes on Sunday evenings. Training Union would only last about two years before disbanding, but it was a valuable program during its time. It may be that Training Union was the spark that re-ignited the Sunday School. In the end, though, Sunday School was the lone survivor.

Records from Surry Baptist Association Annual Reports show that Fairview continued to grow during the period 1942 - 1948. Resident membership on the 1942 report stood at 162. That number jumped to 178 the following year thanks to sixteen baptisms

and one addition by letter. 1944 was a slim year, with only three baptisms and a member dismissed by letter, bringing the membership to 180. 1945 saw a loss in membership, with no baptisms and three members transferring away by letter. Fairview had three additions by baptism and two additions by letter in 1946, with a total membership of 174.

Rev. Calloway left Fairview in 1946 after fourteen incredible years of ministry. Among the high moments of his tenure were the revival meetings where fifteen or more people were converted and baptized in a single week. He was a solid preacher and a gifted leader, juggling his responsibilities as a husband and father easily with his work as both an educator and a minister of the Gospel. The influence of Rev. Calloway's ministry at Fairview is still seen today in the lives given to kingdom service that are still a part of the Fairview family.



*A crowd gathers for baptism at the Fisher River.*



## 1947—1956: The Last Draughn Pastorate

Rev. T. S. Draughn returned to Fairview in 1947. While the minutes for that period are missing, the Surry Baptist Association annual report data gives us a glimpse into the progress of the church during that time. Twelve new members were gained that first year, eleven by baptism and one by letter. Total membership stood at 186. The following year saw five baptisms and two additions by letter. With losses by death and transfer, the membership still advanced to 188.

Another name appeared for the first time during this era of Fairview's history. Sunday School records, which had gone missing at the end of 1946, re-appeared at the beginning of 1948. The secretary and treasurer of the Sunday School in that new record book was a young lady named Irene Haynes. Her penmanship and attention to detail would later aid her in her service as church clerk for over forty-six years, but for the moment we see her recording the weekly attendance and offerings of Fairview's Sunday School. Interestingly, Irene only held her position for six weeks before being replaced on February 15, 1948. It seems she had married Ralph Dobbins the day before. Nevertheless, her life and ministry at Fairview were far from over.

Irene's replacement, Betty Mae Anthony (Vestal), continued the record of the Sunday School for the remainder of the year and for several years following. She continued in the role of secretary even after her marriage to Fred Phillips later that year. One of the high attendance days during Sunday School that year was July 4, when there were



126 people present in Sunday School. The next year, on July 3, attendance was 146.

The church minutes resumed on August 6, 1949 with Mrs. Peggy (Thelmore) Alberty as church clerk and Rev. Draughn as pastor. The church voted in September of that year to increase the janitor's salary by five dollars per month during lawn-mowing season. Also, in October, a Flower Committee was established with Mrs. W.W. Reece, Viola Corder, Lelia Haynes, Peggy Alberty, and Alma Poindexter as members.

The growth of Fairview's congregation led to the establishment of a building fund in December 1949. Later that month, Fairview's Sunday School gave twelve dollars to the Surry Baptist Association to help fund a religious radio program. In May 1950, a building committee was appointed consisting of Roy Phillips, T.C. Alberty, Dover Springs, Lincoln White, Paul Davis, Sid Haynes, and Marvin Wilmoth.

Rev. Woodrow Wishon preached the summer revival meetings in 1950. Meetings were held at 2pm and 7pm daily. The following members were added to the church that week: Jay Lee Johnson, Charles White, Vallie White, Jettie V. White, Frances Hill, Ellen Hill, Betty Jean Johnson, Jo Frances Jones, Opal Phillips, Bass Wilmoth, James White, Nina Martin, and Robert Martin. It was a great series of meetings.

Rev. Draughn was re-elected as pastor in September 1950. In January 1951, Kenneth Poindexter was elected church janitor. Two months later, at the March conference, the church decided to suspend Saturday night collections for a while since the church's funds were adequate to cover expenses.

Fox White joined the church on a profession of faith on Saturday, May 5, 1951.



*1950 Fairview Children's Sunday School Class*

Annie White came at the same time on the promise of a letter from Union Cross Baptist Church.

Two revival meetings were held in the summer of 1951. Rev. Floyd Holyfield conducted the first meeting June 10 – 17, holding evening services only. On June 24, Rev. Walter Guth from Elkin Valley Baptist Church began morning and evening services that lasted throughout the week. Carl Hemric and Wendell Phillips were added to the church that week.

T.C. Alberty succeeded his wife as church clerk beginning in September 1951. Fox and Annie White were elected messengers to the Surry Baptist Association annual meeting, along with Carl Hemric and Wendell Phillips. Rev. Draughn was re-elected as pastor. For the first time, the minutes also included the election of Robert Martin as



choir leader and Lelia Haynes as pianist. Kenneth Poindexter was once again elected janitor.

October 1951 was a busy month for the Fairview family. In the regular conference on October 7, a letter was received from a U.S. Navy Chaplain who had baptized Isaac Cecil Johnson on August 29, 1951. Mr. Johnson desired to establish his membership at Fairview. Also in that conference, a fundraising committee consisting of Wendell Phillips, Charlie White, Paul Davis, Robert Martin, and Thelmore Alberty was charged with raising money for the construction of the new church building. The church met



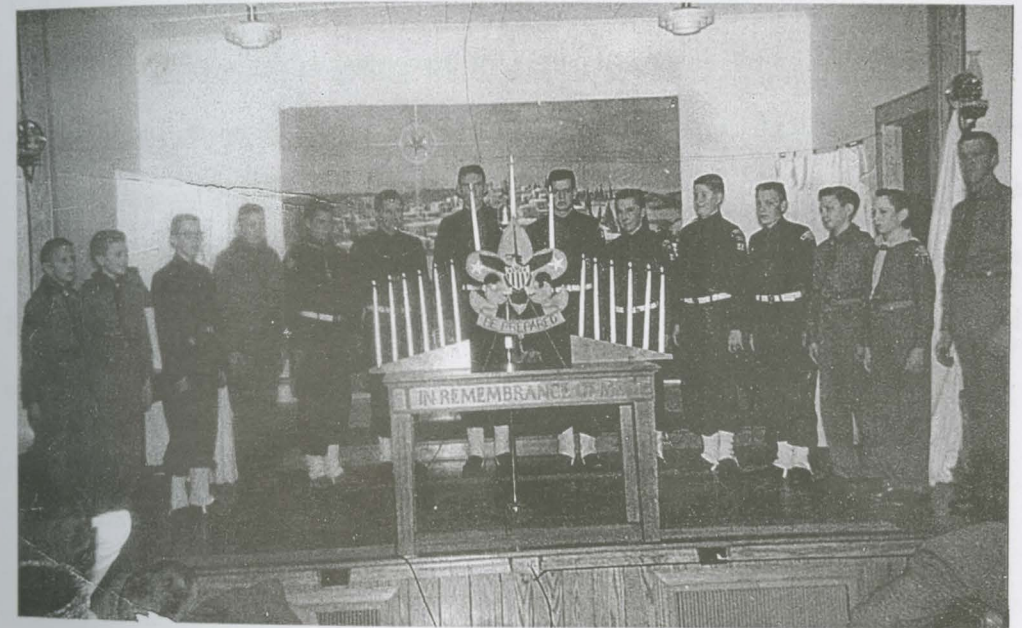
*Baptism, August 1950*

again the following Friday to adopt the plans for the new building and authorize construction "as soon as possible." The building committee was also authorized to hire a foreman who would in turn "employ labor and direct free labor in the most economic and efficient manner for the construction of the new church."

Sanford Johnson joined the church on November 3, 1951 on his profession of faith as a candidate for baptism. A special collection was taken that night in order to

cover church expenses. Later that month, on November 25, the church met to honor the memory of Cora Wilmoth Corder who had passed away on November 23.

Another special offering was taken on December 1, 1951 to cover church expenses. These offerings began to be taken almost monthly after a while. The janitor's pay was increased to ten dollars per month year-round. The church was continuing to grow.



*Fairview's Boy Scout Troop led by Rufus Bledsoe*

Summer revival meetings in 1952 began on June 29 with Rev. N.A. Melton of Hendersonville assisting Rev. Draughn. The following members were added to the church that week: Betty Jean Hemric, Yvonne Haynes, Betty Ruth Poindexter, Ilene Snow, Carleen Hemric, Vernon Hodges, Alonzo Simpson, Jo Nell Corder, Mrs. C.B.



Strange, Mrs. Glenn Snow, Mrs. Tommy Poindexter, Robert Phillips, Mrs. Carl Hemric,  
 Lorene Wilmoth, Jean Carol Corder, Kenneth Poindexter, and Annette Wolfe.

On Sunday morning, July 20, 1952, the church met in conference to consider  
 the offer of a tract of land east of the current building by Warren Alberty as a site for the  
 new church building. A motion was made, and the church accepted the offer.

Kelly Draughn joined Fairview by statement on August 3, 1952.

Rev. Draughn was re-elected during the September conference. Robert Martin  
 became the new church clerk, T.C. Alberty assumed the role of treasurer, and Charles  
 White and Rufus Bledsoe were elected janitors to serve in alternating three-month  
 terms. The September 1952 minutes also give a picture of the church's financial condi-  
 tion at the time:

Cash on hand Sept. 1, 1951	\$3,641.23
Offerings during year	<u>3,364.52</u>
TOTAL RECEIPTS	\$7,005.75
Disbursements:	
Pastor	\$ 541.91
Pastor Help & Other Preachers	221.52
Janitor	110.00
New Church	689.97
S.S. Literature	113.85
Light Bill	15.04
Flowers	38.00
Insurance	24.00
Orphanage	37.01
Hospital	41.81
Association	50.00
Foreign Missions	8.18
Local Relief	31.30
Minute funds	6.30

Miscellaneous	22.44
Vacation Bible Camp	<u>12.10</u>
TOTAL DISBURSEMENTS	\$1,963.43

AMOUNT ON HAND	\$5,042.32
Treasury of Training Union	14.00

Total in Treasury Sept. 1, 1952 \$5,056.32

The fall and winter passed peacefully, with the construction of the new church  
 building moving along well. Warren Alberty presented the deed for the land he had  
 given the church the following May. A financial committee was formed for the church  
 that included Kelly Draughn and Charlie White.

The 1953 summer revival meetings began on June 28 with Rev. N.A. Melton  
 again assisting Rev. Draughn. Attendance was good, and the preaching was memorable.  
 N.E. Alberty, Betty Lou Fowler, and Grady Johnson were added to the church by profes-  
 sion of faith and baptism that week.

Louise Phillips joined the church on profession of faith on August 1, 1953. She  
 was baptized on August 16.

Rev. Draughn was re-elected as pastor in September 1953. Those elected to rep-  
 resent the church at the annual meeting of the Surry Baptist Association were Thelmore  
 Alberty, L.C. Bray, and Grady Corder. Their alternates were Lincoln White, Mrs. Thel-  
 more Alberty, and Mrs. L.C. Bray.

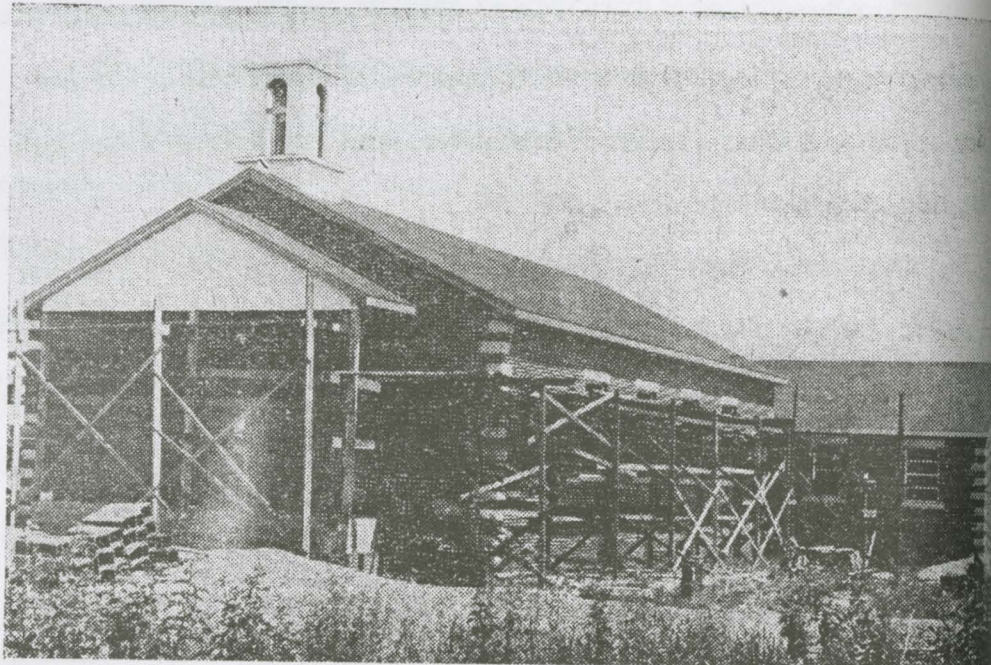
Rev. R.O. Nuckles assisted with the spring revival meetings in May 1954. No  
 decisions were recorded, but the preaching was good.

The conference on June 5, 1954 saw the church family making final



preparations for the completion of the new church building. Stained glass windows were shown to the congregation, and members were asked to donate amounts from 50 to 125 dollars, depending on the size of the window.

## *Fairview Baptist Church*



Shown above is Fairview Baptist Church at Fairview in Surry County, which is expected to be completed by late Fall. The church has a 12-inch wall with concrete blocks faced with brick. The Rev. T. S. Draughn is pastor. (Allan Jessup Photo)

*Photo from the Elkin Tribune dated August 12, 1954*

Rev. R.A. Adams from Mineral Springs Baptist Church in Winston-Salem assisted Rev. Draughn with the summer revival meetings beginning June 27, 1954. Rev. Adams became ill on Wednesday evening and was replaced by his son Bill Adams for the

remainder of the meetings. Three professions of faith were reported that week, but the names of the individuals were not recorded in the minutes.

On July 4, 1954, the church unanimously voted to borrow enough money (about \$10,000) to complete the new building.

Rev. Draughn was re-elected as pastor on September 4, 1954.

A note in the margin of the minutes dated November 24, 1954 reports that Lelia Haynes passed away at Elkin Hospital. Her funeral was conducted Thanksgiving Day with Rev. Draughn and Rev. Garfield Gambill conducting the services.

On January 1, 1955, the church voted to discontinue insurance coverage on the original church building and sell the building.

April 2, 1955 saw the ordination of three new deacons: Fox White, Kelly Draughn, and Fred Nixon. Guest preachers for the evening were Walter Wood and Grover Tilley. Rev. Draughn presided over the presbytery. Deacons present for the ordination included Thurmond Cockerham, Conley Burton, Lincoln White, and Paul Davis. Rev. Garfield Gambill gave the ordination prayer.

April 24, 1955 was the beginning of spring revival meetings with Rev. Garfield Gambill preaching. Seven members were added to the church by profession of faith and baptism: Minnie White, Vera Wilmoth, Earl Wilmoth, Wade Davis, J.B. Alberty, Don Adams, and Ed Stanley. Two members were added to the church by letter: Mrs. Floyd Alberty and Irene Dobbins. This was the first series of meetings held in the new church building.



The summer passed uneventfully as the church family transitioned into their new house of worship and the growth continued. At the September 1955 conference, Rev. Draughn was re-elected as pastor yet again. Fred Nixon replaced Robert Martin as church clerk that year. The church also elected its first ushers that month. They were Don Adams, Carvle White, Rufus Bledsoe, and Earl Wilmoth.

June 3, 1956, saw two new couples join the Fairview family. Mr. and Mrs. Ernest Moser and Mr. and Mrs. Charlie Humphrey came on the promise of a letter from Little Richmond Baptist Church.

The summer revival meetings began on June 24, 1956, with Rev. Guth from Elin Valley again assisting Rev. Draughn. Mr. and Mrs. Ralph Stanley came on the promise of a letter from Little Richmond Baptist Church. On Sunday morning, July 1, George Burch and Ann Major came on professions of faith and were received as candidates for baptism.

Rev. Draughn tendered his resignation for the last time on July 1, 1956. It would take effect on September 16. In the days that followed, George Burch, Ann Major, and Lena White were baptized, and preparations were made to call a new pastor at the September conference.

Twenty-two of Fairview's first forty-four years of existence were led by T.S. Draughn. He had been ordained to the ministry in 1912, the same year that Fairview was organized. Rev. Draughn was twenty-eight years old when he first came to Fairview and seventy-one when he left us. Over the course of three separate pastorates, he witnessed

the construction of two church buildings, the baptism of over a hundred new believers, the organization of Fairview's Sunday School, and many other foundational events. Rev. Draughn's last act as pastor was presiding over the conference where his successor and friend, Rev. Garfield Gambill, was elected pastor of the church. Fairview was in good hands.



*Vacation Bible School 1954, in front of the new church building.*



As long as I can remember, I have attended Fairview Baptist Church. When I was a little girl, I remember going to Sunday School and other church services in the old wooden church. There was only one big room and wings on each side of the pulpit area. Each Sunday School class would gather in the corners and wings to have classes.

Revivals would last for two weeks at a time with services in the mornings and at night. Some of us would be appointed to solicit donations for the visiting preacher. He would be invited to eat at someone's house for every meal during the revival services.

We had to walk to church since very few people owned vehicles. Many of our neighbors also walked to the services. Sometimes it would be dark by the time we got back home. We had to pass a wooded area, so we would run until we reached a clearing.

I distinctly remember our first Bible School. It lasted for two weeks and was held each morning from 9:00 to 12:00. The visiting director was "Miss Kitty." She came home with us for lunch several times. Our attendance was very good, and everyone thoroughly enjoyed the Bible stories and crafts.

Over the years, I have always been involved in many aspects of the church including Sunday School Secretary, Church Treasurer, WMU, Choir, Christmas Plays, various committees, and whatever else was needed. I can truly say I have been blessed to have been a part of such a loving and caring group of people. I feel Fairview Baptist Church has always promoted the Gospel and Bible truths in accordance with the will of God. As we continue to grow and expand, my prayer is that we never lose sight of those values.

- Betty Hemric Newman

My name is Yvonne Haynes Hodges. My husband Vernon and I grew up in Fairview Baptist Church. I was saved in a revival being held at Union Cross Baptist Church under the preaching of Rev. Woodrow Wishon. I clearly remember the day that Vernon and I were baptized in the Fisher River in the summer of 1951. Rev. Scales Draughn was the pastor, and Paul Davis helped with the baptizing. We have been members of Fairview Baptist Church since that time. We were blessed through the years by the leadership and preaching of Rev. Garfield Gambill, Rev. H.A. Frye, and Rev. John Bowman, to name a few.

I raised three children in Fairview church—Jane, Janice, and Jason. All three accepted the Lord and were members here before moving to other churches after they were married.

