

PREFACE

It is an honor and privilege to update our Church history for our 100th Anniversary, albeit quite a challenge. Many thanks go to Preston Kirkendall for figuring out how to scan the original! As 'word' did not recognize the font, Stephanie Sinopoli spent numerous hours translating several odd 'words' that did not scan well using the original text as a guide. One personal favorite: *III/I*, which turned out to be a W and required 118 replacements!

The work done by Ralph Hoffmeyer for the 90th Anniversary proved invaluable to us in producing the 100-year history. Most of his original work is reprinted here unchanged. However, minor changes were made to insure that what was then the present is now presented as the past. We made additions in appendixes, as well as additions to information during Pastor Hoffmeyer's Interim periods with us here at St. James. Some sentence structure, edited to assume a more active voice and give consistency to the voice of the text, retains its original content in these instances.

We retained the breakdown by Pastoral Leadership and added to periods without a pastor. The information in these sections, gathered from interviews with members of the congregation active in those times, gives continuity to the life of the congregation. As before, a large part of the information covering the past ten years comes from Council Notes, Annual Reports to the Congregation, and Newsletters from the period. *Pastor Hoffmeyer's Interim periods are in chronological order to reflect the changes in ministry more clearly over time. Therefore, you will notice * three entries as each period is dealt with separately. Clara Klimp is responsible for the pictures used in this volume. THANK YOU!

Many thanks also go to Bob and Gail Funderburk, for reading the text so carefully for content and for showing me Christ in doing so, Sonja Kinard for her conscientious proofreading, additions, and her interesting interjections. Thank You also to the Torkildsen's, for reading over the proof for content.

The formality of history often fails to portray 'life'. As the body has many members, it has many voices. It is through a variety of parts that we see an accurate reflection of the whole. As Pastor Hoffmeyer, we have tried to present the whole life of the congregation in this edition of our history. I pray that this project will prove enjoyable to the reader, as I have enjoyed myself. St. James has a wonderfully rich story and volumes of information are in her history. Choosing which information to include in this volume was easier said than done. However, having prayerfully approached this project, I must trust in the guidance of the Holy Spirit. We pray God's Blessings upon you all as we grow together and closer to our Lord Jesus Christ.

Cheri Sinopoli Downey
Stephanie Sinopoli
Jack Sinopoli, Jr.

PREFACE FROM "THE FIRST NINETY YEARS"

I have been interested in writing a history of St. James congregation since becoming a member in 1990. The 90th Anniversary Celebration in 1995 has given the motivation to bring the interest to reality.

The history of a congregation, in my opinion, should not be a simple compilation of "the facts" although it certainly should be factual. I have tried to write this history to give the reader a feel for what it was like to be part of St. James during the various periods of her history. I have written of the unhappy and stressful times as well as the good times, for it is in both that we can learn to grow as God's family. And since the church is family, I have freely used the names of members as well as Pastors (except where privacy needed to be protected).

Rather than use chapter headings, presentations are made using the names of pastors and their years of ministry at St. James. This is not to imply that the history of St. James is just the story of her pastors. You will be aware that the full life of the congregation is presented as accurately as possible. Material has been gathered from the following sources. There are two old record books containing historical narrative supplied by the pastors involved or written by someone else shortly thereafter. Most of the material prior to 1940 comes from this material. I refer to the oldest as "The Old Record Book" and the next as "The Middle Record Book." Church Council minutes are very complete from 1930 to the present. The bulk of this history from 1930 on comes from these minutes. I am aware that Church Council minutes always reflect the views of the secretary, so it is from their perspective that we view the life of the congregation. I have also used the interestingly written Men's Club minutes, papers and letters in our Archives, Annual Reports, Synod Minutes and oral histories from Martha Bearden, Lucille (Mrs. A.H.) Reu, Ruth Daniel, and Gwen Konetzko. We also have available the history written by Mrs. H.B. Watson which was updated by William P. Konetzko for the 60th Anniversary, Vicki and Fred Coolidge for the 75th Anniversary and Marjorie and Bill Ammons for the 80th Anniversary.

I wish to express appreciation to Marjorie Newham, Bubba and Gloria Olsen, Fred and Vicki Coolidge, F.H. Torkildsen, Jr., and Bill and Marjorie Ammons for reading the manuscript and making suggestions. The meticulous proof reading of Marjorie Newham has been invaluable. We also thank Marjorie Newham for writing the section on "Women's Groups." We appreciate all those who made pictures available for use in this publication.

I have enjoyed my role as historian. I hope these efforts will help present and future generations of St. James members to better appreciate their unique congregational heritage, and then go on to make significant contributions in their day as your forefathers in the faith did in theirs.

Ralph W. Hoffmeyer

FREDERICA LUTHERANS

The story of St. James congregation begins in the early years of the Twentieth Century. However, it is of interest to realize that there was a Lutheran presence in what is now Glynn County over 250 years earlier. Who were these Lutherans and how did they come to this area?

James Edward Oglethorpe, the leader of the colony of Georgia, wished to establish a military bastion, on St. Simons Island in order to protect Georgia from the Spaniards in Florida. The fortification, which Oglethorpe named Frederica, was begun and laborers were needed. He had planned for some 80 Salzburger who were on the third transport (known as the "Great Embarkation" of 1735 the transport included John and Charles Wesley) to come to Frederica. However, promised that they could settle with their Lutheran brethren at Ebenezer, they refused to go to Frederica. Oglethorpe was vexed and the leader of these recent Salzburg arrivals, wanting to regain Oglethorpe's favor, contributed a working detail to help with the fortification at Frederica.

The Salzburger were Lutherans who had been expelled from Salzburg, Austria, in 1731 by the Roman Catholic religious and civil rulers. Hearing of their plight, a missionary society in London, the "Society for Promoting the Knowledge of Christ," collected money to help the refugees. Most of this help was given to those Salzburger who agreed to settle in the new colony of Georgia. The great majority of them established the town of New Ebenezer on the Savannah River (the site of the present New Ebenezer Retreat Center and the old Jerusalem church).

There were many other German-speaking people at Frederica, both civilians and soldiers. They included Swiss, Alsatians, Swabians and others. The English lumped them all together calling them either 'Palatines' or 'Dutch.' Dutch had nothing to do with Holland, but was rather a corruption of the German word 'Duetsch,' meaning German-speaking. A few of the German speaking civilians lived at Frederica, but most lived at the "German Village," a large tract of land on the eastern shore of the island which Oglethorpe set aside for them. After the fortifications were completed, they planted gardens, raised fowl, and fished to support themselves and to sell to the families at Frederica. The "Dutch" gardeners of the German Village made an important contribution to the Frederica Fort and Village. Oglethorpe himself wrote, "The Germans seem to take more to Planting than the English do." Others of the German-speaking people served as servants in the homes of the English families at Frederica.

There were two prominent German-speaking gentlemen on St. Simons Island. Friederich Holtzendorf, the army surgeon, owned one of the few improved plantations at Frederica. Samuel Augspurger from Bern, Switzerland, served as surveyor and was given a grant of 500 acres that encompassed the island still known as Little St. Simons.

Frederica was also a major base of the Rangers, a troop of mounted scouts, many 'perhaps most' of whom were German speaking. For a time, there were also troops of the Savannah militia that were mostly Swiss and Germans. In his Journal, John Wesley wrote that he found some Germans here who could not join in the services because they did not understand the English language. He invited them to meet at his house for services. These meetings were held at noon and Wesley wrote that they opened the service by singing a German Hymn.

When passing through Ebenezer on July 19, 1739, Oglethorpe expressed a desire for a German pastor for his German-speaking workers at Frederica, a request he repeated on November 3 of that year. However, no candidate was found for a considerable time, until finally a Wurttemberg pastor named Johann Ulrich Driesler volunteered. Red tape caused further delay.

Finally at the age of 51, and having been supplied with a "Clergyman's habit and some books for his departure," on September 19, 1743, Rev. Driesler with his wife and niece sailed from England. He arrived at St. Simons on December 22, 1743 and it was reported that he met with a kind reception, and found a little congregation of 62 souls waiting for him. With this group, he began the southern-most Lutheran congregation in the Colonies.

On May 23, 1745 the Trustees resolved "That Mr. John Ulrich Driezler (sic) be appointed School Master at Frederica with a salary of ten Pounds Sterling per Ann. and that the Revd. Mr. Butler be desired to appoint the said Mr. Driezler to officiate for him as Chaplain to Genl. Oglethorpe's Regiment."

Major William Horton wrote of Mr. Driesler: "We have amongst us one of the most exemplary piety and is by all sorts of people here held in the greatest esteem particularly on account of the indefatigable pains he takes every day in the week in teaching the English as well as the German children to read and instruct them in matters of religion. "

Even John Terry, the Recorder at Frederica (whose gossipy letters said little that was good about anyone) testified of Mr. Driesler "He is extremely well liked by every body here and Acknowledged to be a Worthy Pastor, but more particularly by the Germans. He takes a Great deal of pains Not only in instructing all their Children in Reading, Writing, & in The fundamental Articles of their faith And keeps an Evening School for all Men and women Who Are Not so." (Later concerning another matter, Terry wrote ill of Mr. Driesler.)

In Margaret Davis Cate's monograph on the "German Village", she indicates that serving as chaplain of Oglethorpe's Regiment carried with it a daily salary of 2s.6d. The Trustees had also advised him of the possibility of serving as minister for the English at Frederica "which would secure to him 300 A. of land set aside for religious uses at Frederica and two indentured servants to cultivate the land for him, together with an allowance of L 12 3s.4d. per year for clothing and maintaining the servants, as well as a town lot in Frederica if he desired it. "

There is presently no information to indicate the nature of the religious services as to where they were held or who attended. A lengthy letter from Mr. Driesler presently in the archives at Halle, Germany, is being translated and may provide further details.

While at Frederica, Driesler translated the Lord's Prayer and certain Bible verses into the Cherokee language. No doubt, he was aided in this by Christian Prieber (or Pryber) who had lived with the Cherokees and supported their cause. Prieber was subsequently imprisoned at Frederica, where his cell became a salon for the local intelligentsia, and all who were impressed by his learning. The salons were, like coffee houses, places the elite met to discuss current events and politics.

The German Village of St. Simons lasted only as long as Oglethorpe's Regiment remained there. In 1746 Capt. Davis brought sixty-four "German servants" and their baggage from Frederica to Savannah. These were probably composed mostly of Germans from Frederica. A letter from Mr. Driesler's widow to Rev. Bolzius of Ebenezer indicated a more gradual diminishing of the German Village: "Our Germans are moving away, one by one, because we have no pastor here." By December 20, 1747, all the Germans had left both Frederica and the German Village except for two families. Pastor Driesler died before the departure of the Germans. Margaret Davis Cate suggests he may be buried on the Island, "in the old burial ground just outside the moat at Frederica."

THE MATERIAL FOR FREDERICA LUTHERANS COMES FROM TWO SOURCES

1. The Germans of Frederica, an unpublished manuscript by George Fenwick Jones
2. The German Village, a three page monograph by Margaret Davis Cate

Interestingly there was a brief article in the March 25, 1882 issue of the Brunswick Advertiser, which misspells Driesler's name as Rev. Alrich Drieters and has him arriving in 1736 (instead of 1743) "to establish the first church in the territory now known as Glynn County." A 150-year interval can produce some misplacing of the facts.

THE FIRST NINETY YEARS

There are present members of St. James who remember hearing it said that services were held "occasionally" before 1905. Pastors from Savannah probably came when they could to bring Word and Sacrament ministry to the Brunswick Lutherans, as some had connections in Savannah.

The reality of a congregation in Brunswick however had its inception when the Mission Board gave an impassioned call for Missionary activity at the 1904 Convention of the old Synod of Georgia and Adjacent States. (This history will refer to it as the Georgia Synod -or Synod- that at this time was composed of 14 pastors and 23 congregations.)

Many and inviting fields are open to us and calling us, to come and occupy the land, both at home and abroad But we hesitate; we play at missions; we fold our hands; we plead poverty; we delay, and thousands are lost to our church and perhaps lost to eternity... Let us not resolve so much, but act more, and in the name of God go in and possess the land.

There was already \$1,416.89 in a Home Mission Fund with about \$500 pledged toward the support of a Traveling Missionary. Authorization was given to call a "Traveling Missionary to work on the territory of Synod to collect, comfort, and organize scattered members of the Lutheran Faith." In November of 1904, the Mission Board of the Georgia Synod called theological student, J. Bowman Derrick to the work.

JOHN BOWMAN DERRICK

June 2, 1905 - March 1, 1906

Pastor Derrick was ordained in May of 1905 and directed by the Mission Board to work in Brunswick, Fitzgerald, Macon, and Columbus, giving one week of the month to each location. The Old Record Book at St. James has an account of those early days. There are portions reproduced here:

Rev. J.B. Derrick arrived in Brunswick June 2, 1905, with the names of a few Lutherans furnished him by friends in Savannah. On finding these Lutherans, the Missionary was most cordially treated, and the names of others constantly added to the list.

On Friday night, June 9, 1905 in the Rifleman's Armory on Newcastle St., we held our first meeting with thirteen souls in attendance. At the request of those present, all agreed to another meeting, held at the same place on Sunday night, June 11, 1905, with twenty persons present. The Word of God preached at the meeting was happily received. A Committee was appointed at this meeting to further the work until the Missionary returned to Brunswick a month later.

Rev. J.B. Derrick returned to Brunswick July 3, 1905 ... and found everything favorable for the work. Sunday night, July 9, 1905, was the time

agreed upon for a meeting...Twenty-eight souls were present at this meeting.

Rev. W.C. Schaeffer, D.D., (President of the Georgia Synod) and Mr. Marcus L. Exly, both of Savannah, were present and participated in the meeting. After a short devotional service, a motion was made and carried to organize a Lutheran Congregation without delay. The organization was effected and four officers were elected as follows: Chris Arnheiter and Otto Johansen, Elders; and J.G. Conzelman and Phil Goetter, Deacons Mr. Otto Johansen was at the time a member of the Presbyterian Church.... (And) very soon withdrew from the Lutheran brethren.

From this time on regular meetings, held at rented rooms on Newcastle St over Mr. Adtler's store, took place.

In short order, Mr. William Nisi was appointed Treasurer; Capt. Lomm moved and it was carried that the congregation unite with the Synod and Ministerium of Georgia; and Mr. John Baumgartner moved that the name of the congregation be St. James. Without dissent, they adopted the latter motion.

On the night of the organization, twenty-four members enrolled, and by January 7, 1906, there were thirteen more names added to the list. Those thirty-seven names follow here in alphabetical order. The numbers indicate the order they appear in the Old Record Book.

29 Anderson, Mrs.	7 Gruber, Fred
22 Arnheiter, Mrs. Augusta	6 Gruber, Mrs. Fred
4 Arnheiter, Cris or Chris	8 Gruber, Louise
16 Arnold, W.	20 Kessler, P.O.
18 Baumgartner, Charles	14 Loback, William
32 Baumgartner, John	33 Lomm, Capt. Leo
25 Baumgartner, Mrs. John	35 Loventzrom, Andrew
3 Conzelman, J.G.	1 Miller, Harry
9 Conzelman, Mrs. J.G.	12 Newman, Ludwig
37 Engebretsen, Capt. Nicholai	17 Newman, Tobias
30 Eriksen, Charles	21 Nisi, William
23 Eriksen, Isabelle	15 Olsen, John
34 Fries, Carl	2 Reifschneider, John
26 Fries, Mrs. Carl	28 Stahl, Mrs. Caroline
5 Goette, Herman	13 Wabbersen, Fred W.
19 Goette, Phil	11 Wabbersen, Mrs. Fred
10 Goette, Mrs. Phil	31 Werner, Fred
36 Gosch, George	24 Werner, Mrs. Fred
27 Gosch, Mrs. George	

Evidently, there were others like Mr. Johansen, hesitant to leave other churches where they were members, and be active members at St. James. Although thirty-seven persons were listed as joining, the Synod minutes for 1906 show only 23 active communicants, and twenty-eight in 1907.

