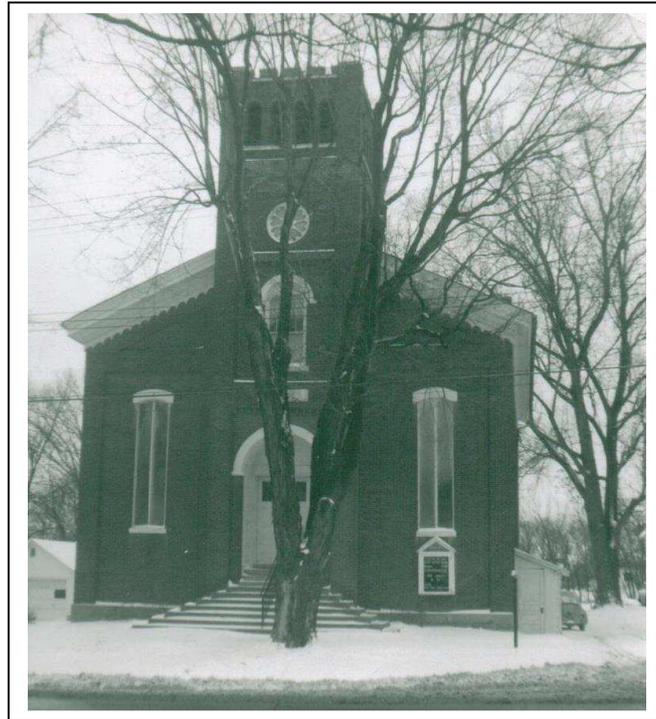


A History of Lima Baptist Church



Founded 1854

A History of Lima Baptist Church

1825 to 2011

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Part One

Her Beginnings: 1825 - 1921

The Genesee Country

Out of a spring in northern Pennsylvania bubbles a trickle of water: the headwaters of western New York's Genesee River. Gathering momentum as it flows northward to Lake Ontario, the river is fed by myriad streams, creeks, brooks, and burns: the Genesee watershed covers an area of nearly twenty-five hundred square miles. In its upper reaches the river plunges down the mountainsides gathering momentum, its torrent broken in three majestic cataracts as it passes through the Letchworth Gorge. Then, as it leaves the gorge on a more gently sloping path, the lower Genesee settles down to a smooth, unhurried waterway.

As a river garners its force from a multitude of sources, so too has Lima Baptist Church drawn from many streams: the Baptist Associations of Ontario, Steuben, and Livingston Counties; the Genesee Wesleyan Seminary; the Rochester Theological Seminary; Elim Bible Institute; earlier churches at Mendon, Lima, and Lakeville, all now extinct. And as a river may evidence a particular mood in differing seasons and locales--whether displaying the vigor of her tumbling waterfalls or the depth and tranquility of her pools--so too has Lima Baptist experienced alternating periods of tumult and peace, of upheaval and serenity.

1825: The Lakeville Church

Ira Justin was a young man, a husband and a father when he left his boyhood home in Connecticut for the backwoods of eastern Pennsylvania. In the year 1812 he brought his wife and daughter to a small settlement on the Idlewild creek, today known as Clifford Township. Following the Lord's call to preach, Ira took turns with one or two other young preachers supplying the pulpit of the fledgling Abington Baptist Church. In the five years Ira was at Abington his wife Sarah gave birth to two daughters and two sons.

In the spring of 1817 a sister church was born from the Abington work: Ira Justin was the first pastor of the Clifford Baptist Church, where he was ordained in 1820, the same year his third son (his sixth child) was born. While ministering at Clifford, Ira became acquainted with Erastus West, a member of the congregation. The two men formed a deep friendship.

After Erastus sold his farm in Clifford and packed his growing family off to the Genesee Country of western New York, he wrote Ira Justin urging him to follow. And so

Ira did. In 1823 the Justins' seventh child, another son, was born. The next year Ira resigned his post as pastor of the Clifford Church and relocated his family to Geneseo, New York, taking up a homestead near his friend.

On February 17, 1825--at the instigation of Erastus West and Ira Justin--a collection of settlers convened at the Presbyterian Meeting House in Geneseo. Having come to western New York from Connecticut, Pennsylvania, New Jersey, Massachusetts and Vermont, the newcomers lived on holdings scattered across the Genesee countryside from Groveland, to Avon, Geneseo, and Livonia. This diverse group of ten men and thirteen women came together with a single, like-minded purpose: to establish a Baptist Church. Elder Ira Justin was hired to serve as pastor, a position he held for fifteen years. For the last five of those years, he also served as pastor of the Baptist churches at Richmond and Hemlock Lake.

During the time of Ira's pastorate, the church grew, changing its place of meeting a number of times to accommodate the convenience of its changing membership: from various members' homes in Geneseo, to the schoolhouse at Groveland, to a different school at "the foot of the [Conesus] lake." By the end of 1830 the congregation was firmly established in the schoolhouse at Lakeville; in December of that year they voted to formally change their name to "The Lakeville Church."

By 1834, the tenth year of the church, dozens of members had come and gone: from the east new settlers continued to arrive in the area, while second generation New Yorkers moved on westward to Ohio, Michigan, and beyond. At any one time there were between twenty and thirty families who faithfully attended two Sabbath services--the first at 10:30 A.M. and a second at 1:00 P.M.. Church membership, however, was in constant flux.

Some miles south of the crossroads at Lima, there lived the Humphrey Briggs family: husband, wife, and six children. From Massachusetts had Humphrey and Phoebe come in the early years of their marriage, settling in 1814 in the township of Bristol. Their first four children were born there: William, Jonathan, Innocent (their only daughter), and Harris. The two youngest sons, Elijah and Charles, were born after the family moved to Lima. In the spring of 1834 three of the Briggs children were accepted as members of the Lakeville Church, the beginning of a generations-long association with the church that would one day be Lima Baptist: Jonathan Briggs, eighteen at the time, his sister Innocent (seventeen) and his brother Elijah (fifteen).

In 1840 Elder Justin resigned his duties at the Lakeville Church to concentrate on his two other churches. For a year Elder George N. Roe ministered at Lakeville. When he left in April of 1841, Elder Benjamin Swick, pastor of the Baptist Church in Pultney, New York, was asked to consider taking the pulpit at Lakeville; he declined and Elder Alanzo Waddams was hired for a year, followed by the interim pastorate of Brother James Bloomer.

By 1854, when the Lakeville Church was nearly three decades old, Elder A. L. L. Potter was serving as pastor. The nucleus of the church at that time was formed by a score of loyal members, including Brother and Sister James Bloomer, Deacons Elnathan Winans and Elijah Briggs (and their families), the Jonathan Briggs family, and the Phillips and the Norton families. All of these would play a significant role in the formation of Lima Baptist Church.

1834: Mendon Baptist Church Births the Early Church at Lima

In the year 1834--the year that John P. Fulton came as pastor--the Baptist Church in East Mendon was a quarter century old. Beginning in mid-December Elder Fulton, aided by others in his church, conducted a "protracted meeting" (a tent-meeting style of revival) in Lima, at District Number Four's brick schoolhouse on Clay Street (at the corner of Townline Road), three miles southeast of the village. Services were held daily for a week or so and "resulted in the hopeful conversion of many." More than two dozen baptisms concluded the revival.

From an initial cadre of forty-four believers was formed a Baptist Church in Lima under the oversight of the Mendon Church. In January 1835 Sabbath meetings were convened at the schoolhouse, with lay brethren supplying the pulpit. By July a full-time preacher was hired: Brother Harvey Munger was licensed by the Mendon church to preach. In November he was ordained at a church council composed of seven local churches. For less than two years Brother Munger remained with the Lima Church before moving westward to Michigan in 1836. From that time on, the Lima church relied on itinerant pastors and lay preachers to supply their pulpit.

During the next two or three years several people from the Lima-Bloomfield area joined the struggling congregation. As time went on, however, many others left: most of these moved out of the district (to Ohio or Michigan, likely), though some members were asked to discontinue their association with the church "on account of profane language and immoral conduct," or "for the crime of intemperance," or because they had "not attended the meetings of the church for a long time."

For six years a handful of families remained faithful. But after Elder Munger, left it was difficult to sustain a church without a resident pastor. On November 5, 1842, the last meeting of the church at Lima was held in the schoolhouse. The remaining church members dispersed to Mendon or to Lakeville, depending on which church was closer to where they lived.

In 1904, as the church prepared to celebrate her Semi-centennial, Mr. Philip Philips was asked to share his memories of the Brick Schoolhouse Church; his boyhood home was on Clay Street, opposite the schoolhouse, and his family attended services there. He related that "covenant meeting was the last Saturday in each month, and weekly prayer meetings were well attended. The principal men who sustained the church were Humphrey Briggs, Luther Moses, Harry Goodrich, J. A. Phillips, Deacon DeWolf and Mr. Stoddard." Other family names that came eventually to be associated with the future Baptist church in Lima were Hopkins, Taylor, Chamberlain, Davis, and Ross.

1854: Lima Baptist Church is Born

“I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon.” -- 1 Corinthians 3:10

Late July 1854

In the back room of James Miller’s shoe store nine men convened. Six of the men were residents of Lima; three were representatives of the Livingston Baptist Association. All were interested in organizing a Baptist church within the village. Besides Mr. Miller the local participants were Horace Smith, Jonathan Briggs and his brother Elijah, George Glass, and Peter Clark. Pastors of three area churches were also present: Rev. Thomas Campbell of Avon, Rev. S. T. Livermore of South Livonia, and Rev. Charles Keyser of Mt. Morris. Little was accomplished at this initial meeting, but the men did agree to meet again to continue their discussion.

August 7, 1854

Again the group of six met, this time at the home of Mrs. Roxy Clark on Rochester Street. The participants agreed to meet again in a week’s time, and to ask the Missionary Committee of the Livingston Association to be present.

August 14, 1854

At the home of James Miller the six Lima residents met; also present were Rev. Benjamin Swick, Rev. Charles Keyser, and Rev. Thomas Campbell. Rev. Swick, pastor of the York Baptist Church, was chosen as moderator; James Miller acted as clerk. After the opening prayer by Rev. Keyser, several decisions were reached. Each of the local men pledged a designated amount that he would pay during the next year in support of a pastor and toward the erection of a church building.

	<u>Pastor</u>	<u>Church</u>
Horace P. Smith	\$100	\$500
George W. Glass	\$100	\$500
Jonathan P. Briggs	\$75	\$500
Elijah P. Briggs	\$75	\$500
Peter Clark	\$25	\$50
James H. Miller	\$10	\$75

The church records makes note of their principal motion: “Resolved that we now proceed to organize into a Conference preparatory to organizing a church. Pledged if necessary \$385 for Pastor one year and \$2,125 for building a church. Each individual’s sum opposite to his name, as above.” As a final piece of business, George Glass and James Miller were designated a committee to prepare the Articles of Church Fellowship and a Church Covenant.

August 26, 1854

A much larger group, of both men and woman, attended the next meeting, held at the home of James Miller. Rev. Thomas Campbell was elected moderator, James Miller again acted as clerk. After the opening prayer by Jonathan Briggs, the assembly resolved to form a church called Lima Baptist Church. The report of the Committee to prepare the Articles of Church Fellowship was received and adopted (see attachments). Fifteen charter members pledged their allegiance to the new church: George and Eunice Glass, Elijah Briggs and his maiden sister Innocent, their brother Jonathan Briggs and his wife Mary, James and Mary Miller, Peter Clark, John Phillips, Prudence Hardy, Henry and Almenia Clark, Horace Smith and his wife Sarah.

Once organized, it was decided that George Glass, Horace Smith, and Jonathan Briggs form a committee for the purpose of hiring a Pastor. These three men were also charged with the responsibility of securing a place for worship. The second Saturday of the month, at two in the afternoon, was selected for the Covenant Meeting; communion Sunday was set to be observed on alternate months, following the Saturday Covenant Meeting.

September 2, 1854

On this date, in the Concert Hall in Lima Village, the membership of Lima Baptist Church met for the first time in Covenant Meeting. It was a common practice at the time for a church to meet as a body once a month in order to “renew covenant” and to transact whatever business concerned the church. The renewal of covenant involved the recitation in unison of the Church Covenant (see attachments) followed by a time of prayer and singing--accompaniment was supplied by a bass viol, since the church did not have an organ. Afterward, all members participated in discussion of various topics: receiving new members, setting a time for baptisms, issuing “letters of dismissal” (a formal release of a member in order to change his membership to another church fellowship), church discipline of wayward members, changes in meeting times or the call for extra meetings.

Sunday, October 1, 1854

The first public worship service of the church was conducted at Concert Hall, Rev. Benjamin R. Swick supplying the pulpit. On that date Rev. Swick agreed to come as pastor to the new church. He was offered a salary of five hundred dollars per annum, plus house rent. Settling at first into a small house on Livingston Street, Rev. Swick moved his family after a few weeks to a larger residence on Main Street (this house burned in the summer of 1882). For six and half years Rev. Swick ministered at Lima. It was said of him that he “was energetic and not easily discouraged. He accomplished a vast amount of work for the Master...[Though] there were many days of hard rowing, he could always hear the voice of his Lord saying ‘Be of good cheer.’ ”

The first baptism took place on October 22 and by early November a building site for the future church had been decided upon: a parcel “in the northeast corner of the lot known as the Harry Dann place...to pay the sum of \$600 for said lot.” Two deacons were chosen in late November: George Glass and Jonathan Briggs. These men were joined by three others (Elijah Briggs, Horace Smith, and Mr. Hianis) to constitute a building committee.

Wednesday, December 13, 1854

This account of Lima Baptist's recognition by the Livingston Baptist Association is taken from the Semi-Centennial Booklet written by Mrs. Henrietta M. Freeman in 1904:

A council of ten churches met in concert Hall for a morning Conference, at which Rev. H. Smith of Dansville, presided, and Rev. T. P. Campbell of East Avon, was clerk. The churches that sent representatives were East Avon, York, Hemlock, South Livonia, Mt. Morris, Dansville, Rush, Clifton, Mumford, and First Baptist Church of Rochester.

Through the kindness of the Presbyterian Church the recognition services were held in their house at 2 p.m., at which time Dr. E.G. Robinson of Rochester Theological Seminary preached a recognition sermon from the text found in 1st Timothy, third chapter and fifteenth verse, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

In the evening there was another sermon by Dr. H. K. Stimson from Psalms 122, 6th verse, "Pray for the peace of Jerusalem, they shall prosper that love thee." After the evening service the chosen deacons were ordained to their office.

This account of the day is found in the Church record book for that date:

At the call of the Lima Baptist Church of Nov 11, ultimate, the following named Churches convened this day (Dec 13) at Concert Hall by their delegates to consider the propriety of recognizing this church as a regular Baptist Church and extend to her the hand of fellowship.

The following churches responded by their delegates as follows -- East Avon: Thomas P. Campbell, Pastor; Deacon E. Watson, S. S. Morehouse, B. P. Ward. York: A. E. Smith, P. Kendall. Hemlock Lake: Ira Justin, Pastor; Deacon B. Rogers and Deacon William Turner. South Livonia: S. T. Livermore, Pastor; C. McDonald, William Lewis. Rush: H. Stanwood, Pastor; J. Keyes, C. Davis. Clifton: H. K. Stimpson, Pastor, C. Tenny, A. Harmon, G. A. Miller. Mumford: C. Worden, Pastor; Mr. Hall, C. P. Blackmer, J. I. Stanhope. Mt. Morris: William Thorpe, A. Palmer. Dansville: Howell Smith, Pastor; W. H. Bradly. First Church Rochester: Prof. E. G. Robinson.

1. The Pastor B. R. Swick called the Council to order and read the Resolutions of the Church relative to calling the council and named the Churches invited.
2. Prayer by Brother T. C. Campbell, East Avon.
3. The churches responded by their delegates
4. Rev. H. Smith was appointed Moderator and Rev. T. Campbell, Secretary
5. Visiting Brethren were invited to sit with us
6. After a statement of the affairs of the Church, reading the Articles of Faith by the Pastor, it was unanimously Resolved that we recognize them as a Regular Baptist Church.
7. Prof. Robinson of Rochester appointed to preach the recognition sermon at 2:00
8. Rev. H. Smith was appointed to give the Hand of Fellowship.
9. Stimpson to make the prayer of recognition.

10. The Church presented Brethren J. P. Briggs and G. W. Glass for ordination as Deacons.
11. In accordance with this request the Council appointed Brother Stimpson to preach at the 7 o'clock, evening; Brother Wardner to offer ordaining prayer and lay on hands with ministering Brethren present. Ira Terry to give the charge.
12. Adjournment -- Howell Smith, Moderator

1855 and Beyond

As the new year dawned, plans were well underway for building the church. Already the building committee had selected and purchased a lot on Main Street. An architect was hired to design the building and a contractor was engaged to build it; subscriptions were solicited by the Trustees to pay for it. Communion service was inaugurated on February 11, 1855; Pastor Swick donated to the church a silver communion set (which was still being used fifty years later.)

By June there were forty-five members in regular attendance at the Sunday meetings, which were held at the Concert Hall. Sunday services were conducted at 10:30 A.M. and at 1:00 P.M., with the Sunday School meeting in between. The evening service was held at the brick schoolhouse on Clay Street, where the first Baptist Church had been organized twenty years earlier.

Throughout the summer the contractor worked diligently to finish the church. Though the church was not yet complete, it was sufficiently ready by late in October to use as a meeting place. In anticipation of holding the service there on the first Sunday of November, a few men "drove to Rochester in the shortening days of autumn, and brought those heavy seats a few at a load from Corinthian Hall, Rochester, where they [were no longer needed] and tempted the Lima builders by their cheapness and ability to prepare a room for winter service in a few weeks time." The first service in the new church building was held on November fourth.