I am thankful for my father, Leo Haynes, and my mother, Zetta Snow Haynes (a faithful member for over 65 years), who took me to church regularly as a child. I am also thankful for many Sunday School teachers such as Paul Davis, Kelly Draughn, Lena White, and others who taught God's Word.

During my earlier years, I was a Sunday School teacher of children, Beginners through Juniors. I was WMU president, a leader in GA's, and I always helped in Vacation Bible School.

Since I have stepped down from these activities, I am proud and thankful to see the wonderful job the younger generation is doing now. We have so many young ones being raised in the church, and they will be able to carry on when we have gone home to be with the Lord.

I am also thankful to our current pastor, Andy Atkins, whose leadership and love for the congregation is a true gift from his heart. His sermons have helped guide me daily. Without the fellowship of the many wonderful friends at Fairview Baptist Church, my Christian journey would not have been so blessed.

- Yvonne Haynes Hodges





*One of the last Christmas plays in the old church building.*

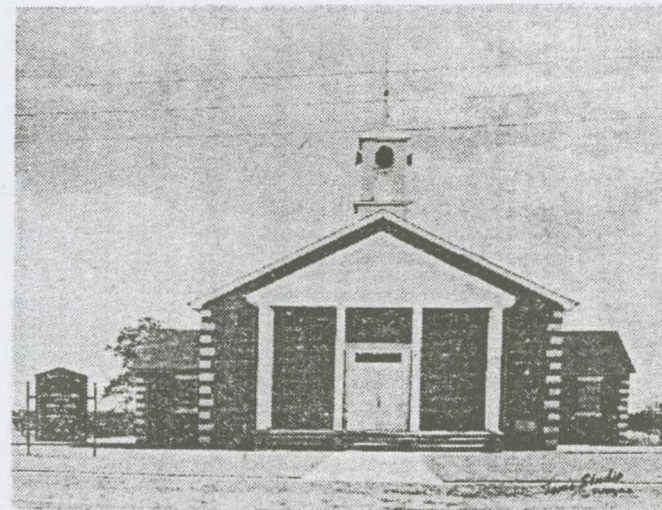


*Children's Sunday School 1955, in the new church building.*

## *Fairview Baptist Church*

*January 4, 1959*

Rt. 2, Dobson, N. C.



I was glad when they said unto me, Let us go into the house  
of the Lord. Psalms 122:1

Services begin at 10:15 a.m.



Piano Prelude ..... Mrs. Alma Phillips  
 Call to Worship  
 Invocation ..... Rev. Garfield Gambill  
 Hymn 201 Faith of Our Fathers  
 Scripture Lesson ..... Rev. J. W. Calloway  
 Prayer ..... Rev. T. S. Draughn  
 Offering Dedication  
 History of Church ..... Rev. T. S. Draughn  
 Special Music ..... Carol Phillips and Brenda White  
 Dedication Sermon ..... Rev. D. P. Brooks  
 Act of Dedication:  
     by our Missionary, Rev. J. T. Biddle

Biddle: To thy glory, O Father Almighty;  
 To the honor of Christ, the Son;  
 To the praise of the holy Spirit;

People: We dedicate this house.

Biddle: For the worship of God in prayer  
 and praise;  
 For preaching the Gospel message;  
 For the celebration of the ordinances;

People: We dedicate this house.

Biddle: For consolation to the bereaved;  
 For help to the perplexed;  
 For guidance to the source of all strength;

People: We dedicate this house.

Biddle: For enobling all honest toil;  
 For quickening civic righteousness;  
 For promoting peace and justice in  
 all the earth;

People: We dedicate this house.

Biddle: For the opening of minds to thy truth;  
 For the consecration of all earthly  
 powers to thy glory;  
 For the furtherance of brotherhood  
 and unity;

People: We dedicate this house.

Biddle: For the founding and hallowing of the family;  
 For the nurture and guidance of children;  
 For the enlisting of youth in Christian service;

People: We dedicate this house.

Biddle: For the carrying of the gospel unto the  
 uttermost parts of the earth;  
 For the giving of hope and courage for  
 those that labor in the Lord;  
 For the consecration of lives and service;

People: We dedicate this house.

Biddle: In grateful remembrance of those who have  
 gone before us;  
 In gratitude for the fellowship we have  
 in the service of this church;  
 For the blessed hope of a house not made  
 with hands, eternal in the heavens;

People: We dedicate this house.

Biddle and People:

We now, the members and friends of this church and  
 congregation, mindful of the inheritance into which  
 we have entered, and the glorious company, seen and  
 unseen, whose communion we share; and deeply  
 sensible of those bonds by which we are bound to the  
 Lord of all life and to each other, do covenant to-  
 gether in this act of dedication, offering ourselves  
 anew to the worship and work of our heavenly Father,  
 through our Lord Jesus Christ. Amen.

Prayer of dedication ..... Rev. J. W. Calloway

Hymn 239   Blest Be the Tie

Benediction ..... Rev. D. P. Brooks

Postlude



CHURCH STAFF DIRECTORY

Garfield Gambill ..... Pastor  
 Mrs. Alma Phillips ..... Pianist  
 Mrs. Vena Draughn ..... Choir Director  
 Charlie Orr ..... Janitor

GENERAL CHURCH OFFICERS

Fred Nixon ..... Church Clerk  
 T. C. Alberty ..... Treasurer  
 Kelley Draughn ..... Chairman of Deacon Board  
 Kelley Draughn ..... Sunday School Superintendent  
 Robert Martin ..... Brotherhood President  
 Mrs. Yvonne Hodge ..... W. M. U. President  
 Miss Nell Davis ..... Assistant Pianist  
 Miss Carol Phillips ..... Assistant Choir Director

DEACON BOARD

H. B. Phillips	Kelley Draughn
W. L. Alberty	Fred Nixon
Lincoln White	Fox White
Marvin Wilmoth	Walter Wood
Richard Poindexter	Emory White

BUILDING COMMITTEE

T. C. Alberty	Sid Haynes
Roy Phillips	D. W. Sprinkle
Marvin Wilmoth	Lincoln White

**Paul Davis**  
FORMER PASTORS

Rev. T. S. Draughn	Rev. J. W. Calloway
Rev. C. H. Stone, Dec.	Rev. A. L. Harrison, Dec.
Rev. H. R. Stanley, Dec.	Rev. I. D. Ferguson, Dec.

CHARTER MEMBERS

C. F. Sprinkle	John H. Poindexter
H. B. Phillips	Martha M. Poindexter
Ethel Phillips	J. F. May
Josa Phillips	Alice May
	Armitta May

1956 – 1960: The Garfield Gambill Years

Rev. Garfield Gambill began his ministry in October 1956. A month later, the church scheduled a weekend revival to follow the Thanksgiving holiday. The first members to join under Rev. Gambill's ministry were Mr. and Mrs. J.R. Hall. They came on the promise of a letter from Little Richmond Baptist Church.

The Thanksgiving revival meetings were a tremendous success. Rev. Gambill led the services. Twelve new believers were saved and baptized that weekend. They included Bruce White, Carol Phillips, Linda Phillips, Brenda White, Charlene Haynes, Gay Snow, Carolyn Snow, Freddie Poindexter, Wanda Davis, Sue Poindexter, Billy Nixon, and Reba Lee-Edwards.



**Rev. Garfield Gambill,  
Fairview's seventh pastor**

December 1956 saw the addition of Dillard Corder to the Fairview family. He came by statement from New Home Church of Christ. Rev. and Mrs. Gambill also united with the church on the promise of a letter from Union Cross Baptist Church.

Fairview became a full-time church in January 1957. Worship would be held every Sunday morning except on fifth Sundays, and services would be held every Sunday



evening except third and fifth Sundays.

Mr. and Mrs. Phillip Dockery joined the Fairview family on March 10, 1957. They came on the promise of a letter from Mount Hermon Baptist Church. Spring revival meetings began later that month on March 31, continuing for two weeks. Celia Hill came on the promise of a letter from Sulphur Springs Baptist Church on April 7, 1957. Nell Davis joined by profession of faith on April 14, 1957.

April 28, 1957, saw the addition of Glenn Snow and Linda Davis to the church on their professions of faith. They were baptized along with the candidates from the Thanksgiving 1956 revival meetings that day, a total of fourteen in all.



*Spring 1957 Baptismal Service at Fisher River*

Mr. and Mrs. Emory White were added to the Fairview family on May 26, 1957. They brought with them their letters from Mount Hermon Baptist Church.

June 23, 1957 was Fairview's first recorded Homecoming. Rev. Walter Calloway brought the message that morning, and dinner on the grounds was served at 12:30. Rev. Draughn gave a lecture in the afternoon on the church's history, followed by a singing

with several groups participating. A love offering of \$56.00 was taken for one of the groups, the Blind Davis Trio. The summer revival meetings began that night.



*June 23, 1957: Walter Calloway, Scales Draughn, Woodrow Wishon, & Garfield Gambill*

Rev. A.V. Asvill assisted Rev. Gambill in the summer meetings in 1957. Two professions of faith were recorded that week: Arlene Davis and Arnold Phillips.

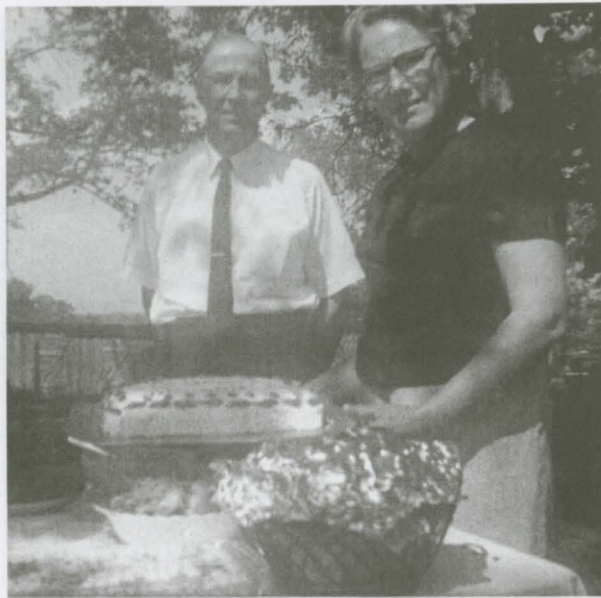
Patsy Snow joined the church on July 7, 1957. She was baptized along with the two candidates from the summer revival meetings that day.

Rev. Gambill was re-elected as pastor on August 31, 1957.

Mr. and Mrs. Ted White joined the church on November 2, 1957. They came on



the promise of a letter from Elkin Valley Baptist Church and a statement from Ebenezer United Methodist Church.



*Mr. and Mrs. Dillard Corder*

Revival meetings were held again on the weekend following Thanksgiving 1957. Rev. C.M. Ashby assisted Rev. Gambill in the meetings.

January 19, 1958 saw the addition of Bobby Macemore, Darrel Vernon, and Wilford Vernon to the church on their professions of faith pending baptism.

Brotherhood was organized at Fairview on March 1, 1958. Robert Martin was elected president, J.R. Hall was elected secretary-treasurer, and Fred Nixon joined these two men to form a nominating committee for the organization.

Spring revival meetings began on March 29, 1958. Rev. Grover Tilley and Rev. Paul Key assisted Rev. Gambill with the meetings. Carol Poindexter came on the promise of a letter from Shoals Baptist Church during the meetings.

Dewey Mooney and Carolyn White came on professions of faith as candidates for baptism on April 13, 1958. Joyce Corder followed them on Sunday evening, April 27,

1958.

The Baptist Student Union (BSU) from Appalachian State Teachers' College led worship on May 4, 1958. Jim Greene brought the message that morning, and the BSU choir sang. A picnic lunch followed the service.

Baptism was held that afternoon at the Fisher River bridge. Those baptized included Carol Poindexter, Carolyn White, Darrel Vernon, Wilford Vernon, Bobby Macemore, Joyce Corder, Annie Lee Mooney, Mary Snow, Dewey Mooney, and Charlie Whitaker.

Imogene Coe joined the Fairview family on her profession of faith pending baptism on June 15, 1958.



*Vacation Bible School 1958*



Rev. Calloway returned the following Sunday for Homecoming. Once again, dinner followed the morning worship service and singing filled the afternoon. Revival meetings with Rev. Garr Pruitt and Rev. Roy Franklin began that evening and continued throughout the week.

Judy Wilmoth was received on her profession of faith as a candidate for baptism on July 27, 1958.

Rev. Gambill was re-elected as pastor in September 1958. The following month, a special Bible School was held October 13 through 17 where Dr. Hancock taught the book of Revelation through the week.

After almost three years in the new church building, a dedication service was held January 4, 1959. Over the course of that time, portions of the building had been upgraded and finished for use as Sunday School classes and meeting rooms. The basement had even been set up to house Sunday School classes. Rev. D.P. Brooks brought the dedication sermon, and several other special guests and dignitaries took part in the service.



*Children's Sunday School (taken in the old church building)*



*Above: Children's Sunday School class (taken in the old church building)*

*Below: Children's Christmas Program (taken in the new church building)*

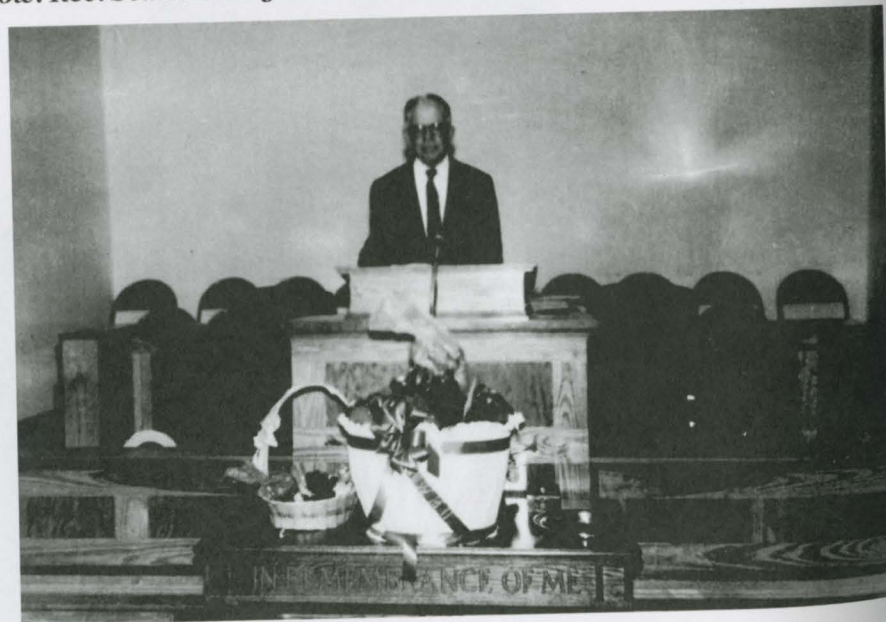






*Above: One of the first Christmas plays staged in the new church building.*

*Below: Rev. Scales Draughn at the dedication of the new church building, 1959.*



Mr. and Mrs. Ernest Norman and their sons, Phillip and Allen, joined the church during the morning service on February 1, 1959, on the promise of a letter from Union Cross Baptist Church. Vickie Draughn came that evening on a profession of faith pending baptism. The following Sunday, Mr. and Mrs. Oscar Linville came on the promise of a letter from Union Cross Baptist Church.

Fairview hosted the Surry Baptist Association annual meeting on February 19, 1959. The ladies of the church served lunch for all visiting messengers, and Rev. Gambill led in the opening prayer of the meeting. Proceedings began at 10:00am that day and lasted until mid-afternoon.

The clerk reported the deaths of four church members in the days between December 1958 and February 1959. They included Walter Reece (January 1959), George Burch (December 8, 1958), Ruth Bledsoe (January 9, 1959), and Mrs. J.H. Poindexter (February 26, 1959).

Sue Norman Eads joined Fairview on March 1, 1959, on the promise of a letter from Union Cross Baptist Church.

The Woman's Missionary Union led the evening worship service on March 8, 1959. This was the first mention of the organization in the minutes of the church up until that time.

March 29, 1959 also saw the first mention of Easter worship at the cemetery with decoration of the graves. The service was held at 9am.





*Above: Fairview's children prepare to decorate the cemetery for Easter*

*Below: Brenda White & Wade Davis, the second wedding held in the new building.*



Spring revival meetings began on April 12, 1959, with Rev. J.W. Westmoreland of Colfax, North Carolina, assisting Rev. Gambill.

Doris Gabbard was invited to lead a singing school during the third week in June 1959.

Homecoming was held June 28, 1959, with Rev. Draughn returning to preach. Dinner and singing followed the morning service. Revival began that night with Rev. Jim Greene assisting Rev. Gambill.

The youth of the church led the morning service on July 12, 1959. Robert Phillips brought the message in both services that day.

A motion was made at the church conference held on August 1, 1959, that the chimes be played no more than five minutes each day, beginning at 5:00pm. It was also recorded in the minutes that Mrs. Martha Jones Reece passed away on that day.

Rev. Gambill was re-elected as pastor at the September 1959 conference. In addition, a called meeting for the drafting of an annual church budget was announced for September 11.

Judy Cave Nixon joined the Fairview family on October 4, 1959, on the promise of a letter from Boonville Baptist Church.

Dr. Hancock returned to Fairview in October 1959 to teach a three-night Bible School on prayer.

The weather during the winter of 1959-1960 was severe by most accounts. Many services were cancelled due to bad road conditions. When the church finally came



together again, a flurry of activity ensued. L.C. Bray died on February 12, 1960. W.L. Alberty died on February 23, 1960. On a brighter note, Faye Anthony joined the church on her profession of faith on February 21, 1960.

Spring revival meetings began the last week in April 1960 with C.B. Mickle assisting Rev. Gambill. Nancy Martin came on a profession of faith pending baptism that week, and Lorene Holyfield came on the promise of a letter from Little Richmond Baptist Church.

Rev. Gambill announced his resignation as pastor on May 8, 1960.

The following week, Robert Phillips was asked to fill the pulpit through September or until a new pastor could be elected.

Looking back over Rev. Gambill's ministry at Fairview affords several "firsts" in the life of the church. The Brotherhood (now Baptist Men) was organized during this time, and the Woman's Missionary Union (WMU) appears for the first time in the minutes of the church. Fairview hosted the Surry Baptist Association for only the second time in the church's history. Homecoming began to be celebrated each year during Rev. Gambill's ministry. The new building was finally dedicated during Rev. Gambill's



*A group of Fairview singers*

ministry as well. A student ministry team from Appalachian State Teacher's College (now University) came to the church. Two of Fairview's own, Charlie Humphries and Robert Phillips, were regular supply preachers during this time.

Revivals continued to be a staple of the church's regular ministry. Preachers from nearby and far away were invited to assist Rev. Gambill in spring and summer meetings each year. The church faithfully attended these meetings and gave sacrificially to support the guest ministers in their service to God. Many people were converted and baptized during these meetings each year.