The Executive Committee on Missions was pleased with results in Brunswick, reporting to the Synod Convention "the congregation is composed of excellent material," and "The prospects are full of cheer."

Pastor Derrick resigned his position with the Ex. Comm. of the Board of Missions of the Georgia Synod in December 1905, to take effect March 1, 1906.

S. L. NEASE

March 1, 1906 - November 1910

The Rev. S.L. Nease accepted the call of the Executive Comm. as Synodical Missionary and began his work in Brunswick on March 1, 1906. He was directed to preach in Fitzgerald once a month, where the work was going poorly. Pastor Nease's salary was \$900 a year, probably the case for Pastor Derrick, also. The full amount, paid by the Synod, attested to by a directive in the Synod minutes that "The Synodical Committee on Apportionment is directed hereby to apportion the amount necessary among the congregations." In 1908, the recommended salary increased by \$100 a year, St. James to provide a portion or all of the increase. There must have been some confusion with some congregations sending money directly to St. James and others through the Synod. The Synod decided that all monies for the pastor's salary go directly to Synod and disbursed directly to the pastor.

At a Congregational Meeting on December 16, 1906, the Council was instructed, "to purchase a lot in the City of Brunswick upon which it is proposed to erect a house of worship." The decision resulted in the purchase of the Malone lots on the southeast corner of Gloucester and Wolf streets, known as the Eastern halves of Old Town Lots 262 and 263. The Ladies Aid Society of Savannah (Ascension) contributed \$100 for the lot and J.G. Conzelman of the congregation gave the same amount. The \$100 from the Ladies Aid of Savannah is illustrative of the help received from Ascension, Savannah throughout this period. Donald Poole's History of the Synod notes "Few, if any, of the churches that have been established on the territory of the Synod during the twentieth century (up to 1960 when he wrote the history) have not felt the generous help of the Church of the Ascension."

In 1908, The Executive Committee on Missions petitioned the Home Mission Board of the United Synod of the South for aid toward a church building in Brunswick. The sum of \$3,000 was granted. Under direction of the committee, plans were perfected "for a neat church building to be constructed of brick at a cost of approximately \$8,000." The report goes on: "Our missionary (Pastor Nease) has made a partial canvass of the congregations of Synod which has resulted in a subscription to the building fund amounting to about \$1,200, \$856 of which has been paid. About \$1,400 has been subscribed to the church building fund by the congregation."

The St. James Council met on July 1, 1909 "to accept and approve the plans drawn up by Mr. Conzelman." Actually, E.C. Seiz signs a copy of the architects' view of the building in Atlanta. Did Mr. Conzelman draw the working plans from this picture, or was he simply the person responsible for its having been done? A special building committee was appointed consisting of The Rev. S.L. Nease, Chairman, John Baumgartner and Captain Lomm.

In its report to Synod for 1909 the Executive Committee on Missions of the Synod reported as follows:

"The cornerstone was formally laid on November 26 and through the untiring efforts of the faithful pastor, Rev. S.L. Nease, and the beautiful sacrifice of the little congregation, the work has been pushed forward until the building stands nearly complete. There has been delays and discouragements – advances in prices and costs. The \$1,000 of \$3,000 from the Board of Missions of the United Synod has not yet been paid. The Committee of Synod borrowed \$1,000 so the work could go on."

The following figures were then given concerning the financing and costs of the building project:

Received from Treasurer of Synod	\$ 4,364.86
Received directly from congregations of Synod	374.35
Received from St. James, Brunswick	1,210.32
Borrowed by congregation	2,500.00
Cash and Subscription (for sash and glass)	<u>637.00</u>
Total Receipts	\$ 9,086.53
Total amount paid out in material and labor	\$ 8,445.31
Outstanding bills	734.00
Due on sash and glass	<u>835.00</u>
Total Disbursements	\$10,014.31

In 1910, the Synod report noted that present liabilities on the building were:

Windows - \$255.00
 Hardware - \$83.94
 Pews - \$141.00
 Paint - \$16.83
 Total - \$497.02

The above figures would bring the total cost of the St. James Church building to \$10,511.33. The congregation assumed a \$4,000 loan to be paid in 4 years. When the 4 years were up there was less than \$500 available for payments on the loan. The Synod authorized Pastor T.B. Epting to canvass the congregations of the Synod for help in paying the loan. \$992

was received in this manner. The final financing of the new building was achieved in the following manner:

From the Board of Mission of the United Synod	\$3,000-28%
From the Georgia Synod and congregations of Synod	2,731-26%
From St. James members	1,847-17%
From St. James members through loan	3,008-29%

It is not clear where it fits into the above figures, but in the 1911 Synod Minutes concerning the defunct Fitzgerald congregation, there is this item: "If sold, \$800 be applied to the Brunswick Mission Done." This could have gone to the building project or to the pastor's salary.

Mr. William Nisi who became the last survivor of the Charter Members gave the following information in 1958: "The Church was constructed by John Baumgartner and his three sons, John Jr. (Jack), Rudy, and Henry. John Baumgartner's Band played for the dedication of the Church. The first service in the new Church was the Sunday Reverend Nease resigned." That Sunday was September 4, 1910.

The Synod Convention was held in the newly constructed church building in November of 1910. It made front-page news for two issues of the Brunswick Daily News, which consistently named the pastor as "F.L. Neese". Pastor Nease must have left by the end of November.

T.B. EPTING

December 1, 1910 – April 1, 1914

The Mission Board of Synod as Synod Missionary called the Rev. T.B. Epting and, as such, he served St. James almost exclusively. He began working at St. James on Dec. 1, 1910.

At a special meeting held December 19, the first order of business was the adoption of a Constitution for the Church. The congregation had received a Charter (of Incorporation) on November 21 from the Superior Court of Glynn County. William Nisi and the other Trustees held the church property in their names before that time. After the Charter of Incorporation, the church property was conveyed to the church.

Martha Bearden gave this writer (Rev. Hoffmeyer) an oral history that tells of an interesting chapter in the outreach of St. James. In 1911, 19 or 20 families moved from an area south of Toledo, Ohio, to Georgia. They settled between Broadhurst and Gardi located 10 miles south of Jesup. Martha's family, the Baumerts, was among this number. They were all farmers and Lutheran, with the exception of three. Pastor Epting went once every three months for a Communion service, preaching, Sunday School and confirmation class. Pastor Weltner continued the practice, taking the train to Gardi where he was met and taken to the Baumert (Martha's grandparents) house, which was big enough to hold the services. Martha said that Mr. Nisi and Mr. Bernstein would sometimes accompany the Pastor. Pastor Weltner preached in German one Sunday each month, "much to the delight of the congregation." Grandfather Baumert would read a sermon every Sunday, when the pastor was not there. The entire group participated except one Roman Catholic. In 1913 they built a "neat frame" church building, the first use of the church was a Baumert wedding.

Nothing went right for the ex-Ohio farmers. They evidently tried to farm the way they had in Ohio without learning from the local farmers. Their heavy draft horses, deep plows, big milk cows and pigs did not do well in the poor soil and heat of South Georgia. The cattle died, the crops failed and by 1915, most of the discouraged band had returned to Ohio. Only three families remained. Martha's family was among them. Mrs. Baumert could not go out in the cold weather up North. Martha told how her father ran a general store and Post Office in Broadhurst. In 1916, during World War I, a woman in the area wrote the Postal Service that Mr. Baumert was a German spy. The result was the closing of the Post Office. The Baumerts moved to Brunswick in 1917, living for a time in the Olsen home (parents of Sophie Torkildsen, Olaf Olsen—Lewis Olsen Rogers namesake-- and Olga Larsen.)

At the Church Council Meeting in July 1912, "Pastor Epting gave a general account of the last year's work which was considered fair under the circumstances, the condition being adverse." The condition of the church treasury must have been adverse, also, since no lay delegate was sent to Synod because the distance was too great. A committee of one was appointed "to secure funds to aid in defraying the traveling expense of the Pastor to the meeting of Synod at Lakeland, Florida." In an attempt to help bolster the finances, an Every Member Canvass was initiated.

Things began to look up for Brunswick in 1913 when the Yaryan plant was built to produce pine rosin products from a patented process involving the boiling of pine stumps. Unfortunately, the Yaryan plant was always plagued by financial difficulties.

At almost all of the Quarterly Congregational Meetings, the Secretary would record that "The Treasurer gave a verbal report stating that we are keeping about even in accounts." The Superintendent of the Sunday School would report, "That the Sunday School is in good condition."

One of the reasons the accounts "were keeping about even" became evident at a February 1914 meeting when we read, "The congregation passed a unanimous resolution of thanks to Bro. Nisi for his liberality to personally pay the electric light bill since the congregation moved into the new church." - that is, since Sept. 1910. During these years, permission was given to various persons (probably neighbors) to use the vacant church property for a vegetable garden - until needed. It is also reported that Mr. William Nisi always had a flower garden on the grounds behind the church. The ladies welcomed his beautiful flowers to use on the altar for worship services.

As noted earlier, Pastor Epting canvassed the congregations of the Synod to raise money to reduce the debt on the new building. The loan was coming due and the congregation had very little to pay on it. Pastor Epting was successful in raising \$992 from synod congregations.

Pastor Epting concluded his work at St. James on April 1, 1914. According to Donald Poole's History of the Georgia Synod, Pastor Epting organized Redeemer Lutheran Church in Macon on March 1, 1914. As a Synod "Missionary", he must have been giving some time to developing the Macon congregation while being a pastor in Brunswick.

CHARLES E. WELTNER, D.D.

June 1, 1914 - December 22, 1917

The Rev. C.E. Weltner began his ministry at St. James on June 1, 1914. Pastor Weltner was blind and Ruth Daniel relates that Wallie Konetzko (Burney), Lillian Nisi, Olga Olsen (Larsen) and Fairy Wright would assist him. Pastor Weltner came from a distinguished pastorate in Columbia, S.C. He pioneered social ministries to young girls, daughters of the mill workers, in the Columbia area - particularly with regard to their education. It was probably for this work that he received his honorary Doctorate Degree - D. D. (He has been the only pastor of St. James to hold a Doctor's Degree.) One of the girls he had helped was Lillie Quick. Raised in the Lutheran Home for Children in Salem, Virginia, she attended Elizabeth College - a female academy in Salem - for three years, majoring in music. Pastor Weltner was then instrumental in her coming to Brunswick in 1916, where she lived with the Weltners and served as accompanist for St. James. After Pastor Weltner's death in 1917, she went to Savannah for four years and then returned to St. Simons Island where she became Mrs. Olaf Olsen.

At the September 1914 meeting of Council the subject of a parsonage was discussed. An October 21 meeting was principally to discuss building a parsonage. The matter "was referred for future consideration" and no record is found of further discussion for over 20 years.

Pastor Weltner ministered to the Lutheran seamen who put it at Brunswick - which had a very active port during those years. He distributed tracts and papers and the "seamen were made welcome in the homes of the congregation and the church services."

During Pastor Weltner's ministry, there were about 50 members and a Sunday school of 65. A Sunday school picnic on St. Simons began at this time and became an annual event that all looked forward to with eager anticipation. It involved taking the "Emmeline" or "Hessie" from Brunswick to the island. Mr. Nisi was always responsible for bringing a barrel of lemonade. Pastor Weltner also established a Luther League that had 20 members and included children from ages 11 or 12 to youth beyond high school. Pastor and/or Mrs. Weltner also established a Missionary Society for children. The society, called the Busy Bees, had 20 members; and a Sewing School that had 30 regular members. Mrs. Fannie Baumgartner and other ladies of the congregation taught girls and young women how to do "fancy work." The members would pay 5 cents each meeting for the materials used. The Sewing School reached beyond the members of the congregation and probably resulted in the high Sunday School figure. Ruth Daniel relates of Pastor Weltner that "He was instrumental in every good thing that happened." It was also noted that the Ladies Society had 20 members and "began to work for our Mission in Japan." What prompted the latter statement and the formation of the "Busy Bees"? Donald Poole's History explains, when he writes:

The year 1914, ... the year in which the Synodical Women's Missionary Society...was organized...the women sought to care for the girls and boys of a tender age, bringing them together and giving them a vision of Christ and His work. For many years the Home Mission work of the synod had its annual forward push when women received their 'June Special Offering.' Their world vision materialized through the years in ever increasing gifts to Foreign Missions... The first officers to be elected...were Mrs. C.E. Weltner, president...

Mrs. Weltner was so active in the life of the congregation that each year in the Board of Missions report to the Synod, the work at St. James would refer to what "Pastor and Mrs. Weltner" had done.

At the January 1915 Church Council Meeting, "A general discussion was held in regard to the church property and on general agreement was left to the jurisdiction of the pastor." (This was a rather general procedure up through the 40's.)

Rev. Charles E. Weltner, D.D.

Born January 28, 1860; Died December 22, 1917.

Dr. Weltner was born in Wilhelmshoehe Castle, Germany. When a youth he came to New York City, where Dr. G.U. Wenner enabled him to pursue the course of the ministry despite his fast failing eyesight. He entered Hartwick Seminary in 1881, graduated with honors in 1888, and was ordained to the Gospel Ministry the same year. He served Christ Church, New York City, as assistant pastor, 1888 – 1893; St. Matthew, Augusta, Ga., 1893 – 1906; St. Luke, Olympia Mill, Columbia, S.C., 1906 – 1913 and St. James, Brunswick, Ga., 1914 – 1917.

IN MEMORIAM

Whereas, God in His all-wise providence has removed by death, from his sphere on earth to his reward in heaven, our beloved brother and co-laborer in the work of the Gospel Ministry, the Rev. Charles E. Weltner, D.D., who departed this life, December 22, 1917, at his home at Brunswick, Ga., therefore be it

Resolved 1. That in his death we have lost a faithful friend, wise counselor, and an active promoter of all our Church work.

Resolved 2. That we have been deprived of one of the most scholarly, consecrated, and forceful preachers of the Gospel, not only of our Synod, but also of our whole Church.

Resolved 3. That our Church recognizes in him one of the ablest missionaries of our time both in theory and practice.

Resolved 4. That we do hereby express and offer to take bereaved family our profound sympathy, admonishing them to look for comfort in Him who doeth all things well.

Resolved 5. That a copy of this tribute be forwarded to the devoted wife and a page in our minutes be inscribed to his memory.

In 1916, Pastor Weltner announced that “the morning service will be devoted to teaching God's Word, the evening to consist of preaching. “ The evening service was always the better attended and the morning service was usually dispensed with in the summer - because of the heat - although Sunday School continued all year in the morning. In addition, by 1916, offering envelopes were being used - “35 packets being adequate.”