Work on the building was suspended during the winter, but by the spring the church was complete. It had cost \$10,000 to build: of that, \$4,000 was mortgaged; it would take several years to repay. On May 1, 1856, a dedication ceremony was held. Dr. Martin B. Anderson, president of the University of Rochester, gave the dedicatory sermon, taking as his text Hebrews 4:15 "For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

This description of the building (as it was in 1982) is taken from the "Town of Lima: Building Structure Inventory Form."

The church is distinguished both because of its original designer, leading Rochester architect Isaac Loomis, and because of its local designer, William Harmon, a prominent builder.

The Lima Baptist Church, built in 1855-56, is a three-bay wide, four-bay deep, one-story red brick structure. Rectangular in plan, the building has a gable roof with a wide wooden frieze with scalloped architecture and projecting cornice. Designed in a Norman variation of the Romanesque style, the building features an engaged central square tower with castellated parapet and a rose window. The exterior brick walls are fashioned with recessed panels containing the building's windows and doors.

Tall, slender rectangular window openings throughout the structure contain vertical center mullions and stained glass lights. Those flanking the entrance have round-arched stone lintels and stone sills, while those in the east and west elevations are topped with rectangular stone lintels. The main entrance, located at the base of the tower, features a large semi-circular wooden arch springing from brick imposts with a recessed paneled double doorway. Above the entrance are a set of paired, round-arched, four-over-four, double hung windows with semi-circular wooden hood moldings.

The church's interior is relatively plain with a large open sanctuary and small Sunday school rooms. The sanctuary ceiling is coffered and delineated by a full molded entablature. Beaded wainscoting below the chair rail was a later addition. Windows are embellished with pediments. The vestibule walls are scored to resemble cut stone.

By the summer of 1856 the congregation numbered sixty members. Rev. Swick continued his labor with the church until the middle of 1861. "Much of the prosperity [of the early church] was due to the indefatigable labors of its pastor, who spared no pains to build both spiritually and temporally, a structure that was secure for many coming years." In the autumn of 1857 and again in 1858 Rev. Swick preached "a series of meetings of much power [at the brick schoolhouse], which resulted in several conversions and several were reclaimed."

1904: Looking Back

In August of 1904 Lima Baptist Church celebrated her semi-centennial. Rev. Leon Swarthout was the pastor at the time. In between Rev. Swick and Rev. Swarthout had been ten pastors (as well as numerous interim pastors and student interns who "supplied the desk" in the month or two between one pastor leaving and another taking up the post). Membership continued to grow in the early years, reaching a peak of one hundred eighty-seven during the Civil War. As older members died or younger ones moved on to other locales, their places were filled by new members: as the town and village of Lima experienced a turnover of residents so too did the church.

There were some families, however, who stayed at Lima Baptist through the closing years of the nineteenth century, faithfully serving in many capacities through two or three generations. Notable names among this group were Briggs, Swick, Phillips, Glass, Lotee, Moses, Parmelee, and Hardy. At the semi-centennial it was noted that Silas Chapman had served as Sexton for twenty-one years. Fred Hardy had taught a Bible Class for more than a quarter century and Ida Yorks Crowley had been the organist for eleven years. Charles Jackman had anchored the tenor voice of the choir for forty-five years and Jonathan Briggs had served as deacon for more than twenty years, until he moved away from the area. His shoes were filled by a great-nephew, Floyd F. Briggs, who, when he was nominated in October 1902 to fill a vacancy in the Deaconate, "assumed the responsibility without an excuse."

Since its inception the church had been mission-focused. Once they were recognized by the Livingston Association, Lima Baptist sent delegates to the annual convention every year. They contributed "benevolence" donations to each organization affiliated with the Association: The Missionary Union, Home Missions Society, Ministerial Education Fund at the Rochester Theological Seminary, the American Bible Publishing

Society, and the Tract Society. In total, over fifty years of giving, the church contributed \$5,786. In addition to this sum, the women's missions groups (Woman's Baptist Missionary Society of Lima and the Home Missions Society) collected and donated \$1,250; in the years immediately following the Civil War the women also donated twenty-four dollars worth of bedding and clothing to the Freedman's Aid Society.

In 1904 there were one hundred twenty church members. The church property, including a parsonage, was valued at \$13,500. Active organizations included the Sunday school, the Christian Endeavor (young people's group), the Women's Mission Societies (both foreign and home missions) and a Sewing Society.

Rev. Swarthout had come as pastor toward the end of 1903 and would remain until November of 1921. He took a leave of absence during the Great War to serve as an Army chaplain through the auspices of the YMCA. He was stationed at Fort McClellan in Anniston, Alabama, and was gone from Lima for about six months. He was a man dearly loved by his congregation and a faithful worker in the Lord's Kingdom.

Part Two

Changing Seasons: 1922 - 1953

When Rev. Swarthout left, the church invited John L. Burnett to come as pastor; he was a student at the Rochester Theological School and remained with the church for two and a half years. In the next ten years eight pastors came and went in quick succession; all were divinity students. In 1937 Rev. Hiram Chapman resigned. The church had dwindled in membership to the point where they could not afford to hire a preacher full time, and an arrangement was made with Hemlock Baptist Church to share a pastor.

Rev. Ernest Riemer ("reemer") had been at Hemlock since 1929. (He was ordained there in 1932.) In 1938 Rev. Riemer concluded his duties at Hemlock and Lima, but the practice of the two churches sharing a pastor continued until 1950. Services were held on alternate Sundays between the churches, though each continued to maintain separate accounts and activities. During the thirties and forties the Young People's Groups were combined so as to increase membership.

After Rev. Riemer, there were four other pastors who were also students at the school now called Colgate-Rochester Divinity School. Then in the fall of 1946, the two churches called Rev. John York as their pastor. Rev. York was an elderly man and not in good health; in June 1948 he died. Two student-pastors, shared with Hemlock, followed. In January 1951 Clayton ("Tony") Birch became pastor of the Lima Church only; he served for over two years. Rev. William Brown became pastor in the summer of 1953 and superintended the discussion of whether or not Lima Baptist Church should close her doors.

For several years membership at Lima Baptist had been shrinking. The Depression, the Second World War, the changing demographics of western New York (in 1950 New York State had the largest Roman Catholic population in the nation), all combined to bring change to Lima and the surrounding area. Church membership and attendance had fallen to an all-time low.

Perhaps twenty members remained faithfully committed, yet without the financial wherewithal to maintain the church building--in 1953 in dire need of major repairs--the American Baptist Conference decided to discontinue their support of the church and suggested that the members consider disbanding. In a series of tense meetings through the summer of 1953 the church members considered their options. Continuing in prayer through the autumn they witnessed God's plan as it gradually unfolded.

In 1951 Elim Bible Institute had relocated its campus from Hornell to the vacated buildings of the Genesee Wesleyan Seminary on the hill overlooking the village. Elmer Frink, an instructor at Elim, came to Lima two years later in time for the 1953-54 school year. A concern for this little village where he found himself living had seized his heart. Day after day he spent in prayer for Lima and the surrounding towns. He walked the streets of the village, praying, asking the Lord what might be his part in evangelizing his neighbors.

While Rev. Frink walked and prayed, the members of Lima Baptist continued to discuss, to argue, to devise a plan, to pray, to consider; finally they arrived at the point of calling a vote: if they could reach unanimous agreement about the next step (whether to close or not) they felt they would know the Lord's leading. At this crucial meeting a few members stood against closing the church, including Mr. and Mrs. Floyd Briggs, Mr. Ralph Plimpton, and Rev. Tony Birch. It was after this meeting that a couple of men went to Elim and talked to Carlton Spencer, Elim's president. Were there any among the Elim staff, they asked, who would be willing to lend a hand at Lima Baptist? And there was one whom the Lord had prepared: Rev. Elmer A. Frink.

Part Three **A New Vision: 1954 - Present day**

In January 1954 Rev. Frink agreed to serve as pastor of the Lima Baptist Church. Within a few weeks there were nineteen members added to the roll. By April the church secretary recorded: "The first services of the enlarged group was held in church basement with Mr. Frink our new pastor in charge. We now have a large Sunday school with trained teachers from Elim Bible Institute. There is a young people's meeting Sunday nights followed by evening service. Also mid-week services. The Sunday school meets at 10 AM with children's church at 11 AM, at which time regular church service is held. It was decided to have a executive committee consisting of pastor, trustee, church clerk, Ladies Aid president and Friendship class president, also Sunday school superintendent."

With characteristic verve and insight Rev. Frink involved the membership in all facets of church life, recruiting workers for Sunday School, Vacation Bible School, church maintenance, outreach to the community, and above all in missions. Two offerings were taken each Sunday: the first went to missionary work. This became a long-standing policy of Lima Baptist.

For five years Rev. Frink served as pastor. In June 1959 Rev. Donald Storms was called to the pastorate. Under his leadership a new parsonage was built on High Street and a Drive-In Church service was inaugurated at Conesus Lake Drive-In in Lakeville.

After three years Rev. Storms resigned and the church was served for several months by interim pastors Clifton Cartland and Rev. Storms' brother, Ray.

In June 1962 the church called Rev. Noah Stoltzfus as its pastor. Some years earlier, while Rev. Stoltzfus had been a student at Elim Bible Institute, he had been one of several students mentored by Elmer Frink: tutored privately in preparation for the ministry. At the time he was offered the pastorate of Lima Baptist he and his wife Edie were living in Missouri with their young daughter. They arrived in Lima early in the summer and moved into the new parsonage.

Under Pastor Stoltzfus' leadership the church expanded on the policies instituted by Rev. Frink regarding missions by establishing an annual missions conference. Church programs prospered and grew: evening prayer meetings, Vacation Bible School, Children's Church, and Youth Groups, including the Wednesday night activity clubs Boys' Brigade and Pioneer Girls.

In 1968 a new church building on Rochester Street was built; this included a beautiful sanctuary and spacious educational wing. New programs and community outreach continued: a Sunday School bus ministry; the birth of two sister churches, one in Scottsville, the other in Livonia; opening of Wee Care Nursery School and Day Care in 1971 and the Lima Christian School in 1974; sponsorship of a Lao refugee family in 1980. Building projects continued as the needs of the church and school expanded.

Michael Maloney, hired as assistant pastor in 1977, became senior pastor in the spring of 1986 when Noah Stoltzfus resigned. For twenty-five years Mike has continued to serve the congregation of Lima Baptist and the people of the surrounding area faithfully and humbly. New programs and old ministries have flourished under his leadership: a Men's Retreat was begun early in Mike's tenure; the trustees have taken on an expanded role in ministry; missions outreach has been built up as several members of the congregation have participated in short-term missions trips; and the nurturing of Lima Christian School has continued.

Pastors of Lima Baptist Church

Benjamin R. Swick

January 2, 1808 - August 24, 1870

The youngest of six children of Benjamin and Monica (Ross) Swick, Benjamin was born in Ovid, New York (Seneca County), on January 2, 1808. Benjamin Swick, the elder, was a successful farmer and a devout practitioner of his faith, teaching his children at home in the absence of an established church. A contemporary description of the Swick family's neighborhood and times speaks well to the people who tamed the wilderness "between the lakes."

Perhaps there never was a more friendly, congenial class of people than those who became settlers on that new tract. Although most of them were unconverted people, yet they were a kind, frank, sympathetic class of men and women. Aristocracy was unknown. We were very much alike as it regarded our means of living. We often had "back-woods sociables." We appeared to know nothing but pure friendship and sociability, and seldom had an evening gathering but that religion was a topic of conversation...We were blessed with a community (both males and females) who loved to sing, and we would sing the songs of Zion with such power and pathos that a person might have thought we were training ourselves to sing in that better world. Then we attended prayer; and if very dark, we lighted our torches and wended our way through the sturdy forests to our respective homes, the fathers carrying the babes, and the mother's tongue continually going, "Do see that young one don't get cold--feel of its feet." Those were mothers indeed, very tender of their offspring.

When young Benjamin was eleven years old there came into being in the (present-day) village of Wayne, New York, a Baptist church. For nearly a quarter of a century Jonathan Ketchum was pastor there. Ketchum, from whom Swick received his formal religious training, "was an able sermonizer, a close student of the Bible, a man whose Christian character was a tower of strength." Under Ketchum's able leadership many came to a saving knowledge of Christ, as it was an annual practice to engage a charismatic preacher and hold a protracted meeting (revival).

In October 1830, when Benjamin Swick was twenty-two years old, a well-traveled evangelist came to the Wayne church, Reverend Thomas Sheardown. Many there were who testified that "Elder Sheardown conducted some remarkable revivals."

In the account of his life that he penned in 1865, Rev. Sheardown recalled the early days of the protracted meeting:

[By 1830] protracted meetings had become very common in the churches...It was customary, when such meetings were held, to invite ministers and brethren from neighboring churches to come in and help; consequently it made, in show, a great work, and many indeed were the happy recipients of Divine grace in those days of gathering...Extra labor for the salvation of sinners was then in its infancy, and God must have praise that the eyes of the church were opening to the great duty of being

workers together with him...I have lived to learn this fact, that, while without God we can do nothing, nevertheless, it is as essential for us to do our duty, as it is for the farmer to till his ground and sow his seed, to be enabled to gather a harvest.

Benjamin R. Swick was saved during the 1830 revival at the Wayne church under the preaching of Thomas Sheardown. In later life Benjamin praised the evangelist, remarking that he was grateful "for the influence of his preaching in [my] young life." Early in January of the next year, he was baptized by Elder Ketchum at the church in Wayne. And later that year he was licensed by his church to preach.

Two years later, after a course of study under the direction of Elder Ketchum, Benjamin was installed as pastor at the Baptist Church in Milo. For twenty-four months he served there, before accepting the pastorate at Pultney, where he remained for a number of years. While pastoring at Pultney he was ordained on October 1, 1835, at the Baptist church in Bennettsburg.

He was also married while serving at Pultney. On February 3, 1836, Benjamin Swick married Harriet Beckwith; by the end of the year they were the parents of a baby daughter: Charity. He was still at Pultney in July of 1841 when he was asked to consider taking the pulpit of the church in Lakeville, an offer he declined.

After leaving the work at Pultney, Swick pastored briefly at churches in Bennettsburg, Mecklenburg, Big Flats, and Thurston before accepting the position at the First Baptist Church of Bath in 1849. He remained there three years. A centennial history of the Bath Church was written in 1918. At that time it was noted that "old people still relate stories of Elder Swick's earnest manner of preaching and of his fidelity to his church." During his tenure "many were added to the membership."

On March first, 1849, Elder Swick wrote a letter to William K. Mitchell--a friend and fellow-pastor living in Tioga, Pennsylvania:

Dear Brother Mitchell, ...When I came here [to Bath] I found everything to do. Even things that ought to have been done years ago. [If I were to build] up a Baptist Church and a good congregation it must be by the dint of industry. I therefore found it necessary to be at my post all the time and to study hard to be prepared to preach so as to call out the people. This I have effected. We now have a good congregation and 35 have been added to the church by baptism and by Letter. We now have...about 135 in all. My Dear Brother if you knew how hard I had labored you would not scold me because I have not been out to see you...My health has been good for me until within the last month or two. I am now more feeble. My child is yet feeble and Little Adelia Ann has been at the door of death with the lung fever, she is now able to sit up most of the day, but is yet very feeble. I have been engaged in protracted meetings six weeks this winter...I was at Penn Yan nearly three weeks. Most of the churches in this association are enjoying more or less a revived state of things. I understand Pastor Sheardown is enjoying a revival...I hope to be remembered to your family and the Church... Give my love to the brethren and believe me to be as ever your friend, B.R. Swick.

After completing his work at Bath, Swick was called to the Baptist church at York. In that year, 1852, he had been married for sixteen years. He and his wife were the

parents of four children: Charity, Phineas, Adelia Ann, and Howland. During his two years at York two more daughters were born: Harriet and Frances.

It was in the summer of 1854 that Elder Swick was called upon by the Livingston Baptist Association to superintend a series of meetings in Lima where several townspeople were investigating the idea of establishing a Baptist church in the village. On October 21, 1854, he began his formal ministry in Lima as their first pastor; he remained six and a half years. His youngest daughter, Louisa, was born in Lima in 1859.

During his years at Lima a church building was erected on Main Street, dedicated in May of 1856. A year after their organization the growing church was recognized by the Livingston Association, contributing annually to the missions work of that body, and sending each summer delegates to the Associational meetings. In May 1859 Elder Swick was one of the two delegates sent by the Lima Church to the State Missions Convention in New York City. By the time he resigned his position in May of 1861 the church had grown to more than seventy-five members.

From Lima, Benjamin went to the Baptist Church in Ogden for a year and from there to the First Baptist Church of Manchester, where he was serving at the time of his death on August 24, 1870. His obituary, published in a Manchester newspaper, touched on his work at Lima: "He was the first pastor of the church at Lima, 1854, and built a new church there which was dedicated May 1, 1856, President M. B. Anderson, preaching the sermon." Rev. Swick died "with his armor on, his life going out suddenly while on the way to Canandaigua Lake to a Sabbath School gathering." The minutes from the Steuben Associational Meeting of 1870 also paid tribute to his life's work: "In the death of Brother Swick we feel the church has suffered a great loss. He was converted, licensed, and held his first pastorate in this Association, and often preached to us with much acceptance."

Note: Information about the pastors from Seeley to Palmer is quoted directly from the Semi-centennial booklet prepared by the church in 1904.