Rev. Gambill left a large mark on Fairview, especially in regard to denominational involvement and identity. The programs set in motion during his time here are still a vibrant part of the church's ministry today. We can be grateful for his faithfulness in preaching the Word and leading our church to mobilize in support of missions, both at home and abroad.



*Onlookers at a baptismal service.*





### *The Applewhites*

T.S. Draughn spoke. Afterward, a recording of one of his sermons delivered while he was pastor in the old church, was played.

In 1972, the WMU formed a widow's club. Once a month, the ladies would take a meal to the home of a widow and eat with her. Some of the first meals were enjoyed in the homes of Mrs. Pearl White and Mrs. Edna White. Also in 1972, a Welcome Wagon Club was formed. This consisted of visiting new families in our community, welcoming them here, and inviting them to church.

Some of the first things the WMU did were to visit and carry aprons and candy to the ladies and boxes of fruit to the men at the County Home. They also gave the Home some chairs and visited the County Jail and carried *Home Life* magazine to the prisoners. They donated money for ice cream for the children at Little Richmond School, donated money to buy milk for the needy at Dobson Elementary School, and visited rest homes and carried the residents gifts. Most of the time, they would hold a short service by reading the Bible and singing. The WMU also carpeted the front porch of the church and paid for the first cushions on the pews.

The WMU is still doing some of these things today, plus holding Harvest Sales, selling candy, nuts, flavoring, and cards. They gave suppers to help with the expenses of constructing the church, parsonage, and fellowship hall. Some of the first suppers were held at Boonville and

### **Women's Missionary Union**

In January 1955, a group of ladies of Fairview church met after preaching with Mrs. Mary Jones from Mount Airy and organized the Fairview Women's Missionary Union. Mrs. Lena White was elected its first president. The meeting took place in the old church. The first regular monthly meeting was held in the home of Mrs. Selma White.

On Easter Sunday, April 1955, the WMU furnished flowers for the first service held in the new church.

By March 1956, the WMU ladies agreed to sponsor LaVerne Applewhite, a foreign missionary. The name was changed from Fairview WMU to the LaVerne Applewhite WMU. The WMU sent her and her family clothes and household goods at different times.

In July 1959, the WMU had so many members that they discussed dividing into circles. It was decided by a majority vote to continue as one unit.

In the September 1964 meeting, Rev.



*WMU Ladies at a fundraising dinner in the 1950's*

Copeland. They gave showers or money to families who lost their homes due to fire, and to needy families.

WMU members are still very active in meeting the needs of not only the church and its members, but also the needs of anyone in the community.

In my thinking, one of the most important things the WMU still does is carry a meal to someone's home in the time of death. The WMU members are a close-knit group, one that I hope the good Lord is pleased with, and one which Fairview Baptist Church should be proud of.

I count it a privilege to have been asked to write this article on our WMU.

- Jo J. Adams

Jo Frances Adams wrote the article in our Seventy-Fifth Anniversary Church Book. I am going to write some of the things about our WMU from 1987 to the present. We don't have as many members as we had then. We would like for more women to join our WMU.

We are doing for others. Some of the things we do are take personal items to the schools and jail. We cook meals for bereaved families. Each month, we carry canned goods, peanut butter, crackers, pasta (macaroni, spaghetti) to the Surry Baptist Association in Mount Airy. This is for the Medical Ministries. We help all we can for people that are in need. We contribute to the Lottie Moon and Annie Armstrong offerings. These go for missions to help spread the Gospel.

We have members who volunteer at the Foothills Food Pantry each Thursday. We also have one member who volunteers each Wednesday at White Plains Elementary School. We have some who visit the nursing homes in Elkin. We have a member who sends cards to the sick and bereaved. We carry Bereavement Baskets containing paper products and a cooler of ice to the homes of bereaved families during the time of the funeral.

We have a meeting the second Tuesday of each month. We have a Bible study. On that day, we pray for each missionary who has a birthday. We can't go to foreign countries, but we can do many things which bring glory to God. We can also spread the Gospel and witness with the way we live each day.

- Lena White



## 1960 – 1961: Transition Time

Robert Phillips began serving the church on May 22, 1960. A week later, he administered the ordinance of baptism for the first time to five candidates; Faye Anthony, Nancy Martin, Carolyn Gillespie, Mary Frances Mooney, and Sondra Wilmoth.

The interim period presented many challenges for the church. There was some confusion as to the nominating process used to secure officers and teachers for the new church year that would begin in September of that year. Mr. Phillips was finally charged with selecting a nominating committee to carry out the task. Apparently, Mr. Phillips would not be able to preach during September, so the deacons were charged with securing preachers throughout the month. The church also voted in August to revert to a half-time service schedule beginning in October 1960.

Charlie Humphries led the church through September, with different preachers filling the pulpit each week. Grady Corder, who had been a member of the church since 1929, passed away on September 21, 1960. All church officers except the clerk and the pastor were elected at the September conference.

On Saturday, October 1, 1960, Rev. Warren Hemric was elected pastor of Fairview Baptist Church. Irene Haynes Dobbins was elected church clerk. A budget committee consisting of Fred Nixon, Dillard Corder, T.C. Alberty, and Phillip Dockery presented the church budget for the following year. The church approved it.

On January 15, 1961, Rev. Oren Bradley, Surry Baptist Associational Missionary,



joined Rev. Hemric in leading a series of winter revival meetings. During the first service, Mr. and Mrs. Richard Culbertson joined the church on the promise of a letter from First Baptist Church in Sanford, North Carolina. The meetings continued throughout the week.

Brady Phillips, a charter member of the church and deacon, passed away on Sunday, January 22, 1961. The funeral was conducted on January 23 by Rev. Hemric and Rev. Draughn.

Homecoming and summer revival meetings began on June 25, 1961. Revs. Calloway and Draughn spoke to the church, and Rev. Hemric shared from Revelation chapter 22. Rev. Lester Beckham led the revival meetings that week.

The church met in conference on July 15, 1961. During that meeting, the date for the pastoral election was set for August 19, a cemetery committee was elected, and a suggestion was made regarding the construction of a parsonage.

During the August conference, a decision was made to conduct a census in order to gauge the interest in building a parsonage. Also, the church voted to call Rev. Ralph Stanley as pastor. On September 16, the church heard a letter from Rev. Stanley declining the church's election. The church also voted at that time to return to full-time services, except for fifth Sundays.

The church again faced challenging days in the period from September 1961 to January 1962. No services were held on some Sundays, and there were not enough members present to vote on the budget at one conference. Supply preachers filled the

pulpit through the end of November, when the pulpit committee brought a recommendation that would change the face of Fairview Baptist Church forever.



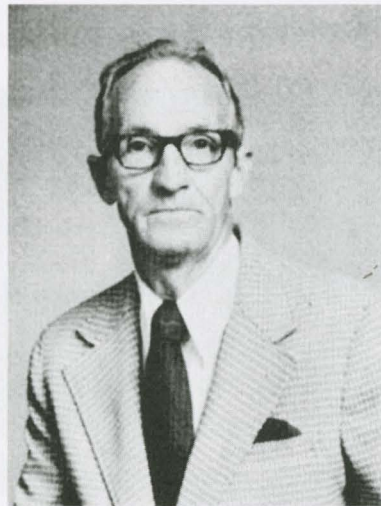
*Another Fairview Homecoming and the ever-popular dessert table*



## 1962 – 1976: H.A. “Hack” Frye

Hassell Aubrey “Hack” Frye, Sr. was born and raised in Pilot Mountain, North Carolina. He attended Marshall College (now University) in Huntington, West Virginia. Hack gave his life to Christ at the age of 31 in 1948. He was licensed to the Gospel Ministry in 1957 and ordained at Elkin Valley Baptist Church in 1962, the year he was called as Fairview’s ninth pastor.

Rev. Frye’s first appearance at Fairview was on Sunday morning, October 15, 1961. He would return later on November 19 before the Pulpit Committee recommended him as Supply Pastor until a pastor could be called. At the February 3, 1962 conference, Rev. Frye discussed the importance of standing committees and ongoing ministries including the nursery and ushers. The following morning, the deacons presented a slate of nominees for the first two committees:



*Rev. H.A. “Hack” Frye, Sr.,  
Fairview’s ninth pastor*

tees: maintenance and music. Additionally, plans were announced that a nursery would be available during worship services with workers enlisted by the WMU president and the pastor. One week later, the music committee requested and received funds to purchase fifty Broadman Hymnals. The Hack Frye era was underway.

Deacons’ meetings were held at a regularly scheduled time each month. The



Brotherhood was re-organized. Church by-laws (which had been mentioned only in passing in the previous fifty years) were prepared by a committee and presented to the church. The practice of celebrating the Lord's Supper on the first Sunday in May each year was established officially at the March 3, 1962 conference. The flower committee was established on March 18, 1962. The nominating committee was elected on March 31, 1962.

On April 8, 1962, the deacons recommended that Rev. Frye become Fairview's pastor. The church had accomplished more in the way of organization and efficiency in those four short months than had taken place in several of the years prior. One week before, Billie Marie White had united with the church on her profession of faith. On April 22, Rev. Frye led powerful Easter worship services at 9:00am in the cemetery and at 11:00am in the sanctuary. That afternoon, Robert Phillips was ordained to the Gospel Ministry. His first pastorate was at Tramway Baptist Mission in Sanford, North Carolina. The following Sunday, Rev. Frye was ordained to the Gospel Ministry at Elkin Valley Baptist Church. The church clerk recorded, "A large group from Fairview Baptist Church attended and feel fortunate in having such a fine man in our midst."

Spring passed into summer that first year. Plans were made for revival meetings in June and Vacation Bible School in July. Sue Wilmoth joined the church by profession of faith on June 10, 1962. Homecoming was held on June 24, 1962, with revival meetings beginning that night. Carolyn Sprinkle joined the church that week on the promise of a letter from Arbor Grove Baptist Church in North Wilkesboro, and Janie Mooney

came by statement from Level Cross United Methodist Church with baptism to follow at a later date.

Russell and Donald Simpson joined the church on their professions of faith on July 29, 1962. Also during the month of July, the church elected ushers, authorized the music committee to oversee the maintenance of the church's pianos, sent a delegation to a hearing in Dobson regarding the possible opening of a beer parlor in the Fairview community, and passed a church constitution and by-laws. Fairview was on the move.

August and September saw the election of officers for the new church year. Secretary's tables were purchased for the Sunday School (many of which are still in



*Fairview's Church League Basketball Team at the Elkin YMCA*

use today), and the church agreed to experiment with a numbered envelope system in order to track tithes and offerings by members. Later, in November, a series of revival meetings was scheduled during the days following Thanksgiving. Finally, two new deacons were elected: Charlie Humphries and Dillard Corder.



The November 1962 meetings were powerful, with Rev. Tommy Johnson assisting Rev. Frye. The following individuals made professions of faith: Faye White (Ireland), Libby White (Hamlin), Pat White (Shores), Dianne White, Yvonne White, Scarlett White (Chaney), Carolyn White (Byrd), Becky Simpson (McBride), Joy Draughn (Freeman), Joan Davis (Pike), Jan Hemric, Barbara Wolfe, Cathy Snow, Danny Wolfe, and Ray Hudson. On December 30, 1962, they were joined by Nancy Alberty and Jimmy Sprinkle as candidates for baptism. Their baptism was conducted on January 27, 1963 at Copeland Baptist Church.

George Holyfield joined the church by profession of faith on February 17, 1963. He was joined by Mrs. Arnold Phillips, who came by statement from New Home Church of Christ.

Revival meetings were held the first week in April 1963, with Rev. Frank Sitton from Holly Springs Baptist Church assisting Rev. Frye. On Wednesday evening, professions of faith were made by Pat Wagoner, Vickie Bledsoe (Burlson), Ronnie Dockery, Kenny Dockery, and Tony Phillips.

Rev. Frye was re-elected as pastor in May 1963. During the summer months, the church continued to work and organize as it conducted the ministry and maintained the facilities. A recommendation from the deacons at the July conference stated that, "If colored people come to Fairview Baptist Church to worship God, the matter will be handled in a Christian manner." Even though desegregation was a sore subject across the South, our predecessors demonstrated a cool-headedness and Christian demeanor that

was a credit to our body.

The remainder of the year passed with continued activity and what might be called "the new normal" at Fairview. The Nominating Committee recommended workers for various positions in the church. Missions organizations were vibrant and growing. Various committees worked diligently to provide for the needs of the church and the community. Fairview was organized for growth, and her pastor was the man of the hour.

Growth in the Sunday School became apparent in the early months of 1964. The church voted in May of that year to create a classroom in the basement of the building to house the Junior Boys class. A building committee was elected soon after, and in July 1964, the church began to investigate the possibility of constructing an education building. Discussions continued well into 1965. Blueprints were prepared by an architect with the Southern Baptist Convention. The cost of the building was estimated between \$45,000 and \$50,000. Interest faded in the months following, and by 1967, there was no mention of the building project in the minutes.

The spring and summer of 1965 marked another period of growth for the church. Delano Fowler, Lonnie Edmonds, David Bledsoe, Terri Draughn (Cockerham), Preston Badgett, Herbert Junior White, and Lillie Wilmoth were added to the church by baptism. The first six months of 1966 were the same: Jane Hodges (Wyatt), Keith Adams, Jerry Snow, and Vickie White (Calhoun) were baptized in March, and Kathryn White (Edmonds), Wilson Poindexter, and Ella Mae Beck followed soon after.

Rev. Frye began to run into some obstacles during 1966-67. A plan to move to



rotating deacons (as the church now has) was included in the constitution the church adopted earlier, but the deacons declined to accept the process. The constitution was duly amended to retain the deacon board as it was already established. During the fall of 1966, the deacons recommended calling Rev. Frye as a full-time pastor, meaning that he would not hold a public job in addition to his duties at the church. The recommendation was announced and discussed at the November 1966 conference before a vote was taken on the matter. The church declined the recommendation by a margin of two to one.

1966 saw continued growth in the church. Fred and Lois Snow, along with Freddie Snow, Jr., and Susan Snow, joined the church. Others that year included Steve Phillips, Terry Hudson, and Pam Poindexter (Brown), Lucille Hodges, Karen Poindexter (Hardy), and Sandra Poindexter (Hill), all by baptism, and Mr. and Mrs. Ted White and Mr. and Mrs. Foster Griffin by letter.

On December 7, 1966, the church voted to license Rufus Bledsoe to the Gospel Ministry.

On January 29, 1967, Rev. T.S. Draughn united with Fairview Baptist Church on the promise of a letter from Mount Hermon Baptist Church. The remainder of the year brought the addition of more new members: Ronnie Phillips and Pat Phillips came on the promise of a letter in January. Linda Hemric and Roger Miller were baptized that summer. Betty Poindexter came by transfer later in the year.

The church voted to build an indoor baptistery at the conference on February 10, 1967.

Don Adams and Oscar Linville were elected as deacons in October 1967. They were ordained on November 26, 1967, with Rev. Oren Bradley from the Surry Baptist Association and Rev. Walter Turner assisting Rev. Frye and the deacons.

On March 27, 1968, Rev. T.S. Draughn was granted a letter to re-unite with Mount Hermon Baptist Church. He passed away on April 3, 1968 and was buried two days later at Mount Hermon.

Thelmore "T.C." Alberty was elected deacon on October 30, 1968. His ordination was held on February 2, 1969, with Rev. Oren Bradley and Rev. Ray Hamilton assisting Rev. Frye and the deacons.

Members added in 1968 included Vickie Dobbins (Cameron), Tony Fowler, Mr. and Mrs. Donnie Hardy, Brent White, Tommy Edmonds, R.J. White, Gladys White, Betty Snow (Riddle), Billy Vernon, Mrs. Preston Badgett, Rufus White, Dillard Johnson, Steve Snow, Keith White, and Mrs. Arnold Phillips. All of these additions were by baptism.

Church life continued to progress over the next couple of years at Fairview. Committees were elected, vacations were granted, revival meetings were held, and new members were added to the church. The baptistery was completed, and a river scene painting on the wall behind the baptistery was commissioned by the church.

1969 saw the addition of Odell and Carolyn Fowler by baptism, along with Mack Snow and Lucille Hodges.

In December 1969, the church visited the issue of calling a full-time pastor once



again. This time, the vote passed, and Rev. Frye became Fairview's first full-time pastor. At the same time, three new deacons were elected: Robert Martin, Dewey Mooney, and Delano Fowler. They were joined by Willie Marion, who had served as a deacon in his previous church. The new deacons were ordained on January 4, 1970. Rev. Oren Bradley and Rev. Billy Sellers joined Rev. Frye and the deacons in the ordination service.

Three new members joined the church during the summer of 1970 by baptism: Rickey Dobbins, Lisha Draughn (High), and Ted White.

On November 29, 1970, Roger Miller was ordained as a deacon at Fairview. Two weeks later, the church welcomed four new members: Sandra Edmonds and Clark Bledsoe by baptism, and Sandy and Mary Lee White by letter. On December 20, Ruth White joined Fairview on the promise of a letter.

1971 dawned with continued growth at Fairview. On February 14, Sammy Ireland joined the church family on the promise of a letter. The following week, Manerva Crissmon united with the church by transfer. On March 7, 1971, Carl Woodring, Terry Woodring, and Terry White were welcomed on their professions of faith and baptism. The following month, Carrie Atkins (Cassestevens), Arlis Coe, Kevin Newman, and Jim Sprinkle were added to the church by baptism. In June of that year, Janice Hodges, Wendell Edmonds, and Opal Edmonds were all added to the church by baptism. Adam White joined the church on the promise of a letter in August. September brought Ann Davis (Moser) and Rita Phillips into the fold by baptism. October saw the addition of Fran Mooney by letter. December closed out the year with the addition of Martha

Adams (Hudson), Cindy Fowler (Stanley), Mona Fowler, and Jamie Stanley by baptism.

During the summer of 1972, the cemetery was plotted and mapped. Paving around the building was completed, and plans were made for a picnic shelter behind the church. Carpeting for the church was also discussed at this time. Jimmy Hamlin joined the church on his profession of faith and baptism. The Surry Baptist Association was in the process of securing its office and parsonage on Welch Road in Mount Airy at that time. Churches were asked to contribute \$4.50 per member toward the cost of the buildings. Fairview's share (with 218 members) was \$981. The church gave an initial gift of \$500 in August and the remaining \$481 in September.

October 1972 saw the addition of four new members: LuAnn Adams (Thomas) and Max Sprinkle by baptism, and Charlie and Minnie Orr by transfer of letter. Mrs. Fonza Winters joined the church by transfer of letter in December.

A church organ was purchased in 1973. Additionally, funds were established to carpet and air condition the church. Basketball goals were purchased for the back lot, and plans were made for a church pictorial directory. Finally, an initial gift from Marvin Wilmoth allowed the church to begin saving toward the construction of the parsonage.