The latter years of Pastor Weltner's service and into Pastor Yount's time were years of World War I. The increase of members under Pastor Weltner was due in part, certainly, to the shipyard, built in Brunswick by the U.S. Maritime Commission to meet wartime demands for navy vessels and shipping. Pastor Weltner related that there were eight nationalities represented at the shipyard. He organized classes in English and offered other educational features for the shipyard workers. A Picric Acid plant was also started (at the present 1-95 and U.S. 341 site, where remains can still be seen) and although it was never completed, it must have boosted the local economy. (Picric Acid was an ingredient in smokeless powder.)

Pastor Weltner died of pneumonia on December 22, 1917. Pastor Weltner was the most distinguished person to have served St. James. Something of his stature, expressed in the Synod President's annual report and in the Memoriam, published in the Synod minutes, is reprinted here. (See preceding page).

Like our Savior, Dr. Weltner's sympathetic spirit was touched with a feeling for other's infirmities ... with true prophetic insight and fervor he sought to lift the church out of its passivity into a definite and aggressive program of alleviation and uplift. His voice was always raised in behalf of the relief and succor of the poor and distressed and his strength went out to the weak.

C.W. YOUNT

June 1, 1918 – September 1, 1919

The Rev. C.W. Yount began serving St. James on June 1, 1918. He came to St. James from the Seminary and was ordained at the meeting of the Georgia Synod being held at St. James on December 5, 1918.

The congregation had asked the Georgia Synod in 1919 to help in paying the debt on the building. On April 3, 1919 “A letter from the President of Synod was read stating his reasons why aid from other outside churches to reduce our Church Debt was not in order at this time.” Probably the reason the President considered it “not in order” was the large amount, which had already been given, amounting to 54% of the cost of the building.

Pastor Yount at a Council meeting in 1919 brought up the matter of Sunday School literature “and it was moved, seconded and approved that the S.S. use the Lutheran literature exclusively instead of David C. Cook literature.” (The latter, often considered more attractive and teachable, was frequently inconsistent with Lutheran teachings.)

Also, in 1919, Paul L. Miller served as summer supply while the pastor was on vacation.

Throughout this period, the church was heated by a coal-burning stove. Arthur Konetzko, A.H. Baumert, and William Nisi would alternately walk to the church at three am on Sunday mornings to build the fire so the church would be comfortable for services. On the coldest of mornings, however, even their best efforts did not meet with success.

A Directory published during Pastor Yount's ministry lists seven Sunday School Classes with 8 teachers and 62 pupils. A Sewing School with 5 instructors and 38 pupils consisted of many from the community not members of the congregation. Ladies Aid Society of 12 members; a Luther League of 30 (many who were not members of the congregation and going even past the 20's age bracket); the Busy Bees (Children's Missionary Society) with 21 members; and a communicant membership of 56, of which 2 were out of town.

Pastor Yount left St. James on Sept. 1, 1919.

W.A. SADTLER

July 8, 1920 – November 1922

The following account appears in the Old Record Book:

On about February 25, 1920, Rev. W.A. Sadtler of Three/Squares, Virginia, was sent to Brunswick to look the field over. Both morning and evening services were held until the second Sunday after Easter at which time Rev. Sadtler was given a call. During his six weeks at Brunswick, Rev. Sadtler was instrumental in adding seventeen accessions to the church. (eleven of these were by confirmation.) (Pastor Sadtler) returned to his home and after considering the call accepted it and on July 8 the Pastor returned to the city to take active charge of the work.

The fact that Pastor Sadtler “was sent to Brunswick to look the field over” reminds us that St. James was still receiving a great deal of Salary Aid. After being in existence for 15 years, it was still receiving \$1,200 a year salary support, with St. James promising the pastor an additional \$300. (In council notes from the July 1995 newsletter Miriam Hamer reported “St. James congregation received 65% of the Pastor’s salary from the Synod or National Church for the first 37 years of our (her) history”.) No parsonage was provided or any monetary assistance given toward parsonage provision.

The United Lutheran Church in America had come into being in 1918, and all pastors receiving salary aid had to send in a Quarterly Report. Fortunately, we have all nine Quarterly Reports for the 2 years, 3 months that Pastor Sadtler served St. James. They give an insight into life at St. James in the early 1920's. There are also two letters in our archives, which were written by Pastor Sadtler, one of which is partially reproduced here.

Having been in Brunswick long enough to have gained an insight into the situation of our church here, I feel that I should give an analysis of it.

To begin with the church property; I would say that I consider our situation here exceptionally favorable. We have an unusually attractive building of ample size for the growth of years... The ordinary janitor work is done by some of the members.

The membership is small, but for the most part very faithful, there are only a few' who give their religion a summer vacation or are not doing their part financially... The question of members is the crucial one with us. History repeated itself here. A number of Lutherans who came before our church was organized, having united with other churches (became) anchored in these larger and more influential congregations. There is one present instance of the kind that hurts. The sister of the pastor of one of our strong Eastern Penn. churches living here for the last year or so as the wife of a man in prominent position and never coming to her own church, but asking me 'Who goes there?'

The main fact is that our people here are few and of little financial or social influence ... In the line of music, we have the best talent in the city.

Pastor Sadtler then tells how there had been an influx of Lutheran families from the North due to the "shipbuilding boom" (of WWI) but that having ended, they moved back North. There were also promises of economic upturn for the future. A bridge over the Altamaha River was to be built "becoming a link in the main coastal highway to Florida." The causeway to St. Simons Island was to be built "this winter" (It didn't happen until 1924). "A shark and porpoise fishery and tannery is to be located here. Atlantic Refinery is to triple its plant. Perhaps the biggest thing in sight is the taking over of the disused Terminal Docks by a coal export company that expects to ship out 1,000,000 tons of coal a year ..." Unfortunately the last enterprise never materialized and probably some of the others did not either. In fact, the pastor continues to write of the economic depression throughout his pastorate at St. James.

Pastor Sadtler taught school either part or all of the time he was at St. James. Martha Bearden told of having him for her 8th grade History teacher. Martha also said there were two autos in the congregation owned by Rudy Baumgartner and Mr. Bernstein. These two men would go out and gather up those of the congregation who lived too far away to walk to the church. Pastor Sadtler did not own a car.

In the latter part of 1921, Pastor Sadtler went to Waycross and "made a careful canvass, starting with several names that I secured in Atlanta at our meeting of Synod." He concludes that "there is no present prospect for us as a church in Waycross, the few former Lutherans having now identified with other churches."

The members of Mrs. W .A. Sadtler's confirmation class in 1921 gave the church the Baptismal Font still in use today. Ruth Daniel remembered members of the class earning the money by selling candy made by their mothers.

Pastor Sadtler organized a Seaman's Foreign Missionary Society and writes of its work as follows:

Every vessel known or supposed to have Lutherans in its crew, was visited by the Pastor and a cordial personal invitation was given: also cards of invitation and Scandinavian papers - religious and secular - were handed out.

A ship's library was borrowed from a Norwegian vessel and another is on the way to us from the Seaman's Mission in Norway for permanent use in our Reading Room that is always open in our Sunday School room in the church building

Three months later the pastor reported, "I am glad to say our efforts to do something for the Lutheran seamen visiting this port is meeting with fair success, as our Scandinavian books and papers are in regular use, both at our Reading Room at the church and on Ship-board and elsewhere. "

Discouragement, however, is conveyed by the pastor in a letter he sent to the head of the Synod's Mission work on September 28, 1921.

Matters have been about as slow this summer as they could well be and nothing of encouragement in the near future, tho I firmly believe there is much in store for Brunswick and something substantial we trust for our Church later. However, I have stuck to the ship without any vacation...have decided to stay on... that I have had several invitations to work in the North that some of my friends I should have accepted Our Lutheran Church has a good property here that represents labor and sacrifice and it is growing in value and should be held and developed I shall work on and trust the Head of the Church to send encouragement soon. Rejoicing with you in your promising field, I remain...

The reason for Pastor Sadtler's discouragement was the Post War Depression, which was particularly painful in 1921. Fortunately, things began to improve in 1922, and continued until the beginning of the "Great Depression" in 1929. Pastor Sadtler's December 31 Quarterly Report tells of his prospect of visiting "that settlement of Finlanders about 30 miles north of here." Delayed because it was not accessible by railroad and he "had some heavy expenses and losses of late", he planned to rent a car to take him there. There is no report of the results.

Pastor Sadtler also "spent March 6 & 7, 1922, looking into the affairs of that semi abandoned country church, holding services for the two remaining families, with the communion and a congregational meeting." This was the remains of the church near Broadhurst built by the Ohio people back in 1913. The church was described as a good frame building and 40 acres of good, mostly cleared land.

Pastor Sadtler organized a WH&FMS (Women's Home and Foreign Missionary Society) and his wife, who taught a Sunday School class of girls, formed both a boys and girls group having missionary emphasis. Ruth Daniel described her as a "go-getter."

Some statistics from July 1920 to September 1922 follow:

- ↻ There were 38 members in 1920 and 47 in 1922
- ↻ Morning service attendance ranged from 16 to 25
- ↻ Evening service attendance ranged from 35 to 50, the average was 35 on the first report and 35 on the last report
- ↻ Sunday School enrollment was 40 to 50 and attendance was 23 to 40
- ↻ WH&FMS had 8 or 9 members
- ↻ Ladies Aid had 14 or 15
- ↻ Luther League had 15 to 18
- ↻ Boys Missionary Group had 8 and lasted only 6 months
- ↻ Girls Missionary Group had 7 and was still functioning when the Pastor left
- ↻ \$10 was sent for European Relief and \$10 to establish the Theological Seminary in Columbia, South Carolina
- ↻ 41 to 60 visits were made by the Pastor each month!

It is obvious from the above material concerning Pastor Sadtler that he was an extremely hard worker during a discouraging time in the life of the congregation. Although the congregation promised \$300 a year (no parsonage) his salary was short \$10 for the first 6 months, \$25 for the year 1921 and \$35 short for the first 9 months of 1922. It appears things got progressively more discouraging.

It is not known when Pastor Sadtler's ministry at St. James ended. His last Quarterly Report was Sept. 30, 1922 and in the Middle Record Book, someone noted that he performed his last infant baptism at St. James on October 27, 1922. No doubt, he left shortly thereafter.

A. LUTZ

January 12- April 20, 1924, supply Pastor

October 5, 1924 - April 1926 (?)

In the Middle Record Book, The Rev. A. Lutz relates how he had planned to spend the winter of 1924 in Lakeland, Florida. "Through correspondence by the Secretary of the Board of American Missions (BAM) and by the Secretary of the congregation, I was prevailed on to change my plans and spend the winter here (in Brunswick) instead of Florida." He stopped over the last 2 days of December of 1923 and

"came to this work on Jan. 12, 1924. I found 86 Lutherans in Brunswick. I agreed to remain here until Easter...the congregation greatly revived. (I) introduced the Common Service Book and purchased 50 copies. (on Easter) received by Baptism, 2~ by Confirmation, 5~ and by letter, 3. We then closed a very happy day as supply Pastor and left for our home in Charlotte, N.C., April 20th."

Pastor Lutz returned in Sept. of 1924 and found" 10 of my former parishioners had left the city. The outlook was very discouraging. At the urgent request of the President of Synod and the congregation, I accepted a call to the pastorate and took charge on Oct. 5, 1924." Pastor Lutz took two-month vacations at Blowing Rock, N.C. Combining his home in Charlotte, wintered in Florida and vacationed at Blowing Rock. It is quite possible he was a retired pastor in rather comfortable financial circumstances. A photograph of him with members of the congregation substantiates the age of a retired person. During Pastor Lutz's summer vacation, Seminarians A. Haynes Boozer supplied in 1925 and Fred Dufford in 1926.

Council minutes from the period often have items such as "heating of the church was taken up and discussed." By 1925, the heating problem was dealt with, evidenced by a bill due on the Heating Plant, which was discussed and passed. It must have met with the approval of members who frequently donated the necessary coal. The arrangement was evidently an improvement over the coal stove (or stoves), which previously had been used, but discomfort at services can still be remembered. In the early 1930's, a number of gas space heaters were installed.

The early years of St. James were a time when revival fever frequently swept through the South. The only record of St. James' reaction to revivals is in connection with the Gypsy Smith revival in May of 1925. "The Church Council decided to postpone all evening services during the Gypsy Smith Revival and close both services on May 31, Sunday." The Ministerial Union allotted St. James the sum of \$100 towards buying and moving the "Gypsy Smith Tabernacle." The Council voted to pledge only \$50.

In his Jan. 3, 1926 report to the congregation, Pastor Lutz stated that "The congregation is united in congregational brotherly love: no disturbance." He also reported that during his ministry the following "Thank offerings" (Benevolences) had been received:

- Thanksgiving - \$16.50 for Andhra College, India
- Christmas - \$40 for Orphans Home
- Women's Home and Foreign Missionary Society (8 women) raised \$47.73
- Ladies Aid Society (12 members) raised \$103.30
- The Sunday School averaged \$2.80 per Sunday.

The final entry of Pastor Lutz was as follows: "For reasons satisfactory to the Sec. of the SAM and the President of Synod, I, on April 1, 1926, decided that it was best that I be relieved of this work as soon as they could secure a pastor." Following Pastor Lutz's resignation, St. James did not have a called Pastor for 2 years. Summer supply was furnished by Seminarians Frank Roof in 1927 and L.O. Dasher in 1928 (or 1926).

PAUL COUNTS

September 1928 - March 1930

Pastor Counts had been a Missionary to Central America. There is no record of his ministry except that Mrs. Reu spoke of him as a fine man whose wife was a lovely, smart woman. During his ministry, the Great Depression began; and the Cloister offered a room and three meals for \$5.50 a day - for anyone who could afford it!

ROY B. SETZER

June 1930 - June 1, 1938

The Rev. Roy B. Setzer came to St. James fresh out of Seminary and began his ministry in June of 1930. When he came there were 42 members, "about half of whom were active", and a \$450 debt remaining on the building which had been constructed in 1910. Writing 30 years later, Pastor Setzer wrote of the imminent danger that the Board of Missions might discontinue any aid to St. James. That would have resulted, no doubt, in the dissolution of the congregation. "It (the Board) decided to give it one more try, however, if I (Setzer) would accept the call understood if mission didn't grow within a year I was to be placed elsewhere and 'not given a black eye'".

By November, Pastor Setzer advised the Church Council that he had been approached by the City of Brunswick relative to his filling the vacant Welfare Director position. He had already received the consent of the BAM. Permission was granted by the Council for Pastor Setzer to be appointed to the position at a salary of \$100 per month. He also received \$15 a month as assistant to the Juvenile Court. With combined income sources, Pastor Setzer had a rather comfortable income.

Pastor Setzer organized two boys clubs, partly in his capacity as pastor, and partly in connection with his position with the Welfare Dept. He was given permission to use the space in the rear of the church building for a volleyball court. One of the clubs met regularly in the Parish Hall for club activities and catechetical instructions. Marjorie Newham relates how the Boys Club continued and grew through the years. It is now the Boys Club of Glynn County.

The Pastor was also concerned about the plight of many families in the area during the depression years and at some point in his ministry proposed to the congregation that it invest some money in a herd of goats, which would enable supplying milk to needy families. The congregation rejected the proposal. He himself had goats and arranged for some members to regularly deliver milk to several needy families. Sophie Torkildsen, who had cows, shared milk with neighbors in need, and no doubt, other members shared -or received- help during these years.