John T. Seely

1814

Rev. J. T. Seely, the second pastor of the Lima Baptist Church, was born in Carlisle, Schoharie County, New York, January 5, 1814. He was educated at Hamilton, New York, spending two years in the preparatory, four in college and two in the Theological Seminary. He endured many hardships to obtain an education, and for the first four years at Hamilton he boarded himself on less than twenty-five cents a week [equivalent of \$42.50]. Mrs. William Colgate, mother of James B. Colgate, for whom the University is now named, heard of his struggle and furnished him funds the last four years of his school life. Three months before he graduated he was called to the pastorate of a newly constructed church at Port Richmond, Staten Island, and was ordained September 8,

1841, and married September 25, 1841, to Miss Harriet Seeley, of Seeley Creek, Pennsylvania. He superintended the erection of the Baptist church at Port Richmond, and led an extensive revival, going from there in 1844 to the Sixth Street Church, New York City, where he remained seven years. He was permitted to baptize between 400 and 500 persons into fellowship of that church. He was afterwards pastor of the churches at Dundee, Second Baptist of Syracuse, Lima, Newark, Clifton, Massena, Webster, and Pittsford. For forty-six years he was a pastor in this State without a Sabbath interim. During his ministry he baptized more than 1,100 persons, and married more than 500 couples. The churches at Syracuse and Lima were among those most signally blessed while he was their pastor. He was a constant attendant upon the anniversary meetings of the State Missionary Convention, and for thirty-six years was a member of its Board of Managers. His health failing, he spent his winters in Florida for several years, acting as supply at De Leon Springs, near Deland. He died December 24, 1903, at his home in Pittsford, New York, where he resided for twenty-one years.

Stillman S. Bidwell

1830

Rev. S. S. Bidwell was the youngest of a family of six children. He was born September 2, 1830, and was left fatherless when he was six weeks old. His two sisters were missionaries to New Mexico, and their bodies lie side by side in graves at Socorro. He was converted when he was 17 years of age and was baptized into the fellowship of the Rutland, Vermont, Baptist church, in August, 1848. In 1852 he entered Madison University (now Colgate), and after eight years of study graduated from Hamilton Theological Seminary in 1860, and the same year married Miss Fanny G. Bennett, daughter of Rev. Ira Bennett. He first settled for a year and a half with the Second Milo, New York, Baptist Church, going from there to North Syracuse, where he remained six years, and in 1868 accepted a call to Lima, remaining there three years. A marked revival came near the close of this pastorate. In 1871 he went to Morrisville, New York, where he spent seven years. Wilson, New York was his next pastorate where he spent three years. These years were full of experiences, for here in 1879 he buried his first wife and the following year was married to Miss Julia A. Simmons, of Derby, Connecticut, who is still his able helper. In 1881 he was called to the First Adams church, remaining six years, and from thence to Deposit, New York, where he spent another six years, going from there to Chittenango, New York, and then to North Syracuse. After the latter change he was engaged one year in literary work and then became pastor at Mexico, New York, where he now resides. He has delighted in gathering scattered churches, and has helped build two houses of worship. God has made his work mostly the helping of feeble churches, and larger ones which having had great trouble, had become unsettled. He fully believes that one way to settle church difficulties is to get them filled with the Holy Spirit.

William H. Shields
(Dates Unknown)

Rev. W. H. Shields came with his parents and two sisters to this country when he was a small boy. Soon afterward his parents died and his sisters found homes in the West. Through the kindness of friends he received an education and graduated from the University of Rochester and also from the Rochester Theological Seminary. He was called to Lima soon after his graduation and remained about three years. It was his only pastorate, and little is known of his history.

Henry A. Delano
1847

Dr. H. A. Delano was the son of a minister, Rev. W. H. Delano, who held several pastorates in Western New York. The family moved to Cleveland when he was fourteen years of age, and he was converted and united with the First Baptist Church of Cleveland when he was about fifteen. He at once decided on a course of study for the Christian ministry, and soon entered Denison University at Granville, Ohio, from which he graduated in 1869. That year he married Miss Ella Humphrey and settled at Geneva, OH. Feeling that he needed a better preparation for his life work, he entered Rochester Theological Seminary while he was pastor of the Baptist Church at Mt. Morris, New York, graduating in 1872. From Mt. Morris he came to Lima, remaining five months as a supply, and then went back to Ohio. His rise in influence as a man and as a preacher was rapid, and he was in demand for the best pulpits. Genial, hopeful, generous, he made friends to a remarkable degree. He was a strong temperance advocate and in close personal association with the leaders of that work, like John B. Finch, Frances Willard and Lady Henry Somerset. He was a true son and brother, a good husband, a loyal friend and a noble citizen, leaving influences that still tell rightly on many lives. The poor, the sick and unfortunate never failed to find in him a friend. His wife followed him to their Eternal Home, and they both lie in the cemetery at Granville, Ohio.

Abraham H. Emmons
1843

Rev. A. H. Emmons was educated at Colgate University and Crosier Theological Seminary, with the one thought of the ministry before his mind. He was ordained as pastor of the Baptist Church at Lawrenceville, Pennsylvania, July 14, 1870. September 1, 1872, he began work with the Watsontown, Pennsylvania, Baptist Church, remaining with that people three years, when he accepted an invitation to become pastor of the Lima Baptist Church which he served for eight and one half years, then going to Milton, Pennsylvania and remained there until November 1891, when he accepted the pastorate of the Baptist Church at White Pigeon, Michigan. Closing his work there in May, 1893, he moved to Chicago, Illinois. Since that time, on account of poor health, he has had no regular pastorate.

Edwin F. Hard

1852

Rev. E. F. Hard was born in Marshall, Michigan, in 1852, and in his infancy his parents removed to Bath, New York, where his childhood and youth were spent. He attended the Haverling Academy in that place and spent two years at the Naval Academy at Annapolis, Maryland. His other educational training was received at the University of Chicago. He was licensed to preach by his home church, January 1, 1876, and supplied the Campbell Church, eleven miles distance, in the same Association, until he was called to Branchport, New York, in September 1877, where he was ordained in June 1878. In April of that year he was married to Miss Nettie Van Juyl, of Branchport. Since 1879 he has been pastor of the following churches: Walworth, Moravia, Lima, Camillus, Carthage and Ilion, and is now pastor of the Baptist Church in Newport, Herkimer County, New York. He has been ably assisted by his wife, who is especially gifted for a pastor's help-mate.

Charles E. Bascom

1841

Rev. C. E. Bascom's boyhood was nearly all spent in Parma, Monroe County, New York, and he was born in Clarkson, the same county, September 5, 1841. His father died when he was twelve years of age, then he was employed by a farmer during the summers, and attended school winters until he was old enough to teach. He had nearly fitted himself for college when the Civil War broke out. He enlisted in Company C, 26th New York Infantry in October, 1861, and was discharged with the regiment, May 28, 1863. He was shot through the leg at the second battle of Bull Run, and was left on the field and fell into the hands of the enemy; was paroled, however, and brought off in an ambulance train, under a flag of truce. He was in the following engagements: Slaughters Mountain, Rappahannock Station, Thoroughfare Gap, Chancellorsville, and the second battle of Bull run. A part of the time that he was in a hospital, he was on Bedloe's Island, in New York Harbor. Returning from the army he spent a year in study in Brockport, then taught and commenced the study of law, but becoming convinced that preaching the Gospel was the work the Lord wished him to do, he entered Rochester Theological Seminary in 1867, graduating in 1870, and was immediately called to the pastorate of the Potsdam Baptist Church, in St. Lawrence County, where he remained until July 1892, when he was called to Lima, going in 1896 to Attica, New York, where he still resides. He was converted while lying on the battle field but did not identify himself with God's people until 1864.

George R. Varney

1865

Rev. George R. Varney's childhood home was in East Sumner, Oxford County, Maine, where he was born April 14, 1865. He went to Dakota Territory in 1884, where he was converted and was baptized in the winter of 1885. He was called to the ministry at the time of his conversion and entered Sioux Falls University, graduating in 1888. He

supplied La Verne, Minnesota Church on summer and entered Rochester University in the autumn. His health failing in his Sophomore year he lost two college years, and graduated with Phi Beta Kappa honors in 1894. He entered the Rochester Theological Seminary the same year and graduated in 1897. In September, 1896, he consented to supply the pulpit of the Lima Baptist Church until the time of his graduation the following May, when he went to the Walnut Hills Baptist Church in Cincinnati, Ohio. At the close of his pastorate there he moved to Spokane, Washington, in April 1898, where he remained until he took the work of Corresponding Secretary and General Missionary of the Oregon Baptist State Convention with his home at McMinnville, Oregon. He was a student volunteer for the foreign field but was twice rejected because of lack of funds. He preached all the time while pursuing his college and seminary course and paid his own expenses.

Frank J. Palmer
1855

Rev. F. J. Palmer assumed the responsibilities of pastor of the Lima Baptist Church, May 1, 1897. He was born in Aurora, Erie County, New York, in September 1855. His father died when he was six months of age, leaving his mother with the care of two sisters and himself. His early education was obtained in the public schools and academy at East Aurora. After he had turned his attention to farm work for ten years he felt called to the gospel ministry, and after preparing for a year he entered the University of Rochester, taking a two years course. From there he entered the Rochester Theological Seminary, graduating in 1890. During his Seminary course he supplied the churches of Churchville, New York, and Chili, New York, for one year each, and after graduation remained with the Chili church for seven years, coming from there to Lima. Leaving Lima he soon found a home at Pittsford where he now labors. August 25, 1887, he was united in marriage with Miss Nettie Deyo, who has always able assisted him and nobly shared the burdens and responsibilities incident to a pastorate.

Leon L. Swarthout
February 7, 1875 - May 15, 1954

Leon Swarthout was born in Penn Yan, New York, the only child of Frank Swarthout and his wife Flora Dusinger. When Leon was four years old his mother died and his father remarried, taking as his second wife Flora's older sister. Alice Dusinger Swarthout added a daughter, Dora, to the family when Leon was twelve years old.

The family attended church at Milo Second Baptist and there Leon, at the age of eleven, accepted Christ as his Savior. After completing his schooling at Cornell University, he was granted a license to preach by the Milo Church on February 18, 1893. His first pastorate was at Branchport, New York, where he was ordained on April 10, 1895. He later served as pastor at Cassadaga, (in Chautauqua County) and at Himrod (in Yates County). It was there that he married Carrie Nageldinger in 1894. Before her death in 1908 Carrie gave birth to three children: Paul, Anna, and Kenneth.

In September of 1903 Rev. Swarthout accepted the call to become pastor at Lima Baptist Church. He served there for eighteen years, with a one-year hiatus in 1918-19. During that interval, while the United States was involved in the First World War, he volunteered to be an Army chaplain under the auspices of the YMCA, being stationed at Fort McClellan in Anniston, Alabama.

After his return to Lima, he remained with the church until 1921, when he accepted the call to the Manchester Baptist Church. A year after arriving in Manchester he married Maude Mason; they had no children. Rev. Swarthout remained as pastor of Manchester until six months before his death in May 1954.

* * *

After Rev. Swarthout left Lima Baptist, the church was served by a series of short-term student-pastors from Rochester Theological School (after 1928 known as Colgate Rochester Divinity School). Little is known of these men beyond their dates of service at Lima Baptist. They include: **John L. Burnett** (1922-1924), **Harvey J. Locke** (June to November 1924), **W. G. Mather** (part of 1925), **J. S. Holcomb** (1925-1928), **Arthur Charsky** (1928-1930), **E. P. Thorne** (1931), **Harris Howe** (1931-1932), **Judson Loomis** (1933-1934), **Hiram Chapman** (1934-1936), **Ernest Riemer** (1937-1938), **Manning VanOstrand** (1938-1939), **Paul O. Madsen** (1939-1943), **William Rickel** (1943-1944), **Robert Kuechmann** (1944-1946), **Edmund Fetter** (1948-1949), and **Frank Carlson** (1949-1950). Many of these young men also served as pastor at Hemlock Baptist Church at the same time they ministered at Lima.

John York
1875 - 1948

In between Rev. Kuechmann and Rev. Fetter, John York served as joint pastor at Hemlock Baptist and at Lima. This is a reprint of his obituary that appeared in the June 17, 1948, issue of "The Lima Recorder."

The Rev. John Gerald York, retired Baptist minister and acting pastor of Hemlock and Lima Baptist churches for the past six years, died at his home on Poplar Hill Road, Lima, last Saturday, June 12, after an illness of several months.

The Rev. Mr. York was born in Peru, Ind., June 19, 1875, and was graduated from Peru High School, and then from Franklin college, Ind., in 1902, with a bachelor of arts degree. In 1905 he received a bachelor of divinity degree from the former Rochester Theological Seminary, Rochester. During the years past, he had held pastorates in Baptist churches in Adams Basin, Fulton, Owasso, Mich., West Lafayette, Ind., Grand Forks, N.D., Wellsville and Oswego, N.Y., and at Huntington, Pa., for two years during World War II before becoming acting pastor at Hemlock and Lima. During World War I he served as religious director at Fort Benjamin Harrison in Indiana. He was a member of the Hemlock Civic club and the Community church club of Hemlock.

On September 12, 1906, he was married to Miss Carol Ganung of Livonia, who survives him. Also surviving are two sons and two daughters.

* * *

After the death of John York, two men served as interim pastors at Lima, ministering only at Lima, not at Hemlock as had been the practice for the previous years. Clayton (“Tony”) Birch was a semi-retired Methodist minister who lived in Lima and filled the pulpit for over three years. He was well known for his “magic” act, teaching children and adults to know and trust the Lord. At the end of his presentation he always showed his audience his secrets in order to explain that his tricks were only illusion, and not real magic. In later years Tony Birch and his wife Violet (“Shortie”) faithfully contributed to the congregation of Lima Baptist in many ways. In June 1953, William Brown, pastor of the Livonia Methodist Church, fulfilled the duties of pastor at Lima Baptist. He served in that capacity for six months, until the coming of Rev. Frink.

Elmer Arthur Frink

May 21, 1917 - October 17, 1988

Reverend E. A. Frink was born in Alamosa County Colorado, in the southern part of the state, May 21, 1917. He was the fourth child (of five) born to Arthur B. Frink and his wife Forest Phleeta. When he was two years old his mother died and one day, when Elmer was eleven or twelve, his father just walked away and abandoned his family. Elmer and the other children were moved from one home to another, mostly sent to live with aunts and uncles. Elmer never felt like he was welcome or that he belonged anywhere. He was on his own at a young age, going to school in the Denver area and then working on farms or doing other labor in Colorado and Nebraska. Many times he didn’t have a place to call home and lived where he worked on the job.

Finally he was able to go live in California with an aunt and uncle who were Christians. Here he came to salvation and his aunt and uncle encouraged him in his new faith. As a young man he entered pre-med training, but quit that course of study when he felt called to Christian ministry. His aunt and uncle recommended he go to Central Bible College in Springfield, Missouri.

While still a student at the Bible College Elmer was appointed to his first pastorate where he served as student pastor in Potter, Missouri. Upon graduation, after being ordained by the Assemblies of God denomination, he accepted the pastorate at Palmyra, Missouri, and was blessed with a good spiritual awakening in that pastorate.

In the fall of 1941 he received an appointment as a missionary to Nigeria, West Africa. Somewhat later he was followed to Nigeria by his fiancée Miss Betty Hall, and they were married there in 1945. A son, Dean, was born in April 1947. The Lord blessed the Frinks’ ministry among the tribes with much fruit, and many churches were founded. As part of his role as Regional Superintendent of the Assemblies of God in Nigeria day schools, vocational schools, and a seminary were opened. But shortly after the first birthday of her son, Mrs. Frink contracted black water fever and went to be with the Lord on June 5, 1948. She was buried in the mission compound in Nigeria.

Rev. Frink and his eighteen-month-old son Dean flew home in the fall of 1948 and traveled in deputation work in the United States for the mission until the following spring when he accepted a call as assistant pastor of a large church in Detroit, Michigan.

He served there for four years, during which time he met and married Miss June Hatmaker in January of 1950. Elmer finally felt welcomed and part of a family, embraced thoroughly by the Hatmakers. In time, three more children were added to the family: Paul, David, and Margie.

Following his tenure at the Detroit church he spent time in evangelistic work, served as a high school teacher and counselor, and founded numerous churches before accepting a position on the faculty of the Elim Bible Institute in Lima, New York, in the fall of 1953. While serving (until 1958) as instructor, and then Dean of Men, at Elim he founded and pastored other churches in the area. One of those that became strong under his leadership was Lima Baptist Church.

Soon after arriving in Lima Rev. Frink became aware of the small group of ten to twelve people who were meeting in the back room of the Lima Baptist Church on Main Street. This group was attempting to restart or reinvigorate what had once been a vital church. Frink began his relationship with the church by just meeting with the group, sitting with them to encourage them, and joining them for prayer meetings. After a short time the group asked him to become the pastor and he accepted the call.

In January 1954 he assumed his duties as the pastor of Lima Baptist Church. He brought several people with him from Elim to help fill leadership roles. Former members of that early congregation remembered that Rev. Frink was gifted in finding leaders that didn't realize their leadership potential. He challenged young men, especially from the Bible School, to take leadership roles. Soon he had everyone involved, for he respected people and cared about them, making them feel needed.

As a result, soon after Frink assumed his duties at Lima Baptist, thirty people were received into membership. The next year twenty-five were added. The average attendance for 1954-1955 was over two hundred. Much was accomplished in that first year. Sunday School became the most active of the various programs, opening its doors on January 14, 1954, for the first time in many years. Fifty-nine students in classes for every age from two years to adult participated that first Sunday. By May attendance was one hundred thirty. His widow, June, related that "Elmer always said that is how you build a church--you get a Sunday School going, you get the children, and then you get the parents."

Missions and missions giving was understandably of great significance to Rev. Frink and therefore a prominent feature of his ministry. He set a policy of giving to missions first and trusting for the Lord's provision for other needs. In the beginning of his ministry at Lima Baptist Church he challenged the congregation--though it was difficult for them--to try having the church tithe to missions for three months and see if God would bless, and bless He did. Thereafter the first Sunday of each month was designated as Missions Sunday and a missions offering was taken.