Chris Mooney joined Fairview on his profession of faith and baptism in February 1973. Lora Layne united with the church in June on the promise of a letter. The following month saw seven additions: Ocie Hardy by letter, and Amy Byrd (Childress), Mike Dockery, Tim Dockery, Jill Snow, Sheila Snow, and Donna White by baptism. Three new members were added in November: Sandra Wood by letter, and David



Mooney and Ginger Wilmoth (Fishel) by baptism.

The church pictorial directory was published in 1974, and the carpet was installed soon after. Plans were made to enclose the picnic shelter. Other maintenance matters, such as "bird-proofing" the steeple and cleaning around the cemetery fence, were the main items recorded in the minutes. The church family continued to grow with the addition of Ray Bray by letter in May, Linda Trivette and Aimee Snow by baptism in August, James and Charlene Trivette by transfer of letter in September, and Ronnie Cockerham by baptism in November.

Lisa Durham (Anderson), Joan McKinney, and Keith Wolfe joined the church by baptism on August 3, 1975. Elaine Coe followed these three in November.

On Sunday morning, January 11, 1976, Rev. Frye announced his resignation to the congregation. He had served the church since October 1961, officially as pastor since April 8, 1962. In the fourteen years of his ministry, the church had adopted a constitution and bylaws, created a functioning committee system for organization, updated the facilities in numerous ways, and become a missions powerhouse. WMU, Brotherhood, G.A.'s, R.A.'s, and Youth in Action were vibrant ministries that had struggled or been non-existent prior to the ministry of Hack Frye. In addition, scores of new believers were added to the church during that time. A new generation of leaders had stepped up and assumed places of leadership. The church had continued its legacy of generosity and compassion toward those in need. Fairview had matured into a stable, organized body of believers, ready to tackle the Great Commission with passion. The church owes much of

that success to the leadership and vision of Hack Frye.



*Repairing, Evening, and Seeding the Cemetery*





## 1976 – 1983: John D. Bowman

Following Rev. Frye's departure, Rev. Oren Bradley from the Surry Baptist Association advised the church in the selection of a pulpit committee to secure a new pastor. On February 29, 1976, the following members were chosen to serve: Sandy White, Dewey Mooney, Don Adams, Kelly Draughn, and Dillard Corder. The deacons were charged with securing a supply preacher until the pulpit committee could bring a recommendation. The man they asked to preach was Rev. John D. Bowman.

Tammy Lowe was added to the church on her profession of faith and baptism on February 8, 1976.

At the March conference, Sandy White asked the church on behalf of the pulpit committee if the congregation was serious about building a parsonage. He said that how the church answered that question would affect the pulpit committee's work in bringing a candidate for pastor. The church



*Rev. and Mrs. John D. Bowman,  
Fairview's tenth pastor*

affirmed its commitment to build, and within a month's time, over \$12,000 was pledged for the construction of the parsonage. On July 4, 1976, plans for the parsonage were



approved, and the trustees were given permission to borrow the remaining money needed to build the parsonage.

On September 5, 1976, the pulpit committee recommended Rev. Bowman as Fairview's tenth pastor. He was to receive compensation of \$100 per week salary, \$60 per month for expenses, and \$36.68 per month toward his retirement. In addition, the church agreed to pay the electric and heating oil bills for the parsonage upon its completion.

Rev. Bowman led the church ably from the beginning. At the conference on Wednesday following his election, he recommended fall revival meetings be held the following month and asked that an appreciation night be held to honor all those who had served as teachers and officers during the 1975-76 church year. Earlier, Rev. Bowman had organized special emphasis Sundays led by the youth of the church and the deacons. Jim Mooney joined the Fairview family in October 1976. The parsonage was dedicated on December 12, 1976. In April 1977, a student ministry team from Gardner-Webb College (now University) visited Fairview and led worship for a weekend. The church was on the move.

Scott Mooney joined the church on his profession of faith on May 8, 1977.

In a special called conference on August 21, 1977, the deacons recommended that Earl Wilmoth, Sr. and Sandy White be ordained as deacons. Their ordination was set for September 18 of that year. The church library began its operations around the same time, spearheaded by the WMU.

Spring revival meetings were held March 27 through April 1, 1978. Rev. Hobart Johnson of Conway, South Carolina, assisted Rev. Bowman in the meetings.

Cheryl Poindexter (Stanley) united with church on her profession of faith on April 16, 1978. She was followed on May 28 by Annie Lee Hemmings.

The WMU of the church was especially active during Rev. Bowman's tenure. In 1977-78, the ladies oversaw the placement of cushions on the pews in the sanctuary and the carpeting of the front porch of the church.



*Children Singing Christmas Carols, 1979.*

They accomplished all this while faithfully promoting missions both at home and abroad, often leading special emphasis meetings on the subject during Wednesday evening services.

In October 1978, the fall revival meetings were led by Rev. Chester Simpson, pastor of Union Cross Baptist Church. Also that month, Terri Cockerham was asked to teach an eight-week series of classes on reading music. The church also experienced the theft of its typewriter, adding machine, and a lamp on the organ that month. As a result,



Kelly Draughn was charged with placing locks on the doors in order to secure the building.



*Rickey and Donna Fulk Dobbins with their parents*

Life at Fairview continued to move along. Spring revival meetings in 1979 were led by Rev. Alfred Ayscue, pastor at Calvary Baptist Church in Mount Airy. The fall meetings were led by Rev. Milton Sewell, pastor at Fellowship Baptist Church in Mount Airy. A group of young ladies were approved to serve as church librarians at the October 1979 church conference. They were: Cindy Fowler, Mona Fowler, Martha Adams, and Cheryl Poindexter.

Tommy and Judy Strickland made Fairview their church home on September 2, 1979.

The Baptist State Convention of North Carolina met in Winston-Salem on November 12 through 14, 1979. Mr. and Mrs. Fred Nixon were appointed messengers to the meeting, along with Irene Dobbins.

In the collected bulletins saved by church clerk Irene Dobbins, a handwritten bulletin dated February 10, 1980, says the following: "This was a very snowy weekend. There were approx. 4 or 5 inches of snow. Most neighboring churches cancelled their services. Our pastor said he was hesitant to cancel church services, for he felt if it was a work day he would go to work and the highways were open." Twelve individuals attended the service, including Rev. and Mrs. Bowman, Dillard and Alma Corder, Sandy White, Sammy Ireland and Marcus, Earl Wilmoth, Ginger Wilmoth and a friend, Dewey Mooney, and John Pyles.

The Surry Baptist Association returned to Fairview a third time for its quarterly meeting in February 1980.

The debt on the parsonage was retired in October 1980, just over three years since the completion of the house. A note-burning service was held on October 19. The house had been built at a cost of just over \$40,000. The church rejoiced in God's faithfulness.

Rev. Tommy Johnson, pastor of Antioch Baptist Church in Mount Airy, led the spring revival meetings in 1981. In June of that year, the building committee and finance committee announced their plans to tour fellowship halls at other churches in order to study the feasibility of constructing a fellowship hall at Fairview.

Suggested plans for a fellowship hall were presented at the September 1981 conference, along with the announcement that Dr. Alfred Miller from Mount Airy First Baptist Church would be leading the fall revival meetings the following month.



Rufus and Gladys Bledsoe came home to Fairview on May 3, 1981.

Jack and Delphia Wall joined the Fairview family on September 30, 1981.

In October 1981, the church voted to close in the picnic shelter instead of building a fellowship hall. In the months following, policies were adopted regarding the use of the fellowship hall and fees associated with its use.

Rev. Homer Bowman led the spring revival meetings in 1982. Rev. David Horton assisted Rev. Bowman with the fall revival meetings in October 1982, beginning with a youth-led service on October 17.

Arnold Childress joined Fairview on his profession of faith on April 10, 1982.

Brenda Freeman united with the church on November 25 of that same year.

In 1983, Rufus Bledsoe began working with Rev. Bowman and the congregation to broadcast the church's services over WYZD, Dobson's AM radio station. In March of that year, the church was asked to broadcast live over the radio every other Sunday. The following month, the church voted to purchase the necessary equipment and pay the fee to begin broadcasting live every other week on the radio. The first live broadcast was on May 8, 1983. The following month, evening services were added as well.

Three new members were added to the church during 1983. Patti Fowler joined on March 20, Jeff Fowler joined on April 21, and Linda Hemric joined on May 1.



*Rev. Rufus Bledsoe*

Rev. Bowman announced his resignation in November 1983. In the weeks following, he was able to work with the deacons to appoint a pulpit committee to name his successor as pastor. His ministry ended in December 1983. From all indications, it was a stable time of upward growth in the life of the church. His departure was a sad time, but the warm relationship between pastor and church was one that continued until Rev. Bowman's death. His wife Rada is still held in high regard by the Fairview family today. To all who knew Rev. Bowman, he was a good preacher and a gifted pastor. He was a true blessing to Fairview.



## 1984 – 1991: Lee Johnson

There was no gap between Rev. John Bowman and Rev. Lee Johnson. Rev. Bowman's ministry ended at the close of 1983, and Rev. Johnson was elected as Fairview's eleventh pastor on the second Sunday in January 1984. Their two ministries meshed together seamlessly, and the church will forever be grateful to God for them.

A note of sadness marked the beginning of Rev. Johnson's ministry at Fairview. Dillard Corder, who had been a member of the church for many years and served as custodian for several of those years, passed away on the Friday following Rev. Johnson's

call as pastor. He was buried the following Sunday with Rev. Ray Hamilton and Rev. Bowman leading the service. Following Mr. Corder's death, Irene Dobbins was elected church custodian.

Rev. Johnson led the church to utilize the talents of its youth. Fifth

Sunday services were led by the youth. A bus was acquired by the church in order to



*Rev. Lee Johnson, Fairview's eleventh pastor, sings with Libby Hamlin, Brenda Davis, and Woodrow Snow.*



transport the youth on outings. Several activities for young people were planned and carried out each year.

On May 6, 1984, Stephen Fowler and Weslee Strickland came on their professions of faith as candidates for baptism.

Over the course of several months in 1985, the church assisted several families in need. At the same time, the radio broadcast was discontinued. Fairview was growing and stretching in different directions, ever obedient to the Great Commission and committed to the needs of the community. A new church directory was completed during this time, and the youth of the church presented a living nativity scene in lieu of their annual Christmas program in December 1985.

During that year, Donna Dobbins joined the church on February 10, Bobby



*Donna Dobbins following her baptism in Bear Creek, 1985.*

Stanley came on August 18, and Greg Stanley united with the church on August 25.

February 2, 1986, saw the addition of Greg High to the Fairview family.

Rickey Dobbins and

Ronnie Cockerham were recom-

mended for ordination as deacons at the conference on April 9, 1986. Their ordination was held on July 27 at 6:30pm.



*1985 Children's Christmas Program*



*1985 Deacon's Christmas Party*





*Vacation Bible School 1986*

After six years of discussions, the church finally approved plans to install a telephone in the building on May 9, 1986. Dewey Mooney was authorized to contact the phone company and have the phone installed.

The July 1986 conference addressed several matters, including the purchase of a copy machine for the church and the consideration of replacing the steeple and light fixtures in the sanctuary.

In August 1986, a committee was appointed to prepare a history of the church for the seventy-fifth anniversary coming up in 1987. The committee included: T.C. Alberty, Fred Nixon, Rickey Dobbins, Brenda Davis, Joyce Darnell, Freeda White, and Irene Dobbins.

Robert Draughn united with the church in October 1986, and Andrea Turner joined the Fairview family on November 2, 1986.

Throughout the fall of 1986 and into the early days of 1987, the matter of lighting in the sanctuary and needs for more space led the church to make several important decisions. Among those decisions was a vote to install additional lighting for the sanctuary, and a building fund was established in order to secure funds for future construction.

As the church began its seventy-fifth anniversary year, several key events marked the occasion. An old-fashioned day was held in May, sponsored by the WMU. The official celebration held on June 28 included a visit from former pastors and a special recognition of long-time members. The anniversary historical book was prepared and printed, and a pen-and-ink drawing of the church was commissioned at a cost of \$130.

A note received from the Surry County Department of Social Services in January 1987 read: "Fairview Church came through again for three large families at Christmas '86. The WMU, BYW, and the Youth group, plus other church folks, put together three wonderful Christmases for these families, and they were overjoyed by it all!



*Earl & Vera Wilmoth,  
Ginger, Mallory & Mindy*

I've never seen a more compassionate, loving, and giving church than Fairview!! We send our sincere thanks!"





*Pictures from the Seventy-Fifth Anniversary Celebration*



*Pictures from the Seventy-Fifth Anniversary Celebration*







*Pictures from the  
Seventy-Fifth  
Anniversary  
Celebration*

A tape ministry was recommended to the church at the conference on September 9, 1987.

Precept Upon Precept Bible studies by Kay Arthur began for the first time at Fairview during the fall of 1987. Libby Hamlin and Karen Bedsaul led these studies.

Tommy and Cathy Edmonds came to Fairview on November 15, 1987, on the promise of a letter from Siloam Baptist Church. Other members added that year included Andrea Trivette, John Wolfe, Christi Stanley, and Hannah Wolfe, all of whom joined by baptism, and Karen Bedsaul and Mary Lowe by letter.

The Fairview Children's Choir under the leadership of Terri Cockerham sang at the Andy Griffith Playhouse in Mount Airy on November 20, 1987, in a benefit for Northern Hospital of Surry County.

Fairview's first prayer vigil was held on December 12, 1987. Members were invited to sign up for a time to pray and to submit prayer requests for the event which lasted from 6am until midnight. The altar was covered in prayer the entire time.

One of the ongoing tasks of this time in the life of the church was the disposition of portions of Marvin Wilmoth's estate which he had left to the church. Several acres of land were included in the estate. Over the course of almost two years, the land was surveyed and offered for sale. When the sale of the property was completed, funds were placed in a cemetery trust fund to assist with the care and upkeep of the cemetery.

Fairview often hosted singing groups through the years. Rufus Bledsoe's family sang, along with Paul Davis and the Gospel Ambassadors. The Mountain Park Quartet



was a guest on occasion as well. On March 13, 1988, Fairview hosted a new singing group, the Bledsoe Brothers and Papa. They had sung at the church previously during the 75<sup>th</sup> Anniversary Celebration, but this was the first Sunday morning service the group led at Fairview.

On May 4, 1988, the church authorized the trustees to give the church bus to the Baptist Children's Homes of North Carolina. A representative of the Children's Home picked up the bus in July of that year.

Jeff Collins joined the Fairview family on May 8, 1988. He was joined by Mandy Edmonds (Stanley) and John Bledsoe on June 5.

Revival meetings in 1988 were held August 7 through 10, with Rev. Tommy Floyd assisting Rev. Johnson. Later that month, the BYW's first cookbook, *Heavenly Dishes* arrived for sale to the church and community.

Barry Fowler and Marie Fowler (Comer) joined the church on their professions of faith pending baptism on August 28, 1988.

The baptism service for those who joined the church during the spring and summer of 1988 was held on September 25. Those baptized included Jeff Collins, Travis Lowe, John Bledsoe, Meredith Cockerham, Courtney Darnell, and Mandy Edmonds (Stanley). That same day, Amanda Childress (Gann) and Mandy Davis (Holt) made their professions of faith.

The end of 1988 saw the church continuing to minister and grow. Love offerings were taken for those in need, the tape ministry was in full swing, choirs and mission

groups were strong and growing, and the church was experiencing healthy fellowship. The leadership of Rev. Johnson was reflected in the initiative and commitment of the people at Fairview.

The following year saw the church continue in the same track. Air conditioning was added to the fellowship hall, initial plans for an education/fellowship building addition were submitted to the Southern Baptist Convention's architectural services for review, vinyl siding was installed on the church, and the interior of the church was painted. Ministry continued as well, with new believers baptized, love offerings taken, and sweet times of worship and fellowship enjoyed by the congregation.

Bill and Nancy Stanley, James and Frances Fowler, and Mindy Ireland all came into the fellowship of Fairview during that year.

The beginning of 1990 saw the Fairview family's commitment to compassion continue, with love offerings taken in the first few months of the year to help with funeral expenses of a member, a family whose home was destroyed by fire, and another church family facing financial difficulties. Improvements to church facilities and maintenance of the church property were treated as acts of stewardship in service to God. The church was in a good place spiritually and physically. Keith Hudson joined the church on February 25.

May 13, 1990, Rev. Johnson announced his resignation as pastor. He had served faithfully since January 1984. Over the course of that time, numerous physical improvements were made to the church's facilities. Many new believers came to faith in Christ



and were baptized under his ministry. Others united with the church from other congregations. Weddings and funerals were conducted. Baby showers and bridal showers were held. Love offerings for the needs of others—both inside and outside the church—were given obediently. It was a time of further growth and ministry.

Rev. Lee Johnson was a faithful servant of God, loved and appreciated by the people of Fairview Baptist Church. He was God's man for the time of his service. He will always be remembered fondly and welcomed warmly by the people of Fairview for his faithfulness and love shown to God's people during his ministry here.



*Vera Wilmoth &  
Rev. Johnson  
during a trip to  
Opryland in  
1987.*



## 1990 – 1994: Growing Pains

The Sunday after Rev. Johnson announced his resignation, the church agreed to allow the deacons to serve as the Pulpit Committee in the search for a new pastor. Rickey Dobbins was to serve as chairman. On July 1, 1990, the committee made its first recommendation: that Rev. Sam O'Neal serve as Fairview's interim pastor until the church elected its next pastor. The vote was unanimous.

In June 1990, Tonya Davis (Wise) came on her profession of faith as a candidate for baptism.

August 8, 1990 saw another of Fairview's own licensed to the Gospel ministry. Chris Wilmoth was a student at Appalachian State University in Boone at the time. His first place of service was as minister of youth at Rutherwood Baptist Church in Boone. Six months later, on February 6, 1991, Jeff Collins was also licensed to the Gospel ministry. He was ordained on January 17, 1993, and he went on to serve as pastor at Welcome Home Baptist Church in North Wilkesboro, North Carolina.

On November 16, 1990, Amber Ireland (Shinault) united with the church on her profession of faith.

On June 16, 1991, just one year after the departure of Rev. Johnson, the church voted nearly unanimously to call Rev. Mark Phillips as its twelfth pastor. Rev. O'Neal was recognized for his service to the church the following month, and Rev. Phillips began his ministry shortly thereafter.





1990 Christmas Program



In August 1991, the church voted to allow Mr. Jeff Collins to serve as youth pastor and Rev. Sam O'Neal to serve as senior pastor. At the same time, the church approved the purchase of stationary for Rev. Phillips to use in correspondence and the purchase of airtime on WSYD radio in Mount Airy for a weekly fifteen-minute radio program featuring announcements and excerpts of Fairview's worship services. Four months later, the radio broadcast was moved from WSYD to WYZD in Dobson.

October 1991 saw Fairview opening her doors to the Surry Baptist Hispanic mission that was organizing in the area.

Throughout the course of 1991, many new members were added to the Fairview family. Some of those included Greg Thomas, Gaye Davis, Beverly Davis, Neal Harrison, Ray Freeman, Greta Snow Gardner, and Joy Freeman (Wolfe).