The Building Debt from the original 1910 church building was finally paid off in 1931. All through the years when payments had been made on the loan, it would state that so much had been paid and that the loan was reduced by that amount. There was never any mention made of interest payments neither in connection with loan payments nor in any of the other financial records. It would appear as though St. James had benefactors who held the loan and required no interest payments, or had members who paid the interest outside of the church records. There is a record that by 1920 the loan was held by two members of the congregation.

With the debt on the original building finally paid, in mid-1931 there was discussion of building a Parish Hall to the rear of the church. Council appointed a building committee "to get things together." Rev. Setzer with the help of Mr. Wm. B. Clarke of Savannah presented plans to the Mission Board with the hope that there would be financial assistance available. The Mission Board advised them there were no funds available. By January of 1932, council approved securing a loan up to \$2,000. Nine hundred of which already spent on repair and renovation of the church building completed in July of 1932 at a total cost of \$1,166.11. The men of the congregation did a lot of the work and the State Luther League donated money for a fireplace. The building consisted of one large room, one small room, a kitchen, and rest rooms. The \$900 repairs and renovations to the church building included opening up the balcony by a stairway and making three rooms, one of which was for toilets. Glass panels enclosed the back of the nave.

Pastor Setzer, in 1931, arranged to have Miss Harriet Teufel of Virginia -a special friend- come to Brunswick as his secretary and caseworker. They were married in 1932 and had four

children while in Brunswick.

Several Church Council meetings in 1931 had lengthy discussions of the Benevolence Apportionment Assignment and how the congregation could reduce the number of people used as the basis for the assignment. The secretary's minutes for one meeting read, "This meeting called for the purpose of taking some action on the total number of members shown on the records that we are paying per capita tax on." "Per capita tax" has been erased out and "apportionment" substituted, but it is obvious what the sentiments of the secretary -and probably the council were. The solution was to have "active" and "inactive" lists of members with the result that subsequent Assignments were lower.

A 1932 monthly financial report showed:

Balance brought forward	\$2.95	Pastor's Salary (from congregation)
Receipts	\$115.45	was \$60 a month.
Total	\$118.40	Organist Salary was \$8.50 a month
<u>Disbursements</u>	<u>\$115.76</u>	Janitor's Salary was \$5.00 a month
Balance end of month	\$2.64	

St. James hosted the 1931 Georgia Synod Convention. Capt. Olaf Olsen was involved in entertaining the Convention and asked the Men's Club to help defray the cost. The club paid \$32.

1933 was the year it rained money in Brunswick. The federal government had called a bank holiday, and to meet the needs of the community the local bank printed "scrip" which could be used locally. When the bank holiday ended, it was decided to dispose of the "scrip" by burning it in the Hercules furnace. No one anticipated the tremendous updraft in the furnace and much of the "scrip" flew up the chimney unburned, floating down over parts of South Brunswick. Imagine the excitement of many people until they found out their 'windfall' was worthless!

At the Quarterly Congregational Meeting on Dec. 3, 1933, there was considerable time devoted to the finances of the congregation. "Mr. Diemmer explained in detail the record for the past two years and advised all present that our gross income must be increased by at least 25% for 1934 - or drastic changes would have to be made." Mr. Reu presented the Application for Salary Aid to be sent to the BAM. Although no figures were given, it is obvious that the BAM was reducing its Salary Aid and the congregation was increasing its share of the salary. There are figures for 1935, at which time the BAM paid \$700 and the congregation, \$1,100. This is a complete reversal from 1930 when the Board paid \$1, 100 and the congregation \$700.

In 1933 or 1934, the Federal Government took over welfare work. Pastor Setzer no longer received the \$1,380 a year he had been getting in welfare and court salaries. Writing later he said, "The next four years were a financial nightmare."

The Jan. 1934 Council Minutes contain an item "that Pastor Setzer be allowed \$8 a month for sexton work, which includes cleaning grounds and church property." It is not clear whether he was to supervise and pay others for the work or whether he was doing it himself.

For several months, the Pastor and Church Council discussed the matter of attendance at services. The Pastor reported that he had done everything he could do and asked the Council members for any suggestions. The next month the Pastor suggested, "using our authority with reference to church discipline." The Council was reluctant to use this authority, since "church discipline is a rather delicate subject." One year later, however, there was a change of mind (maybe new Council members). Many people were contacted, some given letters of dismissal, and some were to "be notified to appear before the Council to show just cause why they should not be

disciplined by the church for neglect of the means of grace." No members appeared and they were "subsequently suspended by the Council."

Evidently, until 1934 a pianist played for worship. That year Mr. Grondahl gave the gift of a reed pump organ. "A favorable report was received from the Music Comm. and Mr. Grondahl was sent a letter of thanks."

In 1934, Pastor Setzer reported to the Church Council on "the invitation to join the movement to establish a Union Church on St. Simons Island. After discussing the matter, Mr. Reu moved that Pastor Setzer notify Mr. Mann that we cannot see our way clear to join the movement."

At the Nov. 1934 Church Council meeting "Pastor Setzer reported that one of the officials of the ULCA stated that the reports they had been receiving were not favorable to Brunswick and it was necessary to win the confidence of the Board (of American Missions) and sell them on why there should be a Lutheran Church in Brunswick." Again, it was a matter of whether salary aid would continue to be furnished by the BAM. (*In council notes from the July 1995 newsletter Miriam Hamer reported "St. James congregation received 65% of the Pastor's salary from the Synod or National Church for the first 37 years of our history".*) It must have been with relief that the next month the Pastor "read a letter from Dr. Black notifying us that \$700 was the amount to be allotted to us for the year 1935. The 1935 budget follows:

Pastor's Salary	\$1,100	
Note on Bldg. Loan	362	for Parish Hall built in 1932
Janitor Service	120	
Utilities	110	Outstanding obligations at
Other	<u>114</u>	beginning of year were \$122.95
Total	\$1,806	
Apportionment		
Synod	60	The \$700 Salary Aid from the board
ULCA	172	was in addition to the \$1,100
Newberry College	40	in the budget and represented
		28% of the salary.

At the May 1935, Council Meeting it was reported that there was a balance of \$71.67 owed to Pastor Setzer on his salary. The Pastor "asked Council to provide money for him to attend a meeting which he could not pay for" In 1937 the Treasurer was instructed to write Mr. Fred Wessels thanking him for the money received to pay our June building loan note. (Fred Wessels of Savannah was a wealthy benefactor of St. James who came to her financial aid more than once. He also helped Pastor Setzer personally upon occasion.) It is obvious that St. James was struggling in its finances during the depression years. There were always fewer than 100 communing members.

Mr. and Mrs. Grondahl lived on St Simons Island. During the summer, they would invite all the Lutheran young folks and their friends for an afternoon at the beach, bowling at the (old) Casino, which they rented for the afternoon and then a delicious supper at their home. This was a real treat during the depression days of the 30's. (The County demolished the Casino in 2004. The county currently has plans to rebuild on the sight. Only the swimming pool remains from the original "Casino")

Some further bits and pieces from Pastor Setzer's ministry were: "During these years seven pageants have been effectively presented and a reputation for excellence established in the community."...Pastor Setzer also made a strong emphasis on liturgical usage. He reported, "the

members responded with interest and cooperation so that today St. James is liturgically correct but not entirely complete." His keen interest in music resulted in St. James having the first robed choir in Brunswick. The ladies of the congregation made the robes.... Mention is made of a "St. James Lutheran" which was probably a newsletter...There was also a "Light Brigade" which, was a childrens group sponsored by the Women's Missionary Group.

During the last 3 months of his ministry in Brunswick, Pastor Setzer went to Nahunta each Friday to catechize all the members of two families, one of which had come from Michigan for health reasons. They numbered 16 and he writes glowingly of how they all attended each session and church once a month at the least.

Pastor Setzer's last months at St. James were very traumatic for him, and no doubt difficult for the congregation. Writing of the events 30 years later he tells of borrowing from his insurance; taking a job as a second class carpenter which resulted in health problems; resigning without a call; borrowing \$300 from Synod; and moving in with his parents until he received a call. In a letter to the Rev. Z.M. Corbe of the BAM, he wrote just before his resignation:

"that there is a point at which strain becomes torture...I am just all in...my Doctor has advised me to make a complete change and practically rest for several months...I do not know what my next move will be but I do know we are told to seek first the Kingdom of God and His righteousness and all these things will be added. I believe that enough to act upon it."

Pastor Setzer gave himself wholeheartedly to keeping St. James alive during the depression years. He had a genuine concern for the people of St. James, which is obvious when in the midst of his own personal pain he pleads with the Mission Board for the continuation of support for St. James and a concern for a quick replacement.

"People are moving in every day and there is an activity here far in excess of anything previous...The congregation is expecting to be self supporting after this year...in spite of the loss of some our strongest members, the spirit is undaunted. There are no factions in the congregation, and in general, church activity is far above the average. Meeting benevolence apportionment is a tradition unbroken even during the depression."

Pastor Setzer reported that when he came there were 42 names on the church roll with about two- dozen active members. When he left there were 93 confirmed members and 87 communicants. There had been 97 accessions over his 8 years.

No report of Pastor Setzer's ministry in Brunswick would be complete without acknowledging Mrs. Setzer's dedicated contribution to the life of St. James congregation. She is remembered as a beautiful, intelligent person who like her husband, was dedicated to helping people.

Pastor Setzer's resignation was effective June 1, 1938. Seminarian John H. Koch served as summer supply in 1938. Donald Poole had served as summer supply in 1937 while Pastor Setzer was on vacation.

JOHN W. MANGUM

December 1, 1938 - November 16, 1942

The Rev. John W. Mangum began his ministry at St. James on Dec. 1, 1938. He came from Trinity Lutheran Church, Jackson, Mississippi, where membership had increased from 68 to 103 confirmed members and from 35 to 78 communing members during the 4 years he was there. He had been President of the Mississippi Synod for over 12 years. All of the Mangum family was very active in the life of the congregation - especially in the area of education. Their daughter, Norma Ruth, was a schoolteacher and lived with her parents. Their son, John M., was a student at Lenoir Rhyne College and the Southern Seminary during these years, but helped in Vacation Church School along with the rest of the family. A Weekday Church School also functioned in 1940-42 with the Mangums being very active in it. Norma Ruth taught a Sunday School class, which came to bear her name. Norma Ruth and John M. also directed the Jr. Choir. Hugh Baumgartner, a son of the congregation, was also preparing for the ministry during this time. Martha Bearden related that John M., Hugh, and F.H. Torkildsen would have special sermons on occasion. The Luther League was very active with "the Mangums always doing something for the young people."

John M. was President of the Synodical Luther League and Mrs. Mangum was President of the Synodical Missionary Society and a member of the Executive Board of the Women's Missionary Society of the United Lutheran Church in America. Pastor Mangum was Secretary of the Georgia Synod for a least part of the time he was at St. James. He also served as Chairman of the Synodical Comm. on Social Missions. In 1939 there was a ULCA sponsored "School for Missions" at which Pastor Mangum taught the proper procedure for visiting the sick in home and hospital.

In a letter written to Pastor Mangum before his acceptance of the call, he received the following information:

There is no dissension among our people, perfect harmony prevailing at all time... We hope to be able to pay a little more (of the salary) ourselves and relieve the Board a little, but this is yet to be seen ...As to just when we expect to be self supporting, this I cannot say but we will have to have some assistance for a while yet and this assistance has been assured us by the Board. You should be able to get a decent place to live for \$20 to \$25 a month. (This was not paid by the congregation.)

Statistics for this period from various sources show the following:

Total Membership	80
Under 12	30
12 to 20	10
21 and over	40

- ↗ Average attendance at morning service - 49 (A reversal from earlier years)
- ↗ Average attendance at evening service - 24.
- ↗ 17 young people were confirmed in 1939, aged 12 and above
- ↗ There were four communion services a year (Normal for the time)
- ↗ Sunday School enrollment...76
- ↗ Average attendance...41
- ↗ Women's Missionary Society...10

- ↻ Luther League...25
- ↻ Ladies Aid...20
- ↻ Men's Club...24
- ↻ (Almost every member must have been enrolled in Sunday School and in at least one of the organizations)

Pastor's Salary \$1,100	plus \$700 from Board of American Mission (BAM)
Janitor's Salary	96
Benevolence	323
Other	292
Total	1,812

Imagine half the congregation being under 21!

An interesting item in the Jan. 1939 Church Council minutes' follows: "It was brought to the attention of the Council by Mr. that persons were making unnecessary noises before and after church, therefore distracting from the Sacredness of the Service Ushers (to be) asked to see those who are making noises and ask that they be quiet in the future." (The same complaint was dealt with in the 1970's.) At the same meeting the Pastor proposed and the Council agreed that 2 robed Altar Boys serve at each service to light the candles and assist in the service.

The Church Council appointed a Parsonage Committee in Feb. of 1939 consisting of Rev. Mangum, I.E. Waters, F.H. Torkildsen, Sr., and E.H. Diemmer. "This committee is to work with the Chairman in devising ways and means by which the St. James congregation might buy or build a parsonage." The decision was to build. A lot was purchased at 1325 Magnolia Ave. for \$425, money coming from the Ladies Aid, \$381; the Luther League, \$10; the Men's Club, \$25, along with a special offering of \$22 and a loan of \$30 from the Church Treasury. An F.H.A. loan for \$4,000 was personally secured by Pastor Mangum. In his report to the Church Council concerning the loan, he listed the expenses he had paid in securing the loan, which totaled \$132. Mr. Grondahl reimbursed the pastor \$80 of the \$132, and paid \$26.58 for a hot water heater. The parsonage was built in the Pastor's name and after the property was accepted by the government, he deeded it to St. James Congregation on Jan. 7, 1941. The Mangums lived in the Parish Hall for a period of time while the Parsonage was being built. They moved into the parsonage in Sept. of 1940 and paid the \$25 monthly F.H.A. payment to the Church Treasurer for as long as they were at St. James.

In 1941, the U.S. Government awarded a shipyard contract that eventually resulted in the population of Brunswick jumping from 15,000 to 60,000. Workers were needed to build the shipyard and then to work in the shipyard.

In Feb. of 1942, Pastor Mangum reported to the Church Council on the status of the young men of our congregation who are enlisted in the Army, Navy and Air Service of our Government. Previously, he gave the men Service Books and New Testaments with Communion Recognition Cards. There is no record that the congregation paid for these gifts. In addition, during 1941 and 1942, the congregation contributed over \$50 to Lutheran World Action, which began as a wartime relief effort.

One member remembers Pastor Mangum "as having a very successful pastorate, motivating many people to be active who had not been." He was and is very well thought of. However. older members also relate that there was "a small group of people against him and they made his life miserable." There is no record of how this played out unofficially, but there are records that do not reflect well on the Church Council. The fact of the Church now owning a parsonage and in effect,

charging the pastor rent is not indicative of strong support for the pastor. For much of his ministry, He received a portion of his salary the succeeding month, rather than the current month. At a June, 1942 Council meeting at which Pastor Mangum, A.H. Reu, F.H. Torkildsen, Sr., and E.H. Diemmer were absent, the members in attendance discussed the "numerous people coming to Brunswick for shipyard and other Defense Projects. A committee of (?) and (?) were instructed to see our Pastor and see if he would not make an effort to contact as many of these people as possible." At the next Council meeting, the committee reported that the Pastor said he had already been making such calls.

