

HISTORY

JEHOVAH EVANGELICAL LUTHERAN CHURCH

PART TWO: 1930s to 1960

By Suzanne Hequet



JEHOVAH EVANGELICAL LUTHERAN CHURCH CENTENNIAL:
100 YEARS OF GRACE: WALKING TOGETHER AT JEHOVAH LUTHERAN

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A HISTORY OF JEHOVAH EVANGELICAL LUTHERAN CHURCH

PART TWO: 1930s to 1960

By Suzanne Hequet

*In the bleak midwinter, frosty wind made moan,
Earth stood hard as iron, water like a stone;
Snow had fallen, snow on snow, snow on snow,
In the bleak midwinter, long ago.*

Christina Georgina Rossetti.¹



Snow up to the windows of a streetcar at the streetcar barn, located at the intersection of Snelling and University Avenues; Armistice Day Blizzard, 11 November 1940.

Ramsey County Historical Society Cat. No. 1968.19.1

In contrast to the booming 1920s, the 1930s and 40s were bleak nationwide, with the Great Depression and World War II touching nearly every aspect of American lives.

Although Jehovah Evangelical Lutheran Church in Saint Paul was challenged in these decades, the congregation continued to grow in faith and ministry.

Pastor John Schumacher had led worship and ministry at Jehovah Lutheran in the Hamline Midway neighborhood since its organization in 1923. The church flourished over its first five years just as the surrounding neighborhood's population and prosperity grew.² The congregation dedicated its first church building in 1924, but soon a new and larger church was built and dedicated in November 1928. Even that expansion was soon "again well filled, including the balcony."³ The new church building was a dream come true, but the optimism of those early years of congregational growth in the 1920s was soon to be tested.



The church structure built in 1928. See also the first 1924 church on the left, which was attached behind and was used for classes.

The Great Depression Years

The dramatic event of 1929 that tried America's hopes and dreams was summarized in the *Federal Reserve History*.⁴

On Black Monday, October 28, 1929, the Dow declined nearly 13 percent. On the following day, Black Tuesday, the market dropped nearly 12 percent. By mid-November, the Dow had lost almost half of its value. The slide continued through the summer of 1932, when the Dow closed at 41.22, its lowest value of the twentieth century, 89 percent below its peak. The Dow did not return to its pre-crash heights until November 1954.⁵

While 1929 marked the beginning of the Great Depression nationally, in rural Minnesota the depression had begun earlier when farm market prices dropped in the years following the end of World War I in 1918.⁶ Farm prices in Minnesota had peaked during that war at more than \$438 million, but following the war, by 1932 farm incomes statewide had dropped by more than 60 percent to \$155 million. Between 1922 and 1932 almost three thousand Minnesota farmers went bankrupt. To make matters worse, drought and grasshopper swarms wiped out even more farmsteads in western and central Minnesota. The statewide misery continued when in 1936 a heat wave with days of temperatures over 100 degrees contributed to the deaths of more than 700 residents across the state.⁷

In response to these hard times, Governor Floyd B. Olson⁸ and the newly formed Farmer Labor Party⁹ mitigated the misery with statewide reforms that included a progressive income tax, unemployment insurance, equal pay for women, collective bargaining rights, and a moratorium on farm foreclosures.¹⁰ Still, hardships persisted. The impact of these years on Saint Paul's Midway neighborhood was summarized in a piece written for the Ramsey County Historical Society.

The 1929 stock market crash and the Great Depression brought challenges and change to the Midway community. Commercial and industrial growth slowed to a

trickle. Some companies and stores shut their doors. Far more cut back, tightened their belts and did what was necessary to continue.¹¹

In the midst of these dark days, people of faith celebrated their hope in the promises of the Christ child.

*Heaven cannot hold him. Nor earth sustain;
Heav'n and earth shall flee away when he comes to reign;
In the bleak midwinter a stable place sufficed
The Lord God almighty, Jesus Christ.¹²*

In his history of the Minnesota South District of the Lutheran Church—Missouri Synod (LCMS), Glenn Offermann wrote, “The panic of 1929 introduced the worst depression in the U.S. history. The population increase was only half that of the preceding decade. Urbanization, however, was on the increase.”¹³ The increase in the urban population of the Twin Cities of Minneapolis and Saint Paul may have been fueled by the state’s farm foreclosures. In any case, it appears that many of these new urban residents brought their Lutheran faith with them. Twelve new Lutheran churches in the Twin Cities area were added to the Minnesota South District in the 1930s.¹⁴

Although the newly arrived urban residents in the Midway considered themselves German Americans, their spoken language was predominantly English. In a sense, that meant the Lutheran churches organized in the 1920s and 30s were a kind of second generation of Lutheran churches. Earlier Lutheran churches including four of the oldest Lutheran churches—Trinity Lutheran on Wabasha and Tilton, (established in 1855),¹⁵ Bethlehem Lutheran in the Dayton’s Bluff area of Saint Paul’s East Side (established in 1887),¹⁶ and Redeemer and St. Stephanus Lutheran churches in the Midway area (both organized in 1890)¹⁷—all worshiped in German to serve the needs of the first generation of German speaking Lutherans who were most familiar with Luther’s German Bible and

the German service liturgy and hymns. In contrast, these second-generation congregations that Offermann had written about preferred to worship in English.