January 26, 1992, was Fairview's first Deacon Appreciation Sunday. On that day, a plaque containing the name of every deacon in the church's history and the years of each man's service was unveiled. Below is a list of those men, including those ordained since 1992:

John F. May 1912 - 1921	Dillard Corder 1962 - 1984	Tommy Edmonds 1994 -
John H. Poindexter 1912 - 1939	C.C. Humphries 1962 - 1985	Bobby Stanley 1994 -
Brady Phillips 1917 - 1961	Oscar Linville 1967 - 1981	Jack Wall 1994 -



R.E. Snow 1917 - 1923	Don Adams 1967 -	Page Hudson 1995 -
Lincoln White 1934 - 1965	T.C. Alberty 1968 - 1999	Robert Draughn 1995 -
W.L. Alberty 1926 - 1960	Robert Martin 1970 - 1971	Terry Hardy 1995 -
Emory White 1927 - 1972	Willie Marion 1970 - 1990	Greg High 1996 -
Marvin Wilmoth 1930 - 1985	Delano Fowler 1970 -	Ralph Linville 1996 -
Richard Poindexter 1940 - 1962	Dewey Mooney 1970 -	Ted Medley 1999 -
Fred Nixon 1954 - 1998	Earl Wilmoth, Sr. 1977 -	Ricky White 1999 -
Fox White 1955 - 1968	Sandy White 1977 - 1998	Kent Whitaker 2003 -
Kelly Draughn 1955 - 1991	Rickey Dobbins 1986 -	Brent Davis 2008 -
Walter Wood 1955 - 1972	Ronnie Cockerham 1986 -	Derek White 2010 -

The church once again visited the idea of an education building during 1992. J.G. Coram Builders of Mount Airy met with the building committee several times with recommendations and blueprints for the new structure, but no action was taken at the time.

Selma White united with Fairview on August 5, 1992, on the promise of a letter

from Temple Baptist Church in Mount Airy. She was followed by Robin White on September 13, 1992, on the promise of a letter from Salem Fork Baptist Church. Jillian Scott was received on her profession of faith as a candidate for baptism on October 7, 1992. Others added that year included Justin Bedsaul, Maggie Cockerham, Gina Fowler, Corey Mustin, Emily Mustin, Jo Ann Mustin, Tommy Mustin, Kelli Strickland (Russell), John White, Alma Wilmoth, and Bob Wilmoth.

Spring revival meetings were held May 16 through 19, 1993, with Rev. David Horton, pastor of Fellowship Baptist Church in Mount Airy as the guest preacher.

August 4, 1993 marked a night that most of the Fairview family would like to forget. The recorded details are limited, and the memories are painful. Here are the official minutes of that meeting as they stand in the church record:

On Wednesday evening, August 4, 1993, Fairview Baptist Church met for conference. Mr. Dewey Mooney opened the meeting by reading Psalm 23 and then led in prayer.

The minutes were read and approved.

Mr. Tom Parker made a motion to establish a rotating deacon board beginning October 1, 1993. Mr. Nicky Hawks seconded the motion. During discussion, Mrs. Mary Lowe asked that a copy of the Constitution and Bylaws with amendments be placed in the church within two weeks.

Mr. Robert Draughn read from the Constitution regarding rules involving adopted procedures.

Rev. Sam O'Neal made a substitute motion that the church ask the clerk to get together the amendments to the Constitution. Also, the clerk was to make available amendments and copies of the Constitution to the church membership by the next business meeting for further study.

Mr. Terry Hardy seconded the motion, and it was approved by secret ballot: "yes" = 91, "no" = 18.



Because the conference became out of order, Mr. Tony Fowler and Mrs. Mary Lowe, in unison, made motions to adjourn. It was seconded by several and approved.

Dewey Mooney, Moderator  
Irene H. Dobbins, Church Clerk

The rotating deacon motion was a divisive issue. A clause in the constitution adopted in 1962 had called for rotating deacons at that time, but the constitution was amended a few months later to allow for the existing practice to remain. The existing practice basically said that deacons were ordained to serve for the rest of their lives as long as health permitted and they were members of the church in good standing. The rotating approach still allowed deacons to remain deacons, but only allowed a small group of deacons chosen for rotating terms to serve as "active" deacons.

Since 1993, Fairview has moved to rotating deacons. The church currently has a nine-member deacon body where three men are elected annually to a three-year term to serve as "active" deacons. There are currently about twenty deacons in the church, but only nine serve at any one time.

The outcome of August 4, 1993 was that Rev. Phillips was no longer pastor of Fairview Baptist Church. About fifty members of the church left, most joining with other congregations in the area. Many long-time members of the church who stayed were hurt and disillusioned. The rancor and confusion of that night are still too painful for most to speak of today. But the church was not dead.

Rev. Sam O'Neal was called on again in September 1993 to return as interim

pastor. In that same meeting, the church decided to appoint a study committee to review the constitution and bring it up to date. Listening sessions were scheduled in the months that followed.

On November 10, 1993, Fairview elected the following members to serve on a Pulpit Committee to recommend a new pastor: Gina Fowler, Tommy Edmonds, Bobby Stanley, Tommy Strickland, Page Hudson, Ronnie Cockerham, and Irene Dobbins.

Those members added to the church in 1993 include Jason Bedsaul, Vickie Garris, Jo Hardy, Terry Hardy, Page Hudson, Dianne Linville, Ralph Linville, Kevin Simpson, and Susan Simpson.

Greg Stanley, who chaired the Constitution and By-Laws Study Committee, reported at the January 1994 conference that his committee had received 85 responses to their survey, and they were working diligently to present an updated constitution in the weeks ahead.

On April 6, 1994, Fairview Baptist Church became a legal corporation under the laws of the State of North Carolina.

On Sunday, July 31, 1994, the constitution study committee gave each family in the church a copy of the updated constitution and a proposed policy/procedure manual. Listening sessions were held over the next month, with updates and proposed changes given to the members on August 21. The final vote was taken on both documents on September 25. The vote on that day was unanimous. In conjunction with the approval of the new constitution, Rev. Lee Johnson returned to preach that morning.



During this same time, the pulpit committee brought its first recommendation for Fairview's thirteenth pastor, Rev. Jim D. Nelson. On August 14, Rev. Nelson received an overwhelming vote of approval from the congregation, but he declined the call the following week.

On Sunday, September 18, 1994, Marcus Ireland, Nick Harrison, and Kathy Davis came as candidates for baptism on their professions of faith. On October 2, Barry and Laura Hege joined the Fairview family. Barry came by letter from Brown Mountain Baptist Church, and Laura came as a candidate for baptism. Wayne and Conchita Atkins had united with the church earlier that same year.

The pulpit committee brought another recommendation on October 16, 1994: Rev. Daniel Merritt, then pastor of Richmond Hill Baptist Church in Yadkin County. He was elected as Fairview's thirteenth pastor on that day. He would begin his ministry at Fairview on December 11.

These years were turbulent for Fairview, but in the end, the church remained strong. Sunday School attendance in September 1994 still averaged 99, a healthy number in spite of the turmoil of the previous month. The Lottie Moon Christmas Offering for International Missions was the highest in the church's history. The new constitution and bylaws, along with the policy/procedure manual, reflected the values and the spiritual maturity of the congregation. Land had been purchased to allow for the expansion of the cemetery, and the church had come out of its struggles with hope and a conviction that God is greater than our human frailties. His grace is greater than all our sins.



*Fairview's Children Ride in the Dobson Christmas Parade*



*Amy Childress and  
Amanda Childress  
(Gann) at Christ-  
mas 1994*



## 1994 – 2001: Daniel Merritt

In 1994, it was clear that Daniel Merritt was God's man for Fairview Baptist Church. The church needed solid, dependable leadership, along with a shepherd who would nurture and guide the congregation through the transition time following the events of the previous year. The church was still feeling its way through the new constitution and bylaws along with the articles of incorporation, and Rev. Merritt provided the steady hand that allowed that process to take place smoothly.

The church family welcomed their new pastor and his family with a pounding in the church fellowship hall on January 22, 1995. Members helped to stock the parsonage with groceries and other essentials the Merritts would need as they began their ministry at Fairview.

One of the first action steps taken by the deacon body after Rev. Merritt's arrival was the adoption of the Deacon Family Ministry Plan. Under this plan, each active deacon was assigned a group of families in the church for ministry. Deacons would assist the pastor with visitation, hospital ministry, and other activities involving their assigned



*Rev. Daniel Merritt, Fairview's  
thirteenth pastor*



families.

Children's Church began at Fairview on February 19, 1995. This ministry allowed children to attend the first portion of the worship service on Sunday morning before leaving the sanctuary for a specialized Bible lesson and activity geared to their age group. Children's Church continues at Fairview at this writing.

Royal Ambassadors (R.A.'s), a mission group for boys, and Mission Friends, a mission group for preschool children, were organized and begun during the spring and summer of 1995.

Rev. Merritt reported to the church at its August 1995 conference that Sunday School had grown 12% in the previous year. Even during the transition time, the church continued to grow.

Robert Draughn was ordained as a deacon by the church on October 1, 1995.



*Children's Sunday School 1996*

Chris Wilmoth was ordained to the Gospel Ministry by the church on October 8, 1995.

Five new members were welcomed to the church family in 1995: Jonah and Janet

Buelin, Ricky and Kathy White, and Aaron Edmonds.

On February 11, 1996, the building committee presented the plans for the new education building and proposed renovations to the existing building. The church planned a second meeting on March 3, with a vote to be taken on the plans on March 17. The plans were approved on that day.

On April 17, the finance committee reported that it had appointed a subcommittee to study the financial aspects of the new building and renovations. The group was called the "Ways and Means Committee." It included Phil Dockery, Ronnie Cockerham, Tommy Edmonds, and Ralph Linville.

Rev. Tom Lolley preached the fall revival meetings at Fairview October 6 - 9, 1996. He later reported back to Rev. Merritt his great pleasure with the church family and the generally warm spirit of the congregation.

Eight new members joined the Fairview family in 1996: Vickie Bledsoe (Burleson), Tony Doby, Wayne and Kathryn Edmonds, Greg and Donna Journey, and Ted and Donese Medley.

On August 20, 1997, the Ways and Means Committee presented a plan to finance the education/fellowship building and the renovation of the existing church. The church had approximately \$180,000 in hand for the project, but the total cost was estimated to be \$665,000. The Ways and Means Committee recommended that the church obtain another \$120,000 before proceeding farther with the project, a total of \$300,000. Their proposal to obtain the needed money was a three-year pledge



campaign involving every family in the church. It was to begin in October 1997. The church agreed to their recommendation, and the pledge campaign got underway.

Six new members united with the church during 1997, including Freddie and Pam Brown, Amy Dockery, Jean Peele, Matthew Thomas, and Nathan Thomas.

The Building Committee brought a recommendation to the church on March 22, 1998 to hire J.G. Coram Company, Inc., to build the building and complete the renovations. They proposed that the church borrow \$380,000 with a repayment period of twenty years. Once again, the church agreed.

A groundbreaking service was held on May 17, 1998 for the new building. The



*Treasurer Don Adams signs the contract with J.G. Coram Company on behalf of the church.*

plan for the construction process was for the new building to be completed and then for the congregation to use the new building while renovations were completed on the church.



*Groundbreaking Service, May 17, 1998*







*Construction progresses on the new education/fellowship wing, 1998.*



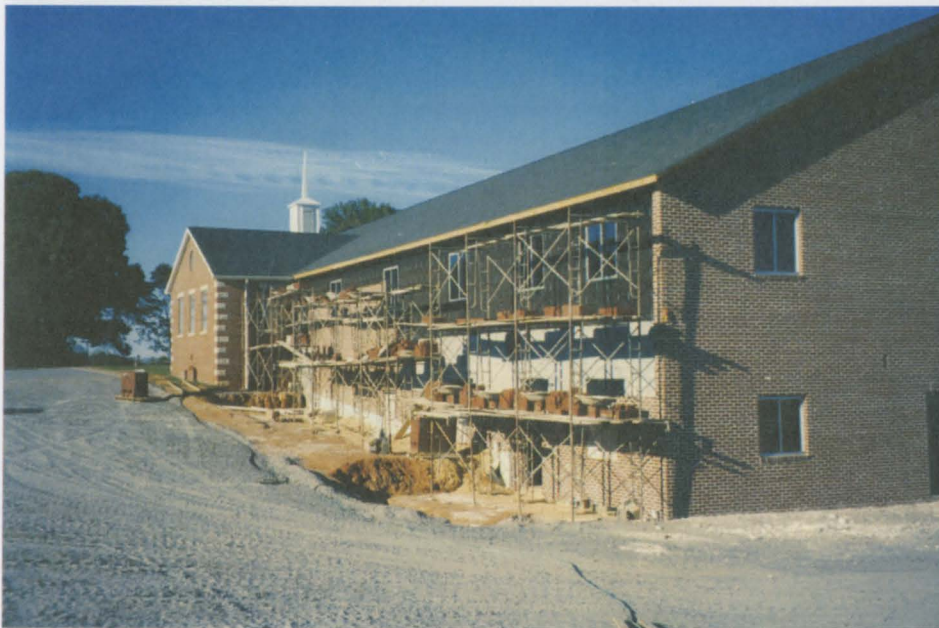
*Construction progresses on the new education/fellowship wing, 1998.*







*Construction progresses on the new education/fellowship wing, 1998.*



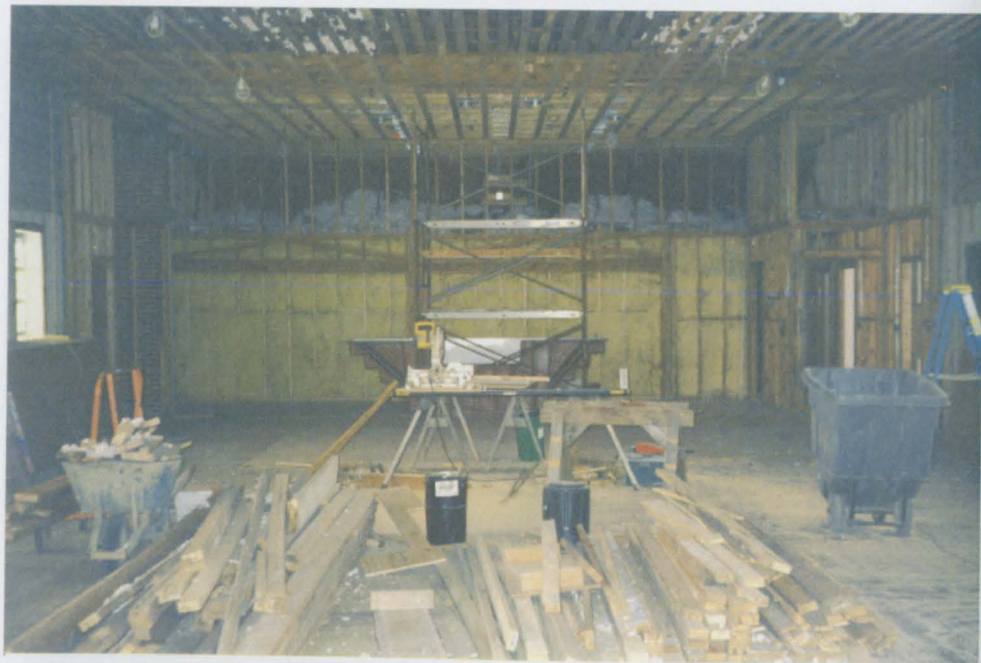
*January 10, 1999: The new addition is completed and the last service is held in the sanctuary prior to renovations.*







*Sanctuary Renovations, 1999.*



*Sanctuary Renovations, 1999.*





The new building was completed at the end of December 1998, and the church moved its worship services to the new fellowship hall on January 17, 1999. Renovations were completed by late July 1999, and the first service held in the renovated sanctuary was the funeral service of T.C. Alberty, a faithful member of the church for over seventy years. The completed project was dedicated during the church's Homecoming celebration on July 25, 1999. The following night, the Surry Baptist Association returned to Fairview for its quarterly meeting. The new building and renovations were hard at work serving the church and the community.

In 1998, Susan Peele and Donna Snow joined the Fairview family.

In 1999, James and Janet Bridgeman, Roy and Pat Smith, Betty Lee Davis, Brett Stanley, and Lena White were added to the church.

One of the unique projects carried out during the spring and summer of 1999 was the Baptist Men's potato patch. The men planted, tended, and harvested a crop of potatoes that were sold, given to the Foothills Food Pantry, and shared with the Baptist Children's Home.

Fairview experienced a special "first" in 1999, when the church was blessed to have Jason Reid, a student at North Carolina State University, serve as summer youth worker through the Baptist State Convention of North Carolina. Jason planned and carried out activities with the youth of the church throughout the summer of 1999. While he was at Fairview, he stayed in the home of Wayne and Kathryn Edmonds.

Fairview's spring revival meetings were held March 12 through 15, 2000, with

Rev. Richard Thomas assisting Rev. Merritt with the meetings.

Fairview's second summer youth worker was Drew Stables, a student at Mars Hill College.

In July 2000, the church authorized a congregational survey to evaluate the church's ministry and

its effectiveness. The results were received over the next couple of months, and the deacons evaluated those results before reporting back to the church at the conference in January 2001.

Rev. Merritt reported at the November 2000 conference that the church had seen several additions throughout the year. These included Kirsten Buelin, Korey Buelin, Stephanie Doby, Deanne Haynes, Cory High, Eric High, Kody Hudson, Megan Stanley, Benjamin Whitaker, Beth Whitaker, Brandon Whitaker, Brian Whitaker, Kent and Lynn Whitaker, Gray and Linda White, Jacob White, and Jordan White.

Rev. Tim Burton from Flippin Memorial Baptist Church in Mount Airy assisted Rev. Merritt with the spring revival meetings, March 25 through 28, 2001.



*Children's Sunday School, January 10, 1999*



Bryan Day served as Fairview's third summer youth worker in 2001.

Rev. Merritt resigned on September 23, 2001, in order to become pastor of Pleasant Ridge Baptist Church in State Road, North Carolina. He served the church faithfully for nearly seven years, from December 1994 to October 2001. The church completed the education building and renovations to the sanctuary during his tenure, and the new constitution and bylaws were solidified under his leadership. Many precious souls were added to the congregation during Rev. Merritt's ministry. In 2001 alone, that number included Brad Davis, Casey Davis, Joseph Davis, Lauren Snow, Eric Martinez, Aaron Moser, and Benson White. He was a faithful pastor, indeed God's man for the time that he was here. The church will always appreciate him and his family for their time and service.