At the September meeting, there were Council members who doubted the veracity of the reports of visits Pastor Mangum had been making. In an act of humility, Pastor Mangum presented to the Council a detailed list for June through October, giving name and date of all visits and whether or not Mrs. Mangum had accompanied him. During those 5 months, he had made 220 visits. He also listed other activities he engaged in as Pastor.

There was an October 27, 1942 meeting of the Church Council "called by Pastor Mangum to present to the Council his resignation as Pastor from St. James Lutheran Church, to become effective Nov. 16, 1942. "Accepted by Council with regrets." This action followed an attempt by Pastor Mangum to elicit full support of his ministry by the Council. They could only "promise their best cooperation as long as he remains with us."

In Pastor Mangum's summary of his ministry in the Middle Record Book, he writes "The Pastor pled with the members for unity and harmony in Christian love and fellowship. Also for harmony and cooperation among the members in interest and work of the Congregation." Following Pastor Mangum's resignation there was extensive discussion relative to becoming a self-supporting congregation. The culmination of these discussions was a resolution presented by the Church Council to the congregation and adopted on June 6, 1943.

*INASMUCH as we have been without a Pastor since the Rev. John W Mangum resigned on Oct. of 1942, and
 HAVING done all in our power to secure the services of a Pastor; and
 WHEREAS all names of prospective pastors suggested to this Board by Rev. Yost, Pres. of 'the GA-AL Synod have been declined; and
 WHEREAS the Rev. Voight M. Sink, to whom we extended a call was reluctantly given approval by the Board; and
 WHEREAS the Board of American Missions have not cooperated with us in securing a Pastor; therefore
 BE IT RESOLVED that we come from under the Board of American Missions, and become a self supporting church, and
 WHEREAS we feel confident that we will be able to progress under the new arrangement; and
 WHEREAS we are in better financial (condition) now than in the history of our church, we feel that we can carry on the financial obligations encumbered upon us; and
 WHEREAS the population of Brunswick and surrounding territory has greatly increased, we feel that we have a great field in which to secure new Lutherans and others belonging to no denomination, to join with us in our noble work, and
 WHEREAS by being a self-supporting church, we will have no yoke over*

us and we will be able to conscientiously carry on our work in a better manner than we have in the past.

With this resolution, St. James rather strangely accomplished what the Board had worked toward for the past 15 or 20 years. One can understand some of the rhetoric in the resolution as necessary to get the congregation to become self-supporting, but one could also wish for some "Whereas" and "Therefore's" of thanks. St. James received Salary Support over a period of thirty-seven and one half years, probably a record for any Lutheran congregation. During those years, there were 33 years in which a pastor was paid. The Board of American Missions (or predecessor agencies) had paid \$28,433, or 65% of the total salary paid during these years. The congregation had paid \$15,600, or 35%.

Converting these figures to what that means in today's money value, St. James was blessed with \$614,250 of Salary Aid. (This is based on a minimum salary as proposed by the Southeastern Synod of about \$30,000 when no parsonage is provided.) Add to this the 54% of help received in erecting the original church building, which today would cost in excess of \$300,000, and St. James received \$750,000 (in 1995 value) from outside sources!

During the summer of 1943, Richard Fritz, a student from the Lutheran Seminary in Columbia, South Carolina, served the congregation. In the fall, the Church Council protested to the City Commission over the erection of a Greyhound Bus Station to be built across from the church building.

DEWEY L. HEGLAR

November 1, 1943 - July 1, 1950

The Rev. Dewey L. Heglar began his ministry at St. James on November 1, 1943. He came to Brunswick from Charleston, South Carolina where he had served at the Lutheran Service Center (for military personnel). After failure to secure a pastor for \$1,500, a year the salary had been increased to \$1,800 and the free use of the parsonage when Pastor Heglar was called. The \$119.36 bill to move Pastor Heglar from Charleston was paid by the congregation. The total budget for 1944 was \$3,103.70 with \$329.56 for Benevolence. The Heglars were given permission to rent out one room of the parsonage.

When the invasion of Europe began during World War II the church bells rang and whistles blew to signal everyone to go to church to pray for the soldiers involved in the invasion. This took place in the pre-dawn hours around 4 am.

The congregation served as a home away from home for many service men that were stationed at the Glynco Naval Blimp Base and the Naval Radar School on St. Simons Island, both of which were established in 1943. This writer was typical of the many servicemen who experienced the hospitality of the congregation as a whole as well as many families individually. Lillie Olsen, Sophie Torkildsen, the Hansens', and others invited the service men into their homes for meals. The Luther League was very active and was a welcome opportunity for learning and fellowship. A number of marriages resulted from these times together, including Pauline Torkildsen (Smith), Clara Larsen (Klimp) and Eloise Meadows (Hoffmeyer).

Beginning in 1944 the Church Council voted a \$50 bonus for Pastor Heglar each quarter,

and continued doing so at least until 1948. This indicated a much-improved financial picture, probably much appreciated by the pastor. (However, whether intended or not, it is a practice which tends to keep the receiver subservient to the giver.)

In September of 1945, the congregation received \$250 from the estate of Oscar Thulin of Savannah. This is the only bequest mentioned in the present records of the congregation.

The new Contributory Pension Plan of the ULCA was explained to the Church Council in 1946 and approval was given to enter the plan. This meant that the congregation contributed an amount equal to 8% of the pastor's salary, plus 30% for parsonage, and the pastor contributed 4%.

Early in 1946 - the war having ended - the Luther League placed a box in the narthex for clothing contributions for Lutheran World Action relief to Europe. This writer remembers helping Virginia Nuss take the boxes of clothing to the Railway Express office for shipment.

The congregation accepted an apportionment of \$400 for L W A for 1946-47 to be used for church workers in Germany, Norway and Finland. Self-Denial envelopes during Lent were used for this purpose. Evidently, Pastor Heglar was involved in promoting L W A offerings since he traveled to Oglethorpe and Plains for that purpose.

At a Church Council meeting in February of 1946 a Church Council member reported that the Women's Missionary Society and Luther League had been studying race problems, labor unions and other social problems. He suggested "that Pastor intercede to have this matter changed. We then had a motion passed that the Council designate Rev. D.L. Heglar to inspect all literature for all the organizations of the church."

The Luther League began an "Organ Fund Project" in the late 1930's. Helen Thomas (Vrionides), a member of the Luther League and the church organist, had problems avoiding certain combinations of stops on the old reed organ, which would produce a shrieking noise. Therefore, the Leaguers vowed to get an organ that did not shriek. The Luther Leaguers raised money in various ways, including making corsages that they sold to members at Easter and other times. Several of the female Leaguers appeared before the Church Council in 1942 and asked for permission to place small envelopes in the bulletin once a month for the organ fund. Permission was granted. By 1943, an Organ Committee was appointed with 2 members from each church organization including the Church Council, and advice from the ULCA Committee on Church Music was sought with regard to an organ purchase. Before the project was taken over by the congregation, the Luther League had raised \$800. By 1945, there was \$2,500 in the fund. Besides the giving of contributions, the congregation had a Talent Show and other activities to raise money.

In 1946, the congregation voted whether to buy a Hammond or a pipe organ. "Not 1 vote against pipe organ." F.H. Torkildsen, Jr., was appointed chairman of the Organ Committee and on July 7, 1946, a contract was signed with the M.P. Moller Organ Company for a 2 manual, 170 pipe organ with electro-pneumatic action. By April 9, 1947, F.H. Torkildsen, Jr., reported, "if all pledges were paid, we would have \$4,500."

There was a space back of the altar where the coal furnace had been located, which was adequate for the organ installation. Mr. A.H. Reu drew up plans to prepare the area for the organ and Hanson and Hanson Contractors (members of St. James) donated the work for the organ room. The organ was installed on October 13, 1947, at a total cost of \$5,020.95, including the ornamental grilles, which covered the sound opening. (Presently, the grills are used in our chancel as the railings at which we kneel for prayer and communion.)

On the great day when the organ was dedicated there was a dedicatory organ recital and as a special part of the program, F.H. Torkildsen, Jr., sang "The Lord's Prayer." After the service the organ committee met with the Moller Co. representative who was prepared to discuss terms for the

remaining balance. F.H. Torkildsen, Jr., relates how surprised the representative was when the total balance was produced on the spot. Mr. R.E. Scott served as organist for about 10 years assisted by Thora Olsen and Elizabeth Reu.

By 1949, the pastor's salary increased to \$2,400. The number of Church Council members also increased from 8 to 12.

Sunday evening services were evidently becoming less well attended so that in 1949 the frequency was reduced to the period from the 1st Sunday in Advent until Easter Sunday.

The late 1940's was a period when women were increasingly being elected to church councils. The matter was discussed at the November 1, 1949 Church Council meeting and was tabled. At the January 1950, meeting the matter was voted on and was defeated. One prominent Council member was adamantly opposed to the idea.

At the March 1950 Church Council meeting Mr. _____ - read a resolution to be given (tentatively) to each organization of the church to be signed and returned to the Council. The Council gave approval. All of the organizations signed the Resolution except the Dorcas Missionary Society and the Sunday School. Mr. _____ was to meet with the Dorcas Society and it was understood the Sunday School would take appropriate action at a later date. Mr. _____ subsequently reported that he met with the Dorcas Missionary Society to explain the Resolution and advised the Council "that he made no headway." The Dorcas Missionary Society dealt with the Resolution by voting 9 to 2 in favor of disbanding. (The Resolution was rescinded by the Council in January of 1952 and each organization. was advised of the action by letter.) A short time before this whole Resolution episode, the Dorcas Missionary Society had asked permission from the Church Council to have two members become qualified and approved to teach Leadership Training Courses. Pastor Heglar tendered his resignation to be effective July 1, 1950.

Most people remember Pastor Heglar as a likeable person. Unfortunately, the same few people who had made life miserable for Pastor Mangum also ended up spreading gossip about Pastor Heglar.

The Rev. T.O. Stelling served as Interim Pastor from August to November of 1950 and from January to April of 1951. He was a missionary to Liberia, Africa, who was on furlough at the time, and is particularly remembered for his motorcycle.

WILLIAM HENRY FADDIS

July 9, 1951 - August 24, 1953

The Rev. William H. Faddis began his ministry at St. James on July 9, 1951. He was a graduate of Philadelphia Seminary and St. James was his first pastorate. At the beginning of the call process, the pastor's salary was set at \$2,700 plus the free use of the parsonage.

Pastor Faddis came into a situation where power struggles were going on and where lay leadership had been much stronger than pastoral leadership. His ministry was largely affected by these conditions. Within two months of his arrival he presented a "25 Point Program" to the congregation. A number of the points are listed here:

10. *Daily Matins and Vespers, and an open door to all at all times are an absolute must.*

12. *The choir must be directly under the supervision of the Pastor.*
18. *We must reorganize the Men's Club and Women's Missionary Society into the Brotherhood and Women of the Church.*
24. *In order that no conflicts may arise between the activities of organizations, and in order that nothing may be done in the church contrary to sound doctrine or the usages and customs of the Church of Christ, all programs, materials, letters, etc., must bear the written approval of the Pastor.*
25. *Because their work is directly connected with the spiritual welfare of the church, the organist and janitor must be at all times under the supervision of the Pastor.*

The "25 Point Program" had not been presented to the Church Council prior to its presentation to the congregation. At the October Council meeting "Mr. brought up the matter of the 25 points as outlined by Rev. Faddis. Rev. Faddis explained his view on the matter, the Council gave Rev. Faddis a rising vote of confidence."

At the November Council meeting "Rev. Faddis presented a Resolution to create a new organization to be known as the Church Guild. After much discussion the matter was referred to Dr. Fritz (Synod President) for further consideration and study." Portions of the Church Guild Resolution read:

The objective of the Church Guild shall be to aid the pastor in the furtherance of his ministry as requested by him, or suggested with his approval by the members (if the guild Associate members would provide financial support.

*Wm. H. Faddis, Rector
Ecclesia Scti. Jacobi
Ano. Dmni. 1951; Sept. 11*

Nothing more was found in the records concerning the Church Guild.

Some changes to the Congregational Constitution were presented at the December Council meeting. One was to limit Church Council members to two consecutive terms of 3 years each. Another was a revealing addition to the By-Laws:

It is recognized that, in order not to be verbose, the minutes of all Church Council meetings cannot practically include all various points.... Moreover, where especially controversial matters have been discussed, it is necessary that each member of the Council, realizing the high calling of his office, use restraint in discussing the deliberations of the Council with the members of the congregation. Vague recollections, distorted or half truths, and clannish viewpoints should not be voiced In the interest of obtaining and preserving harmony among the members of the congregation, controversial matters should be discussed only with the purest objectives.

The Church Council spent considerable time in 1952 discussing whether to engage in the extensive repairs needed on the church property, or to relocate. At the September meeting, it was moved and adopted to relocate the church, and to offer the present property to Mr. Owens of Coastal Chevrolet for \$75,000. At the October Meeting it was reported that: "Mr. Owens declared the price entirely too high." (Today the lot sits empty)

During Pastor Faddis' ministry there was a Boy Scout troop connected with the congregation although not technically sponsored by it. Much good was accomplished in the troop through the leadership of Henry Niemeyer, Hank Klimp and Pastor Faddis.

Pastor Faddis had a well-rounded education and wide interests. He had special skills in education and the teachers and children appreciated him. He set high standards for the teachers and conducted weekly training sessions, which the teachers were expected to attend. He was also an avid music lover and was very knowledgeable in the field of classical music. During most of his pastorate at St. James his Aunt, Myra Merchant, lived with him and served as hostess in the parsonage. She is remembered as a quiet, gentle lady, well liked by the congregation.

At what point in his ministry it happened is not clear, but it is well remembered by all, and probably happened before his Aunt's arrival. Pastor Faddis was not at Sunday School. Nevertheless, after Sunday School there was still no Pastor Faddis. The organist kept playing an extended prelude while someone called and awoke a still sleeping Pastor Faddis!

Pastor Faddis had different expectations of ministry than many of the leaders and members of St. James. The situation developed to the point where Pastor Faddis wrote an extensive letter to the Church Council in which he defended his use of time and worship practices. From the letter we can ascertain that Pastor Faddis introduced the cassock and surplice, with alb (and probably chasuble) on communion Sundays (previous use had been black academic gown), sung Introits and Graduals, proper Offertories, use of crossing oneself, the common cup as the only method of communion, and more frequent communion.

Pastor Faddis concluded the letter by asking the opinion of the Council "concerning the continuance of my pastorate (and that it) be expressed to me in writing by the secretary of the Council." The Church Council approved a written reply at the December 1952 meeting that included 12 items. (The 12 items enumerated in the Church Council reply dealt primarily with a desire to have the pastor do more visiting of the sick, as well as active and inactive members; and to have less changes in the worship service before the new Worship Book came out.) Evidently, they felt the Pastor was lacking:

It is the opinion of Council that you should continue your pastorate here. Although the above represents the general opinion of the Council, many individual opinions were expressed. It is the wish of the Council that you be informed of these majority opinions in order that unity of purpose may be obtained in the work of the congregation. ...

It is the desire of Council that the pastor may work with as well as lead the congregation.

Pastor Faddis resigned effective August 24, 1953, in order to continue his formal studies in Scotland. In his resignation letter he enumerated what he saw as progress made at St. James during his ministry.