This second generation of Lutherans in Saint Paul included the Evangelical Lutheran Church of Our Saviour established in 1914, which ministered in English in the Dayton's Bluff neighborhood. In the Hamline Midway neighborhood to the west of St. Stephanus, Jehovah Lutheran began worship in English in 1923. Mission outreach continued even after the stock market crash, when Bethel Lutheran was organized and worshiped in English beginning in 1931 in the neighborhood to the north of St. Stephanus.

All of these Saint Paul Lutheran congregations faced challenges of ministry and congregational life in the 1930s and 40s. Especially important for this history, though, are the details found archival records and notes that enliven how Jehovah Lutheran experienced God's grace and flourished through these years on the corner of Snelling and Thomas.

Jehovah Lutheran in the 1930s and 1940s

At Jehovah Lutheran Church few records or archived notes make mention of the Great Depression. Instead, the early 1930s were years of congregational outreach and growth. That growth was never attributed to the efforts of any one group or individual, but events mentioned in various historical records indicate that outreach efforts were supported by the entire congregation. While there were eight communicant members in 1923, ten years later there were 531. In 1933 eleven organizations enlivened the congregation's ministry and sense of community. Pastor Schumacher had confirmed eleven in 1929. But in the 1930s confirmation classes grew steadily, reaching twenty-four new confirmands in the 1940 class.

One of the earliest church organizations was the Ladies' Aid, established shortly after the first service was held in 1923. In ten years, the membership of this group

increased from ten to sixty-one women. These women were steadfast—and perhaps even relentless—in their efforts to raise funds for the church. These efforts also often included fun activities and events. In 1931 an “Earn a Dollar Club” was organized. Each member was asked to earn a dollar in some way and then to share how the money was earned with whole the club. That club’s earnings, together with donations from a chicken dinner, and a special event given by Katie’s Kitchen Konkert, resulted in a donation of \$850 for congregational debt relief. The Ladies’ Aid Society’s “Twenty-five Years in Review” reported annual gifts throughout this period: \$700 for debt relief in 1932, \$750 for debt relief in 1933, \$500 in 1934, and \$500 in 1935. In 1936, the Aid had its first fair stand at the Minnesota State Fair. Proceeds amounting to \$1,000 were donated to congregational debt relief. Some events hosted by the Aid included enjoyable social affairs, such as mother-daughter banquets. Other initiatives supported specific causes, such as the “Penny Paint Pot” that raised funds to redecorate the interior of the church in 1939.¹⁸ In short, the women of Jehovah used limited but effective means to support the financial needs of the congregation, and they had fun doing it!



Ladies’ Aid Entertainment: “Katie’s Kitchen Konkert” 1931-1932.¹⁹

Even with these fundraising efforts by the women of the church, donations often failed to cover the basic needs of the church. The annual church financial reports from this time period include comments and appeals wedged between numbers that looked hard as iron. On 31 December 1928, with a reported balance on hand of \$1,595.96, treasurer M. E. Hustad wrote the following:

SOMETHING TO THINK ABOUT

1. We received \$1,602.90 for Current Expenses, but we had to pay out \$1,625 for salaries alone, not saying anything about fuel and all other expenses. This year our expenses are much higher. How shall we be able to exist unless we do better?
2. Last year we received \$324.84 for Missions, or \$1.98 average per contributor. We are expected to give about \$5 per member, or about \$1,000 from our congregation. Can't we do better this year?
3. We received only \$689.11 for our Building Fund last year. Eighty-eight paid nothing toward this Fund. This year we are expected to pay back \$4,000 by November 1st. In other words, we must do about six times better this year than last year. Are you doing better? Please help us! Let us all try to make special sacrifices this year.²⁰

One such attempt to do better came in 1931, when members of the congregation donated funds to replace mimeographed service bulletins with much more readable printed copies. "Every issue was a gift from someone."²¹