After a highly successful five years of ministry at Lima Baptist Church, God moved Rev. Frink on. His last sermon at Lima was preached on June 7, 1959, and on July 9, 1959, he took over the triple pastorate of Millville, Knowlesville and Eagle Harbor Methodist Churches in Orleans County, New York. He later served for many years at South Butler Methodist Church in Wayne County New York. The headquarters of the Assemblies of God moved him to various churches, usually when a church needed special help because of a split, or other specific problems. In all he served in two Methodist, two Baptist, and two Assemblies churches throughout the northeastern states

before returning to the pastoral staff of Elim. While serving at Elim in the early 1980's he accepted a call to a short-term teaching post at Nairobi Pentecostal Bible College in Kenya, and later took a leave to train pastors in Uganda.

The Frinks made an attempt to retire and moved to Arkansas for a brief time, but he was always helping out churches and preaching, though he tried to slow down his pace. In 1985, at age sixty-eight, he was convinced to return to Elim when he was appointed General Chairman of Elim Fellowship to succeed Carlton Spencer.

During his three and a half years of leadership Elim saw expansion and continued development of youth and young adult ministries and missions to meet the needs of the younger generation. Edith Adele Veach wrote in *Elim: Living in the Flow* that Elmer Frink "had a father's heart that loved and accepted these workers...He had a way of enabling people to not just dream their wildest dreams but make their Holy Spirit-inspired dreams a reality. His life exemplified a motto--Just do it--long before Nike ever made it popular."

By 1988 Frink's heart had begun to fail. God had healed him and raised him many times in the past, but following complications of heart by-pass surgery he went home to be with the Lord on October 17, 1988. Psalm 16:5, 6 was a Scripture of great significance to both Elmer and June Frink. "Lord, you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance."

Lima Baptist Church was blessed and privileged to have had Rev. Frink as pastor, for truly he was a man of God whose influence will be felt around the world until eternity.

Donald Lee Storms

October 31, 1934

Born in Carthage, New York, on October 31, 1934, Donald Storms was the son of a minister. He grew up in Rome and Cortland, New York, and in Revere, Massachusetts. After high school he attended the Valley Forge Christian College in Pennsylvania. He was ordained at Watertown, New York, in 1956.

His first position after graduating was as the assistant pastor at the Assembly of God Church in Binghamton, New York. He next pastored a church in Massena, New York, before accepting the call to Lima Baptist in June of 1959. He and his wife, the former Ruth Marie Greene, arrived with their two young sons: Wesley and Gordon Lee. During his years as pastor at Lima two daughters were born to Don and Ruth: Gail and Brenda. Under his leadership a parsonage was built and a Drive-In Church was inaugurated. Rev. Storms remembered that "the Drive-In Church was held at an open-air theater located at Conesus Lake. People could come in their beach clothes or however they chose to dress. They could hear the music which was provided by our augmented choir and a soloist. At the close of the service, an invitation was given to accept Christ. If anyone was interested they would turn on their headlights and one of the workers would go to their car and lead them in the sinner's prayer and give them a Bible."

After leaving the pastorate of Lima Baptist in May of 1962 Storms remained in town for some years, having established a construction business and building several homes in the Lima area. He and his family then relocated to Rockaway, New Jersey, where he

assisted his father who was pastor of the Assembly of God Church. There he was part of an all male singing group called “The Envoys.”

In 1975, at the invitation of Jim Baker, Rev. Storms and his wife moved to Charlotte, North Carolina, where he took the position of Senior Vice President at the PTL television network, producing a cable TV show called “Accent on Music.” He remained in the position at PTL until 1981.

Today he and his wife live in Waxhaw, North Carolina; they are active volunteers with MAPS: Missionary American Placement Service. This program under the auspices of the Assembly of God church helps churches to build new churches, Teen Challenge centers, schools, and camps. For the duration of a job, the volunteers park their RV’s at the site where a new building is going up and work at whatever needs to be done to build the project: Storms’ expertise is working with sheetrock. The volunteer labor saves about fifty percent of the cost of construction and is a valuable contribution at many sites around the country.

Noah Samuel Stoltzfus
June 8, 1934 - January 21, 2008

Noah Stoltzfus was born on June 8, 1934, in Morgantown, Pennsylvania, the seventh child (of thirteen) of Elmer and Sarah Stoltzfus. He grew up on his family’s farm in Yellow House, Pennsylvania. His parents were godly Mennonite farmers that emphasized Scripture memorization to their large family. As a young boy Noah was a student in a Sunday School class taught by his older brother. One Sunday Noah’s brother taught his class about having a clear conscience before the Lord. Earlier in the week Noah had been up to a bit of boyish mischief and thought that his brother was speaking directly to him about his misbehavior. That morning he confessed to his parents and accepted the Lord as his Savior. That early encounter with the Lord was an indication of Noah’s tender heart for the things of God.

In 1955, at the age of twenty-one, Noah moved to Lima, New York, to attend Elim Bible Institute. While there, Rev. Elmer Frink, Dean of Men, hand-picked a few male students that he felt were particularly suited to the ministry to tutor privately. Noah was one of these men. At Elim he met Edith (“Edie”) Spencer, an ex-student and employee, and they married in the old Baptist Church on Main Street on June 8, 1957. A daughter, Pamela, was born soon after and in June 1958 Noah graduated from Elim. He was ordained at Lima Baptist Church five years later, on March 14, 1963.

During his Elim years Stoltzfus did some student pastoring in Naples, New York. Then after graduation he moved his family to Missouri where he pastored briefly. He attended Central Methodist College and received his bachelor’s degree in History. When Pastor Donald Storms resigned, a search was set in motion to find a new pastor. After an eight-month search, Wayne Crosby, brother-in-law to Noah, suggested calling him. The deacons agreed and in 1962 the Stoltzfuses moved back to Lima. A new parsonage had been built on High Street so the family moved in.

In the annual church report at the end of his first year of ministry Pastor Stoltzfus wrote: “ ‘Except the Lord build the house they labor in vain that build it.’ At the beginning of my ministry at the Lima Baptist Church the Lord impressed the truth of this

verse upon my heart...Only eternity can reveal the extent of the 'building' that has been done as God has worked putting 'lively stones' together to make "His Church.' ”

By 1964 the church had grown such that more space was needed. A visionary, Stoltzfus dreamed of a larger church and eventually a Christian school. A “Miracle Sunday” offering for buying property on Rochester Street was taken. Seven thousand dollars was raised and the new church was begun in 1967. Dedication of the completed building was held in 1968. A new parsonage on the church property was built in 1971, and the Stoltzfus family moved in there. A son, Keith Daniel, was born about this time.

Pastor Stoltzfus was active in several seminars such as Focus on the Family with James Dobson and the Institute in Basic Youth Conflicts with Bill Gothard. He encouraged the people at Lima Baptist to attend and many did. He continued to hold Missionary Sundays, inviting active missionaries to come for a weekend. He encouraged families to host these missionaries to get to know them and their service. This resulted in many from LBC going into missions. In 1974, his dream of a Christian School became a reality.

Other events and activities under the ministry of Pastor Stoltzfus included teams going to Open Door Mission and Flower City Work Camp in Rochester. Community officials were invited to attend “God and Country Day” around July Fourth; candlelight Christmas Eve and Watch Night (New Year’s Eve) services were held beginning in 1977. The community was invited to these special services. A bell choir was started and tapes of Sunday services and tape players were made available for shut-ins in 1981. In 1980 the church sponsored a Lao family, the InBounes. In April and May of 1981 Pastor Stoltzfus took a month-long trip to some of our missionaries in Africa.

Noah Stoltzfus was a simple, peaceful man. As mentioned before, he was a visionary, a peacemaker, optimistic, a devoted family man. He reached out and accepted everyone no matter the race, religion, or means. He hated dissention and made every effort to settle differences privately. He was thrifty, but generous, buying lunches for business transactions or counseling sessions. He was always positive and inspired people to be what the Lord wanted them to be. He lived what he believed.

After twenty-four years at Lima, Pastor Stoltzfus left to serve two churches in Virginia: Church in the Valley in Harrisonburg and Landstown Community Church in Virginia Beach. Then Noah and Edie moved back to Pennsylvania in 1999 where he pastored at Zion Mennonite Church until his retirement in November 2003. Edie passed away in the spring of 2003, after a battle with cancer.

Noah remarried in January 2004; his new wife Miriam was his brother’s widow. Not quite four years later, on January 21, 2008, Noah Stoltzfus went home to be with the Lord. A true and faithful servant, he served the Lord and His people for over fifty years.

His funeral remembrance summed up his life: “[Noah’s] ministry was characterized by compassionate care for people; an emphasis on prayer; mentoring and equipping of younger pastors and leaders; leadership of debt-free church building; and bringing people together across racial and denominational lines. ‘Unity in the essentials, diversity in the non-essentials and in everything Jesus,’ was a foundational principle by which Noah ministered.”

Michael Cox Maloney

May 1, 1948

Michael Maloney, the fourth of five children, was born May 1, 1948, in Canandaigua, New York, to David and Dorothy Maloney. The family resided in Honeoye Falls, New York, where Mike grew up and attended school. He graduated from Honeoye Falls Central School in 1966, then worked for a year at Eastman Kodak before joining the Army where he served for three years.

On June 1, 1968, Mike was married to Alice Chriscedia (“Chris”) Otteman (the first wedding to be performed in the new Lima Baptist Church on Rochester Street). Through the witness of his “dear wife” and his “faithful, gracious” mother-in-law, Mike came to know the Lord as his Savior in the spring of 1975. By his own testimony, his life was transformed from that time on, when he was delivered from the bondage of alcoholism. Shortly after being saved he was baptized and joined Lima Baptist Church in 1976. *The Lima Recorder* made note on June 27, 1985, at the time of his ordination at Lima Baptist, that “it was in 1975 that he found Christ as Savior and [Rev. Maloney says] it was this personal encounter with Christ that radically changed the direction of his life. His greatest desire today is to make the Christ of the Bible known to others and see them grow in the grace and knowledge of the Lord Jesus Christ.”

Having completed a course of study at Monroe Community College and Geneseo State University, Maloney graduated from Geneseo in 1974 with a B.A. in English. He was hired in 1976 to teach at Lima Christian School. Early in 1977 he accepted the job as assistant pastor at Lima Baptist, a position he held for eight years. In addition to his work as assistant pastor, he served as interim principal of Lima Christian School from the fall of 1981 to the spring of 1984.

During these busy years Mike’s duties also included the responsibilities of “father” as he and Chris were the parents of six young children: Michael, Matthew, Andrew, Stephen, and the twins Benjamin and Katherine. Mike offers praise of his wife, a stay-at-home mother and an inspirational helpmate, saying Chris “should get a whole lot more credit than she does as supporter and encourager to me and our church. She has kept me steady.”

After Jim Decker was hired as LCS principal in the fall of 1984, Maloney continued to serve as assistant pastor under long-time pastor Noah Stoltzfus. It was a position he likens to Joshua’s service under the direction and tutelage of Moses. When, in the spring of 1986 Pastor Stoltzfus made the decision to move to another church, he encouraged the congregation of Lima Baptist to invite Mike Maloney to be their next pastor. Maloney offered to candidate as one among others whom the membership might decide to consider, but the church chose not to interview any other candidates and decided by majority vote to call him as pastor.

Under Pastor Maloney’s leadership many new church programs and endeavors have been realized, including the establishment of a Men’s Retreat. The founding of a youth ministry in 1994--The Summer’s Best Two Weeks--was the church’s “attempt to reach out in a greater way to the unchurched children in our communities.” Evangelistic outreach to the surrounding community has been a hallmark of his pastorate, as the congregation participated in the Billy Graham Crusade in Rochester in 1988 with Maloney serving on the local Ministers Committee. Ten years later Lima Baptist was

active in the Harvest Crusade with Greg Laurie in Rochester, with church members providing follow-up visits to fifty-eight people in the local area who made salvation decisions.

One year there was “delivered to every home in the Town of Lima the *Jesus Video* (by Campus Crusade for Christ). Many people were involved in this effort which included training and going out to each home and presenting this film as a gift to each household with the prayer that people would come to Christ. It took a number of weeks.” Maloney also served for several years as area committee coordinator for the Institute in Basic Life Principles, which held its week-long seminar in the Dome Arena in Rochester.

For twenty-five years Maloney has upheld the vision of Lima Christian School; he says, “Keeping this vision alive and moving forward is something Noah and Edie continuously encouraged Chris and me to stick with. I didn’t really need that [incentive], as I have always (since 1976) fully embraced the vision of LCS as an alternative to government run schools.”

A vigorous church building program has continued during Pastor Maloney’s tenure, with the completion in 1998 of a school band room and the addition of the north wing in the spring of 2003. He remembers that “the purchase of the north property came after years of praying [to acquire] the property to the south. Although I remember switching our prayer emphasis to the north parcel before the purchase, [our opportunity to buy this property] was a miracle of God, ...[for He] wanted us to follow His leading. We did, and He provided.”

*

Jesus, the Very Thought of Thee

(A favorite hymn of Pastor Maloney)

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Savior of mankind!

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show,
The love of Jesus, what is
None but His loved ones know.

Missions

The Church Mission Statement: “to extend God’s kingdom through establishing, strengthening, restoring, and equipping the church family for outreach into our community and the world.”

Introduction: Historical Perspective

by Pastor Mike Maloney

More than fifty years ago, Rev. E. A. Frink was called to pastor Lima Baptist Church. The church in its current denomination was dying. The denomination advised the people to close the doors and disband. Rev. Frink had been a missionary in Africa, so not only did he have a pastor’s heart, but he also had a missionary vision.

The congregation was small enough that it could not keep up with the church’s utility bills. Pastor Frink wanted to reestablish LBC as a church of faith and trust in God. He discontinued the bake sales the church was accustomed to having to raise money. He wanted the church to move forward as a congregation of faith in God for His supply.

Pastor Frink also instituted a second offering in Sunday services. Because of his vision for missions, he declared the first offering taken each Sunday for missions and the second offering was for the church’s operating expenses. He based this on an Old Testament passage from the historical narrative in I Kings 17. The message he preached for this was based on the prophet Elijah’s experience in the midst of drought and famine conditions in Israel. This drought was the result of God’s judgment on His people for their disobedience and lack of trust in Jehovah; a drought Elijah himself predicted to King Ahab due to the king’s apostasy (See I Kings 16:30; I Kings 17:1).

God miraculously provided for Elijah, while in Israel, at the brook Cherith. God sustained him there by the ravens. Eventually the brook dried up, and God told the prophet to go to Zarephath, a distant city in a heathen country, where a poor widow would further sustain him.

Elijah got to the city gate and was met by the woman God provided. This country was also experiencing famine. Upon meeting the woman, Elijah said, “Fetch me a little water that I may drink” (V. 10). As she went, he called after her, “Bring me a morsel of bread” (V. 11). In V. 12, she responded, “As the LORD thy God liveth, I have not a

cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.”

This woman, although in a heathen land, had some rudimentary belief in God as she initially followed Elijah’s instructions saying, “*As the LORD thy God liveth.*” She knew Elijah to be a man of God and she no doubt was a God-fearer. It was his second request, however, that caused her to question. Her frustration surfaces when she tells Elijah that she has very little and, in fact, was just now looking for sticks to cook her last bit of bread meal for her and her son before they died. She was in desperate straits, to say the least. She could not even provide sustenance for herself, but was being asked to provide for someone else.

And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. I Kings 17:12-16.

The practical application for Rev. Frink, and the congregation, was that the church needed to follow the widow’s lead in the Old Testament narrative and begin to see the principle of giving out of their poverty and desperation. Lima Baptist Church did begin to discover what the widow discovered: that God is faithful in sustaining her if she was faithful to the man of God’s dictate to give. The widow of Zarephath gave away the last of her sustenance and God, miraculously, was faithful to take over from there.

The application remains today for Lima Baptist Church to trust God even in times of leanness and times of want. Rev. Frink also made the practical implication that our giving first needs to be to others before ourselves. That, in essence, is the nature of our missions giving. We will provide for the ministry of others in missions and not take for ourselves. This attitude brings faith and trust in a God of all our supply.

There is no question that following that line of thinking has revolutionized this church. And to this day, God has honored the giving of faithful men and women who see the value of giving to others for the building of God’s kingdom.

Thus, the Lima Baptist Church Missions Board has had a long-standing unwritten policy that missions money does not go to “ourselves”, that is, to programs and ministries considered part of the normal outreach responsibilities of the church. Although the policy has remained “unwritten”, there is still a very strong and definite oral tradition for the policy based on the emphasis of the pastor 50 years ago.

Jesus also refers to Elijah and the widow in the New Testament (Luke 4:24-27) in the context of a prophet having no honor in his own hometown. He uses the I Kings 17 incident to let His listeners know that Elijah could have gone to any number of widows in Israel at the time, but, because of their lack of trust and obedience, God sent Elijah to a Gentile for help. His ministry and the widow’s response would not have been expected in Israel among God’s chosen people at the time because it seemed as if everyone had turned from the living God.

Conclusion: Whereas we do not think there is necessarily a biblical precedent for the policy of not giving to ourselves (like a direct command, for instance), neither do we think the policy breaks any biblical standard. It is our opinion then that the policy established so many years ago can still be applied to our situation in this century. We believe the policy of not giving to ourselves should be continued and that this historical perspective be kept before us all as a church body. We believe that continuing the policy helps our church focus outward to the world in need and causes us to continue to rely on God for His abundant supply even when we have no outward indication that our needs will be met. That is, after all, the essence of faith and we definitely are called to be a people of faith.

An Overview

A local Missions Society was formed at Lima Baptist Church within the first decade of her existence in the mid-nineteenth century. Faithful members contributed annually to the Union Mission Society for Foreign and Home Missions, to the American Baptist Publishing Society, and the American Bible Union. The church contributed generously to the Rochester Theological Seminary and supported four of her own members as candidates for ministry. As need arose members also contributed to such ad hoc collections as Red Cross relief for national disasters and for patriotic causes, including the fund to erect the Statue of Liberty during America's Centennial year.