## God's House Expanded

At the beginning of the 1990s decade, Fairview Baptist Church was in the enviable position of running out of space. With Rev. Lee Johnson as our pastor, we as a church began praying, gathering information, and looking into options for increased space. As most people are at the start, we were anxious and ready to go. Little did we know, at that moment, God's time frame and our human time frame were not quite in sync. It took some hard lessons, obedience, patience, and following God's plan instead of ours to finally understand that God had a miraculous work ahead for us - a work that blessed us more than we were expecting and gave us more than we ever thought possible. We could see clearly as a congregation that ". . . *with God all things are possible.*" (Mark 10:27)

Towards the end of 1997, God demonstrated to our leadership and our congregation that it was finally time to get serious about building and expanding His work in our community. The Ways and Means Committee (Ronnie Cockerham, Phil Dockery, Tommy Edmonds, and Ralph Linville) was formed to determine the best way to finance any building project. On Sunday, August 20, 1997, the Ways and Means Committee presented to the church a recommendation concerning how to finance our building project. The highlights of the recommendation submitted by the committee and approved by the church are as follows:

- Estimated cost of construction is \$600,000.00.
- Money on hand in the Building Fund is \$180,000.00.
- Recommended to have \$300,000.00 on hand or pledged to be given within the first year before construction begins.
- Additional money needed to begin construction is \$120,000.00.
- Pledge campaign will begin the first Sunday in October 1997, with commitment cards given to church family.
- This is a three-year pledge program.
- Commitment cards will be returned on the last Sunday in October 1997. Pledges are counted and entered into the computer for tax purposes and confidentiality.



At this time, the estimated total cost of construction was \$665,000.00. So, the congregation listened and then acted on God's call to stewardship in His building process.

As the process began, the Building Committee was meeting, praying, and working tirelessly to gather as much information as possible so that sound, logical, efficient, and effective decisions could be made concerning what God wanted us to have, and we as a church needed. The committee consisted of Don Adams, Ronnie Cockerham, Rickey Dobbins (chairman), Phillip Dockery, Tommy Edmonds, Ralph Linville, Dewey Mooney, Bobby Stanley, Tommy Strickland, Sandy White, and Rev. Dan Merrit (ex officio). On Sunday morning, March 22, 1998, the Building Committee made the following recommendation to the church in a special called business meeting:

- We recommend J.G. Coram Company, Inc. as the general contractor for the building project;
- We recommend the above company's bid and additional costs of furniture and pews;
- We recommend the approval of the church to begin the construction process with all related processes (obtaining permits, etc.);
- We recommend the church borrow \$380,000.00 at 20 years to complete the project; and,
- We recommend the finance committee be responsible for securing the financing of the project as soon as necessary.

This was a major commitment for our church congregation; yet, we knew with God's help, this endeavor would be realized.

Fairview Baptist Church held a ground breaking ceremony on Sunday, May 17, 1998 with great excitement and anticipation of where God was leading us. The construction process was to take place in two phases, with the educational building and fellowship hall completed first. After this, the sanctuary and existing building would be renovated. While construction began, the

Interior Design Committee consisted of Donna Dobbins, Cathy Edmonds (chair), Kathryn Edmonds, Edith Snow Fulk, Ricky White and Bobby Stanley (ex officio), who worked diligently with the Building Committee and contractor to select the inviting color schemes, floor coverings, lighting, moldings, and other items that make our church such a pleasant place to worship and fellowship.

The building process went smoothly with Rev. Merritt stating this would be the standard by which all building programs should be measured. By the end of December 1998, the classrooms and fellowship hall were completed. On January 17, 1999, the church started using the new Fellowship Hall as a temporary sanctuary. This arrangement seemed to work well and kept us in a spirit of togetherness. We continued worshipping and praising God for His goodness knowing that He was with us "in this place."

Initially, the sanctuary renovations were going to be minimal; but as the building process continued, it became clear that more work needed to be accomplished to meet the needs of a growing church. Several changes to the original plans were made, including new sheetrock, molding, expanded choir loft and pulpit area, sound room addition, new lighting, new baptistery, and enlarged vestibule area. Every change recommended by the Building Committee and Interior Design Committee was approved overwhelmingly. On July 25, 1999, our church held the much anticipated dedication service in the newly renovated surroundings. Prior to the dedication, the first service held in the renovated sanctuary was the funeral of T.C. Alberty, which was a fitting tribute to Mr. Alberty's long service to his Lord and church. One of his final acts was getting the land donated which was needed to accommodate the new building renovation and future ball field. Again, the membership rejoiced in the new surroundings knowing that *"all things work together for good to them that love God, to them who are the called*



*according to His purpose.” (Romans 8:28)*

By waiting on God and allowing Him to lead the church, we were able to accomplish much more than what we set out to do. In the early 1990's, our goal was to build something in the \$300,000.00 range. In 1998, the church approved to build and renovate at a cost of \$665,000.00. When the project was completely finished, the church spent a total of \$725,597.91. The debt was paid off in 6 years 10 months, as opposed to the 20 year loan repayment period. This clearly shows, again, that with God all things are possible. Fairview's building process confirmed the power and glory of God to our membership and to the community at large. Don Adams, Church Treasurer during the construction years, so succinctly summarized the process: "The Lord was in it all the way. It was His time, His will, and His way." We as individuals could never have accomplished this feat by ourselves, but when you're in sync with God, glorious things happen!

*Rickey S. Dobbins  
September 2011*

## 2001 – 2003: The Long Search

Dr. Jack Long, the Surry Baptist Associational Missionary, came to Fairview's aide during the interim process following Rev. Merritt's departure. He offered assistance to the church in securing an interim pastor and in finding a successor to Rev. Merritt.

The first candidate for interim pastor was Dr. Jim Pollard, former pastor at First Baptist Church in Sparta and later Director of Missions for the Pilot Mountain Baptist Association. The church heard Dr. Pollard preach, but declined to call him as interim.

The second candidate for interim pastor was Rev. Amis Daniel. He filled the pulpit during the Christmas season of 2001, and on January 13, 2002, the church called him as interim pastor. It was to be a lengthy stay.



*Rev. Amis and Frances Daniel,  
with Patti Fowler*

The Pastor Search Committee was elected February 10, 2002. Members were Kathy Davis, Kathy White, Libby Hamlin, Terry Hardy, Ralph Linville, Kent Whitaker, and Bill Stanley. The group elected Terry Hardy as chairman.





*Fairview Youth at ACC Church Day,  
Wake Forest University, 2001*

One of Rev. Daniel's first tasks as interim pastor was to begin the process of preparing a new church directory during the interim. He began this assignment in March 2002 before handing the directory over to a committee comprised of Terri

Cockerham, Jean Peele, LuAnn Thomas, Patti Fowler, and Earl Howard.

Rev. Chris Wilmoth returned to Fairview to preach at Homecoming on July 28, 2002.

A new name appeared beside the choir report during the early months of 2002.



*Christmas 2001*

Earl Howard had stepped in a few months earlier to assist with the choir. In July 2003, he was elected Fairview's Music Director, and the music program has never looked back. The

choir began travelling and singing (including the Surry Baptist Quarterly Meeting held

at Dobson First Baptist Church on July 28, 2002), and special cantatas and musicals became a regular feature at holidays and other special occasions.

The church continued to carry on its regular ministries. The WMU visited the shut-ins and served meals to bereaved families, BYW engaged in local mission projects and oversaw the decorating of the church for special occasions, Baptist Men took care of construction projects and hosted the annual chicken stew at Ted and Donese Medley's farm, the youth helped those in need and met regularly for fun and fellowship, and the choir rehearsed and sang for the glory of God. But the Pastor Search Committee was making slow progress toward finding a pastor.

Those added to the church in 2002 included Brent Davis, Garrett Draughn, Hannah Haynes, Tracie Leftwich, Frank and Linda Matthis, Horace and Louise Sawyers, Keith and Shirley Simpson, Megan Simpson (Quance), Judy Snow, and Brianna Fowler (Wright).



*Kathy Davis, Director of Fairview's  
Vacation Bible School, 2003.*

2002 ended and 2003

began with the church anticipating another visit from the Surry Baptist Association on



January 27.

Megan Payne, Cody Leftwich, and Jeff Davis united with the church as candidates for baptism in January 2003.

The church was reaching a stage where the absence of a pastor was impacting the overall ministry. Average attendance in Sunday School dipped below 90 for the first time in nearly twenty years. Rev. Daniel challenged the church to continue to pray and



*Vacation Bible School 2003*

wait on the Lord. The Pastor Search Committee worked feverishly to fill the void throughout the spring and summer of 2003.

Finally, in July, they announced that they had settled on a candidate. Rev. Andy Atkins

would be preaching in view of a

call on Saturday, August 9, and Sunday, August 10. The church voted following the Sunday morning service, and Rev. Atkins was named Fairview's fourteenth pastor that day. He would begin his duties on September 6, 2003.

In his last message to the church on August 30, 2003, Rev. Daniel challenged the congregation to care for their new pastor and give him room to grow. Rev. Daniel was a man of wisdom and spiritual insight who carried the church through a very lengthy interim period.

Fairview was a strong church, but Rev. Daniel helped to guide the flock through a challenging transition. It had been twenty-two months since Rev. Merritt left the church, and the stage was set for a new era of ministry.

There may be a few people in our midst who do not know what a praying church Fairview Baptist is and has been over these past one hundred years. The records and minutes have been documented in this book.

While I was born and raised in this church, I want to share one of the many miracles that prayer has brought about in my life. Some of the happenings, I remember, but a lot of what I am telling you was told to me by my family and doctors. This I remember: in November 2002, I woke up from a sound sleep with burning in my chest. I was having a heart attack. I didn't know that at the time, so I went to my doctor the next day. He sent me to have tests.

The tests showed that I had damage in my heart, so I was sent to Winston-Salem for a heart catheterization. On Friday, they scheduled me for heart surgery the following Monday.

Here is the part I don't remember: Fairview started praying. All of my family and lots of my church family were present during my surgery. As you know, the nurses kept everyone informed of my progress. Everything was going well. After a while, they were told that I had been moved to recovery. It was still good news. Some of the family left to get some lunch. The waiting room cleared out. They were relieved and felt their prayers were answered.

I am not sure how long I had been out of surgery before a nurse came out and bent down to talk to Wade to tell him something terrible had happened. My heart had stopped. A blood clot had shifted. She said things did not look good. She didn't know if I would make it or not.

Back in recovery, the doctors were around me. They opened my chest again, put the paddles on my heart, and by God's mercy, it started beating again.

But the thing I want to share is that the cell phones were ringing. News of my condition was being sent out over the airwaves. A prayer chain was started at Fairview. Several people came to the altar of the church and prayed for me. The ritual went on for days. The waiting room filled up again with praying, concerned people. They showed so much love and support for my family. They were not left alone a minute to worry. Prayer radiated from the waiting room for me.

My chest was left open for three days. Many came in to speak to me. I don't remember, but I am sure that their presence helped me fight to come back to my family and church family.



Soon after, they closed my chest and I stayed in the ICU for ten days.

Only when I was put in a room did I start to be alert and recognize everyone. Fairview never stopped praying for and loving me. I was able to come home on Christmas Day 2002. My recovery was slow, but when I think about my miracle, I believe God spared me that day because he had a work for me to do.

I think people need to hear my story, to see the mighty hand of God is still in the healing business today. When I came home and went back to work, I told anybody and everybody about my Healer. I don't ever need to quit telling what the Lord has done for me.

Praise His wonderful name!

Brenda Davis

## 2003 – 2012: Approaching the Second Century

When Rev. Atkins arrived at Fairview, the church was in the midst of revising the constitution and bylaws for the first time since they had been adopted during Rev. Merritt's ministry. Tommy Edmonds chaired the committee in charge of the revisions. Baptist Men were active, with Dr. Jack Long and Paul Bunke speaking at the group's monthly meetings during the fall of 2003.

Kent Whitaker was ordained as a deacon on October 4, 2003. His was the first ordination service held since Ted Medley and Ricky White had been ordained in 1999.

The fall of 2003 saw the addition of Derek and Wendy White, and Jim and Pat Fowler to the Fairview family.

The spring revival meetings were held April 25 – 28, 2004, with Rev. Bill Faw, Rev. Tim Mason, Rev. Bobby Lewis, and Rev. Tim Burton helping Rev. Atkins with the meetings.

April 2004 also brought the Fairview family together for a Port-a-Pit chicken fundraiser. Over a thousand tickets were sold, and the church family rallied together



*Rev. Andy and Tracy Atkins, Samantha, Lydia, and Daniel, Fairview's fourteenth pastor*





**Jonathan Hale and Earl Howard**

to serve the community and raise money for mission causes.

Jonathan Hale, a student at Appalachian State University, was Fairview's fourth summer youth worker. He served among our youth in 2004, but remains close to the Fairview family to the present. Jonathan surrendered to

God's call to full-time Christian service in 2004 and went on to earn a Master of Divinity from Gardner-Webb Divinity School after his graduation from Appalachian. He is currently the youth pastor at Masonboro Baptist Church in Wilmington, North Carolina.

A digital chime system was installed in the steeple during the summer of 2004.

The system utilizes compact disc recordings and a digital timer to play at preset times each day. The chimes can be heard at distances as great as two miles from the church on a clear day.

In July 2004, Terry Hardy joined a team of Surry Baptists in Oregon. They helped with



**Page Hudson, Greg Journey, Tina Whitt, and Libby Hamlin serve plates.**

community mission projects and assisted a local church in conducting a block party for the neighborhood surrounding the church.



**Youth Class at Vacation Bible School 2004**

During the July 2004 conference, Rev. Atkins expressed a desire to see the church send a mission team overseas in the coming year.

The Baptist Men sponsored their first golf tournament for missions in September 2004. The aim was to invite players who did not attend church anywhere to join our members on the golf course, and to raise money to support local, home, and foreign missions. The tournament was a huge success.

The church began "Super Sundays" in November 2004 with a fully age-graded program for youth and children held every other Sunday evening. Supper was served to the youth and children in attendance, and Bible study and recreation time were included



each time. This program was an extension of the Sunday evening youth meetings led by Ricky and Kathy White for several years and most recently by Cathy Edmonds. Activities for youth and children also included snow tubing trips to West Virginia and regular visits to nursing home residents and shut-ins.



*Fairview's Children with their "Red Wagon Offering" of pennies for Baptist Children's Homes, 2004*

The Baptist Men reported at the December 2004 conference that seven men had expressed an interest in going to Honduras on a mission trip to help build a Sunday School building for a church there.

Five of Fairview's youth were baptized into the church family in the fall of 2004.

They were Elliott Draughn, Haley Hemric, Ryan High, Nick Thomas, and Madison White.

The church began drawing up a job description for a minister of youth and children early in 2005. The final job description was approved on April 6, 2005.

Seven men from the church travelled to San Pedro Sula, Honduras, in March 2005. The team included: Ronnie Cockerham, Greg Thomas, Tommy Strickland, Rickey Dobbins, Terry Hardy, Ricky White, and Rev. Andy Atkins. The men laid the block for a Sunday School building for a small church in the city. While there, Rev. Atkins preached twice in local churches. The men were blessed by their interactions with the people of Honduras and the experience of helping brothers and sisters in Christ who have so little.



*Fairview's 2005 Honduras Team:  
Front: Terry Hardy, Ricky White, Ronnie Cockerham  
Rear: Juan Castro (liason), Greg Thomas, Andy Atkins, Tommy Strickland, Rickey Dobbins*

Hurricane Katrina slammed into the Gulf Coast in August 2005, forever changing the lives of thousands of residents of the region. There were hundreds of deaths, and several thousand people left the region for other parts of the country. North Carolina Baptists adopted the Gulfport, Mississippi area, and pledged to build back over



500 homes. Fairview sent monies and workers during the end of 2005 and throughout 2006. The church even adopted a couple from Gulfport and oversaw the refurbishing of their home.

On October 7-9, 2005, Fairview partnered with Cross Roads Baptist Church for a weekend missions conference. Missionaries stayed with church members, nightly services were held, a special missions service was held on Sunday morning, and the two churches came together on Sunday night for a meal and sharing time. It was the beginning of a new era for missions not only at Fairview, but the whole Surry Baptist Association.

2005 saw four new members join the Fairview family, including Samantha Atkins, Sandra Atkins, Ellen Stanley, and Laura Whitaker.

In March 2006, Rev. Atkins began work on the Doctor of Ministry degree at the Southern Baptist Theological Seminary in Louisville, Kentucky. The program only required him to be on campus two weeks each year, with the remainder of his work completed at home and via the Internet. The church gave him a vote of confidence to pursue the program.

That same month saw the passing of Irene Haynes Dobbins, a long-time member of the church and church clerk for forty-six years. She was succeeded by her assistant clerk and daughter-in-law, Donna Fulk Dobbins.

May 2006 marked Fairview's second entry to the technology era. A church website had been started earlier with the domain name, [www.fairview-baptist.com](http://www.fairview-baptist.com) being

## Mamie Irene Dobbins

*"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."*  
-Galatians 6:9-10

Irene Dobbins experienced the 25<sup>th</sup>, 50<sup>th</sup>, and 75<sup>th</sup> anniversaries of Fairview Baptist Church and would have rejoiced along with her church family and community in celebrating Fairview's centennial. She took good care of her family and loved her family with a love that paralleled her love of her lord and His church. In fact, her commitment and service to God and His church often overshadowed that of her family. She observed and followed in the footsteps of her mother, Lelia D. Haynes, who taught her the importance of Christian faith, worship and fellowship with others. While at home, Irene spent considerable time in prayer, listening to preaching and gospel singing on the radio, and reading from her much worn Bible which often lay open on her dining room table.

Irene was blessed with many talents and skills, which she put to use in serving her God and church. She gave eagerly and unselfishly of her time, talents and resources. Serving and ministering to others were among the talents bestowed upon her. When church family or neighbors were sick or bereaved, Irene would be among the first to visit with arms heavily laden with chicken stew, homemade biscuits, and chocolate pie or banana pudding. At Fellowship events (homecoming, reunions, Christmas parties, choir get-togethers), Irene was known for her ham biscuits, potato salad, chipped beef dip, and pound cake. She embraced the fellowship of others, especially with those of faith and her Church family, and enjoyed a hearty laugh (or unstoppable giggle at inappropriate times), which was quite infectious.

Before the flower committee was established, Irene, for many years, placed flowers in the church for the morning worship service on Sundays. Many arrangements came from the flowers she grew along side the vegetables in her garden. Oftentimes, she designed arrangements from what nature provided: branches of blossoming dogwoods or magnolias; Queen Anne's lace dyed



red and blue, joined with the white flowers in recognition of the 4th of July; wildflowers plucked from nearby roadsides; multi-colored fall leaves; pumpkins, gourds, and nuts; holly and pyroantha. Painstakingly, she would prepare the arrangements late on Saturday evenings or early on Sundays to insure a fresh arrangement would be in place to adorn Fairview's sanctuary.