On July 20, 1931, Boy Scout troop number 80 was organized and sponsored by Jehovah Men's Club. The Men's Club, also known as the Rolling Pin Club, had been organized in 1927 by sixteen charter members, including teacher C.T. Affeldt. This club was known for fun and foolishness, but they also had a vein of seriousness in their blood.²² This serious side of the club may be what fostered their concern for the boys of the congregation, because in 1931, they moved to start the new Boy Scout troop, calling upon the young man, Lawrence Tabbert, to serve as the first scout master. The troop quickly became active, participating in a First Aid event at the 1932 Boy Scout Round Up

at the Minnesota State Fair Grounds. New scout masters were appointed annually, and in 1932 Willmer Hansen succeeded Tabbert. In 1933 Prof. Paul Stor succeeded Hansen. That same year, eight boys received their First-Class scout pins at the Jehovah Men's Club meeting.²³



Robert Widholm and Harry Manke hold the troop flag in 1932.

Some new groups were organized to support and enhance worship services. An adult choir was organized in 1932, under the direction of Jehovah member Merlin Berg. The following year, a children's choir of 26 members was organized. A much-welcome gift was given in 1935 when Sunday School offerings of \$3,000 paid off the debt for the pipe organ.²⁴

In 1933 at the tenth anniversary of the church founding a history booklet, titled "Memories" was written. The unacknowledged anniversary committee members and author shared the following at the end of the twenty-page history: "Looking backward over the past ten years and remembering the innumerable blessing of our Lord upon our congregations efforts, we have paused for a moment to publish this book of "Memories"

as a monument of gratitude to His name and to say with Samuel: ‘Hitherto hath the Lord helped us.’” 1 Samuel 7,12. Special services were held, and thereafter a grand supper followed.



Tenth Anniversary Supper: cost was 30 cents per plate, with anniversary booklets at 10 cents each.²⁵

Still, financial concerns continued. The 1934 treasurer’s report ending 31 December 1934 showed \$911.92 cash on hand and total indebtedness of \$39,947.64. The treasurer’s note included another appeal to congregational members to increase donations to the church.

We thank everyone for having co-operated with us in such a splendid manner. We believe that some have done very well during this past year, and we hope that they will be able to continue doing the same in this new year. But we also have reason to believe that some, probably, could have done better. In fact, some have even admitted it. Let us therefore think it over and in this new year let each try to do his very best. Remember, the good Lord knows what we can do, and He will also reward us in His own way.²⁶

Hardships continued in the following years. The treasurer's annual financial report for 1937 indicated difficulties with cash on hand of \$248.11 and total indebtedness of \$31,370. The report also included a separate letter from the Finance Board to congregational members.

Just a few words about the current year. To fully meet our Budget for 1938 (which calls for payment of \$3,000 alone on our Church Debt), we must have an average collection of about \$190 every Sunday but so far this year we have received considerably less than this amount each Sunday. To make it plain, 222 contributors, or 62% of our membership, have pledged an amount weekly which is below the average needed to meet our budget. If you are one of these, may we ask that you earnestly and prayerfully reconsider your pledge, so that we may in some measure meet our budget for this year.²⁷

While anniversary booklets and notes testify to the membership growth of Jehovah in the 1930s, the appeals from the treasurers and finance boards indicate the harsh reality of these years. Both growth and struggle went hand-in-hand, as ministry and mission continued on the corner of Snelling and Thomas Avenues.

The 1940s: War Impacts the Midway

The decade of the 1940s brought changes that were fueled by the Second World War. In the Hamline Midway district in Saint Paul, businesses and commercial interests shifted gears to support wartime efforts and needs, as summarized in an article on the history of the Midway Chamber of Commerce.

In the 1940s, with the outbreak of World War II, the tight times of the past decade gave way to rationing books, scrap metal collections, and efforts to win the war. The war affected the Midway community in numerous ways. The young Northwest Airlines, located at that time on University Avenue, operated a vital military cargo route to Canada, Alaska and the Aleutian Islands... Many area residents worked at the Twin Cities Ordnance Plant in New Brighton. International Harvester and National Can Company set up wartime manufacturing facilities nearby. Wartime products were shipped in and out of the Minnesota Transfer yards. "Far from the battle lines as it is, the Transfer somehow seems to be right smack in the middle of the battle," one magazine article stated.²⁸



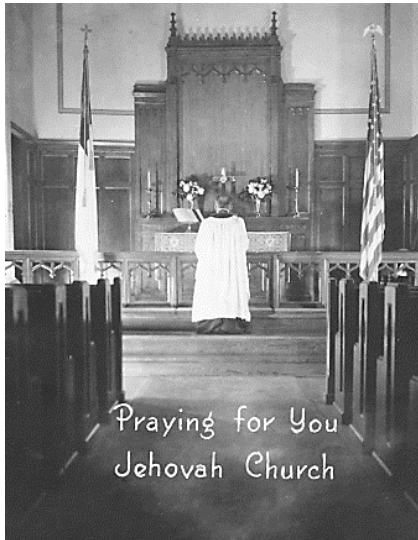
The Twin Cities Ordnance Plant was established in 1941, specifically for World War II defense production. At its peak, the plant employed 26,000 Minnesotans, including record numbers of African Americans (both men and women) in an integrated setting.