As the number of members decreased through the first half of the twentieth century, so too did the amount of giving decrease until the congregation--still small in number--was encouraged by Rev. Frink's challenge to give first to missions. By 1960 the church was supporting two missionaries and three missions organizations. The church record that year made note: "The privilege has been ours to help support and send missionaries to the foreign fields... In October we had a three day missionary convention with special speakers from different parts of the world. Our hearts were touched as we heard the desperate needs in every field. An opportunity was given to pledge our support to missions in the coming year. Individual pledges totaled \$2,456.00. May we share the burden of the Lord for the whitened harvest field by continuing to do our part as the Lord leads."

In 1963 an annual Missions Conference was inaugurated under the leadership of Rev. Stoltzfus with the introduction of Faith Promise Giving. A means of encouraging and challenging missions giving, a Faith Promise, as explained by the Missions Committee "is a prayerful commitment by the giver to an amount that, by faith, he/she believes God will supply." It is strictly between the giver and God (no one checks up, unlike a pledge), and has traditionally resulted in giving that exceeds the combined promises. In the first year of Faith Promise Giving, the annual missions goal--\$5,000--was exceeded by \$25.44, and the goal for 1964 was set at \$9,000. Missions giving continued to increase and by the end of the decade Lima Baptist Church was supporting fourteen missionaries and six missions organizations.

In the past half-century nearly a hundred career missionary families have received support from Lima Baptist, serving in Africa, Asia, Europe, Central and South America, the Middle East, and North America. More than fifty individuals from our church have been supported for short term missions trips sponsored by groups other than Lima

Baptist, and a like number have been supported for short-term missions trips sponsored by the church. Currently our church supports twenty-six missionary families or individuals. We have supported at least two of these partners for over forty years and several others for more than thirty years. The missions contribution for 2010 was \$84,925--“a real testimony to God’s faithful provision through His people via the Faith Promise process.”

Since the beginning of the twenty-first century, six short-term missions trips sponsored by the church have been accomplished: to New York City in 2003 and in 2009 to work with New York City Relief; to Mullaby, Kazakhstan in 2005 to work in a rural village replacing window glass; to Nairobi, Kenya, in 2007 where workers built a laundry facility for the orphanage Rehema Home; to Listowel, Ireland, in 2009, assisting a small evangelical church with a community outreach program; and to Baissin Caiman, Haiti, in 2010 where the participants helped construct a composting outhouse in a rural village.

As Pastor Stoltzfus often challenged his congregation “...may we be reminded that the Scripture teaches us that the Church is a company of believers in Jesus Christ who are committed to the task of taking the Gospel to those who have never heard it.”

* * *

Significant Events: 1854 to 2010

<u>Pastor</u>	<u>Dates of Service</u>
Benjamin R. Swick	October 1854 - May 1861
1854	August 14 First organizational meeting to discuss forming a church in Lima
	August 26 Church organized with fifteen charter members
	October Rev. Benjamin R. Swick accepted call to be first pastor; three Trustees elected
	November Building committee was formed "for the maturing of plans, and construction of a House of Worship in the village of Lima" \$7,500 set as cost to build church
1855	January Sunday School organized; George W. Glass appointed as superintendent
	April Church lot purchased on Main Street from E. W. Briggs for \$600;
	Contractors hired to build the church: Mr. Harmon and Mr. Watkins
	December 13 LBC recognized by Livingston Baptist Association
1856	May 1 Dedication of the completed church building; Rev. Martin B. Anderson, president of the University of Rochester, preached the dedicatory sermon
1857	June Membership reached 75
1859	May 10 Two LBC delegates attended the State Missions Convention in NYC
1860	October 10 LBC delegates attended the State Missions Convention at Albion, NY
1861	May 1 Pastor Swick resigned

<u>Pastor</u>	<u>Dates of Service</u>
John. T. Seely	August 1861 - March 1867
1862	January to May Series of special meetings was held every evening except Saturday; "the country around was stirred..." 93 members were added to the church (this was the first year of the Civil War)
	July First discussion among trustees regarding possible purchase of a parsonage
1863	May 11 Two LBC delegates attended Missions Society Convention in Cleveland, OH
1866	July 15 Member Albert Coit was granted a license to preach by the church

<u>Pastor</u>	<u>Dates of Service</u>
Professor Coddington	April - December 1867
	(Served as Interim Pastor; he was a Professor at Genesee Wesleyan Seminary in Lima)
1867	November Fiscal year calendar start date was changed from May 1 to January 1

<u>Pastor</u>	<u>Dates of Service</u>
Stillman S. Bidwell	January 1868 - January 1871
1868	March Continued discussion among trustees regarding possible purchase of parsonage
	April Parsonage bought: 7363 East Main Street ("Old Parsonage"); cost: \$3,200
1869	May \$400 raised to supply furnishings for one suite of rooms in the dormitory of the Rochester Theological Seminary
	June 1 Delegates attended Livingston County Sunday School Convention at Genesee
	December 16 LBC member Albert Coit was ordained at First Baptist Church of Rochester
1870	November Voted that "Trustees procure a suitable furnace for warming the church"
1871	April Lot on east side of church purchased in order to have room to build more sheds

Pastor	Dates of Service
William H. Shields	May 1871 - June 1874
1871 December	Special collection taken "for the Chicago Baptists who suffered in the late fire"
1872: January	Church was closed while extensive repairs were made to roof, walls, and ceiling
May 26	First service held in refurbished church was the funeral of Hattie Swick Jessup (daughter of the first pastor, Rev. Swick)
June	New organ was purchased at a cost of \$2,000; church refurbished; Ladies Aid Society purchased new carpet
July	Women's Baptist Missionary Society of Lima was formed
September	Home Missions Society for the Freedman's School at Natchez, Miss., formed
November	"Resolved to introduce into Prayer Meetings the vestry Hymn and Tune Book"
1873 January	Pastor was married to Alice J. Sunderlin; reception in their honor held at church
Autumn	Temperance sermon by Dr. Diocletion Lewis: his proposal for Women's Temperance work in Lima "did not meet with approval" of the church membership

Pastor	Dates of Service
H. D. Delano	November 1874 - April 1875
1875	Young People organized as "Earnest Workers" -- Mrs. Ella Briggs, president

Pastor	Dates of Service
Abraham H. Emmons	September 1875 - April 1884
1875 November	Church participated in National Dollar Centennial Fund (to raise funds for the Statue of Liberty)
1876 February	Position of usher instituted: two men appointed to fill the office
July 4	Lima Young Peoples Society donated church bell at a cost of \$575; inscription reads: "Presented to the Lima Baptist Church by the Young People's Society July 4 th , 1876. 'Let Him That Heareth Come.' "
1880 February 18	Ladies Sewing Society established
1881 June 1	Livingston Baptist Association convened at LBC; semi-centennial of Assoc.

Pastor	Dates of Service
Edwin F. Hard	May 1884 - March 1892
1884 April	Parsonage repaired and repainted
1885 June	Trustees decided "to put in steam heating apparatus;" -- other repairs authorized: Session room to be built at rear of church; chandeliers purchased; stained glass windows installed
July 5	Closing service; next day church was closed to effect intended repairs; church meetings were held at parsonage until repairs were complete
November 8	Church re-opened; services resumed in sanctuary
1888 June 5	Livingston Baptist Association convened at LBC
August 5	Church member George Bowerman related his call to the ministry; membership "voted to recognize and commend him in the work of preparation"
September	Special collection taken for yellow fever sufferers: \$11.41
1889 May	Pastor E.F. Hard sent as delegate to Mission Society Meetings in Boston
August 3	Charter member, Sister Innocent Briggs died at age 72
1890 February 1	Joined with Presbyterian and Methodist churches to hold Union services "the first Sabbath evening of each month, in each church alternately"
1892	Young people's group reorganized as "Christian Endeavor Society" Purpose: to raise funds for general activities and for home and foreign missions

Pastor	Dates of Service
Charles E. Bascom	July 1892 - April 1896
1894	October George Briggs sent as delegate to Baptist State Convention
	December Voted to serve a dinner at the Annual Business Meeting in January
1895	September "Voted to accept the invitation of the Presbyterian Church to attend their centennial in an official capacity"

Pastor	Dates of Service
George R. Varney	September 1896 - April 1897
1896	Parsonage was removed from its foundation and relocated from 7363 Main Street to 1916 Buell Avenue (referred to as the "Old Parsonage")
	December Revival meetings held for three days: 11 presented themselves for baptism

Pastor	Dates of Service
Frank J. Palmer	May 1897 - July 1903
1897	June Livingston Baptist Association convened at LBC
1898	January First discussion of Trustees to install electricity in the church
	June Sixty electric lights were installed in the sanctuary at a cost of \$70
1899	January The church was debt-free for the first time in several years
	February New #4 boiler was installed in church at a cost of \$160
1901-03	New parsonage built on empty lot at 7363 East Main Street ("New Parsonage")

Pastor	Dates of Service
Leon L. Swarthout	September 1903 - November 1921
1904	August LBC celebrated its semi-centennial: 120 members; church property valued at \$13,500
	September Steeple was removed and the bell tower redesigned
1908	January Railing was installed in the center of the outside front steps at the church
1910	November Gas line installed for stove in session room
1911	April New roof put on church
1914	January A bathroom was installed in the church
1915	Friendship Class organized; purpose: "to relate church business to congregation"
1916	December Cooperative Sunday evening services suspended at request of Methodist church; LBC continued evening service on their own
1917	January Manning Swick (grandson of first pastor) was elected Trustee
	April Twelve song books were purchased for the choir
1918	April Service flag was dedicated in honor of seven Lima men: A.D. Crouse, H.J. Ely, F.R. Gray, William Humphrey, W.T. Jesse, H.A. Pike, P.F. Swarthout
	November Pastor Swarthout took a leave of absence in order to volunteer as Army Chaplain; he was assigned to Camp McClellan in Alabama; Rev. Westfall came as interim pastor while Swarthout was away; also students from Rochester Theological Seminary interned at the church
1919	February Pastor Swarthout returned from the war
	May LBC delegation attended spring meeting of Livingston-Ontario Christian Endeavor Union at Honeoye Falls Congregational Church
1921	July Church picnic was held at Long Point Park on Conesus Lake

[Note: The students listed below attended the Rochester Theological Seminary (after 1928 Colgate-Rochester Divinity School)]

Pastor **Dates of Service**

John L. Burnett January 1922 - May 1924
(Student)

1922 October Pastor was a delegate representing Livingston Association to NY State Baptist Convention at Albany

Pastor **Dates of Service**

Harvey J. Locke June - November 1924
(Student)

Pastor **Dates of Service**

W. G. Mather December 1924 - April 1925
(Student)

1924 January New boiler was purchased for church

Pastor **Dates of Service**

J. S. Holcomb May 1925 - May 1928
(Student)

1925 Church ceiling was repaired and replastered; new indoor bathroom installed

Pastor **Dates of Service**

Arthur Charsky September 1928 - September 1930
(Student)

1930 January Church was debt-free for first time in many years

Pastor **Dates of Service**

E. P. Thorne December 1930 - May 1931
(Student)

Pastor **Dates of Service**

Harris Howe May 1931 - December 1932
(Student)

1931 June 17 Last meeting of Livingston Baptist Association was held at York, NY

1932 Ernest Riemer, pastor of Hemlock Baptist Church, was ordained at Hemlock

Pastor **Dates of Service**

Judson Loomis January 1933 - September 1934
(Student)

Pastor _____ **Dates of Service**
Hiram Chapman September 1934 - December 1936
(Student)

Pastor _____ **Dates of Service**
Ernest Riemer January 1937 - May 1938
1937 January When Pastor Chapman left, Rev. Riemer of Hemlock Baptist Church, was asked to serve as pastor for both churches; this practice of sharing a pastor between the two churches continued until September 1950

Pastor _____ **Dates of Service**
Manning VanOstrand June 1938 - June 1939
(Student)
The pastor was also the choir director: the choir consisted of the Young People's Group "whether you could sing or not"

Pastor _____ **Dates of Service**
Paul O. Madsen July 1939 - September 1943
(Student)
1939 The Young People's Groups of Hemlock and Lima were combined; they met together on Sunday afternoons

Pastor _____ **Dates of Service**
William Rickel September 1943 - September 1944
(Student)

Pastor _____ **Dates of Service**
Robert Kuechmann October 1944 - October 1946
(Student)

Pastor _____ **Dates of Service**
John York October 1946 - June 1948
1948 Ladies Aid and Missionary Society Re-Formed

Pastor _____ **Dates of Service**
Edmund Fetter June 1948 - September 1949
(Student)

Pastor _____ **Dates of Service**
Frank Carlson September 1949 - September 1950
(Student)

<u>Pastor</u>	<u>Dates of Service</u>
Clayton Birch	January 1951 - June 1953
1951	Practice of sharing a pastor with Hemlock church discontinued; pastor served at Lima only

<u>Pastor</u>	<u>Dates of Service</u>
William Brown	June - October 1953
1953 Autumn	Church membership faced the question of whether or not to disband

<u>Pastor</u>	<u>Dates of Service</u>
Elmer A. Frink	January 1954 - June 1959
1954 January	Nursery, Children's Church, and Junior Church were begun; Baptismal services and Baby Dedication inaugurated
April	Prayer Meeting and Bible Study were held on Thursday evenings
Summer	Centennial of church acknowledged with special Sunday service
August 5	Vacation Bible School conducted: 137 children attended
Autumn	Ladies Aid Society revived and Missionary Society was begun
October	Social events and clubs established: Friendship Class and 20-40 Club
	First LBC missionaries, Rev. and Mrs. R. Edward Miller, left to serve in Argentina
	Miss June Klotzbach, another LBC missionary, went to Africa to serve (she later married Rev. George Lindsay)
	LBC entered a national Sunday School contest: finished 6 th in their division, growing from 91 participants at beginning to 191: awarded 50 "Songs of Hope" hymnals, an 8-volume "Book of Life," a Scofield Bible, and 25 copies of songs written by Redd Harper;
	Sunday Schools under the direction of LBC were established at North Bloomfield and Lakeville; a Sunday School bus was purchased
1954-55	Church refurbished: new boiler installed, restrooms and septic tank installed, windows fixed, furniture acquired for nursery and classrooms, Sunday School classrooms built, driveway graveled, outside sign installed, pipe organ repaired
1955 April	Centennial celebration: 100 years of existence; community invited; the church at that time "was the oldest church edifice [in Lima] in continuous service"
1958	Elim student Noah Stoltzfus appointed Sunday School Superintendent

<u>Pastor</u>	<u>Dates of Service</u>
Donald Storms	July 1959 - March 1962
1959 November 15	Ruth Storms, pastor's wife, took on temporary post as SS Superintendent
	Groundbreaking for new parsonage on High Street
1960 June 12	Dedication of new parsonage on High Street
July 17	Drive-By Church was begun at Conesus Drive-In at Lakeville
August	Gospel singing group formed called the "King's Keynotes" -- Don Storms, Ruth Storms, Gloria VanMaaren (Long), Elizabeth Boynton: toured six states (3,000 miles) in two weeks
	Ministry to Open Door Mission in Rochester inaugurated
1961 Summer	Ministry to Monroe County Jail begun

(Interim Pastors, March to June 1962: Clifton Cartland, Raymond Storms)

Pastor	Dates of Service
Noah Stoltzfus	June 1962 - June 1986
1962	Howard Arnold appointed as SS Superintendent
1964	Birth of Scottsville Baptist Church -- The church, meeting in a borrowed building, was the outgrowth of a Bible Study that Pastor Stoltzfus conducted for several families in the Scottsville area (The current pastor is Gregory Mullin and the church is now called Community Gospel Church.)
1965	Spring Building Committee formed to consider building a new church
	July Site of new church selected: 1574 Rochester Street in Lima
	November Money was raised to purchase property
1966	Spring Miracle Sunday offering raised \$7000 for building of new church
1967	March Groundbreaking for new church; Construction of church begun in May
1968	June Eleven-acre parcel was purchased at 693 Browns Road in Scottsville, where a church was built; a pastor was hired and Pastor Stoltzfus' duties there ended The new Lima Baptist Church on Rochester Street was dedicated; the old church was sold (It is now used as an antique store.) Boys Brigade and Pioneer Girls Programs were begun
1969	Randy Cole began as Sunday School Superintendent
1970	April Bernard Evans hired as assistant pastor
1971	High Street parsonage was sold; new parsonage built on church property on Rochester Street; missions house purchased
	September Wee Care Nursery School and Day Care opened
1972	Autumn Sign Language ministry inaugurated under direction of Mae Probst
1973	June Institute in Basic Youth Conflicts Seminars promoted at LBC
1974	September Rob McKee replaced Bernard Evans as assistant pastor Lima Christian School opened with 19 students and two teachers; Ken Martin was the first principal Sunday School bus ministry began, with three busses
1975	July Jim MacPherson became assistant pastor
	September Livonia Community Church was born under leadership of LBC: eight families from LBC as well as families from Livonia area were charter members
1976	One-story educational building added to the church
1977	Rob McKee served second term as assistant pastor
1978	Mike Maloney was hired as assistant pastor Wednesday evening service was discontinued; Small Groups ministry begun Gymnasium built for church and school
	December Pastor George Davis called to serve Livonia Community Church
1979	New parsonage built for Stoltzfus family at rear of church property
1980	April LBC sponsored Lao refugee family to relocate to US: the InBoune family
1981	Spring Pastor Stoltzfus traveled to Africa to visit missionaries and reported back to the church on his experiences
	Autumn Mike Maloney served as principal of LCS, while still working as assistant pastor
1982	Two-story addition built to connect church to gym
1984	February 3 Pansy Briggs, oldest church member, turned 100
	March 30 Tenth anniversary of LCS celebrated with banquet
	November Flagpole and bell installed in front lawn of church and dedicated; total membership was 246; average weekly attendance: 333 Tape ministry begun under the leadership of Charlie Moore
1985	June 2 Mike Maloney ordained at LBC
1986	June Pastor Stoltzfus resigned; Mike Maloney called as pastor; Steve Arnold hired as assistant pastor

Pastor	Dates of Service
Michael Maloney	June 1986 - present
1986	Steve Arnold hired as assistant pastor
Autumn	Men's Retreat inaugurated
1990	Edison Ziegler hired as assistant pastor
1991 June	Translator for Mars Hill Network was installed on LBC property, providing 24-hour Christian programming to Lima, Honeoye Falls, and West Bloomfield -- Christian Radio Station 90.0 FM
1993	Jack Janson hired as assistant pastor
1994 July	Summer's Best Two Weeks was established, under leadership of Dina Palmer
1995 May 28	Dedication service for the 8-acre parcel on the north side of the church property
October	LBC participated in the Harvest Crusade with evangelist Greg Laurie at the Rochester War Memorial; follow-up locally of 58 decisions
	Boys Brigade program was discontinued
1996	Pioneer Girls program was discontinued
1998	Band room added to gym to accommodate LCS growing music program
1999	54,000 square foot parking area installed
	"Jesus Video" delivered to every home in Lima
2000 July	Bob Wheeler installed as assistant pastor
	VBS program discontinued
2001	Phase Two of building project began on addition for school/church on north property
2002 September	Opening day of school began with most of the building completed and school was opened on schedule
	An unreached people group of central Asia was adopted by LBC
2003 Spring	Building project fully completed, including library dedicated to Rev. and Mrs. Noah Stoltzfus
2005 Summer	Bryan Graves hired as youth pastor

Appendix

The Church of 1834 Attended by Residents of Lima, Mendon, and Livonia

Excerpts from the minutes of the Church --

December 1834

On the tenth of December 1834 a protracted meeting was commenced at district No. 4 [schoolhouse] in the town of Lima, Livingston County, under the direction of the church in Mendon which resulted in the hopeful conversion of many. At the close of the meeting Rev. J. P. Fulton, Anson Dewolf, and Wife were appointed by the Baptist Church in Mendon to receive as candidates for baptism (if they should judge fit subjects) all who would wish to be constituted into a branch of that church and Deacon Anson Dewolf, who then resided near the said school house was appointed clerk for the branch.