1. *Doubling attendance.*
- 2 *Upward surge in offerings.*
3. *More interest and greater attendance in Sunday School.*
4. *More successful Vacation Church School.*
5. *Participated liberally in bringing Vogel family (displaced persons from Europe) to United States and settlement in our community.*
6. *Brought services of our church into conformity with the forthcoming Common liturgy and we have enhanced the dignity and solemnity of our services.*
7. *Formation of Women of the Church (formerly Women's Missionary Society.)*
8. *Began to take seriously the problems of our church plant and have taken preparatory steps toward realization of new church building. These represent the realization of all but 5 of the program for our church outlined by the Pastor in August, 1951.*

A Pulpit Committee was appointed, consisting of three male and one female member. The Church Council had served in this capacity in previous years.

H.B. WATSON

December 1, 1953 - October 5, 1958

The Rev. H.B. Watson began his ministry at St. James on December 1, 1953. In the call process there was some concern expressed about his health. He did have a health problem but in view of his performance as pastor, it did not hinder his ministry. Mrs. Watson characterized as being very active in the life of the congregation, assisted him.

Shortly after Pastor Watson's arrival, the Church Council voted to have Sunday Vesper Services from December 13, 1953, until Easter Sunday of 1954. Vesper Services had been a regular feature of the worship life of St. James from its beginning. Frequency of Vesper Services had already been diminished during Pastor Heglar's ministry and the 1953-54 series was to prove the last of regularly scheduled Sunday night Vesper Services.

During recent years there had been some thought expressed by various Church Council members to include female members on the ballot for Church Council. The attempts never materialized, largely because of the opposition of one member of the Council. Then on December 20, 1953, "Mr. Bookout also stated that the Constitution did not specifically state that only male members could be elected to Council, and if anyone wished to vote for a female member of the congregation in good standing, they may do so." There was no opposition recorded relative to this statement.

The decision of September, 1952 to relocate the Church was not considered definitive by the Council.

The discussion continued in 1953 when estimates for needed repairs to the old building

came in at \$20,000 to \$25,000. The problems were that termites and damp rot had eaten away the joists beneath the building (because of previously having bricked up the ventilation vents); the window frames were rotten and the beautiful stained glass windows had been neglected to the point where major repairs were necessary; there was need for a new roof with all copper flashing; and the plaster needed major patching or replacement. Other reasons given for relocating were the surrounding business establishments and the noisy street.

Lengthy Council discussion ensued at the February, 1953, meeting concerning the advisability of going in debt to repair the old building, against approximately the same indebtedness to build a new church in a new location. The estimated cost for a new building was \$55,000. Approval was given to approach Joe Owens, the owner of Coastal Chevrolet with an offer to sell the church land at \$30,000 and "to go as low as \$25,000, but endeavor to get \$27,500." Joe Owens responded by accepting the \$30,000 offer, contingent upon approval by the stockholders of the company. The stockholders in turn said the purchase could not be consummated until about 1-1/2 years.

On March 22, 1953, the congregation accepted the following Church Council recommendations:

1. Due to difference of debt between building and renovating, that St. James relocate and build. (Ed. At this point, it was thought there would be a smaller debt by building than by renovating).
- 2 it is recommended to relocate in the Goodyear Park vicinity.
3. It is recommended that the amount to be borrowed for church be in the neighborhood of \$30,000, not to exceed \$33,000.

The Goodyear Park lots were already in hand and approval was given on March 24 to purchase lots 3, 4, 5, 12 and 13 of tract "G" from County of Glynn for \$1,150 (normally \$500 a lot). C.M. McGarvey was the architect for the new building and in June of 1953, the congregation voted to accept the bid of Hansen and Hansen to build the proposed Church Building for \$45,957 exclusive of heating. The Council was authorized to borrow up to \$35,000 and to let the necessary contracts. During the ensuing months, various leads were followed to sell the church property to various potential buyers. Finally, with none of the above attempts proving fruitful, the congregation voted to accept the revised offer of Coastal Chevrolet for \$21,000 net. The vote was unanimous with 36 affirmative and 7 abstaining. This relatively small number of votes gives an idea of the size of the congregation in 1953.

In September of 1953, bids were accepted to sell:

The parish house to the Little Theater Group for.	\$750
The Church Building for	\$600
The windows and frames - exclusive of the two circular windows and the Martin Luther Window for	\$500

The total received for the old properties then was \$23,350.

The altar and pulpit of the old Church were given to St. Paul Lutheran Church in Americus, Georgia (now defunct). The total cost of the new property and building was \$52,275 (another record puts it at \$58,000, plus \$885 for moving the organ) of which \$29,000 was in loans. There was no attempt to fund the new building through a capital fund drive. The loans were to be paid through Debt Reduction (or Building Fund) offerings. By October 5, 1958, the debt had been reduced to \$20,000.

- Groundbreaking for the new building was on June 27, 1954 (in 100 degree heat).
- The last Sunday to hold services in the old building was Nov. 21, 1954.
- The Cornerstone Laying Service was Dec. 19, 1954.
- The first service and dedication of the new building was Feb. 20, 1955, with Dr. Fritz, Synod President, officiating. Ministerial son of the congregation, The Rev. Hugh Baumgartner, participated.

Pastor Watson took care of practically all the correspondence and details concerning the new Church building. In the Church Archives, there is a box of the copies of all of his letters and the replies he received.

Mr. Bookout was one of the outstanding leaders in the life of St. James. On June 26, 1954, he resigned as Chairman and member of the Church Council, as Choir Director and as Sunday School Superintendent. The following decisions from his letter of resignation are something we could wish would happen more often!

Because the church I am going to is large and does not need my help as much as St. James, I plan to do the following:

- a. Move my letter Jan. 1, 1955. (He actually moved in July of 1954)
- b. Continue to give mine and my wife's regular contribution until then.
- c. In 1955 give St. James 75% of my total contributions to the church.
- d In 1956 give St. James 50% of my total contributions to the church
- e. In 1957, give St. James 25% of my total contributions to the church.
- f Contribute regularly to the Bldg. Fund until I have given at least \$1,000 from this date.

In his letter, he also suggested that the Council recognize as soon as possible the excellent and fruitful work, which Pastor Watson has done in a very short time.

Reflecting the racial bias of the 50's there was Church Council concern over the impending membership of a person or persons of Filipino descent. The Council "agreed to leave the matter in the hands of the Pastor to use his judgment ... with full support of Council. " The outcome remains a mystery as this history is updated for our 100th anniversary.

In 1956, central heating installed in the parsonage probably made it more conducive to improving Pastor Watson's health. The addition did not improve the situation, however, since subsequent pastors complained of the extreme difficulty of keeping the parsonage comfortable in cold weather.

Shade screens were placed on the nave windows of the new church in an attempt to deal with the glare problem during worship services. These years following the erection of the new building were filled with many purchases of the items needed in a new building. \$2,700 was expended in 1955 and lesser amounts in 1956 and 1957.

The new 'Service Book and Hymnal' was purchased in 1957, although it was not introduced until July 1, 1958.

In the 1957 Annual Report, Pastor Watson stated that over the past 4 years (the length of his ministry) there had been an increase of 63% in worship and 81% in Sunday School. There was a net gain of 95 baptized members, 66 confirmed members, and 56 communing. The turnover was high with a loss of 1 member for every 3 gained. Average worship attendance was 131 with about 25% of these being visitors. Several years earlier he had reported an increasing number of families from Glynco and many of these evidently remained visitors. Average Sunday School attendance was 120. VBS had 124 enrolled with average attendance of 102. Can you imagine these numbers in the

original building?

The large influx of Navy families was generally well received by long-standing members. However, Pastor Watson did feel the need of sending a letter to the congregation asking them to welcome the Navy into the life of the Church and not treat them coolly. There were some who had ill feeling against "Navy people who come in and use our Church."

In 1958, Pastor Watson went to Arizona for a month's leave of absence. When returning he said it had been beneficial for his health. It prompted him to realize he needed a climate better suited to his health needs and he resigned October 5, 1958 to accept a call to Lubbock, Texas. In his letter of resignation he stated, "Because of a continuing asthmatic condition, I feel I must try a higher, drier climate. Certainly my family and I have enjoyed our stay in Brunswick...and leave it with much regret, yet in the faith and with the prayer that God will continue to richly bless St. James."

RAYMOND A. PETREA

December 7, 1958 - April 1, 1961

The Rev. Raymond A. Petrea accepted the call to St. James on December 7, 1958. At his first meeting with the Church Council, he "requested permission to use the Sunday School hour...to practice the new Order of Worship in order to perfect the use (of it)..." Permission was granted for the month of February. The congregation had begun use of the SBH in July of 1958.

Pastor Petrea had musical gifts, which he shared with the congregation. He was a member of the choir and helped direct it when called upon. He gave free weekly organ lessons to the assistant organist, Lydia Klimp.

In March of 1959 the first church mimeograph machine was purchased. Various members had previously done necessary copying at their places of business.

After few financial problems during the 40's and most of the 50's, a \$4,242 financial shortfall occurred in 1959 against an eight-month budget of \$12,090. For at least 15 years, St. James had used a "grace" system of giving involving no pledges and no statements. Benevolence Apportionment for 1957 had been 68%, and 1958, 66% - probably because of a need to divert money to debt reduction for the new building.

Despite the financial problems there was discussion concerning a possible addition to the church building. A committee was appointed with the interesting title, "Preliminary Study Proposal Development Steering Committee." The committee estimated a 2,700 sq. ft. addition would cost \$35,600.

The Pastor sent a letter to the congregation to lend support to the financial needs of the congregation and to talk about the proposed building addition. Portions are reproduced here because of being equally valid today:

When we look back over the record of St. James, one is moved to thank God for the sacrifices of the early fathers of this congregation...The \$25,000, which was realized from the sale of the (old) building and property was a tremendous gift-a down payment- to the present day congregation in getting started on the present building. [And we have many others to thank for this gift as well.

Nowadays we are needing men and women of vision as never before. We are needing families who will sacrifice, families who will join hands with other families and form a closely-knit congregation to make miracles come true in the Kingdom. Considering where our church would be today if men had not vision, had not sacrificed, had not worked hand in-hand with each other, if they had hesitated because things looked "impossible," then one must give thanks to God for making the "impossible" become real. Nothing else but His power can explain the survival and growth of this congregation. Can we let the "impossible" happen again here?

In connection with the above letter are the statistics that in 1959:

- 20 adult members have been members longer than 30 years.
- 21 adult members have been members between 20 and 30 years.
- 22 adult members have been members between 10 and 20 years.
- 90 adults have become members in the last 10 years.

These statistics indicate the effect of The Glynco Naval Air facility on St. James.

Further statistics from the 1959 Preliminary Study Proposal for possible addition to the building describes the situation of the congregation as well as projections for the future.

Parsonage Value, \$14,000 - Average members house value, \$12,000 Average house value in the community, \$15,000.

The predominant vocation of members is industrial workers, Armed Forces and self-employed. The estimated average income of member families, \$5,000 relative to \$6,000 for the community.

Average age of communing members was 40 and average giving per year exclusive of building fund was \$98.50.

Average attendance - adults 101, children 21 (25% were visitors). Sunday School enrollment was 156 with an average attendance of 109. (This in seven small classrooms plus the nave of the un-enlarged building!)

The estimated ultimate communing membership was - 350 and S.S. attendance - 190.

This was the time of the school integration issue and in March 9, 1960, the Church Council had a lengthy discussion on the Church's position on the issue involving the use of churches as private schools in the event of closing the public schools. Mr. moved: "That the Church Council go on record as being opposed to the use of Church facilities as private schools created by the closing of public schools through forced integration." It was passed with 7 for, 1 against and one abstaining. Following the vote there was a motion to reconsider but 2/3 rds necessary was not obtained. It was stated "this Council action was not necessarily the view of the congregation." A further racial question came before the Council because of an article in "The Lutheran". The Council gave no answer.

By 1960 any interest in an addition to the church building had subsided, but at the April 5th Council meeting a motion carried "that a committee be appointed to look into the possibility of selling the present Parsonage and investigating the possibility of purchasing the residential property immediately adjacent to the church on the north." The committee listed the needs and inadequacies of the present Parsonage and recommended selling the parsonage for \$13,000. The Council accepted the report of the committee and voted to sell the old parsonage and purchase a new one.

The whole issue was a highly charged one to the extent that the congregational meeting dealing with the Council's recommendation "was very disruptive to the life of the congregation." A Council member and an officer of the congregation resigned and the President of the Synod was called in to conduct a congregational meeting to resolve the issue. There were strong feelings against Pastor Petrea on the part of some members for involving himself so assertively on one side of the controversy.

This controversy was immediately followed by another one occasioned by the Pastor refusing admittance at a funeral service "to a group clothed in the distinctive garb of the Order of Eastern Star." (After removing their garb they were admitted.) The Pastor, strongly censured, defended himself in a lengthy letter. The letter explained that he was following official ULCA policy and offered his resignation. The President of the Synod was called to a Church Council meeting at which time it was agreed "That the policy of St. James Church with regard to participation in funeral services by Masonic and like secret and fraternal orders not include the wearing of ceremonial garb of the order or any rituals (of the order) within the church." Pastor Petrea explained that his resignation letter no longer applied.

Financial support continued to be a problem with contributions falling off from what had been anticipated. In an attempt to turn things around there was a decision to "use the pledge system in raising money for the budget." About the same time, permission was granted for the Pastor "to ask any worthy young man to assist him in conducting the liturgical part of the service."

For some time a layman had been President of the Council and the congregation. In 1960, Pastor Petrea presented a resolution to the Church Council to make the Pastor the President of the Church Council by virtue of his office. The proposal passed. Either pastor or layperson has held council Presidency over the years since.

The Council through the 60's, (probably reflecting the Pastor's position) was very stringent on money raising plans as being against good stewardship practices. Luther Leaguers were denied permission to have a car wash and the ladies group denied permission to engage in a 'flour company redemption plan'.

In 1961, the frequency of communion was increased to include the first Sunday of the month, Ash Wednesday, Maundy Thursday, Easter Sunday morning (8:30 only), Pentecost, Reformation Sunday, First Sunday in Advent and Christmas Eve.

Pastor Petrea's resignation early in 1961 was accompanied by an 8 page single-spaced letter in which he pointed out what he perceived to be some pressing problems for St. James, and especially that a small group of members "stop demeaning and spreading gossip about the Pastor" - an activity which he alleged had been going on since the mid-40's. He also defended himself once more concerning some of the actions for which he had been censured.

EUGENE EPTING

July 9, 1961-September 30, 1963

The Rev. Eugene Epting began his ministry on July 9, 1961, having come to St. James from Advent Lutheran Church, Doraville, Georgia. Pastor Epting's main priority was on liturgical correctness and doctrinal soundness. He evidently advocated the placement of kneeling benches in the pews, because the Men's Club made it a project to install them and completed the project early in 1963.

At the Annual Congregational Meeting, December 10, 1961, "Upon recommendation of the Church Council, election of Council positions was conducted in such a manner as to assure election of two women." The Congregation elected Mrs. M.A. (Nan) Knight and Mrs. Robert (Marjorie) Newham.

In February 1962, the Church Council acted to put the Parsonage "back on the market for sale." (In actuality it had never been on the market for sale - only the recommendation in 1960 that it be sold for \$13,000.) In 1963 it was listed with 18 realtors for \$15,000.