Aerial photograph of the Twin Cities Ordnance Plant, taken in 1947. Courtesy of Hennepin County Library, Minneapolis Newspaper Photograph Collection. Accessed 28 January 2024 at: <https://www.nps.gov/articles/000/twin-cities-ordnance-plant-integrating-the-wwii-workforce.htm>

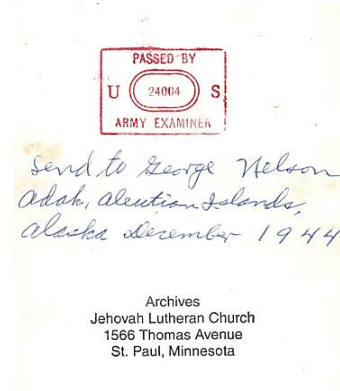
As the United States entered World War II in the fight against Germany and Japan, at least eighty-two Jehovah members entered the U.S. Armed Services. The years of hardship from the Great Depression began to fade into the past as the wartime realities of a national draft and rationing of key goods such as sugar, gasoline, tires, and coffee continually reminded Hamline Midway residents of the horrors of global war.

None of this deterred the Jehovah women in the Ladies' Aid from doubling down in their efforts. They increased donations to reduce the debt at church, while raising additional funds to support the war effort overseas. In 1941, together with Minnesota State Fair stand profits of \$787.04, the Aid donated \$1,500 to the congregation's debt fund. In 1942, with a Minnesota State Fair stand profit that had increased to \$1,136, they

were able to give \$2,000 for debt relief. In the same year they organized a Red Cross unit to work with other churches of the Hamline District. They also sent cookies and other articles to men and women serving overseas. By 1943, even more was raised: at the fair stand, 11,417 lunches were served, for a profit of \$2,008.78. The result of these efforts was a donation of \$2,500 to the debt fund. Adding to this, the Ladies' Aid purchased five \$500 war bonds in 1944, and a \$1,000 Victory Bond in 1945. In 1946 they sewed children's articles for overseas relief, and even though the Minnesota State Fair that year was cancelled due to an outbreak of the polio virus, they purchased two more war bonds totaling \$1,500.²⁹



Praying for You
Jehovah Church



Pastor Schumacher in prayer. Back of postcard includes Army permission to send to George Nelson

During the war years, while continuing to minister to the needs of Jehovah's ever-growing congregation, Pastor Schumacher supported those serving overseas with prayers. Postcards showing him kneeling in front of the church altar were sent to those serving to remind them of all the prayers that loved ones and the congregation were lifting up to God on their behalf. Pictured is one of these postcards sent in 1944 to George Nelson in Adak, Aleutian Islands, Alaska.

Jehovah's youth and young people clubs joined congregational efforts to stay connected to members in the service overseas. The members of the church's Senior Walther League club³⁰ sent copies of their newsletter, "Home Echoes," overseas to their fellow church members who previously had been active in the Senior Walther League prior to joining the service. These monthly newsletters linked those serving overseas with congregational members who were near and dear to them—the very members who prayed often for them. Besides short articles on entertainment events, the newsletters also highlighted the contributions that Walther Leaguers made in service to congregational members at home. As mentioned in a 1945 newsletter, One Senior member named Margaret Hanson organized a group of carolers to visit homes of the shut-ins on Christmas Eve to sing old favorite Christmas carols. Hanson noted, "As they do so, they [club members and shut-ins] are confident the words and melodies are also singing in our hearts."³¹

The 1945 monthly newsletters included a column titled "Our Hero" which featured local members of the armed forces who were members of Jehovah. In the March 1945 edition, the "Hero of the Month" was Neil Wiley:

Tall and resplendent in his officer's uniform, our hero was home for 15 days last month. He was commissioned a Second Lieutenant on November 4, 1944, at Ellington Field, Texas. At the present time he is studying radar to supplement his course in aerial navigation at Alamogordo, New Mexico. He is assigned to a B-29. This boy is one of the "oldies" at Jehovah. He started attending Jehovah Sunday School as a wee lad and went all the way through our Sunday School, two years of catechism and after confirmation emerged into the Juniors [Junior Walther League club]. He sang in our Children's, Junior, and Senior Choirs. He attended Christian Day School at Jehovah and went on to graduate from Wilson High School in June 1942. After the war he intends to take advantage of [the] G-I Bill by going to college and majoring in Chemical Engineering. May your future plans soon be realized. Our hopes and prayers are with you, hero of the Month—
NEIL WILEY!³²

On a sad note, in a later service bulletin, Jehovah members Neil Wiley, Werner Jahr, and Robert Widholm were listed as casualties of the war.