The following persons were soon after received and baptized by J. P. Fulton -- Betsey Phillips, Abigail Phillips, Lusina Phillips, Cynthia Beeman, Eveline Beeman, Cynthia Beeman, 2nd, Maryle Bates, Worthy Perkain, (blank) Smith, William Jurdon, Emily Goodrich, Calista Goodrich, Phyllis Goodrich, Royce Miller, Erastus Goodrich, Justin Goodrich, Maryan Goodrich, Melford Hopkins, Socrates Hopkins, Mary Anne Hopkins, Laura P. Hopkins, Harrish Longear, Clarrisa Taylor, Nancy Briggs, Daniel Williams, Levi Cogshall, Fanny Manning, Henry C___, Anastasia Edwards, M. Nichols, Zilpah Davis.

The following by letter -- Elisa Chamberlain, Harry Goodrich, Lurana Smith, Luch White, Welcome Edwards, Bleeker Horey, Chauncey Goodrich, Eliza Goodrich, Harvey Munger, (blank) Watkins.

Lurana Moses on confession and experience; Anson Dewolf and Effa Dewolf from the Church in Mendon.

From the commencement of the meeting in December 1834 meetings were regularly sustained on the Sabbath, but were only occasionally supplied with preaching until July 26, 1835. June 2 they were visited by brother Harvey Munger a licentiate, also July 5, at which time Anson Dewolf, John A. Phillips, Chauncey Goodrich, Daniel Williams were appointed a committee to hire preaching who engaged brother H. Munger for an indefinite time at the rate of two hundred dollars per year, who commenced his labors July 26, 1835.

Summer 1835

Resolved that the council proceed to hear the religious experience of Brother H. Munger and his lead of mind to the ministry and views of doctrine with a view to his ordination. Voted to have a recess and council proceeded to consult the case of Brother Munger and also the propriety of constituting this branch into a church. Council retired. 1. Voted that we are satisfied with the request of the branch and that we proceed to organize them into a church. 2. Voted that we are satisfied with the Christian experience of Brother Munger. 3. Voted that we are satisfied with the notions which led Brother Munger to preach the gospel. 4. Voted that we are satisfied with his views of doctrine. 5. Voted that we proceed to ordination, order of exercises as follows 6. Voted that Elder William Arthur preach 7. That Elder Miner to make the ordination prayer and lay on hands with elders Case and Fulton. Elder Fulton give the charge. Elder Case give right hand of fellowship. Resolved that we give fellowship to the Comm. as a church of Jesus Christ. Resolved that Brother Bentley in behalf of the Council give the right hand of fellowship, Brother Arthur give address to the church and congregation, Hymn and Benediction by the candidate. -- Zenas Case, Clerk; William Arthur, Moderator

November 5, 1835

A Church Constituted and a Minister Ordained. A Baptist Church of 34 members was constituted at Lima, Livingston County on the 5th of November, [1835] by an Ecclesiastical Council convened for that purpose. The newly constituted church presented a request to the Council for said Council. At the request of the Baptist Church in Mendon an Ecclesiastical Council was called to confer with a church in Lima for the purpose of setting Brother H. M. apart to the work of the gospel ministry. Brother William Anker of Perry was chosen Moderator and Brother Lewis Case of Ogden was clerk of the Council. Also heard Brother Munger's Christian experience and call to the Christian work of ministry, and giving his stated views of theology. The council proceeded to ordination.

Minutes of an Ecclesiastical Council November 5th, 1835

Pursuant to the request of the Baptist Church in Mendon a Council of brethren convened at Lima Village to take into consideration the propriety of giving fellowship to a number of Brethren and Sisters in Lima as a church of Jesus Christ and also the propriety of Ordaining Brother Harvey Munger to the work of the gospel ministry. Council organized by appointing Elder William Arthur moderator and Elder Zenas Case, Clerk.

Calling over the list of the Churches that had been sent to [the council] the following list were taken

Ogden	Elder Zenas Case
Alabama	Alexander Thompson
1 st Penfield	Elder S. G. Miner; Deacons S. Case and Joseph Case
West Bloomfield	Baily Ayres; Jack Shepherd
Rush	Elder N. Bentley; William Green; John Angers; Wilson Phelps; Nelson Brown
Mendon	Elder J. I. Fulton; Cornelius Treat; Reuben Earls; Deacon U. Woodbury; John Dunsha; Enoch Roberts
Perry	Elder William Arthur; J. Sleeper

Resolved that we proceed to examine the state of the conference with a view to giving them fellowship as a church and heard their articles of faith and covenant. Enquired respecting their location, ability to sustain the preaching of the Word, etc, call [by] which a motion was referred to the council when by themselves.

*

Pertaining to Church Business: An Abbreviated Account of the Church Record

(Note: "Dismissed" is a term used when a member, by choice, moves his membership to another church.)

1836

Jan 23

Sister Zilpha Davis dismissed by letter, at a church meeting holden at the Brick School house in district No. 4. Voted to withdraw the hand of fellowship from Cuyler Goodrich on account of profane language and immoral conduct. Voted to dismiss Brother Harvey Munger from the pastورشip of this church, it being at his own request.

Feb 6

The Baptist Church of Christ in Lima, Livingston County, N.Y. to any church of our faith and order sendeth Christian Salvation. This is to certify that the bearer Welcome Edwards is a member of this Church in good standing and believing him to possess a talent which if improved may render him a blessing to Zion and the world we hereby certify that he has our entire approbation to improve his gift in expounding or sermonizing from the scripture whenever it maybe his duty. We hereby commend him to

the Christian public and the fellowship of our sister churches wherever God in his providence may call him. Done at our place of business and signed by order and in behalf of the church this 6th day of Feb. 1836.

-- Anson Dewolf, Clerk pro tem

Feb 7

Brother Anson DeWolf and wife dismissed

Apr 24

Brother Daniel Williams dismissed

Aug 6

Tabitha Smith admitted as a candidate for baptism. John A. Phillips received as a member

Oct 9

Sister Tabitha Smith dismissed by letter.

Dec 3

Voted to withdraw the hand of fellowship from Henry Hutchinson for the crime of intemperance.

1837

Feb 13

The Baptist Church in Oakfield, to Whom it May concern: this is to certify that Sister Minerva Ross is a member in this church in good standing, as such we commend her to our Sister churches with Liberty to join and when joined we shall consider her dismissed from us. By order of the Church in Elba. Feb. 13th, 1837. -- William McComber, clerk

Apr 3

The Baptist Church in Alabama, Genesee County, do hereby certify that Sister Sally Davis is a member of this Church in good standing and as such we would recommend her to the friendship and fellowship of any sister church of the same faith and order with leave to united if done within one year from the date here of; and when so united we shall consider her dismissed from us. Done by order and in behalf of the Church this 3rd day of April 1837. -- Charles L. Brown, church clerk

Nov 4

Met in covenant meeting. Voted that the names of the present members of the church be written below: Harry Goodrich, Welcome Edwards, John A. Phillips, Wealthy Pickering, Emily Goodrich, Mary Ann Goodrich, Milford Hopkins, Socrates Hopkins, Mary Ann Hopkins, Laura Hopkins, Harriet Longyer, Clarrissa Taylor, Araminta Edwards, Elivir Chamberlain, Chauncey Goodrich, Eliza Goodrich, Marana Moses, Sally Davis, Menerva Ross.

1838

Jan 6

Met in covenant meeting.

Feb 3

Met in covenant meeting

Mar 2

Met in covenant meeting.

Mar 31

Met in covenant meeting.

Covenant meeting in May not attended on account of the great rain.

May 19

To the Baptist Church in Lima. This certifies that the bearer, Benjamin Davis was a member in regular standing in the Baptist Church in [illegible] when he removed from us. He left us without asking for a letter -- he was under pecuniary embarrassment and left some engagements unfulfilled which occasioned dissatisfaction in the minds of brethren. We have received letters from him in which he has made all the satisfaction which words can make and perhaps all which he can make. We know not how he had lived since leaving us but we are informed that he attends meetings with you and if his conduct and life is Christian-like so that you are satisfied with him and can admit him to membership we give him liberty to

unite and you fellowship in receiving of him. And if received we notified of it we consider him dismissed from us. By order of the church. May 19th 1838. Ebenezer Wakely, Church clerk

June 2

Met in covenant meeting. Brethren H. Goodrich and Benjamin Davis were appointed a committee to visit Brother Chauncey Goodrich and family and make report to the church.

June 30

Met in covenant meeting. Brethren H. Goodrich and Davis report that they visited Brother Chauncey Goodrich and Family and found them in a cold indifferent state as it regarded religion but manifested an intention of attending the meetings of the church in future.

Sept 1

Met in covenant meeting. After covenant meeting voted as Brother Chauncey Goodrich and Eliza his wife and Mary Ann his daughter have not attended the meetings of the church for a long time, not to consider them members of this church. Voted that Sister Sally Davis be appointed to visit sister Marana Moses and request her to take her place in the church.

Dec 1

Met in covenant meeting. Heard the report of Sister Sally Davis who was appointed [to visit] Sister Marana Moses. She stated that she found her in a cold [state] but still declared her intention of attending the meetings of the church.

1839

Wyoming June 13th, 1839

To the Baptist Church of Christ in Lima -- I write to acquaint you that I opened a correspondence with Bleeker L. Hovey of Attica in regard to reports in circulation that he was in the habit of dancing and supposing him to be a member of the first Baptist Church in Middleburg as the Records of the church were that he was dismissed and afterward his letter returned, In answer to which he writes "I would like to know what the first Baptist Church in Middleburg have to do with me." I have before me a letter from the Baptist church in Lima bearing date of January 25th, 1836 representing me to be a member of that church in good standing (Signed by the Clerk Welcome Edwards) Further in answer to my letter about dancing he writes, "I am willing to report myself to the church that I have danced at different times and places since I extended the hand of fellowship in my youth as a pledge of excitement. I, Sir, will be honest as if I expected to stand at the bar of God and tell you the public places I have dance. 1st 22nd July 1837; 2nd July 4th 1837; one figure each. January 1st 1838 two figures, or Quatillions, the past winter I know not how many times as it haws been very fashionable for the young to exercise in their parties of pleasure in this place both professer and Vice Versa. This I cannot acknowledge as a sin in seasonable hours and conducted with civility but when I am convinced that it is wrong I will acknowledge to the world." The above being the principal of his answer, I deem it important to inform you on the subject so that if he is a member of your church, and not ours, you may take cognizance of the subject as the gospel requires but if not please to inform me. Rawsom B. Crippen, Church Clerk of the first Baptist Church Middlebury, Genesee County, NY

July 6

Met in covenant meeting.

Aug 3

Met in covenant meeting.

Sept 1st

Met in covenant meeting.

Oct 5

Met in covenant meeting.

Nov 2

Covenant meeting omitted on account of the death of Brother Goodrich

Nov 30

Met in covenant meeting.

1840

April 4

Met in covenant meeting. Resolved that Brother Welcome Edwards be appointed to visit sister Emily Woodruff and Sister Calista Goodrich and urge upon them the importance of maintaining their Christian walk in the church.

1841

April 3

Met in covenant meeting. As Sister Lurana Smith has absented herself from the meetings of the church and united herself with the Unitarian Church, resolved that her name be erased from the records of this church.

In 1842 the Baptist Church at Lima was dissolved, due to a declining membership.

* * *

The Church of 1854

Deed Recorded at Livingston County Clerk's Office: November 25, 1854

State of New York, Livingston County.

We the undersigned, two of the members of the church and society hereafter mentioned, do hereby certify that on the twenty-fifth day of November instant, the male persons of full age belonging to a church in which divine worship is celebrated according to the rites of the Baptist church and not already incorporate, met at the place of public worship heretofore occupied by the said church in the town of Lima in said County for the purpose of incorporating themselves and did then and there elect by plurality of voices. George W. Glass, Elijah W. Briggs, and Peter Clark as Trustees of the said Church and Society and the said persons did then and there also determine by the like plurality of voices that the said Trustees and their successors should forever hereafter be called and known by the name or title of The Trustees of the Lima Baptist Church and Society. Witness our hands and Seals this 25th day of November, 1854. Jonathan P. Briggs, James H. Miller. Signed and sealed in the presence of Horace P. Smith.

State of New York, Livingston County.

On this 9th day of December 1854, personally appeared before Mr. Horace P. Smith, to me known, who being by me first duly sworn, said he resided in Lima, N. Y., that he saw Elijah W. Briggs and James H. Miller -- whom he knew to be the same persons who executed the foregoing certificate execute the same -- that he at the same time subscribed his name thereto as a subscribing witness, which to me is satisfactory proof thereof. H. J. Wood, Justice of the Peace.

Lima Baptist Church: Church Covenant -- 1854

“Let all things be done decently and in order. Let all things be done with charity. Let all things be done to edifying. Do all in the name of the Lord Jesus.”

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, 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 devotions; 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 Saviour.

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 Saviour, 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.

*

Declaration of Faith: 1854

(First) of the Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction, that it has God for its author, salvation for its end, and trust without any nature of error for a matter; that it reveals the principle by which God will judge us; and therefore is and shall remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.

(Second) of the True God

We believe that there is one and only one living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence, and love, that in the unity of the Godhead there are three persons, the Father, the Son and the Holy spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

(Third) of the Fall of Man

We believe that Man was created in holiness, under the law of his Maker but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not be constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

(Fourth) of the Way of Salvation

We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the Divine Law by his personal obedience and by his death, made a full atonement for our sins; that having risen from the dead, He is now enthroned in Heaven and uniting in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

(Fifth) of Justification

We believe that the great Gospel blessing which Christ secures to such as believe in Him is Justification; that justification includes the pardon of sin and the promise of eternal life on principles of righteousness, that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God and secures every other blessing needful for time and eternity.

(Sixth) of the Freeness of Salvation.

We believe that the blessings of salvation are made free to all by the Gospel, that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel which rejection involves him in an aggravated condemnation.

(Seventh) of Grace in Regeneration.

We believe that in order to be saved sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel, and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

(Eighth) of Repentance and Faith.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all sufficient Savior.

(Ninth) of God's purpose of Grace.

We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

(Tenth) of Sanctification.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual

use of the appointed means, especially the word of God, self examination, self denial, watchfulness and prayer.

(Eleventh) of the Perseverance of Saints.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors, that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

(Twelfth) of the Harmony of the Law and the Gospel.

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of Grace connected with the establishment of the visible church.

(Thirteenth) of a Gospel Church.

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by His laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

(Fourteenth) of Baptism and the Lord's Supper.

We believe that Christian Baptism is the immersion in water of a believer into the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of the Church relation; and to the Lord's Supper in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ; preceded always by solemn self examination.

(Fifteenth) of the Christian Sabbath.

We believe that the first day of the week is the Lord's Day or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of god.

(Sixteenth) of Civil Government.

We believe that Civil Government is of divine appointment and for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth.

(Seventeenth) of the Righteous and the Wicked.

We believe that there is a radical and essential difference between the righteous and the wicked, that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our god, are truly righteous, in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and this distinction holds among men both in and after death.

(Eighteenth) of the World to Come.

We believe that the end of this world is approaching; that at the Last Day, Christ will descend from Heaven, and raise the dead from the grave to final retribution that a solemn separation will then take place; that the wicked will be adjudged to endless punishment and the righteous to endless joy; and that this judgment will be forever the final state of men in heaven or hell on principals of righteousness.

*

Semi-Centennial Celebration:1904

Poem Written to Honor Benjamin Swick, by his great-grandson Frank Elmer Swick, Sr.