The Pastor's Report for 1962 stated that many people were joining and leaving the church during the year. All through the years from 1956 to 1973, many people joined St. James. Often times there were new members every month. The greatest number was 66 in 1966 with 1962 being a close second at 63. The 17 years from 1956 to 1973 saw a total of 759 new members added to the rolls. Obviously there were many transfers out as well. This was at a time when it was not unusual to have 25% of worship attendance consisting of visitors. It did not matter who the Pastor was, the people kept coming - Watson, Petrea, Epting, Gillespie, Warner. The reason was Glynco. What had been a Navy Blimp Base during World War II became a larger and larger Naval Training Center. People came to Glynco from "Lutheran" areas of the country and added immeasurably to the growth and life of St. James.

Pastor Epting offered his resignation with the explanation that "my call to the Parish Ministry has lessened..." He left St. James Sept. 30, 1963 and also left the ministry for a period of time.

DENNIS W. GILLESPIE

January 1, 1964 - May 31, 1968

The Rev. Dennis Gillespie began work at St. James January 1, 1964, coming from Miller Zion Lutheran Church, Knoxville, Tennessee. His call provided the free use of the Parsonage until it was sold, and then a \$1,610 housing allowance. Pastor Gillespie was given to believe that it would not be long before the Parsonage was sold. (The same understanding had been given to Pastor Epting.) This in fact did not happen and the "Council recommended to the congregation that the parsonage be withdrawn from sale; that it be repainted and remodeled; cost not exceeding over \$4,000." This was done and the installation of insulation eliminated the heating problems, which had been experienced up until that time.

A hurricane struck Brunswick in 1964 and the church was open as a shelter for the neighborhood. President Lyndon Johnson drove by the church on a damage assessment tour.

As usual, the music was very good. There was a large Junior Choir program. Lydia Klimp served as organist until she left for college. There were around 30 children in a 3-class, 3-year confirmation program, which included a meal and a one-hour session.

Beginning in 1964, the Benevolence Assignment was overpaid after a 7-year period of meeting only 45 to 70% of the Assignment. Except for those 7 years and one or two others, St. James always paid and frequently overpaid its Benevolence Assignment (up until 1986 when Assignments were no longer given.) The reason the assignment was always met up until 1943 was the requirement that congregations receiving Salary Aid were required to pay their assignment in full. St. James was often one of only two or three congregations in the Synod who would meet their Assignment.

Some surfacing of Civil Rights issues had arisen under Pastor Epting's ministry, but as the decade of the 60's advanced, there was a definite increase and there were those at St. James who attempted to make a good witness to the Gospel. On September 14, 1961, the Church Council accepted

"the official statements on race relations by the Southeastern Synod and LCA. Also, that the congregation be advised of the same. In a practical way, this means initially that no one will be barred from the doors of St. James by reason of his nation, race, or color...The Church doors are not to be barred even to peaceful demonstrators."

Black Christians did worship at St. James. Some black members of the "Koinonia" groups (see below) came to St. James, and a large number were in attendance at a funeral. It was realized by the congregation that those attending were not a threat, but came as worshipers.

In connection with a Youth Sunday observance in 1964 the youth member speaker chose as his topic, "Integration." This occasioned a called meeting of the Church Council, which gave permission to use the topic if "strictly on the religious subject."

The Social Ministry Committee requested a social discussion group be formed. The Council felt no official action needed to be taken by them. This discussion group developed into three "Koinonia" groups composed of women from St. James and St. Athanasius Episcopal Church - a congregation composed of African Americans. They met twice a month, alternating location for the meeting. The purpose was "to establish a sharing atmosphere where we can achieve a deeper understanding of one another." The Church Council recognized the groups for "the purpose of Christian study, discussion and fellowship", and required the groups to report monthly to the Council. One report read: "The discussion period was mainly on Fear ... as a primary cause of prejudice; its foundation (one being guilt for things both done and undone) and the results manifest in it. We decided to be thinking about ways to overcome fear in our friends and neighbors." Many members of the congregation were openly antagonistic to the groups and their members. The Koinonia groups lasted to 1969, after which women from all congregations were invited to join together in forming "Church Women United." Mrs. Jack Warner served as the first President of the new organization.

Pastor Gillespie was elected the first president of the Glynn-Brunswick Ministerial Association in May 1967. The Association was created by a merger of three previously existing ministerial organizations - one white, one black and one racially integrated. The first meeting after organizing at the base chapel was at St. James. Pastor Gillespie participated in the Glynn-Brunswick Ministerial Association sponsored memorial service held on the Court House steps

following the Martin Luther King assassination on April 7, 1968.

Pastor Gillespie, severely criticized by many members of the St. James Church Council and the congregation for his civil rights stance and his support of the "Koinonia" groups, left St. James May 31, 1968 to go to Faith Lutheran Church, in Birmingham, Alabama.

Pastor Gillespie received a letter of thanks from the Ministerial Association in June of 1968. He was recognized for his leadership in the Association, "in which he has kept dignity and composure in difficult moments in our meetings". The letter also commended him for "playing a major part in developing and maintaining (a hospital visitation effort) among the people of our congregations" and that "he brought his congregation into the forefront in the Community as a people concerned with our common problems."

JACK H. WARNER

November 1, 1968 - Easter 1981

The Rev. Jack Warner began his ministry at St. James on Nov. 1, 1968. He came to Brunswick from Christ Lutheran Church, Cullman, Alabama. Born in New Jersey, Pastor Warner graduated from UNC. He served in WWII, fought in the 'Battle of the Bulge' and was awarded the Purple Heart, Bronze Star, Silver Star, and Oakleaf Cluster. Following the war and a short career in accounting he went into the ministry after attending Seminary in Columbia, S.C.

Prior to Pastor Warner's coming -in August of 1968- the congregation made the following decisions:

1. *Sell the Parsonage at a reasonable figure.*
2. *Use the funds obtained from such a sale as follows:*
 - a. *Pay the remainder due on the mortgage (The parsonage had been built in 1938)*
 - b. *Pay the remainder due to the building fund left from the amount borrowed to pay for the heat pump.*
 - c. *Establish a fund of \$1,500 to be loaned without interest to our Pastor for a down payment on a house ... this amount to be returned to the congregation upon sale of the house or upon resignation of the Pastor. (In later years this amount was changed to \$5,000 and later still to \$7,000.)*
 - d. *Any remaining amount left ... to be used to purchase Mission Development Certificates... interest to be used for current expense.*

By September, the Council accepted an offer of \$11,000 for the Parsonage less 6% commission, a net of \$10,334. (Is it any wonder that the Parsonage had not sold previously at an asking price of \$15,000 even before thousands of dollars worth of improvements.) One change was made from the August decision. Instead of investing in Mission Development Certificates, that amount was loaned to Pastor Warner at 5% interest for a period acceptable to him.

Joint Social Ministry meetings with Resurrection Lutheran Church (Missouri Synod) were held in 1971. The outcome was to become involved in unspecified ministry to the needs of the community.

Lectors had been in use for some time, but they had been members of the Church Council. In 1973, the Council opened lector scheduling to include other members (probably male) of the congregation.

The latter part of the 60's and at least most of the 70's saw a tremendous surge of Benevolence mindedness in the congregation. It was not unusual for 25% of receipts to go to Benevolence. In 1975 Benevolence reached 30%. Synodical Apportionment was usually paid 110%. For a period of time, \$100 a month was sent to the Williams Henson Home for Boys in Tennessee (a Lutheran Social Service Agency). A member of the congregation had a son at the home during this time. This was reduced to \$50 a month and discontinued in 1979. (Help was again extended to the Williams Henson Home in the mid-1990's) Hunger Appeal boxes or other devices were used regularly and were frequently \$700 to \$900 a year. For several years a full unit of Missionary Support - \$600- was sent for V. Gary Olson in Peru. Some years a half unit was sent. In 1974, The church building was re-shingled. The same year \$650 was sent as a Designated Advance Gift for "a complete roof for a Chapel in India." In 1976, \$470 was sent for houses in West Bengal. Other specified support was to Ethiopia and American Indians. The Luther League sponsored the collection of soap and assembled "*Kiddie Kits*" containing various items. The Youth Committee reported in 1978 that 460 pounds of soap, and 94 "*Kiddie Kits*" were gathered, assembled, and sent.

In addition to all this, there was an attempt to sponsor a Laotian refugee family. The congregation was willing to help them get situated and provided an interest free \$1,000 loan. The attempt did not materialize due to a stipulation that the refugee family chosen includes a family member who was a physician. The refugee service could not meet this stipulation.

The Glynco Naval Air Training Center was closed in 1974. There was some loss of members, and a definite, dramatic reduction in new members being received from this point onward. The Federal Law Enforcement Training Center, or FLETC, began gearing up by mid 1975 and the congregation made efforts to make itself known very early. However, there was not as much impact on St. James as Glynco had been.

The big event of 1975 was the Southeastern Synod Convention. St. James hosted the convention at Epworth by the Sea. Preston Kirkendall served as Chairperson of the host congregation and other names found as serving with him were Jim Royal, Fred Gude and Pastor Warner. Letters of praise and appreciation from Synod officials as well as others who attended the Convention were numerous. A Newsletter, "Family Chatter" was also begun in 1975.

In 1977 a Congregational Planning Committee was created to deal with "18 immediate needs." Some of the 18 are as follows:

1. Create freestanding altar.
2. Place wall and door at rear of nave.
3. Close present entrance into nave and move illuminated Luther window into that place.
4. Complete entrance shelter for front door.
6. Move organ console to rear of nave.
9. Revise lighting in nave and chancel.
15. New addition of 1 classroom, a storage room, and larger women's rest room. (#4 had been authorized, with money approved, in 1974, but evidently had not yet been completed.)

The Congregational Planning Committee for Council review put these needs into formal draft. The draft was an extremely well written presentation. The committee consisted of Malcolm Seckinger, Ch., J Robert Allen, Roy Norman, Janice Bevan, V.P. Reimold, and Pastor Warner. The

Council accepted the report and proposed to the congregation:

1. To direct Council to proceed with renovations and addition.
2. Use capital funds of congregation (about \$9,000).
3. Authorize borrowing up to \$21,000.

The congregation adopted the proposals after lengthy and heated discussion. On December 18, 1977, a ceremony was held to bless the building site for the addition.

Members were invited to invest in the "New Building" project with notes paying 8% interest. More than enough was realized through the sale of these bonds. \$9,000 was already in the building fund and the total cost of the project was \$29,000. The bonds were paid off in the early part of 1984.

In June of 1978, it was reported to the Church Council that Resurrection Lutheran Church (Missouri Synod) in Brunswick was closing. A letter was read from Pastor Alms "releasing to St. James all his (sic) members who so desired." Council approval was given to have a blanket reception of the new members. Counting a few from Resurrection, and some who transferred later, there were about 35 who became St. James members.

Pastor Warner announced his divorce to the Council at the January 1978 meeting.

The expansion phase of the above detailed project was completed by January of 1978 and the Council passed a commendation of appreciation to Roy Norman who had served as the Building Project Manager.

Charles Ragland sold his printing shop and Council directed the Secretary in May of 1978 to write him a letter of appreciation for printing the bulletins as a contribution for the past 16 years. Mr. Ragland was not a member of the congregation, but a close friend of Pastor Warner.

It was reported in September 1978, that F.H. Torkildsen, Jr. had made modifications to the heat pump resulting in significant savings in utility bills. He continued to do the impossible until the heat pump was replaced in June of 1995 at a cost of around \$15,000.

In 1977, the congregation established a Boy Scout troop for developmentally disabled boys. This was continued for a number of years. A Brownie troop and other scouting units have used the facilities through the years.

In March of 1979 some 20 members appeared before the Church Council objecting to:

1. Closing the door between the Narthex. (Between the current Narthex and Nave, where Martin Luther is now.)
2. Moving the altar to make it free standing.
3. Moving organ and choir to back of church.
4. Gradual reduction in formality of this church.

The Council was polled and all projects were approved to continue as per original vote by congregation. In an attempt to foster harmony, the Council distributed a questionnaire to the congregation. The results of the questionnaire indicated 63.7% were in favor of proceeding as planned. (The vote on the original proposal had been 63.2%) "Therefore work will proceed as planned." It was reported in January of 1980 that all work was completed.

A number of years' earlier, mention had been made of the Lutherans who were meeting in Waycross, Georgia. In August of 1979, the Church Council was informed that an inactive pastor from The American Lutheran Church had been serving the Waycross group. This pastor wanted reception into the LCA and to continue to serve the Waycross Area with Pastor Warner in an advisory capacity. This arrangement was accepted. By May of 1980 the Waycross mission,

Ascension, was accepted as a Satellite Ministry of St. James and Pastor Warner was permitted to "serve as best he can - but subject to reevaluation in September of this year with a representative of Ascension, Pastor Richard Gantt and our Church Council." (After Pastor Warner resigned from St. James, he continued to serve Ascension until shortly before his death.)

September of 1979 began a series of discussions with Pastor Gantt who was in charge of the Synod's Mission Development. The point of discussion was a proposed mission congregation on St. Simons Island. St. James leaders expressed themselves in favor of the development being closely tied to St. James, possibly with an Intern funded by Synod, until there was sufficient strength on the Island to form a separate congregation.

An item in the January 1980, Council minutes prompt this (R. Hoffmeyer) writer to share how interesting the reading of Church Council minutes can be. Moreover, how slowly things are sometimes accomplished. The 1980 item was a simple announcement that "the urinal in the men's room has finally been fixed." A routine item you might think. However, shortly after the building was complete in 1953 the secretary wrote of "smells" coming from the men's room. A little later "Urinal replaced with a 'better design' but a continuing problem." In 1959 - "A miscellaneous Round-Table discussion covered such subjects as...the perennial problem of repair to the urinal in the Men's room." STILL LATER - "The usual 'In progress Report' on the replacement of the urinal in the Men's room was made." In Sept. of 1961, "motion was made seconded and approved to have a plumber disconnect the urinal in the Men's room and seal it off. Several unique uses for it were suggested by creative council members." No record was found of this having been done, but a repeat performance of the whole procedure was reenacted in 1992-1994.

Another interesting item appeared in the May 1971 minutes. "Concern was expressed about some darts found lodged in the ceiling of the nave of the church. It was decided to remove the darts during a recess, which was declared immediately (15 minute recess)."

Finally, from 1980, there had been a series of fellowship events featuring ethnic foods. The Fellowship Committee reported, "due to the scarcity and high price of Lutefisk, the December supper will be cancelled."

Back to a more serious note, there was a very successful 75th Anniversary Celebration in 1980, at which Richard Connor (son of Chris and Helen Connor) preached. In addition, in that year, \$11,000 remained in outstanding Building Fund debts.

At the January, 1981, Church Council Meeting, Pastor Warner announced his plans to retire and set a target date of Easter Sunday for his last service at St. James. His 12-½ year ministry is the longest in St. James' history.

INTERIM-NO PASTOR

Easter 1981-October 1, 1981

A Call committee, formed after Pastor Warner retired, included Fred Coolidge, Sonia Olsen, Malcolm Seckinger, Ellen Sinopoli, and Bob Hamer, Ch. The committee's secretary, Ellen Sinopoli, remembers:

"We were also looking for a new organist at the same time. It was the first year of the new "Green Hymnal" and not many people liked the way the tunes had been changed to familiar hymns.