In that same March 1945 Walther League newsletter was a letter sent from Willard Steinfeld in Germany, dated 23 February 1945:

I am writing this in a basement somewhere in Germany, and you'll have to excuse the writing because there's a war going on outside, and the concussion from all the guns outside is shaking plaster down my neck.

I received that new booklet the Seniors are putting out about an hour ago, and it says to write in the things we'd like to know. Well, you asked for it, so here it goes:

1. Why can't we get those daily devotional booklets on time to start them from the beginning? I know they're good to read anytime, but it still is nicer to read them on the day it says.
2. What is the Altar Guild and what do they do?
3. What in the world do they do at an usher meeting? Walk up and down the aisles Emily Post style?
4. What's the difference between the Bible Class on Sunday morning and the one in the middle of the week, and who conducts them?³³

The newsletter's editor included responses to Steinfeld's questions, highlighting efforts to send out devotional booklets sooner and defending the value of usher meetings. Following the answers, the monthly closed with these words: "We must also say that we are looking forward to BIG things when you boys and girls return to your home church, namely, that you will take an active and progressive part in church work—in the Altar Guild, as ushers, and especially in Bible study."³⁴

Again, in the March 1945 Walther League newsletter, an initiative of the adult Men's Club was highlighted. This call potentially linked returning servicemen to roles for them in the church when they returned from the war. Specifically, the Men's Club was reaching out to servicemen like Willard Steinfeld:

The Men's Club is looking forward to the time when all of you boys will be back home again. They [Men's Club members] have been doing some post-war planning. At their last meeting they again discussed the Boy Scout movement.

They believe that our church should have a troop of its own. But where to find a Scout Leader? They said, “Wait until the boys come back. There we have a Larry Tabbert, a Stanley Boie, a Durward Hart, and other former scouts.” Well, it looks as though there will be things for you boys to do when you return. All right, boys, let us all, with the help of God, do our utmost to bring this war to an end.³⁵

This forward-looking call to returning veterans included a plan of action for returning church members. When the Men’s Club started the Boy Scout troop at Jehovah in the 1950s, Club members joined the young men of the congregation on a construction project to build and make improvements at the Sioux Fox Boy Scout camp in Wisconsin.



Unidentified Jehovah Men’s Club members joined young men of the congregation on a construction project in 1958 at the Sioux Fox Boy Scout camp.

Victory in Europe Day, or V-E Day, came on Tuesday 8 May 1945, when Germany unconditionally surrendered to the Allied forces. Victory over Japan (V-J Day) followed on 14 August 1945. Special end-of-war services were held at Jehovah on 15 and 16 August 1945.

In 1946, following the end of the war, Pastor Schumacher, who had served Jehovah from its beginning in 1923, received a call to serve as Executive Secretary of Deaf and Blind Missions. He declined this call to continue ministry at Jehovah.

Many Lutheran Churches—One Central Lutheran School Association

Central Lutheran School Association began in 1942 when St. Stephanus and Jehovah Lutheran joined their individual congregations' schools to operate one school that served both congregations. Elements of this merged school had begun earlier when St. Stephanus, on the corner of Lafond and Grotto Streets, opened their first school shortly after their church was organized in 1890. Later, Jehovah Lutheran established and operated its own school on church property on the corner of Snelling and Thomas in the same year the church was founded—1923. “Thus, Central Lutheran School sprang from the conviction, held and practiced in our church for more than a century, that a Christian Day School is the best agency known to educate the whole child.”³⁶ St. Stephanus and Jehovah Lutheran shared responsibility for funding the operation of the consolidated school and for payment of salaries for teachers and staff.

The new consolidated school was located in the school building next to the St. Stephanus church. The school had four rooms with four teachers for students grades Kindergarten through eight. As the school was supported by these two congregations, students who were members of St. Stephanus and Jehovah were supported through donations to their respective churches. Later, Redeemer Lutheran and Bethel Lutheran were invited to send their children, but these students were charged tuition, as the congregations did not yet support the school. By 1944 these two congregations joined St. Stephanus and Jehovah to form the Central Lutheran School Association of Saint Paul, Minnesota. Students from member congregations were not charged a tuition, as congregations shared school costs based a formula the allocated total school costs based on the number of students that each congregation had enrolled at the school. Mt. Olive Lutheran on Pascal and Almond Streets joined the Association in 1946, and the Trinity Lutheran on Wabasha and Tilton joined one year later.³⁷ As enrollments grew, plans for a new building were discussed. By 1950, an entire block of lots on Lexington Avenue.

between Englewood and Seminary Streets that had been largely tax delinquent became available. This land provided adequate space for a building and playground, and plans for the new school went forward.³⁸ Five Association congregations shared resources for the new school that would be completed and dedicated in 1951.