I am standing today where my great-grandfather stood
And taught sacred truths as my great-grandsire could;
I have heard of his faith and his earnest employ,
And am glad of his name, although I'm but a boy.

It was here he rejoiced to be able to prove
He was loyal to Christ and accepted his love.
It was here he essayed the gospel to preach
And earnestly sought the Christ-life to teach.

Although I am small, I would honor his name
And emulate all I have learned of his fame.
I know it is true that the boys of today
Need the very best teaching in work or in play;

We are laying up thoughts that will character build,
And with good or with evil our minds are instilled,
And Time speeds unceasing its cycle, so then
In a very few years we, too, will be men.

As events pass along and the world in its round
Swings each fifty years, generations are found
To follow the footsteps of those gone before,
So we have their characters laid at our door.

And we will hope 'twill be said when that time comes again,
"Their grandfathers, too, were the noblest of men."

The Church Reborn: 1954 and Beyond

1953

April 30

The annual business meeting of Lima Baptist Church was held on the above date in the church basement. Supper was served by the Ladies Aid at 7 o'clock to 26 members and friends. After supper meeting was called with our pastor Mr. Birch presiding. Mr. Briggs offered prayer. The Secretary gave minutes from last annual meeting which was held May 15, 1952. Mr. Plimpton reported on Scouts and asked two more members be on committee with him. Randall Greene and William Barber were chosen. The members of the church who worked so hard in painting and refurbishing the basement of the church are to be congratulated on its appearance and upon their efforts. -- Gladys Barber, clerk.

PS. Three members taken by death. Mr. Begley, Mrs. Whitmore and Mrs. Ely. During summer and autumn months Rev. William Brown acted as our pastor.

*

1954

Jan. 13

A joint meeting of Lima Baptist and members of Elim Bible Institute was held in church basement. This meeting was to discuss receiving into Lima Baptist new members from Elim.

Jan 27

18 names were presented for membership and 1 name for associate members. At this meeting the Trustees with a group from Elim decided after some consultation to purchase and install a new gas boiler for the church. It was found that the old pipes and radiators were in good condition and could be used with a new boiler. The following motions were made and carried: 1) that we spend not more than \$800 to install new gas boiler for the church; 2) Mr. Spencer, Mr. Moulton, Mr. Plimpton be authorized to purchase and have installed new gas boiler. A number of members made pledges to help pay for the new boiler. Pledges amounted to \$170. The boiler was installed by Erickson and Mr. Moulton and Mr. Spencer and with the aid of students from Elim Bible Institute.

Jan 31

These names were voted upon after the regular church service. These new members were accepted by testimonials of faith. All had been baptized by immersion previous to their reception into this church.

Mr. E. A. Frink, Mrs. E. A. Frink, Mr Charles Gretz, Mrs. Charles Gretz, Mr. Edward Miller, Mr. Carleton Spencer, Mrs. Carleton Spencer, Mr. Moulton, Mr. Clifford Carteland, Mrs. Edith Carteland, Miss June V. Klotzbach, Mrs. Ina Garate, Lora Davenport, Milton Searle, Eva Watson, Norma Rice, Lyle Rice, Ford Manning, Marian Searles, Associate Member

February

Mrs. Helen Wheeler, joined by letter. Mrs. Charles Begley was granted a letter of dismissal from this church to united with Dundee Baptist Church. Gain in membership: 20. Loss, 3 by death, 1 by letter. The first services of the enlarged group was held in church basement with Mr. Frink our new pastor in charge. We now have a large Sunday school with trained teachers from Elim Bible Institute. There is a young people's meeting Sunday nights followed by evening service. Also mid-week services. The Sunday school meets at 10 AM with children's church at 11 AM, at which time regular church service is held. It was decided to have an executive committee consisting of pastor, trustee, church clerk, Ladies Aid president and Friendship class president, also Sunday school superintendent.

April 28

Annual Meeting of the Lima Baptist Church was held April 28, 1954 in Town Hall dining room. This was a dinner meeting followed by election of officers and other church business. Mr. Birch presiding. Meeting opened with prayer by Mr. Birch. Secretary, Treasurer, Floral Chairman gave reports. Election of officers. Secretary: Mrs. Barber, Treasurer: Mrs. Plimpton, Floral Chairman: Mrs. Klossner. Two Trustees: Mr. Barber, 3 years; Mr. Spencer. Executive committee and Trustees to meet and present recommendations for deacon and deaconess. Mr. Floyd Briggs to continue as Senior deacon. Vote to be taken at Friendship meeting. The following motions were approved: to have student act as janitor; to have church sign erected

with Mr. Plimpton paying part of cost not to exceed \$40; to purchase church envelopes; to have a missionary goal of \$1200 with \$200 going to Northern Baptist Union, \$300 pledged by Mr. Frink, Mr. Spencer, Mr. Allen; for the secretary to write a letter of thanks to Rotary for the shrubs; to give the choral group the collection after expenses for their use. Mr. Allen received into church on testimony of faith. Trustees -- 1 year: Mr. Briggs, Mr. Hyland; 2 years: Mrs. Chatterton; 3 years: Mr. Barber, Mr. Spencer. Mr. Barber, chairman. Rev. E. A. Frink accepted the call to be our pastor the coming year.

Pastor's Report

Along with the Psalmist we can say "The Lord hath done great things for us whereof we are glad" as we review the past year. From the standpoint of numerical growth we have made a good advance. However over the past year we have reached few of the unchurched adults in Lima. There are a number of adults that come from towns within a radius of ten miles. Of those reached in Lima we find that the most are not permanent residents having no property holdings in community. Five of the families reached have moved out of the community having several employed in other communities.

It has been our desire to present as interesting and inviting a gospel program as possible. There have been outstanding ministries invited to the church but the response and results of these ministries has been rather disappointing as far as reaching the community is concerned.

We are aware of the fact that it will take awhile for a conservative community to establish confidence in the church. The years in which the church was unfortunately weakened by the absence of a resident pastor and the unusual circumstances resulting from the relationship of the church and college had produced a question in the mind of the church and its future state. It is our aim to convince the citizenry of our earnest spiritual intent and our desire to assist in making the town a better place in which to live.

Being assured of the call and purpose of our life in relationship to the church and community we have accepted the challenge and to the best of our ability have endeavored to lead the membership into a fuller, freer and richer position in the Lord while at the same time making our evangelistic appeal to the unsaved.

May I pause here to extend a heartfelt appreciation for the wonderful cooperation afforded by the Sunday School staff. The Sunday School department has been the most encouraging and faithful department of the church. We do thank each one that has contributed time and effort for this worthy enterprise.

In order for the church to advance this coming year it is necessary for a reorganizing to meet the anticipated growth and to operate efficiently. I would recommend a.) the appointment of deacons to confer with the pastor on all spiritual matters; b.) The whole church ratifying the appointment of the finance committee and grant them authority to function in all matters of finance for the church; c.) A special effort be made to enlist members of the congregation as members of the church; d.) A head usher to be appointed to take care of the ushering at all services; e.) One appointed to take care of floral decorations for every service; f.) A committee appointed to take care of redecorating and repair of the building; g.) An enlistment of the whole membership of the church in giving themselves to support the church's endeavors by presence and financial support; h.) The procuring of a choir director.

Sunday School Report

1. Attendance Gains -- From February to December the attendance went from 68 to 191 (average), highest attendance was 225 one Sunday.

2. Classes -- We had 13 classes and 14 teachers and helpers, from Nursery to adult

3. Teachers and Staff for 1954

Pastor	E. A. Frink
Superintendent	Ruth Clark
Secretary	Violet Erickson
Nursery	Alice Blood, Mrs. June Frink
Beginner	Cleone Spencer, Marian Searles, Doris Cunningham (helper)
Primary I	Paul Johanson
Primary II	Marie Gleason
Primary III	June Lewis

Junior	Lynnfield Lewis (boys), Betty Pike (girls)
Intermediate	Doris Erickson
Teen Age	Charles Clark
Young People	June Klotzbach
Married Class	Ruth Clark (half year) and Milton Searles (half year)
Adults	Rev. Frink

4. The bus -- A small bus was acquired, the license bought and it served well its duty to bring in children from rural areas, Charles Clark and Dan Pike, drivers.
5. Contests -- During National SS Contest, the men were against the ladies. Richard the Lion Hearted and Joan of Arc led a siege on the city. The men won. Several special days, Baby Day, Armed Forces, Neighbor Day, Family Day and others to urge attendance.
6. Social Activities -- In June we had the Sunday school picnic at Hemlock Park. About 50 attended and a good time was had by all. In October we had the big Kick-off banquet in town hall. Miss Marian Carr was the guest speaker. In December was our Christmas program with candy passed out to all children present.
7. Literature used. For the most part of the year we used the literature from the Gospel Publishing House. We now use papers "the Sunday Pix" from David C. Cook, Publishing Company. Several of our classes are studying directly from the Bible so literature has been discontinued for them.
8. Special Speakers. We had several good speakers in Sunday School last year. Among them were Captain Buttry from Sampson Air Force Base and three well known men from the National Association of Evangelicals, Dr. Savage, Dr. Clyde Taylor, Rev. George Ford.
9. Promotions. We had promotion day in January and about 6 Nursery children were put in beginners class, wearing little Blue Mortar board hats, very sweet. About 6 others were promoted too.
10. Decision Day. Arthur DeMoss, Christian businessman from Albany guest speaker. 15 decisions for Christ.
11. Dollar Day. When everyone was urged to bring a dollar to help the Sunday School defray expenses.
12. Missionary Sundays were made interesting by visits from various Missionaries. Miss Josie Willis for one; and letters from those on the field who we know quite well. Of special interest are the letters from our own missionaries The Millers.
13. New chairs for the nursery and Beginners were purchased by Ladies Aid, the balcony was finished off for class rooms, a new beginner class was started and 2 new class rooms in basement. One in the old store room and one in the main room.
14. Class projects. Many classes have held a social or an outing every four to 6 weeks to promote and stimulate interest on the part of students.

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1955

May 4

The annual Business meeting of the Lima Baptist Church was held in the Town Hall dining room. In the absence of our pastor Mr. Frink, who was ill, the meeting was opened by Mr. Barber chairman of the Board of Trustees. He appointed Mr. Carlton Spencer to take charge. Mr. Spencer opened the meeting with prayer. Special prayers were offered for Mr. Frink. Mr. Briggs was honored by singing Happy Birthday. He was 80 years old. Recognition was given for his long years of service and work in the church. Mr. Briggs has been a deacon 62 years. Minutes of the last meeting were read and approved. Detailed reports of the year's work were read and commented on. Motion made the report be accepted in its entirety. Trustees for 3 years were nominated. Mr. Briggs and Daniel Pike. Mr. VanMaaren nominated for one year to fill vacancy made by Mr. Crouse. Mrs. Dorothy Greene nominated for church clerk to replace Mrs. Barber who declined. Motion made and carried to have a missionary Secretary and Treasurer. Mrs. June Lewis was nominated to that office. Mrs. Eva Plimpton was nominated to succeed herself as church Treasurer. Meeting adjourned to reconvene at Friendship meeting June 1st when Mr. Frink will be able to attend, as there were many items that needed his attention. We feel this has been a very wonderful and glorious year in Christian work and fellowship. Gladys Barber, clerk.

Trustees -- 1 year: Mrs. Chatterton, Mr. VanMaaren; 2 years: Mr. Barber, Mr. Spencer; 3 years: Mr. Briggs, Mr. Pike.

Clerk's Report

The Lima Baptist Church has just completed its one hundredth year of service. During the past year our membership was increased by 4 members. Mr. Charles Allen, Mr. Daniel Pike, Mrs. Daniel Pike, Mrs. Louise Kinly. The actual membership is less than 50, but we are very thankful the congregation is well over 200. Baptismal service was held and the following baptized: Mr. and Mrs. Pike, Mrs. Kinly, Mr. John Robertson, Mrs. Florence Frank, David Spencer, Mrs. Marian Searls (who until this time was an associate member). There was a dedication service for babies. The following were presented by their parents: Carol Elaine Chiapperino, Lynda Rice, John Wesley Spencer, Davie Arthur Frink, Sharon and Nadine Moulton, Judy Lewis. We had vacation Bible school with attendance 137. Branch Sunday schools have been established in Lakeville and North Bloomfield. Our Sunday school entered National SS contest, with kick off banquet and parade, which consisted of many beautiful floats. We won 6th prize, consisting of hymn books. We had Babies day, Ladies Day with Orchids, Armed Forces Day. Prayer Meeting Thursday evening with Bible study. Rev. and Mrs. Edward Miller returned to Argentina as missionaries from this church, one of our missionary goals was to help the Millers with our prayers and financial support. Many very interesting letters have been received from the Millers.

We have had various speakers during the year. Miss Josie Willis, Rev. Hubert Mitchell, Dr. H. H. Savage, Dr. Clyde Taylor, Rev. Glenn Ford, Dr. D. L. Cornell. Rev. Philip Cleveland conducted evangelistic services. The Centennial was celebrated by Open House Wed. Evening April 20, with townspeople and former members invited. Sunday, April 24, 1954 our pastor Mr. Frink spoke in morning service. Rev. Paul Swarthout of Hamilton spoke in evening. Mr. Swarthout is the son of Rev. Leon L. Swarthout who served this church 17 years as pastor. Among the church archives was reception for new students. L[adies] A[id] entertained the WCTU. Friendship class reorganized. Guest night with Mary Licky showing slides of Africa.

Trustees Report

The following improvements have been made on and in the church building. New boiler was installed last year followed by new rest rooms complete with septic tank, windows were puttied and furniture for kindergarten bought and painted, balcony floor leveled and two Sunday School class rooms made, windows put in balcony to open in auditorium. Sunday School bus was purchased, A beautiful sign was installed on front of church with bulletin board. A clock and refrigerator were donated, a hot water heater is being installed. The driveway was graveled, front door painted, basement windows painted. Pipe organ repaired. Pew cushions were covered, also the chairs in the pulpit recovered. Next year we hope to finish all projects which are not done now. 1st Install light on basement stairs. 2nd finish plumbing rest room and connect hot water heater. 3rd See about liability insurance (as of Jan 1st we have it on building only), paint windows on outside and cornice. We strongly feel projects not finished should be completed before anything else is undertaken. -- William R. Barber.

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Centennial Celebration: 1955

Notes About Pastors in Preparation for the Centennial

Paul O. Madsen, then a student at Colgate Rochester Divinity school, came as our pastor in June of 1940 and was with us for three years. While as our pastor he was married to Miss Shirley Harrington. After his ordination he accepted a call to the Baptist Church of Cuba, N.Y., where he stayed until 1946. From Cuba he went to Loveland, Colo., as pastor of the First Baptist Church, until December 1949 and then to Boulder, Colo., to the First Baptist Church there.

During his pastorate in Colorado he was active in the State Convention, serving as Vice-President of the State Convention at one time and Chairman of several different committees. He also served on the general council of the American Baptist Convention during part of that period.

In June 1953 Rev. Madsen received a call to become Secretary of the Department of Cities of the American Baptist Home Mission Society. He is responsible to participate as administrator in the Christian

Center program, Missionary churches, juvenile protection, bi-lingual churches, educational centers and the Spanish speaking work of the Convention.

Rev. and Mrs. Madsen have three children. The Madsens' present home is at Westfield, N.J. In sending greetings to the Lima Baptist Church, he writes:

"Mrs. Madsen and I join in greetings to the First Baptist Church in Lima, N.Y., on the occasion of its Centennial Anniversary. We remember with happiness the years which we had the privilege of sharing with the Baptist folk of Lima as we sat together to do the work that needed to be done. Word has come of the new breath of the church. We rejoice in this, as you must, because always the Christian witnesses definitely are needed in our world. We sincerely hope that the days and years that lie ahead will be fruitful years and wonderful years as the church continues its ministry. May God's blessing and power be upon all of you as you seek to do His will."

Charles Waterman Baldwin (born in Ontario County, NY May 3, 1895) Minister of Community Baptist Church in Harrisburg, PA in 1955, at time of LBC Centennial. He attended LBC as a boy. Newspaper release (in Harrisburg, PA newspaper): November 29, 1954

This coming Sunday, the Rev. Dr. Charles Water Baldwin will begin his second year as pastor of the new Colonial Park Community Baptist Church, Harrisburg, Pa., which is being sponsored by the Pennsylvania Baptist Convention. Because of his Christian leadership and ability as an organizer, Dr. Baldwin was asked by his denomination to assist in this new church project which started one year ago with twenty-three persons present at its first service, and now has grown to a congregation of one hundred and fifteen members. It has purchased a large church site on Houcks Road directly across the street from the new Central Dauphin High School, and is in the process of erecting a Community Chapel which is the first of a three-unit structure consisting of a chapel, Sunday school and church sanctuary.

Notable among the young Lima men who now serve in the ministry of the gospel, is Dr. Charles Waterman Baldwin, who as a boy attended the Baptist Church at Lima, New York, with his parents. At the age of twelve years he was baptized into its membership, and under the Christian influence of his parents, the pastor, and Sunday school teachers of that church he was encouraged to give his life to the full time service of Christ which he did in 1916.

His academic and theological training was received in Genesee Wesleyan Seminary, Springfield College, Muskingum College, Ohio State University, the University of Pennsylvania, and Crozer Theological Seminary.

During his thirty-nine years of Christian service he has served the pastorate of the First Baptist Church, Zanesville, Ohio; the First Community Church, Atlantic City, N.J., which he organized under the auspices of the New Jersey Baptist Convention; the Market Street Baptist Church, Harrisburg, Pa.; and the Colonial Park Community Baptist Church of Harrisburg, begun in the fall of 1953 with 23 persons at the first service. It has now grown to a congregation of one hundred and fifteen members.