In many ways, she took it upon herself to be Fairview's unofficial ambassador. She was proud to communicate with others that she was a life member of Fairview Baptist Church and did not hesitate to inquire about others' church attendance or to invite them to her church. In her latter years when she encountered non-Christians, she felt impressed to tell them about Jesus, what He had done for her, and their need for Jesus that moment. Irene made every effort to welcome visitors (even if it meant almost knocking Rickey and me off the pew and pushing regular members aside in the aisle to shake hands with and talk to a visitor before the visitor left the sanctuary). She enjoyed serving as one of Fairview's church messengers to attend the quarterly Surry Baptist Association (SBA) meetings, because this was another way she could connect with other believers while learning about SBA missions and activities. Irene and her circle of friends were concerned about and interested in people and community events. She and her dear friend, Zetta Haynes, went early and stayed late at funeral home visitations to support, mourn, and re-connect with others.

Through the years, Irene had opportunity to serve on most all church committees and, thus, had a good knowledge of church history, policies, governance, and traditions. She enjoyed working with children and directed Christmas plays for many years. With an abundance of imagination and a quick needle and tread, she made numerous costumes and would often take the furniture from her home to construct stage settings. Singing in the church choir was an activity she was passionate about, because it was one more way she could share her faith. Her position as church janitor was one she valued above all other roles. Irene took pride in working to keep God's house clean and attractive; while cleaning, she savored the time spent alone in His house, praying and communicating with Him.

Irene served as Fairview's Church Clerk for forty-six years. Among other tasks, she prepared the minutes for church conferences and special called meetings, attempted to keep records

of membership (dates joined, baptized, transfers, deaths), and completed the yearly congregational profiles for the SBA. A few months before her death, Irene asked me, the assistant church clerk, to assume writing the conference meeting minutes. Rickey had already taken on her duties as janitor. Letting go (not being physically able to serve) was difficult for Irene who had served her Lord since her earliest recollection. She encouraged us and others to always give our best, especially in our relationship to and work for God. She was more than my mother-in-law and the church clerk who preceded me; she modeled the Christian woman and church worker that I can only aspire to be.

Written by Donna Dobbins August 2011

purchased for use. In its second move, the church voted that month to purchase a portable video projector to be used on occasion for showing slides and videos in church. The projector would also be used for small group Bible studies and other activities.

The church witnessed God's faithfulness on September 10, 2006, with the retirement of the debt on the education/fellowship building and sanctuary renovations. On that day, the church celebrated with a note-burning and covered-dish luncheon. A balloon payment of \$51,379.80 made the event possible. It had only been a little over seven years since the project was completed.

Around the same time, the church began investigating the possibility of either upgrading or replacing the church steeple. The original design had featured open arches, but birds and bees required the placement of louvers on each side of the steeple. In recent years, it had become difficult to keep paint on the steel-plate roof of the steeple, as rust ate through the paint quickly. Finally, the height of the steeple (fifteen feet) seemed



out of scale with the overall length of the building. The process would be lengthy, but the church settled in for the long haul.



*Rickey Dobbins, Ronnie Cockerham, Don Adams, and Greg High burn the note symbolizing the church's indebtedness on September 10, 2006.*

Rev. Jerry Shelton was called as Fairview's first minister of children and youth in November 2006. Rev. Shelton and his family had recently moved to the community from the Raleigh area. They quickly became an asset to the church as Rev. Shelton worked to organize and coordinate the children and youth ministry.

2006 saw eight new members join the Fairview family, including Scott and

Candy Mooney, Emma Mooney, Travis Holt, Dale and Linda Poindexter, Ronald Stanley, and Betty White.

The spring of 2007 saw the beginning of Financial Peace University, a thirteen-week study course in financial management taught on Sunday afternoons. Six couples enrolled in the first round of the study with the goal of developing a family budget and working towards living debt-free lives.

The church voted at that same time to begin the Church Renewal Journey, a process where laypeople from other churches would visit the church for a weekend, leading teaching sessions, small-group prayer times, and worship before a church-wide testimony service on Sunday night. Fairview's first Lay Renewal Weekend was scheduled for September 28-30, 2007.

The summer of 2007 saw several improvements to the cemetery. A lighted flagpole and veterans' monument was placed in the cemetery, and a granite entry sign was placed at the east driveway entrance. These improvements were financed by a gift to the church from the estate of Georgia Hardy Chilton.



*Odell Fowler, Brent Davis, and Tommy Strickland raise the flag.*



Three Fairview members joined a Surry Baptist team for a mission trip to Wyoming in July 2007. Team members included Terry and Jo Hardy and Rickey Dobbins. The group worked at Mountaintop Baptist Assembly, a summer camp for children operated by Baptists in Wyoming. Their assignment for the week involved meal preparation for the campers.

The church voted unanimously on August 8, 2007, to replace the original steeple with a new, taller fiberglass steeple. The original steeple was removed on October 10, and the new steeple was set in place on November 16. Tommy Strickland had the bell



*A crane prepares to lift Fairview's steeple from the building on October 10, 2007.*

sandblasted and painted before putting it in storage, and the church's digital chime system speakers were mounted in the new steeple prior to its installation.



*Tommy Strickland and Bobby Stanley inspect Fairview's steeple before it is taken away on October 10, 2007*



*Workers prepare to install Fairview's new steeple on November 16, 2007.*



## Inspiration from a Bell

This year marks the hundredth anniversary of Fairview Baptist Church. Our congregation has decided to have a bell tower erected near our church building to house the bell that was used for many years to call worshipers in or to designate a church gathering.

About five years ago, our church voted to replace the original steeple on our building. It is true that the old steeple needed some cosmetic repairs, and we all agreed that a new steeple would compliment the looks of the building. I must admit that I had somewhat sad feelings when the big crane lifted the old steeple off the roof of our church. I feel a need to share those feelings with you. Some of you will relate to those feelings, and others will not, especially if you were not acquainted with three men of our church.

My first "bell" inspiration probably came in 1978 when my family first started attending Fairview. I can still see Sandy White as he would come in after Sunday School and flip the switch to ring the bell. Although Sandy was a man of small stature, I grew to know him as a giant of a man in the integrity of our church. He served Fairview for many years as a Sunday School teacher, deacon, maintenance man, and building/grounds committee chairman. Sandy was also an excellent carpenter.

Another person who came to mind was Fred Nixon. I have heard that Fred was very involved in the construction of our current church building. The person who told me the story of our original steeple knew the thought and the effort that went into the building and the placement of the steeple upon the roof. The story also revealed the care taken in the construction of the tower and the efforts made to build a structure that would last for decades, if not a century. I can personally tell you that the old steeple was still structurally sound when it was removed. After building the steeple tower, the church probably could not afford a crane large enough to place the steeple on the building. To show their determination, men of the congregation built a scaffold beside the outside wall with a ramp that reached the lower edge of the roof. As the story goes, several members met and, with the help of a large farm tractor, they dragged the steeple tower up the ramp by means of ropes/chains to the ridge of the roof. After getting the steeple onto the roof, the

next challenge was standing it up and getting it placed. We would take such things for granted today, but this had to be a very delicate and dangerous task. Everyone who took part must have been protected by their armor of faith from God.

The last person I think of in relation to our old church steeple is Kelly Draughn. Kelly was a man with a lot of wit and determination. He devised a bell-ringing system that worked well for many years. This ringer was made from the transmission of a wringer-type clothes washing machine. The agitator action was transferred up to the bell through a cable wrapped around a Ford Model A wheel. He attached the wheel to the agitator, and as it rocked back and forth, it rang the bell. I have often wondered how long it took him to work out all the problems that he must have encountered before it worked properly.

These three men as well as several others were proud of Fairview Baptist Church. Each served in many positions including deacon, teacher, maintenance man, etc. We were very fortunate to have them, and I for one found each of them to be a real inspiration.

By the way, the bell ringer eventually failed. Parts were not available to repair it. It seems only fitting that Kelly Draughn's son-in-law, Ronnie Cockerham, was one of those who tried to repair it.

I miss these men, but I know I'll see them again one day.

Tommy Strickland





Eight new members joined the Fairview family in 2007. They were Brooke Edmonds, David and Beverly Jones, Kristen Key, Caleb Mooney, Brenda Whitaker, Holly Whitaker, and Wesley Martin.

Fairview's Baptist Men joined with three other churches in 2008 to help dig a well and provide support for a church planter in the Bihar district of India. Most villages in the region have no source of clean water, so the well met a physical need as well as



**Villagers in Keri, India, gather around a well sponsored by Baptist Men at Fairview and neighboring churches.**

teaching a spiritual truth. Since that time, the men went on to sponsor at least three more wells across the country.

Ladies' Bible Studies began again at Fairview in 2008. Earlier studies had had powerful effects on the lives of those involved, and these new

studies were no different. The first study, *A Woman's Heart*, by Beth Moore, established the ministry as a fixture among the women of Fairview. These Bible studies continue even as the church approaches its centennial.

In March 2008, Fairview partnered with Chosen People Ministries to bring

Rabbi Noel Rabinowitz to the church for a weekend. Rabbi Rabinowitz, a Messianic Jew, spoke during the morning service on March 16 and led a Passover Seder that night in the fellowship hall. For most in attendance, it was the first time that a group of Baptists had tasted Jewish food and experienced a Jewish feast.

May 12, 2008, Fairview reached out to the community under the auspices of Operation Inasmuch, a ministry based on Matthew 25:40, where Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Classes and groups from around the church planned and carried out ministry projects throughout the day, sharing the love of Jesus in practical ways with those he called, "the least of these."

In July 2008, the Fairview choir recorded its first CD entitled *Total Praise*. The collection featured fifteen songs selected by choir members for inclusion. A professional engineer recorded the album and mixed it before returning it to the church for



**Choir members pose for a picture following the recording of *Total Praise*.**



duplication and distribution. Within six months of the album's release, over five hundred copies were made and distributed both in the community and across the state and nation.

Brent Davis was ordained as a deacon on September 28, 2008.



*Fairview's Kids Choir sings, June 2008*

and discipleship. He later went on to pastor Swaim's Baptist Church in Hamptonville.

In May 2009, the church adopted the Indian Muslims of South Africa, an unreached people group identified by the

Ten new members were added to the church in 2008, including Lydia Atkins, Jimmie Combs, Ray and Rose Ann Dimmette, Olivia Fowler, Thomas and Regina Hill, Haley Hudson, H.C. Mooney, and Timmy Sawyers.

Rev. Shelton submitted his resignation as minister of children and youth on April 8, 2009. His ministry among the children and youth at Fairview was marked by a commitment to service



*Graduate Recognition, June 2008*

International Mission Board of the Southern Baptist Convention. The church agreed to pray for the people and their missionaries, offer support to the missionaries, and attempt to minister among the people at some point.

Later that same month, the BYW held a shower for a resident at the Children's Center of Surry who was graduating from high school and preparing to attend college in the fall. It was a blessed celebration and a great opportunity for



*Rev. Atkins baptizes Tim Snow, 2009.*

the ladies of Fairview to share the love of Jesus with a bright, intelligent young woman.

Rev. Daniel Merritt returned to Fairview on July 26, 2009 for Homecoming. That date also marked the tenth anniversary of the completion of the sanctuary renovations undertaken during Rev. Merritt's ministry.

Fairview's third Wyoming mission trip took place July 11 - 19, 2009. Six members participated in the trip, including Terry and Jo Hardy, H.C. and Fran Mooney, Rickey Dobbins, and Kathryn Mitchell (Dobson First Baptist Church).

In September 2009, Rev. Atkins delivered his first "State of the Church / Vision Message" to the congregation. After analyzing six years of church data including Sunday School enrollment and attendance, financial giving, baptisms, and other population statistics, he shared with the church a series of goals for the coming year, including growth



in Sunday School enrollment and attendance and a commitment to baptize one new member each month. The entire message was set in the context of the story of the Good Samaritan (Luke 10:29-37), with the final challenge to the congregation being a simple question: "Who Are Our Neighbors?" The church embraced the vision message and spent the next year planning and executing different outreach and growth ministries geared at reaching the neighbors around Fairview.



*Donna Journey, Donna Dobbins, Rickey Dobbins, Arlene Davis, and Judy Strickland chat during a chicken stew held at Stone Mountain State Park in October 2009.*

community.

The church also offered Financial Peace University a second time, subsidizing the cost of the seminar in order to reach those who could not afford it. Five couples enrolled in the class which began in January 2010 and lasted through March. Over half of those enrolled were not affiliated with the church at the time.

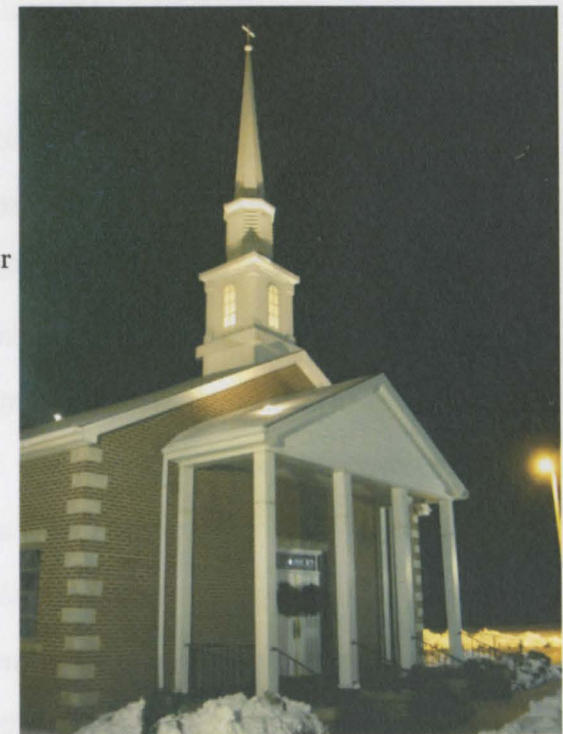
One of those first projects was a Friend Day and Thanksgiving Meal held on November 22. The church provided the meat and dressing, and the members brought in vegetables, bread, and desserts. In addition to feeding the congregation that day, over fifty take-out plates were prepared and taken to shut-ins and those working in the

At the same time, the church took its first steps toward the planning and construction of a Family Life Center. A study committee consisting of Ricky White (chair), Freddie Brown, Odell Fowler, Libby Hamlin, Cory High, Beverly Jones, Fran Mooney, Megan Stanley, and Benjamin Whitaker was appointed to survey the membership and investigate the feasibility of such a facility at Fairview.

The church surprised Rev. Atkins on October 25, 2009, with a Pastor Appreciation celebration including a covered dish meal, a framed photograph of the church featuring well-wishes from the members, and a monetary gift. The entire day was a blessing to the pastor from his church family.

Video announcements and "singing off the wall" began full-time during the winter of 2009-2010 when the church purchased a laptop computer and software for use during worship. Lydia Atkins, who was nine years old at the time, was the first official operator of the system. She was later joined by Nicole White, Emma Mooney, and others.

Nine new members joined the Fairview family in 2009. They were



*Fairview under a blanket of snow, December 19, 2009*



Tom and Susie Branch, Elizabeth Branch, Chris Quance, Gene and Teresa (Atkins) Ray, Tim Snow, Hobert Wilmoth, and Willie Wilmoth.

Fairview experienced another technological breakthrough during the winter of 2009-2010. Due to heavy snows, many churches cancelled worship services in December and January. Rev. Atkins was able to broadcast a service from the parsonage live over the Internet on one of those Sundays. Lydia Atkins oversaw the camera and computer information, and Samantha Atkins coordinated a chat room that allowed members to share prayer requests during the service. It was estimated that about 150 people watched the live webcast, and the *Biblical Recorder* profiled Fairview as a "technology church" in its May 2010 issue.

In January 2010, Donna Dobbins requested that the church engage in the process of making a quilt to celebrate the church's centennial in 2012. She agreed to coordinate the square-making process with symbols of the Christian faith and historic images pertinent to the life of the church. The church agreed to finance the machine quilting of the finished quilt and the mounting of the quilt upon its completion. Preparations for the centennial celebration were underway.

At that same time, Tommy Strickland reminded the church that a bell tower to house the original church bell had been discussed earlier, and that it would be nice to have a bell tower in time for the centennial celebration. The building and grounds committee was authorized to look into plans for a bell tower and bring recommendations back to the church.

The children and youth of the church visited and toured the Joan and Howard Woltz Hospice Home in Dobson during January 2010. After their trip, they prepared gift bags for families whose loved ones were being admitted to the home. A short time later, they also collected DVD movies to stock the media room at the home, so that families could enjoy time together while at the Woltz Home.

On April 18, 2010, the church voted to call Mr. Scott Coleson as minister of children and youth. Mr. Coleson began his duties on May 2, 2010.



***Fairview's second minister of children and youth, Scott and Lauren Coleson, and Peyton***

Rev. Atkins completed the Doctor of Ministry in Evangelism and Church Growth at the Southern Baptist Theological Seminary on May 14, 2010.



***Rev. Atkins receives the Doctor of Ministry degree.***

Fairview's fourth Wyoming mission trip took place in July 2010, with a team consisting of Brenda Davis, Rickey Dobbins, Terry Hardy, Cory High, Greg Journey, H.C. and Fran Mooney, and Kathryn Mitchell (Dobson First Baptist Church). The team worked on camp maintenance and food service at Mountaintop Baptist Assembly near



Casper, Wyoming.

August 2010 saw the Fairview choir recording a second CD. This project was engineered by Media Productions of Winston-Salem and included twelve selections. Over 500 copies were produced of *Total Praise 2* from the outset, with numerous other copies being produced and distributed by choir members. Messengers to the Surry Baptist Association meeting at Fairview in January 2011 were given a copy of the CD following the meeting.



**Fairview's Softball Team won the Fisher River Church League Championship in 2010.**

Dr. Atkins delivered the second "State of the Church / Vision Message" on September 5, 2010. He emphasized the successes of the past year, including increases in Sunday School attendance and enrollment, touched on the failure to achieve one baptism per month, and challenged the church to focus on the Good News of the Gospel in the coming year. His challenge text for 2010-2011 was Romans 10:15, "How beautiful are the feet of those who bring good news!"

The youth of Fairview participated in a partnership Scripture distribution

project with the Gideons International during the fall of 2010 called "The Life Book Project." Students attended a commissioning event at Mount Pleasant Baptist Church in State Road and were given a set of Life Books which contained important Bible passages and a Gospel presentation. A total of 3,500 books were distributed following the Mount Pleasant event. The following week, students were asked to give the Life Books to friends and classmates at school. The students ran out of books within a week of the distribution date. Several of Fairview's youth took part in the Life Book Project.

Youth also rode in the Dobson Christmas Parade in December 2010 and distributed over 300 bags of candy with information about the church attached.

Also in December 2010, Fairview collected the largest amount the church had ever given to the Lottie Moon Christmas Offering for International Missions, \$7,057.55. Growth

Mrs. June Miller Stanley  
April 19, 1930 – November 8, 2010



She always told us not to say anything if we couldn't say something nice. She told us if we made ugly faces, our face would get stuck that way. We hated when she would lick her finger to clean a spot from our face. She always told us that Jesus was watching us, and we had better be good.