Jehovah Lutheran in the 1950s

Major changes came to the Jehovah congregation in 1950. In January Pastor Schumacher received and accepted a call to serve Messiah Lutheran Church in Buena Park, California. Before he left, a class of six adults was confirmed, marking again how important his missional efforts were for Jehovah. In “The Voice of Jehovah,” the service bulletin for 16 April 1950, Pastor Schumacher gave his final report of ministerial acts during his twenty-seven years of ministry at Jehovah. In the period from 1 July 1923 to 16 April 1950, there were 624 baptisms (fifty-nine of which were adults), 677 confirmations (224 of which were adults), 309 marriages and 129 burials.³⁹ The congregation filled the church to capacity at his farewell worship service. It was with thankful hearts, but also a bit of sadness, that after twenty-seven years the members shared farewells and best wishes for him and his family as they moved and took up new challenges in mission and ministry in California.⁴⁰



Pastor John Schumacher
1923-1950



Pastor Ernest R. Drews
1950-1968

Following a vacancy period of roughly three months, Pastor Ernest R. Drews of Olympia, Washington, accepted a call to serve as the second pastor for Jehovah Evangelical Lutheran Church. His installation took place on 30 July 1950. At year-end Jehovah membership included 665 communicants.⁴¹

In 1951 Central Lutheran Association's new school on Lexington Avenue and Englewood Street opened with thirty-four Jehovah students enrolled there. That same year marked the twenty-fifth anniversary of C.T. Affeldt's sacred call as a teacher to Jehovah. Although his teaching duties were now located at the new school on Lexington and Englewood, he continued to serve as organist and choir director at Jehovah since his call was to the congregation rather than just to the school.⁴²

Also in 1951, Pastor Drews introduced a system of attendance registration to track not only members who were present, but also to gather information on visitors and those who might be seeking membership. Within one year, 724 visitor registrations were gathered, with each receiving a letter of welcome from the secretary and pastoral contact for those interested in learning more about the church. Later in 1951, a Young Couples Club was organized with thirty-two people attending the first meeting.

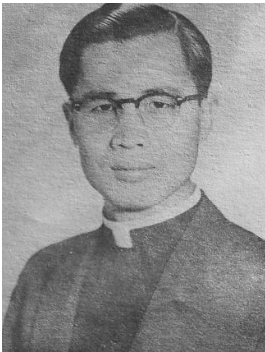
Over the next several years, Jehovah membership continued to grow. Fifty-eight communicants joined in 1952, while 110 communicants were added in 1953, and an additional eighty-one communicants in 1954. With more growth in 1955, there were 972 communicant members, and a total membership of 1,573, when unconfirmed members were included.⁴³ The robust nature of congregational activity with the increased membership was summarized in the Fortieth Anniversary booklet:

By 1954 every area of congregational life had evidenced growth. A larger number of members had been drawn into the service program(s) of the congregation—the number of persons joining the congregation was growing—enrollment in the Sunday School, Adult Bible Class—the number of visitors. Jehovah's representation at Central Lutheran School had also gained. The number enrolled

at the school in 1951 was 34. In 1954, 123 children from Jehovah were receiving a Christian education through the Christian day school.⁴⁴

Given the growth in membership, an expansion committee presented a proposal to the congregation in 1954 to purchase the building immediately to the south of the church. This building, called the Annex, was converted into Sunday School classes and offices on the main floor, while two apartments were rented out on the second floor.⁴⁵ Also in 1954, Holy Communion began to be offered at every service. As noted in the Fortieth Anniversary booklet, “[This] served as an encouragement to more frequent attendance at the Lord’ Table. Communion attendance rose 75% over the previous year.”⁴⁶

By 1955, more pastoral support was needed at Jehovah. Pastor Jan Pavel, a professor at Concordia College in Saint Paul [now Concordia University Saint Paul], was