Dr. and Mrs. Baldwin have two daughters, one Elizabeth who is married to Mr. Donald E. Fish, and lives in Trenton, N. J. The youngest daughter, Luva Jeanne, is on the staff of the Western College of Education at Bellingham, Washington.

The Church Continues to Grow: 1958 - 1966

1958

April 2 The quarterly meeting of the Lima Baptist Church was held at the church with Wilbur VanMaaren, board chairman, presiding. Rev. Frink opened with prayer which was followed by singing "Blessed Assurance." Minutes of the last quarterly meeting were read. Church Treasurer, Herb Meyer, gave the financial report. There is \$127.80 left in the building fund and \$44.19 on hand for regular expenses, \$75 in the organ fund. All bills have been paid. The motion was made, seconded and carried that financial report be accepted as read. There was a discussion on the organ, whether or not it was advisable to purchase one at this time. The motion was made, seconded, and carried the organ we are now using be sent back.

A trustee is to be elected to replace Dan Pike. The name of Myron Sutton was suggested. The motion, made, seconded, and carried the secretary cast one ballot for Mr. Sutton. The motion made, seconded, and carried the Deacons be appointed by the pastor and ratified by the church members.

Rev. Frink hoped for someone to act as Sunday School Superintendent who is a local resident. He also expressed his concerns over the lack of interest in our services and other matters of the church.

Books had been ordered when it was expected we would have religious education classes. It was voted to purchase these books. Finance committee appointments are to be discussed at the annual meeting. Motion made Rev. Frink appoint members of the finance committee to act until then. Mrs. George Junot Sr. was accepted into membership in the church. It was voted to give \$5.00 to the Red Cross Drive. Meeting adjourned and refreshments served. -- Dorothy Greene, Sec.

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1959

April 23 The meeting opened by Chairman Wilbur VanMaaren, prayer by Rev. Frink. Minutes of the last meeting were read by acting secretary Bob Junot. A financial report was made by church treasurer, Herb Meyer. Motion made, seconded, and carried the report be accepted. The missionary report was given by Gladys VanMaaren. Motion made, seconded, and carried to accept it as read. Mrs. Barber reported a balance of \$35 in the floral fund. Rev. Frink asked that a copy of the Constitution and By-Laws be attached to the minutes. Motion made, seconded, and carried. The motion was made, seconded, and carried to grant the request of Helen Cramer to be dropped from the church membership roll. Tabled to review the revised membership roll until the next meeting. Mr. VanMaaren gave a report of the Pulpit Committee. Mr. Barber, Mike Chiapperino and Rev. Frink appointed to serve on committee. The board met with Rev. Thornberry who will contact us in regard to candidates to fill the pulpit. Several others have been contacted also. Rev. Frink gave a report on his talks with Rev. Thornberry. Members of the congregation are to keep a parsonage in mind. It was mentioned again that the church is to help the Junior Church when they do not have enough money (\$10 a month) for a Korean orphan. The minutes were read, corrected, and approved. -- Robert Juno, acting sec.

Pastor's Report -- Rev. Don Storms

The past six months have been a time of spiritual mountain climbing, not that we have or have not attained but that we are proceeding from "glory to glory." A key word has been "that I might decrease and He might increase in my life." Many problems have been met and solved, not through the eyes of human understanding, but through the brotherly love the Word so many times speaks of. Truly the bonds of kindred love have been strengthened as we worshipped, prayed, and worked together. Our program has been one touching the various necessary fields of endeavor including exposition of God's word, ministry of salvation, missions both home and foreign, youth ministry with our Kid's Crusade, camps, release time and Hi-C Club, Sunday School enthusiasm evidenced by a contest and growth in many departments, bulletins carrying points of interest to friends and members, special services and the beginning of a parsonage.

Past success and spiritual growth on the part of each one does not leave us content with our past but rather with the scripture "Hitherto hath the Lord helped us..." A constant vigilance in our service to God will render this coming year a success not in our standing but in the eyes of the Lord. -- Donald Storms

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1960

Wed. Jan 27, 7:30 PM -- Business Meeting

The annual business meeting of Lima Baptist Church was called to order by Pastor Storms. Michael Chiapperino opened the meeting with prayer and those present joined in singing "I Know Whom I Have Believed." The Scripture reading was found in Psalm 8. Pastor Storms requested prayer for Mrs. Green, Mrs. Crosby, also for he and Mrs. Storms as they were leaving for the mid-west the following day.

The minutes of the last quarterly meeting were read and approved. Those reports given were by -- Secretary, Dorothy Greene (read by Bob Jones); Treasurer's, Herb Meyer; Pastor, Rev. Storms; SS Secretary, Betty Boynton; SS Supt., Mrs. Storms; Missions Treasurer, Gladys VanMaaren Missions Chairman, Michael Chiapperino; Building Fund Chairman, Wayne Crosby (read by Pastor); Finance Comm. by Wilber VanMaaren. It was agreed to adopt the proposed budget as presented. Ladies Aid -- Gladys Barber (report read by Gloria VanMaaren). Nominating Comm. by Michael Chiapperino which was tabled until later in meeting.

Proposed changes in the constitution were voted on [pertaining to church affiliation with the Monroe Association (defeated), quarterly business meetings (carried), the pastor's responsibilities (carried), the duties of the Nominating Committee (carried), and the procedure for church elections (carried).]

A rising voted of thanks was given to those who served last year. Missions Board elections: 3 years Michael Chiapperino, 2 years June Lewis, 1 year Gloria VanMaaren. Carl Phillips was appointed as head usher for the coming year. The meeting was closed in prayer by Herb Meyer. -- Minutes recorded by Robert Junot

Pastor's Report -- Rev. Don Storms

A keen sense of the presence of the Lord has been evident over the past months. Born from the necessity of being filled and prepared for our labors at the Drive-In, Jail, Mission, and within our own church, we have been pressed into God. Seeking Him to anoint our lips with coals from the altar of heaven as Isaiah of old, indeed has been our theme.

Through the eyes of faith and a heart that beats out the love of God for his work, we anticipate a great year of victory and blessing in the numerous opportunities for service. We are again challenged to use that which is within our hand and He will make it great. -- Donald Lee Storms, pastor

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1961

April 26 The meeting opened with devotions. Group singing followed with prayer by Lynnfield Lewis. Psalm 24 read by Rev. Storms. The minutes of the last meeting were read and accepted. The following reports were given: treasurer, Herb Meyer; motion made, seconded, and carried the report be accepted. Rev. Storms reported a deficit in the floral fund and on offering was taken. Missionary report given by Gladys VanMaaren. Report accepted as read. Sunday School treasurer's report, Betty Boynton; report accepted as read. The following amendment to the Constitution was presented: enrolled members who without good cause absent themselves from the services of the church for a period of 5 Sundays out of the quarter preceding the business meeting, shall be considered as inactive members and shall lose their voting privileges until they are restored to the fellowship, their standing to be settled by majority vote of the church as recommended by its elected officers. The amendment was unanimously accepted and added to the Constitution. The amendment to take effect immediately. Plans for VBS were announced. Drive-In Church plans are being established. The organ will not be taken. Plans for rental of organ are being made. Hour of Drive In Church will be moved up. Mr. VanMaaren suggested we evaluate our obligation to our missionary giving. He noted the decrease in missionary offering coinciding with the decrease in the regular offering. Rev. Storms mentioned that attention will be brought to the people's minds concerning this. The meeting was adjourned. -- Dorothy Greene, secretary.

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1962

Pastor's Report -- Rev. Noah Stoltzfus

Except the Lord build the house they labor in vain that build it." At the beginning of my ministry at the Lima Baptist Church the Lord impressed the truth of this verse upon my heart. As we, as a Church, have prayed and worked together with Him we have rejoiced to see Him at work building "the house." Only eternity can reveal the extent of the "building" that has been done as God has worked putting "lively stones" together to make "His Church." During a time in prayer in the early weeks of my ministry here I felt the Lord laid four petitions upon my heart of which I often have been reminded.

1. Fill me with the Holy Spirit.
2. Give me the heart of a true shepherd.
3. Give me favor with the people.
4. Open doors for effective ministry.

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1966

Building Committee Report

At the Annual Business Meeting of January 1965, the congregation authorized the formation of the Building Committee and selected its members. By July 1965 a site for the new church had been selected and approved by the congregation. This site was on Rochester Street by the village line. In November "Miracle Sunday" pledges for the full cost of the property were made and the property was fully paid for by March of 1966. During the spring of 1966, builders and architects were consulted and by May, plans drawn by Barden Homes were approved by the congregation. In June we made plans to have ground-breaking day on Easter Sunday, 1967. To this end pledges were received on commitment Sunday, July 17, 1966, for both gifts to be received by ground-breaking day and regular offerings thereafter. As of January 1, 1967, we have in our building fund over five thousand dollars. -- Randy Cole, chairman

People in Ministry: To The Present Day

One of the strengths of Lima Baptist Church has always been a spirit of cooperation among her people, the willingness of so many members to be involved in a variety of ministries. The following collection includes the names of some of those willing workers who have served in leadership roles since 1954.

Missionaries, church board members, trustees, deacons, and Lima Christian School board members are not included here, because these names may all be found in the annual church reports. Sunday school teachers are not listed, because there are just too many names to be included.

Records have been consulted and memories tested to come up with these lists; every effort has been made to include all. However, we will undoubtedly find that some names have been omitted (or misspelled). If one of those names is yours (or a family member's), please bring the omission to the attention of a committee member and the oversight will be corrected in subsequent printings of the material.

Assistant Pastor

Under Pastor E. A. Frink (1950's)

Norman Moran (unpaid)

Under Pastor Don Storms (1960's)

Ray Storms (unpaid; brother of Pastor)

Under Pastor Noah Stoltzfus

1970

Bernard Evans (first to serve in paid position)

1973 and 1976

Rob McKee

1975

Jim MacPherson

1977

Mike Maloney

Under Pastor Mike Maloney

1986

Steve Arnold

1990

Edison Ziegler

1993

Jack Janson

2000

Bob Wheeler

Sunday School Superintendent

For twenty years, from 1922 onward, Floyd Briggs served as Sunday School Superintendent. He was followed by Ruth Clark, who served until 1956. Others who held the role in the 1950's were Norman Moran (1956), Esther Moore and John Seiler (1957), Noah Stoltzfus (1958), and Ruth Storms. Howard Arnold was Superintendent from 1961 to 1969, when Randy Cole replaced him. Those serving through the 1970's were Tom Ashe, Larry Keefer, and Tom Miller. Other superintendents included Michael Kawski, Joe Schwing Mike Shannon, Leet Smith, and Ray Yovanovich. Pam Bassette became the Sunday School Superintendent in 2010.

Choir Director

Prior to the coming of Rev. Frink in 1954 the church was too small to support a choir. Jane Decker Barnard, who attended the church in the 1940's, remembers that under the direction of Pastor VanOstrand, "The choir was all the young people in the church whether you could sing or not. Practice was once a week, with a party once a month. At one party each person was given a number and had to make up a rhyme about the number. Pastor got the number 'eight.' This is the poem he wrote just off the top of his head: 'My number is eight. My name is Van. I'm always late, but I do the best I can.' "

Under the leadership of Rev. Storms in the 1960's the choir became a vital part of the church. He and his sister-in-law Audrey Storms served as joint Choir Directors for a number of years. Others who have served in the past five decades include Tom Ashe, Ann Cole, Karen DeWitt, Ginny Hansen (for thirty-two years), Charlie Moore, and Dave Shockey. The current Choir Director is Jim McGarity.

Bell Choir Director

The bells were a gift to the church by Frances Meekin. The first director of the Bell Choir was Charlie Moore. Today Jen Adams serves in that capacity.

Worship Team Leader

In the early 1990's the Worship Team was formed. Worship Team Leaders include Eric Hansen, Ginny Hansen, Fred Meiners, Jim Raub, and Ray Yovanovich. Sandra DeWitt is currently the Worship Team Leader.

Accompanists -- Those Who Play the Piano and Organ

This list would be much longer if substitute players were to be included, as there are (and have been in the past) many able and talented musicians in the congregation. Accompanists, past and present, include Winnie Arnold, Tammie Bean, Virginia Cathcart, Michael Chiapperino, Ginny Hansen, Gloria Long, Carol McKee, Margaret ("Tickie") McKee, June Pettit, Jim Raub, Chris Richmond, Marilyn Schroeder, Tara Stein, and Judy Waterman.

Youth Group Leader

Throughout her history Lima Baptist Church has had a strong Youth Fellowship; in the nineteenth and early twentieth centuries this group was called Christian Endeavor. Under the leadership of Norm Moran in 1956 a reinvigorated Youth Program was launched, closely affiliated with Rochester Youth For Christ. Those who worked with the young people at that time included Royce Lewis, his future wife Doris Erickson, and his brother Roger Lewis. In the early sixties Ray and Audrey Storms and Bernard and Sharon Evans at various times directed the Youth Group.

Others who have served as Youth Leaders include Doug Abbey, Tom and Sonia Ashe, Ron and Lynn Carlson, Chuck and Mary Chambery, Ben Dodzweit, Dave Engle, Bill Fahey, Dave and Linda Grace, Mike and Chris Maloney, Don and Alissa Miller, John and Chris Richmond, Dave and Melissa Smith, and Wayne Wakefield. In the 1990's Clayton Phillips was hired as a part-time Youth Pastor. Bryan Graves became the first full time youth pastor, hired in 2005.

Pioneer Girls and Boys Brigade

In 1968 these two programs for young people were begun; they continued for nearly three decades. Many men and women served as leaders of the children in various age groups; only the names of the Directors are included here. **Pioneer Girls:** June King (who introduced the program to Lima Baptist), Alice DeVinney, Jennifer Recard, Karen Sullivan, and Barb Wilson. **Boys Brigade:** Wes DeVinney, Don Dolliver, Jim Odle, Jim Parrish, Leet Smith, and John Sullivan.

Vacation Bible School

Leaders have included Martha Arnold, Steve Arnold, Lynn Carlson, Ruth Clark, Louise Dolliver, Jean Duliba, Pamele Janson, Joy Lewis, Mike Maloney, Norm Moran, and Ed Ziegler.

Children's Church Leader

Children's Church Directors include Jack Janson, Ruth Redman, Karen Sullivan, Bob Wheeler, Joe and Dorothy Ann Yanda, and Ed Ziegler.

Summer's Best Two Weeks Director

Dina Palmer was the first Director of Summer's Best Two Weeks in 1994. Leaders since have been Dave Engle and Bryan Graves.

Wee Care Director

Wee Care, a Nursery School and Day Care, was established at the church in 1971, with Bernard Evans as the first Director. When he left three years later Marie Chiapperino was hired as Director, a post she has filled since.

Bus Drivers

The Bus Ministry operated through the 1970's. It was started with one bus and grew to include three buses. Each Sunday the buses traveled to Avon, Bloomfield, and Honeoye Falls picking up children and adults for Sunday School and worship service. Bus transportation was also provided for workers and children during the two weeks of Vacation Bible School each summer. Drivers included Bob Duliba, Frank DeWitt, Boyd Gray, and Leet Smith.

Sign Language Ministry

American Sign Language interpretation was provided for deaf and hearing impaired congregants. The ministry was inaugurated in 1972 and continued for several years. Interpreters included Mae Probst, Karen Sullivan, and Clare Walker.

Tape/CD Ministry

In 1984 Charlie Moore and others began the Tape Ministry. The Sunday morning worship service was recorded and reproduced on several cassette tapes. (Today the recording is made on a CD.) The CD's are then mailed or delivered to shut-ins and others unable to attend weekly service. Those formerly involved and those continuing to serve in this ministry include Josh Bassette, Noah Bassette, Shortie Birch, Charlie Moore, Tim Panipinto, and Dwight Tewksbury.

Church Historian

Ruth Reshnyk, a descendant of the first pastor Rev. Benjamin Swick, served for many years as Historian. After her death the post was vacant for a time until 2010 when Joy Lewis became Historian, ably assisted by a committee of three: Ginny Hansen, Marilyn Schroeder, and Debbie Singer.

Church Treasurer

Those who have served in this trusted position since the fifties include Frank DeWitt, Ralph Hansen, Linda Litteer, Ken Martin, Herb Meyer, Ralph Tyler, and Wilbur VanMaaren. Currently Fred Bassette is Church Treasurer.

Principals of Lima Christian School

1974	Ken Martin
1976	Eric Smith
1981	Mike Maloney
1984	Jim Decker
1991	Joe Long
1993	Kirk House
1995	Ron Davis
2000	Fred Meiners
2003	Ralph Dewey
2009	Mark McClelland

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Acknowledgements

Several people contributed their memories, their time, and their direction to the compilation of this material; our thanks to each of them: Martha Arnold, Jane Barnard, Mike and Elsie Chiapperino, Louise Dolliver, June Frink, Dorothy Greene, Gloria Long, Mike and Chris Maloney, Nelson Mastin, Doug Morgan, Gregory Mullin, Jim Parrish, Mae Probst, Margaret Rose, Dick Seager, Barb and Leet Smith, Don and Ruth Storms, Betty Witt.

Documents consulted include: Minutes of LBC Trustees 1854 - 1921; "Semi-Centennial Baptist Church, Lima, NY: 1904;" Annual Reports of Lima Baptist Church 1956 - 2010; scrapbooks of Lima Baptist Church compiled by Ruth Reshnyk; clippings of "The Lima Recorder" as supplied by the Lima Historian's office; "A History of the First Baptist Church of Hemlock, New York" by Paul Leonard Sandin, January 1959 (a term paper written for class work at Colgate Rochester Divinity School); scrapbook of Hemlock Baptist Church compiled by Burnell Briggs

The Historic Committee also wishes to thank those who contributed to the preparations for the Heritage Day Celebration: Lynn Carlson, Doris DeWitt, Sandra DeWitt, Dave Engle, Bob McNinch, Judith Parrish, Marge Sackett, Tara Stein, and Elsie Tewksbury.