We will always miss Mama, but we know where she is. Now she is our guardian angel. She is the gentle wind that blows across our faces. She is our silent reminder to do right over wrong. Mama loved and enjoyed a long life until she became so sick and frail. She had no quality of life for the last few months. Now she is free from pain and lives a happy life in Heaven with our Daddy. Mama loved her family, children, and grandchildren. She loved her church family. She loved and looked forward to seeing Pastor Andy each month when he came by to visit, sing, and play the piano. He always cheered her up. We are so blessed to have Christian friends and family.

- Jean Peele, Bobby Stanley, and Family



in giving to the offering had spiraled upward in recent years, and the 2010 offering was one of the hardest challenges the church had faced and overcome in recent memory.



*Fairview Youth in the 2010 Dobson Christmas Parade*

Eighteen new members united with Fairview over the course of 2010, including, Daniel Atkins, Zach and Carrie Caudle, Tim and Lisa Caudle, Scott and Lauren Coleson, Peggy Combs, Joe and Tomette Persky, Drew and Tracy Poindexter, Salem Poindexter, Ronald and Kathleen Radatz, Paul and Melanie Senter, and Anna Grace Senter. It was an incredible year.

On January 30, 2011, Scott Coleson and Dr. Atkins introduced the church to “tagteam” preaching with the delivery of a message entitled “Sharing the Good News.” It

was a presentation designed to teach members how to witness to the lost using a Gospel Tract designed specifically for Fairview that included the church’s watchword for 2010-2011, “It’s all about the Good News.” The two men each took turns preaching various points in the Gospel presentation before giving an invitation at the end.

April 10, 2011 was an exciting day in the life of Fairview Baptist Church. During Sunday School, Pastor Biju Thomas, director of the Transform India Movement (TIM) shared with the church regarding the wells/church planting work the church had been supporting during recent years. Fairview’s Baptist Men had helped sponsor three such projects at the time, which included digging a well, paying a church planter, buying Bi-

bles, and providing a bicycle for the church planter. Thousands of new believers had come to faith in Christ through TIM’s efforts. Then, during the worship service, the church voted to proceed with the Family Life Center project. The next step would be to elect a Ways and Means Committee to study the financial requirements to underwrite the construction. The church family was encouraged to pray for God’s will as the process



*Emily Wilmoth and the Preschool class at Fairview’s Vacation Bible School 2011.*



continued.

Fairview's gifts to the Annie Armstrong Easter Offering for North American Missions also hit a new record in 2011. The church gave an unprecedented \$4,203 to the offering, yet another indication of the church's commitment to sharing the Good News of Jesus Christ with the nations.

Dr. Joel Stephens, pastor of Westfield Baptist Church, led Fairview's spring revival meetings May 15 – 18, 2011.

Fairview sent a fifth team to Wyoming in July 2011. That same month, the church elected the Ways and Means Committee for the Family

Life Center. Members included Don Adams, Tommy Edmonds, Beverly Jones, Ralph Linville, Bobby Stanley, Kent Whitaker, and Derek White. Rev. Lee Johnson returned to Fairview on July 24 to preach Homecoming.

Fairview's Constitution and By-Laws along with the Policy and Procedures Manual were updated again during the summer and fall of 2011. For the first time, review copies were made available via the church's website for download, and members



*Scott Coleson recognizes Timmy Sawyers on his graduation from Surry Central High School, 2011.*

participated in a question/answer session while viewing the documents on the projector screens in the sanctuary. The updated documents were approved by a vote of the church on September 11, 2011.

Dr. Atkins presented his third "State of the Church / VISION" message on September 4, 2011. Looking toward the church's centennial the following year, he brought a message from Isaiah 61:1 – 3 entitled, "That He Might Be Glorified." He challenged the church to 1) go after the people who were important to Jesus, 2) share both sides of the Gospel, and 3) live transformed lives.



*BYW members serve lunch to golfers at Fairview's Eighth Annual Golf Tournament for Missions, September 17, 2011.*

in 2007. The church selected a basic design and assigned the committee the task of bringing a recommendation regarding placement of the tower and exact cost for its construction. The bell tower was to be completed as a part of the centennial celebration.

In October 2011, a committee was appointed to prepare for the construction of a bell tower to house the church bell which had been in storage since the removal of the original steeple



As the church's centennial approached, excitement was building regarding the year ahead. A gala celebration was planned for January 19, 2012, the same night on which the church had been organized a hundred years earlier. Former pastors and their families were invited to be present, along with dignitaries from the Surry Baptist Association and the Baptist State Convention of North Carolina. The congregation of Mount Hermon Baptist Church was invited, since they were truly Fairview's "mother" church. The centennial year was scheduled to be full of remembrances and celebrations of God's faithfulness over the last hundred years. The BYW purchased special banner flags for the front posts outside the church marking the celebration. Everything in 2012 was geared to honor the past, revel in the present, and anticipate the future.

Fairview Baptist Church had survived for a hundred years. Some of those years were better than others. Some of those years will be remembered fondly even in eternity. One thing is certain: "Jesus Christ the same yesterday, today, and forever" (Hebrews 13:8). With that assurance, the church continues to worship, fellowship, minister, pray, grow, and reach out to her community and the world for the glory of God with the Gospel of Jesus Christ. Amen.

## The Centennial Quilt

A simple piece of fabric (footprints in the sand) set in motion the idea to construct a quilt for the church as a recognition and celebration of Fairview Baptist Church's 100th Anniversary.

All quilts tell a story. After receiving support from the January 2010 Church Conference to construct and display a Centennial Quilt, the project began with plans for a quilt comprised of 25 squares. With increased interest from the membership, the quilt was enlarged to 30 squares, and then grew to 35 squares. The appliquéd and/or pieced quilt squares depict symbols of our Christian faith, observances, Bible instruction, and stories.

Fairview's Centennial Quilt is hung and displayed in the church to glorify God and tell the story of Jesus Christ, our Lord and Savior.

**1912 Church—Donna Dobbins**

**2012 Church—Donna Dobbins**

God called the early church into being; Fairview Baptist Church began because God called the 1912 fellowship of believers to form a church. The church has stood the test of time and has kept its simplicity in design while growing





to meet the spiritual needs of the population through the years. The church symbolizes the house of God, but it's the people who form the assembly that defines the church. Ephesians 2:19–22— *“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together growth unto an holy temple in the Lord: in whom also ye also are builded together for an habitation of God through the Spirit.”*



**Jesus—Linda Poindexter**

To be like Jesus, I must submit my thoughts and heart and whole being to the authority of Christ—CEO of heaven and earth. Deuteronomy 31:8— *“And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not,*



*neither be dismayed.”* Fairview demonstrates commitment to faithfulness concerning the church, family values, and biblical teaching.

**Trinity—Holly Whitaker**

For me, the Trinity expresses the completeness and perfection of God. Whether we need a Father, an Intercessor, or a Counselor . . . Whether we need comfort, prayer, or guidance, God is there to meet our individual needs.



**Cross—Arlene Davis**

Fairview Baptist Church means a lot to me. It has been a big part of my life for fifty years or more. I'm so happy I chose Fairview Baptist Church to attend when I was saved and baptized. When I look at the cross Jesus suffered and died on, it makes me realize how much He loved me; and by believing He died and arose on the third day and by asking forgiveness for my sins, I could have eternal life. That is wonderful!





### Calvary Crosses—Susie Branch

The symbol of the three crosses helps to remind me that His sacrifice was for me. I could have easily been the thief who did not believe.



### Holy Bible—Kathy Davis

Psalm 119:105 is the Scripture I based my choice on: *"Thy word is a lamp unto my feet, and a light unto my path."* For 100 years, the Word has been the light unto the path of Fairview Baptist Church. I did the Holy Bible for my quilt square because without the Word, there would be no light.



### Praying Hands—Lena White

Thanks to Donna Dobbins for making the praying hands quilt square. I chose the praying hands symbol because I believe in prayer. I feel the need to pray, not only for myself, but for the needs of others also. I can talk to God about everything small or great. What would we do if we couldn't pray?



### Lord's Supper—Freeda White

The Lord's Supper is a holy act; it is not to be taken lightly. When Paul said that no one should take the Lord's Supper in an unworthy manner, he was speaking to the church members who were rushing into it without thinking of its meaning. Those who did so were guilty of sinning against the body and the blood of the Lord.





**Baptism—Terri Cockerham**

*“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” - Matthew 28:19*



**Nativity—Sharron Atkins**

*“For unto you is born this day in the city of David a Savior, which is Christ the Lord.” (Luke 2:11) This was the greatest event in history. The good news about Jesus is that He comes to all including the plain and the ordinary. He comes to anyone who is willing to accept Him, and He accepts us as we are.*



**Star of Bethlehem—Yvonne Hodges**

*Matthew 2:1–2—“Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.”*



The wise men believed in the star and went to Bethlehem to find Jesus, and saw him in a manger. I believe in Jesus our Lord, and want to see Him someday face-to-face in Heaven.

**Angel—Brenda Freeman**

Supporting my quilt square is Psalm 91:11, which says, *“For He shall give His angels charge over thee, to keep thee in all thy ways.”* I believe angels come in many forms: those sent by God to watch over us, and those here on earth to help us when we are in need. Fairview Baptist Church is full of those angels, and God will surely place a star in your crown for all you do for others!





**Easter Lily—Brenda Freeman**

Easter lilies, so pure and white . . . For me, they symbolize hope and life through Jesus Christ.



**Lion and Lamb—Betty Riddle and Karmen Gardner**

To me the lion and lamb symbolize peace. I am reminded of 2 Corinthians 13:11, *“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”* My niece, Karmen, drew the picture, and I tried to thread appliqué it for the quilt. The key word is “tried.”



**Noah’s Ark—Jean Peele and Cheryl Stanley**

Noah’s Ark is one of our favorite stories in the Bible. Genesis 9:13— *“I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.”*



**Ten Commandments—Beverly Davis**

The Ten Commandments are words to live by today and always. Matthew 5:17–19 demonstrates the unchanging, eternal nature of ALL the Ten Commandments:

*“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, not one*

*jot or one tittle shall in no wise pass from the law, till all be fulfilled.”* These commandments are the basic laws that govern human behavior, and when people live in harmony with these principles, their lives are blessed tremendously.





### Dogwoods—Tonya Davis Wise

The dogwood has been adopted by Christian religion as a symbol of the crucifixion of Christ. The dogwood is more than a tree; it's a representation of life. With each spring's flowering dogwood trees, we are reminded of what Christ did for us. Because of His personal sacrifice, we are given the chance to be reborn as children of God.



### Dove—Tracy Atkins

The white dove is a worldly symbol of peace. The dove signifies the love of God for His chosen people. Doves were offered sacrificially for purification in the temple. Also, in the Song of Solomon, the dove conveyed terms of endearment: they were paired for life. The dove with the olive branch that came back to Noah after the flood was a symbol of good tidings and a message of hope.



### Stained Glass Window—Jettie

#### White

I remember coming to Fairview Church with my grandmother, Etta Anthony, when I was six or seven years old. At that time, we had clear windows in the old sanctuary. I probably spent more time staring out those windows than paying attention to what was going on



inside. When the new church was built, stained glass windows were installed. They have added so much beauty to the new sanctuary. On each window was engraved the names of people whose lives have meant so much to me and to this church. Philippians 1:3— *"I thank my God upon every remembrance of you."*

### Choir / Church Music—Brenda

#### Whitaker

"There is no more important activity of the human heart than to praise and worship God." When I got saved, God put a **NEW** song in my heart (Psalm 40:1–3). How can I not sing His praises?!





**Children Praying—VBS—Wanda Croom and Treva Davis**

Favorite childhood memories include attending Fairview Baptist Church with family, friends, and neighbors. It was here, through the teachings of Sunday School, GA's, Vacation Bible School, and other church services, that I became a Christian, laid down the foundation of



living daily with Christ, and made life-long Christian friends. The quilt block reminds me of the importance and urgency of godly activities for children in all our churches that include all the children in our communities. Proverbs 22:6 (LBT) - *“Teach a child to choose the right path, and when he is older, he will remain upon it.”*

**The Great Commission—Edith Snow Fulk**

I joined Fairview Church about sixty-five years ago, and it has been my family church ever since. I chose the Great Commission quilt square because I want the world to know about our Savior Jesus Christ. John 3:16— *“For God so*



*loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.”*

**Empty Tomb—Gaye and Casey Davis**

Jesus gave His all for us, and that is the greatest gift! That is why we chose this square to complete . . . That is how our church has always been for us as well.



**Tree of Life—Vickie Burluson, Donna Journey, and Gladys Bledsoe**

The appeal of our quilt block lies not only in its intrinsic beauty, but for its quality of faith and belief in eternal life. Revelation 2:7— *“He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God”* (Vickie's verse). Matthew 19:19— *“Honour thy father*





*and thy mother: and thou shalt love thy neighbor as thyself*" (Gladys' verse). Luke 3:5— *"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth"* (Donna's verse).

### **Fish and Cross—Delphia Wall (and Georgia Simpson)**

The fish symbol was used by early Christians to identify themselves as believers of Christ as God's Son, the Savior. Jesus' ministry is associated with fish. He chose several fishermen to be his disciples and declared that He would make them "fishers of men" (Mark 1:16–18). The symbol of the cross connects Christians with each other to attest to the world that Christ is Savior. (This quilt square is a tribute to Georgia Simpson, who initially selected this project but whose declining health and passing prevented its completion.)



### **Light and Candle—Estelle Vernon**

Light represents the presence of God, the direction and guidance of God. *"I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life"* (John 8:12).



### **Alpha and Omega—Lynn Whitaker**

Our family's move from our previous church to Fairview Baptist Church was in a sense a new spiritual beginning for our family, and the experience has been one of continuing growth for our family. We look forward to the continued spiritual growth of our church as we worship One who is the Alpha and the Omega. Revelation 1:8— *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*





**Christian Flag—Ann Moser**

Our church means God. Because of God giving His son, we can go to a God-loving church. The people here have been family to me all of my life. I have had support, love, and prayers given to and for me and Aaron by our church family when they knew we were in need of it. Our church, Fairview Baptist, simply is the church we love!



**Burning Bush—Vickie Dobbins Cameron**

In Exodus 3:1–15, we have the account of the burning bush. Moses experienced God's presence and realized that God is a compassionate God, an ever-present God, and a God who commissions people to participate in His purposes. Fairview Baptist Church has been my "burning bush." Just like Moses, I have experienced God's presence in this sacred place of worship. I am so thankful I had a wonderful family and church family that



nurtured me in the Christian faith and helped me realize the importance of walking daily in God's presence. May God continue to bless Fairview Baptist Church, and may it always be a "burning bush" for generations to come.

**Baskets with Fish and Loaves—**

**Linda Matthis**

I was very honored and privileged to be able to help create a quilt square representing the miracle of Jesus feeding the five thousand with five loaves of bread and two fish. This is only one of many miracles that our Lord and Savior Jesus Christ performed. I was introduced to Fairview Baptist Church as a little girl in the 1950's and 60's. I grew up in Forsyth County, but attended Fairview Baptist occasionally when my family visited my grandparents, Alex and Hattie Fowler. They were members of Fairview most of their lives. Little did I know that at some point in my future, my husband Frank and I would actually get to move here from our former home in Guilford County. Settling within a few miles of Fairview, we have now been members here for about ten years and really enjoy being a part of the Fairview Baptist Church family.





### Grapes and Vine—Judy Snow

God sent His Son, they called Him Jesus;  
He came to love, heal, and forgive.  
He lived and died to buy my pardon.  
An empty grave is there to prove my Savior lives!

Because He lives, I can face tomorrow.  
Because He lives, all fear is gone.  
Because I know he holds the future,  
And life is worth the living,  
Just because He lives!



These song lyrics have always been a comfort to me and have given me strength. They convey the message that Fairview Baptist Church wants the world to know!

**Rainbow—Lydia Atkins,  
Samantha Atkins, Elizabeth  
Branch, Jess Fowler, Olivia  
Fowler, Emma White, and  
Mallory Wilmoth**

“... Clothed in rainbows of living color, flashes of lightning, rolls of thunder...” - from *The Revelation Song*.



The rainbow was a symbol of God's faithfulness given to Noah following the flood. It is a reminder that God is always with us and is faithful to keep His Word.

### Crown of Thorns—Donna Dobbins

The crown of thorns symbolizes our Lord's passion, His crucifixion. This most recognizable of the crowns of the Bible evokes much emotion. It is a reminder of Christ's suffering and His taking on the sins of humanity. Matthew 27:29—*“And when they had platted a crown of thorns, they put it on his head, and a reed in his right hand: and they bowed the knee before him . . .”*



**Quilt Squares photographed by Brenda Freeman**

**Quilt Wall Hanger constructed by Ralph Linville**

I consider it a privilege to have been a part of the Fairview quilt project by building the hanger. Just as other generations of my family, Fairview has always had a special place in my heart. To me, this quilt and its many parts symbolize how the church is made up of many working together for one common purpose, making us one body in Christ. Down through the years, God has truly blessed Fairview with many willing servants, working together in various ways to spread the good news about Jesus. For those, I am truly thankful.



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Durham County, North Carolina,  
Crittfield Post Office  
January the 19<sup>th</sup> 1912

Fairview Baptist Church

Met at Fairview School House  
at 7 o'clock, P.M. on the above date  
a Presbytery to wit, A. Williams &  
C. H. Stone, ordained Baptist  
Ministers with Brethren B. R. Chaney  
and R. M. Hardy, Deacons of Mt.  
Hermon Baptist Church. Pastor  
preaching by C. H. Stone & A. Williams  
The Presbytery is organized by  
appointing C. H. Stone, Chairman &  
B. R. Chaney, Secretary.



On January 19, 1912, a group of ten believers from the Fairview community south of Dobson, North Carolina, met at the Fairview Schoolhouse for the purpose of forming a church. They were led by a pair of Baptist ministers and two deacons from nearby Mt. Hermon Baptist Church. Since that night, Fairview Baptist Church has gone on to become a vibrant Christian witness to the community and beyond. Through struggles and victories, the church has seen hundreds baptized and equipped for Christian service. Members have travelled across the country and around the world on mission trips, faithfully giving of themselves and their resources to meet both the physical and spiritual needs of their community and the nations. At the heart of all this has been a desire that God might be glorified (Isaiah 61:3). This centennial history attempts to relay a snapshot of Fairview's story from 1912 to the church's centennial year, 2012.

**Andy Atkins** is the editor of *That He Might Be Glorified: A Centennial History of Fairview Baptist Church*. He has served as Fairview's fourteenth pastor since September 2003. He holds a Master of Divinity from Southeastern Baptist Theological Seminary and a Doctor of Ministry from the Southern Baptist Theological Seminary. His doctoral project was entitled *Improving Evangelism at Fairview Baptist Church of Dobson, North Carolina, Through the Discovery and Use of Spiritual Gifts*. Andy and his wife, Tracy, have three children: Samantha, Lydia, and Daniel.