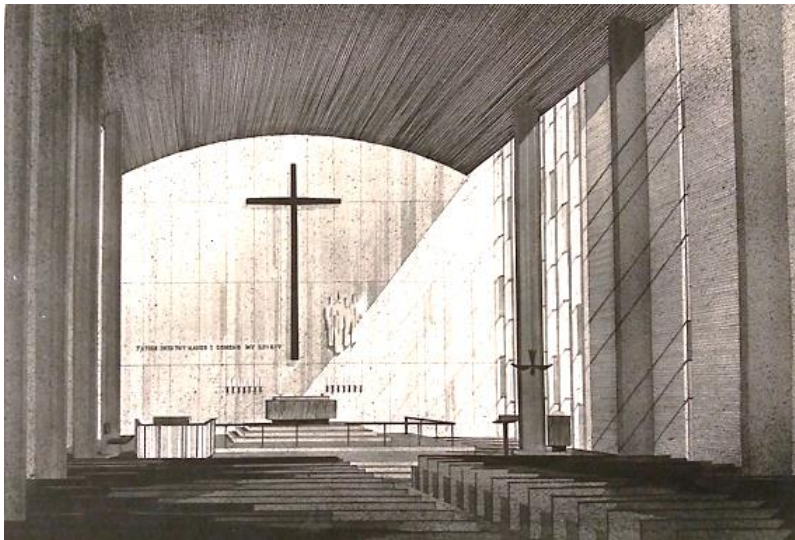
Rev. Dr. Won Yong Ji

called to assist Pastor Drews both in the pulpit and in the making of calls. He served in this role from 1955 to August 1957. That same month, the Rev. Dr. Won Yong Ji, joined Pastor Drews at Jehovah as a fulltime Assistant Minister.

Earlier, while minister at Trinity Lutheran in Olympia, Washington, Pastor Drews had met Ji, who in Korea in 1948 had been befriended by Airman Wilber Cain (a member of Trinity in Olympia who was serving in Korea). Pastor Drews introduced Ji to Lutheran teachings, and thereafter Ji was educated in Lutheran theology, first at seminary and then in graduate school. As the Rev. Dr. Won Yong Ji, he was called to serve at Jehovah, He was ordained and commissioned on 18 August 1957. Thereafter he assisted Pastor Drews for one year before going to Korea as a missionary.⁴⁷

Looking to the Future in Faith

In late 1958 the church council began studies regarding an expansion to the church. In the spring of 1959, a proposal was brought to the congregation and approved that the existing church buildings should be demolished to make room for a new larger church on the existing site. The last services in the old church were held on 14 October 1962. From that day on, until the new church building was completed, three services were held weekly at Central Lutheran School.



Architect's drawing of how the sanctuary of the new church would look.

*What can I give him, poor as I am?
 If I were a shepherd, I would bring a lamb;
 If I were a wise man, I would do my part;
 Yet what I can I give him—give my heart.⁴⁸*

¹ Christina Georgina Rosetti (1830-1894). "In the Bleak Midwinter," verse 1. In *Evangelical Lutheran Worship*, hymn no. 294. Minneapolis: Augsburg Fortress, 2006.

² “Hamline Midway Neighborhood Historic Resources Reconnaissance Survey St. Paul Project 2152-0002,” <https://www.stpaul.gov/sites/default/files/2022-08/2018%20Hamline%20Midway%20Historic%20Resources.pdf>, 15.

³ Fiftieth Anniversary booklet of Jehovah Evangelical Lutheran Church: “Celebrating 50 Years of God’s Mercy to Jehovah Congregation and 125 Years of God’s Mercy to the Lutheran Church–Missouri Synod,” 4.

⁴ “Stock Market Crash of 1929” in *Federal Reserve History*, a web publication at: <https://www.federalreservehistory.org/essays/stock-market-crash-of-1929>, accessed 17 January 2024

⁵ *Ibid.*, *Federal Reserve History*.

⁶ “Minnesota During the Great Depression.” See section two, chapter 12 of “Minnesota’s Greatest Generation During the Great Depression 1929-1941,” in *Potential and Paradox: A Gateway to Minnesota’s Past*, a web publication at: <https://mlpp.pressbooks.pub/mnhist/chapter/minnesotas-greatest-generation-depression-war-and-boom/> accessed 15 January 2024.

⁷ *Ibid.*

⁸ Floyd B. Olson (1891-1936), a member of the populist Farmer-Labor Party, was the twenty-second governor of Minnesota during the Great Depression years. He was sworn into office 6 January 1931 and died in office 22 August 1936. See Wikipedia: https://en.wikipedia.org/wiki/Floyd_B._Olson, accessed 25 January 2024.

⁹ The Farmer-Labor Party was a populist third party in the state of Minnesota. It was formed in 1918 and in 1944 merged under the leadership of Hubert H. Humphrey and Elmer Beson with the Democratic Party to form Minnesota’s Democratic-Farmer-Labor party (DFL). See Wikipedia: https://en.wikipedia.org/wiki/Farmer%E2%80%93Labor_Party accessed 25 January 2024.

¹⁰ *Ibid.* *Potential and Paradox*.

¹¹ Jane McClure. “The Midway Chamber and Its Community: The Colorful History of an ‘Unparalleled Feature’ of St. Paul.” In *Ramsey County History*, Fall 1994, vol. 29, no. 3, 11.

¹² Rossetti, *Bleak Midwinter*, verse 2.

¹³ Glenn Offermann. *Missouri in Minnesota: A Centennial History of the Minnesota South District*, The Lutheran Church-Missouri Synod. Madison, Wisconsin: The Minnesota South District, 1982, 89.

¹⁴ *Ibid.*, 90.

¹⁵ Trinity Lutheran of the Unaltered Augsburg Confession would later join the Wisconsin Synod. As this history of Jehovah focuses on Missouri Synod connections, I limited information on that congregation.

¹⁶ History of Bethlehem Lutheran Church on Forest Street in Saint Paul’s East Side; accessed on 30 January 2024 at: <https://www.bethlehem-eaststpaul.org/our-history/>.

¹⁷ “Fiftieth Anniversary of St. Stephanus Evangelical Lutheran Church,” on Lafond and Grotto Streets in Saint Paul, 1940, 10-11; and “The Redeemer Record: Our Fathers’ Faith, Our Children’s Language,” vol. 36, no. 1, January 1940, 6-7.

¹⁸ “Twenty-Five Years in Review: Jehovah Ladies’ Aid Society.” Typed notes from Mrs. Georg Horn, 5.

¹⁹ “History of the Beginning of Jehovah Evangelical Lutheran Church; 1923-1933;” photo scrapbook, 236-163.

²⁰ Financial Report of the Treasurer of The Jehovah Ev. Lutheran Church, January 1, 1928, to January 1, 1929, 4.

²¹ Typed notes taken from bulletins from 1932-1949; unknown author (perhaps Edna Reasoner, given her other summary of Jehovah History). Sept. 1931 Voice—Vol., 6, no. 6.

²² “Memories: Tenth Anniversary—Jehovah Evangelical Lutheran Church, Saint Paul, Minnesota, 1923-1933,” 17.

²³ History photo scrapbook, 236-38.

²⁴ :Memories: Tenth Anniversary” booklet, 15.

²⁵ Typed notes, 2.

²⁶ Treasurer’s Report for 1934, 8.

²⁷ Treasurer’s Report for 1937.

²⁸ McClure. *Ramsey County History*, Fall 1994, vol. 29, no. 3, 12.

²⁹ “Twenty-Five Years” Jehovah Ladies’ Aid, 5.

³⁰ The Walther League was a group aimed at youth who had been confirmed. Its purpose was to support these young people in their faith and Christian fellowship after confirmation. At Jehovah those recently confirmed were members of the Juniors Walther League club, while young people in their late teens and early twenties were members of the Seniors club. Both clubs had newsletters that kept members apprized of current and upcoming events. It appears that since many wanted to keep in touch with their fellow members in the service, the newsletters were sent not only to local young people, but also to those serving overseas.

³¹ “Home Echoes.” Published by Jehovah Senior Walther League, Saint Paul, Minnesota, December 1944, 4.

³² *Ibid.*, 3.

³³ *Ibid.*, 7.

³⁴ *Ibid.*, 8.

³⁵ “Home Echoes,” March 1945, 6.

³⁶ “A Brief History of Central Lutheran School Association” in *The Dedication Service of Central Lutheran School, Saint Paul, Minnesota*, 4.

³⁷ *Ibid.*

³⁸ *Ibid.*, 5.

³⁹ “The Voice of Jehovah” weekly bulletin, vol. 25, no. 16, 16 April 1950, 3.

⁴⁰ Handwritten History of Jehovah Evangelical Lutheran Church compiled from service bulletins for 1923 to 1963, 7.

⁴¹ *Ibid.*

⁴² The fiftieth Anniversary booklet for Jehovah Evangelical Lutheran Church, 4.

⁴³ Handwritten History, 9.

⁴⁴ Fortieth Anniversary: 1923-1963, Jehovah Lutheran Church, 9.

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*, 10.

⁴⁷ Walter Bouman. Article in undated *Minnesota Lutheran*.

⁴⁸ Rossetti, *Bleak Midwinter*, verse 3.

Centennial Sundays

Reformation Sunday, October 29, 2023

Transfiguration Sunday, February 11, 2024

Pentecost Sunday, May 19, 2024

Rally Day Sunday, September 8, 2024

Reformation Sunday, October 27, 2024