At that time, we had to fill the pulpit as best we could. Rev. Anderson, the chaplain from Memorial Hospital, frequently supplied, ... He was always very accommodating and confirmed three of our children. (Gina Sinopoli, Tamby Duerk, and Lori Strahl)

The base chaplain from Hunter Army Air Field in Savannah was a repeated supply; I think his name was Fletcher. I remember that Carl Coolidge liked him best...he said it was because he could relate to him because of his small stature.

Joe Glisson, the Brunswick Hospital chaplain at the time, frequently supplied as well. He always joked about how he forgot that the Lutherans sang every verse of a song 'even if it was 10 verses long'.

Pastor Muehlnickel first came to us a supply pastor. There was not an available organist on the Sunday Muehlnickel was scheduled to supply. When he was told, he replied, "well, I play the organ, and I believe that I can work it out"...and he did. He supplied numerous times and then synod informed us that we could also consider him as a possible call."

DONALD W. MUEHLNICKEL

October 1, 1981 - November 30, 1987

The Rev. Donald W. Muehlnickel began his ministry at St. James October 1, 1981, having come from Brandon, Florida.

Late in 1982, a Lutheran Chaplain on the Kings Bay Naval Base wanted to organize a Lutheran Church in St. Mary's. The Council voted to give \$250 to assist him. Early in 1983 it was reported that the Chaplain had a nucleus of 20 people and said he would begin services if they could find a location and get 20 hymnals. The attempt did not materialize, mainly because the chaplain was transferred.

It was reported in April of 1982 that the first regular Office Secretary had been hired for 2 days a week from 9 am to 1 pm.

In 1983, Benevolence to Synod was still relatively high amounting to 16% of receipts. In addition, in 1983 the Young Adult Fellowship Group was organized. (In 1994 the YAFG ministered to teens and early twenties and LAFF created for older members (30-40). Participation of members and their families in the life and mission of the congregation became more active through the ministry of this group.

Strong emphasis on stewardship in the early 80's resulted in growth in giving enabling the congregation to also grow in sharing. One stewardship program was called "The St. James Story", a slide presentation depicting all the areas of ministry and mission our gifts made possible. The Council was also able to set aside over \$30,000 to fund building programs, etc.

The newly organized Amity House in Brunswick (an organization to help abused families) received a \$1,300 grant from The Lutheran Church Women National Body in 1984. The St. James Lutheran Church Women made application for this grant. Also in that year, the congregation

contributed \$50 and the use of the building to a Parent Support Group, "Tough Love," as well as a \$50 gift to a "Chemical People Task Force," a group of concerned community members organized to educate the community concerning alcohol and drug abuse.

World Hunger, constantly emphasized during Pastor Muehlnickel's pastorate, resulted in \$517 given for missionary support in 1987. Other Social Ministry activities were active support of the Community Crisis Center, Manna House, Amity House, and visits to local Nursing Homes.

In June of 1984, there was a report on a Long Range Planning Study by The Division for Ministry in North America of the LCA. It was strongly recommended that St. James participate in an Area Strategy to decide: on providing more space at present location or moving to a new location, and the status of proceeding with the St. Simons Mission. A congregational Long Range Planning Committee was appointed to follow up on these recommendations.

In the 1985 records, Bob Hamer represented St. James at the installation service of The Rev. Steve Shriner as Mission Developer of Ascension, Waycross, in a tent-making ministry.

The Long Range Planning Committee, after much work, gave its report to the Church Council in March 1986. The Council voted to relocate St. James to the southwest corner of Altama and Spur 25 by a vote of 6 yeas and 5 abstentions. The congregation defeated the plan by a "show of hands vote" of 63 'against' and 38 'for' (*after a very heated argument during a congregational meeting*). By this time the land for the St. Simons Mission had been purchased. An appraisal of the St. James Church Building showed a replacement value assessed at \$333,800.

Pastor Muehlnickel suffered a heart attack on Good Friday, 1986, followed by angioplasty and a 6-week recovery period.

"Showers of Food" for Manna House, the community Soup Kitchen on Union Street, was a regular activity during 1985 and 86. The first mention of members serving at Manna House was in May of 1987. They were Marge Ammons and Lillian Norman. St. James began a regular 5th Friday schedule in 1988 with Marge and Lillian as leaders. Through the years, St. James has continued this ministry. St. James served Manna House once each month in 1995 and 1996 with Dena Torkildsen as leader of a faithful group of workers. (See more on Manna House later)

Pastor Muehlnickel reported to the Church Council in February of 1987 that Dick Gantt had visited and introduced him to The Rev. Richard Sebastian and his wife, who were in the area to look over the St. Simons field. Pastor Sebastian did accept the call and at the morning worship service at St. James on September 20 was installed as Mission Developer. The Congregational President's Report for 1987 included the statement that "We have the opportunity to help assure that the new Lord of Life Church gets off to a good start on St. Simons Island." 41 St. James members moved their membership, creating a strong nucleus for the new congregation.

The Long Range Planning Committee was still active and gave a report on an "Option Survey" in April, 1987. The results were:

- 26% to relocate and build in the north Brunswick area
- 25% to relocate and build on LCA site on St. Simons
- 24% to stay at present site and construct some additional building
- 25% to do nothing

Based on this survey the Committee reached the conclusion "that at the present time the proper action was to do nothing and the Committee be abandoned." The Committee, also expressed considerable concern for the future of St. James.

Also during Pastor Muehlnickel's ministry a newsletter, "The Messenger", was published, in addition, a number of banners were made by the ladies of the congregation.

Pastor Muehlnickel resigned to enter retirement and left St. James November 30, 1987.

INTERIM-NO PASTOR

November 30, 1987- June 6, 1988

One must assume the call committee and worship & music committee were once again responsible for filling the pulpit. Joe Glisson did preach during this period. He did not preside over the Eucharist, however, as he was a Baptist minister by denomination.

STEPHEN E. EHLERS

June 6, 1988 - January 15, 1992

The Rev. Stephen Ehlers began his ministry at St. James on June 6, 1988. Among his first actions, he asked that the Council have the constitution amended to allow the Pastor to be President of the Council and Congregation. The change was made.

By March of 1989 a Mission Planning Committee reported a strong need "To expand our facilities to accommodate our growing Sunday School and choir programs, our need for a Social Hall and office needs." An Expansion Committee was formed to:

- a. Investigate properties (houses) adjacent to present location. If none available, place a separate structure - or trailers.
- b. Begin searching for property to relocate St. James and have a particular piece of land selected and approved by ELCA by Dec., 1989.

There was an original estimate for a 2100 sq. ft. building (35 x 60) at a cost of \$57,819. By June there was a presentation for a 3525 sq. ft. building at a cost of \$100,000 to include a kitchen and a multi-purpose room for Sunday School classes and social gatherings.

The Congregation gave approval on the first of October 1989 for a new building and some renovations of the existing building. A 1990 "Capital Funds Budget" presented the following figures:

Building Costs

New Building Contract (with Jim Duerk)	\$104,998
Gravel, Partitions and Kitchen Appliances	12,500
Remodeling Existing Structure	16,356
Estimated Interest on Construction Loan	1,146
Total	\$135,000

Estimated Assets as of 12/31/89	\$ 74,000
Less Pastor's Housing	7,000
Loan Less Reserves on Hand	20,000
Total	\$ 47,000

(Another source gives \$37,000 as being available)

Additional Building Fund Income

Total 3-year pledges	\$ 59,000
Less that already received	17,000
Amount to be received over 3 years	42,000

Estimated minimum payment on loan over a 3-year period will be \$26,300.

When the final figures came in, the project cost a total of \$141,785, with \$95,000 borrowed as a Lutheran Brotherhood Mortgage Loan. \$37,000 of "assets" must have been used along with \$10,000 of pledges received. The remaining \$7,000 of pledges secured was kept for payment on the loan. There is no record of how faithfully members fulfilled pledges.

During the 1990-91 period, leading up to, and continuing in the Gulf War, there were many people joining St. James and attending worship who discontinued when the war was over. Pastor Ehlers' ministry was noteworthy for his non-traditional sermons and his heavy use of comic strips in the pulpit. He also brought with him and carried out a good range of Church Outreach techniques as well as the ability to organize and get the most out of local leadership – especially among the middle aged and younger age groups. His ministry to the ill and those in crisis will also be remembered.

Pastor Ehlers resigned to go to Faith, Augusta, with Jan. 15, 1992 being the official date of his departure.

Bishop Skillrud met with the Congregational Council and any interested persons in January of 1992 to deal with the many problems at St. James when Pastor Ehlers left. The biggest problem arose when Rev. Ehlers did not repay a \$7,000 parsonage loan. Failure to repay the loan was due primarily to his inability to sell his house. After unsuccessful attempts on the part of congregational leaders to arrive at a solution, Bishop Skillrud, after considerable negotiation, facilitated a compromise which enabled Rev. Steve Ehlers to repay the loan by monthly installments beginning at \$75 and increasing to \$125 a month - at no interest. Certainly, this was a very magnanimous arrangement on the part of a hurting congregation. As of March 4, 1996, Congregational meeting the Ehlers loan had not been repaid.

Bishop Skillrud urged that we remember the positive legacies of Pastor Ehlers' tenure, such as church growth, a new educational building ... and well received sermons. The Bishop stressed that "we need to look forward and let the healing process begin."

One member recently shared with the writer (C. Downey) that Pastor Ehlers also ministered to the local police department. As Chaplain of the Brunswick Police Department, the officers fondly addressed him as "Padre".

RALPH W. HOFFMEYER

January 16, 1992 - August 31, 1992

The Rev. Ralph W. Hoffmeyer, a retired Pastor who was residing in Brunswick and a member of St. James served as Interim Pastor from January 15, to September 1, 1992. (*He served as Interim repeatedly.*) During that time the focus was on healing.

When Rev. Ehlers left St. James, there was a Current Expense Deficit of \$12,578, borrowed from various Designated Funds of the congregation. The Council proposed several detailed amendments to our constitution to the Synod in January 1992, as a reaction to events during Ehlers ministry. (One of which placed the presidency of the Council back into the leadership of a layperson.)

By July, the deficit eliminated, there was a Current Fund Balance of \$1,226. This was accomplished through 7 ½ months savings on a full salary package to the pastor. The volunteerism of Debbie Nelson as office secretary contributed as well. Ms. Nelson, also the Congregational Council Secretary, kept delightful minutes. Her version of a Property Committee report on some leaky toilets reads, "F.H. Torkildsen will re-gut the toilets as Gerry has admitted defeat."

The Church Library needed reorganizing after the 1990 renovations. The room containing the books was piled high as a general storage room. After the stored items were removed, shelves were purchased and Ralph Hoffmeyer reorganized the Library, placing the books in easily identifiable subject listings. He appointed a chairperson and formed an Archives Committee. He continued to be an active member of the congregation. (This work begun by him would prove invaluable 5 years later.) He has been an ever-faithful member and welcome visitor to St. James for many years. Blessed to share with Eloise Hoffmeyer in her home once, she told this writer of their wedding in the original building on Gloucester. The joy in her eyes, enough to fill every soul, is unforgettable.

CARL W. WARREN

September 1, 1992 – September 30, 1994

The Rev. Carl W. Warren began his ministry at St. James on September 1, 1992. He came to Brunswick following a 19-year pastorate at St. Timothy Lutheran Church, Forest Park, Georgia.

Pastor Warren enhanced the worship life of the congregation by adding noon Lenten worship services and mid-week Advent services.

In the 1993 Annual Report Pastor Warren gave this summary of his ministry:

"There have been positive things in our life together and there have been negative things. There have been those who have worked hard to share the mission of Christ in our church and community and there have been those who have not worked at all.

There have been some who have grown in their understanding of what it means to be a Christian in our world and there have been those who

have not grown. We give thanks to God for the presence of his Spirit with us and for those who have grown, and ask guidance for ways to

help them continue in their growth and help others begin their growth."

Pastor Warren is remembered especially for his excellent small group leadership ability. He facilitated Church Council retreats that proved very worthwhile and his talent as a Bible study leader was appreciated. He was also heavily involved in Synodical and E.L.C.A. youth events and encouraged the congregation's youth to attend the S.E. Synod "Affirm" event as well as the E.L.C.A. National Youth Event in Atlanta in 1994.

The Social Ministry Committee continued to serve the community through Manna House, Safe Harbor Children's Shelter, and gifts of food and clothing to nursing homes and shelters throughout Warren's ministry. Gloria Olsen, Chairman in 1994, in her loving and humble way, gave appreciation to the congregation for its "assistance...(to her committee) in extending Christian compassion and helpfulness...(with) an awareness of needs in our community."

Also, during 1994 a Lutheran Brotherhood Branch was formed, encompassing St. James, Lord of Life and Holy Trinity (Kingsland). In 1994, the Branch helped St. James and Lord of Life youth go to summer youth events by providing matching funds of \$600 through fund raising events. The Branch also generated over \$8,000 of assistance for Flood Relief to the Albany area. In 1995, the Golden Isles Branch had the potential of providing over \$6,000 of community help funds to the area each year. Each congregation continues to enjoy an annual \$450 matching fund gift for congregational use.

Pastor Warren resigned as pastor of St. James effective August 31, 1994, in order to accept a call to Fernandina Beach, Florida. A prior loan made to Pastor Warren was to be repaid at the sale of his home or upon the call of a new pastor. Pastor Warren preached his last Sunday at St. James on July 31, 1994. The loan was repaid as of council notes from July 10, 1995.

RALPH W. HOFFMEYER-- 2nd Interim

August 1, 1994 – July 30, 1995

Following Pastor Warren's resignation, The Rev. Ralph Hoffmeyer again served as Interim Pastor for a period of 10+ months. The congregation responded well during this interim period with attendance holding up and offerings increasing. Pastor Hoffmeyer and Clara Klimp attended a workshop on "Caring For Inactive Members" in November of 1994. The pastor then conducted two classes, taught in a series, with 22 enthusiastic and committed class members. The course was subtitled, "How To Make God's House a Home."

Like Hoffmeyer's previous service as Interim, it was a period of dealing with a Current Expense Deficit - \$16,763. By June 1 of 1995, however, the deficit had been eliminated and there was a positive balance of \$17,440. The council and congregation also dealt realistically with the budget building process and reduced the 1995 budget by \$9,590 from the 1994 budget, which brought it in line with projected income. During this time, Faye Duerk succeeded Dick Knapton as financial secretary, effective January 1, 1995. She continues to serve faithfully as we update this history for our Hundredth Anniversary.

Pastor Hoffmeyer commended the congregation in his 1994 Annual Report to the congregation for their continued "worship attendance, and giving" despite the lack of a "full time Pastor". Pastor Hoffmeyer most certainly was not part time in his giving. A ministry to inactive

members began and the ‘communicating the faith committee’ appears to have been active.

The stewardship committee led by Jan Bevan held an “every member response” drive. The committee also held dinners and temple talks to increase stewardship awareness and implemented various programs. Finance Committee contacted those not turning in their pledges. A column in the newsletter shared different ways to view stewardship, including care of our children.

The Anniversary Committee met a number of times the first half of the year to prepare for the 90th Anniversary Celebration set for July 9, 1995. Pastor Hoffmeyer spent several months researching archives to put together a very coherent history of the first ninety years enlightening the present congregation of the entire life of St. James. Two hundred twenty-five persons attended the anniversary service. Two hundred seventy five were expected. An oak tree, approved by council in April, was planted in honor of the 90th anniversary.

It is interesting to note the apparent need for youth involvement evidenced by council notes that read “to ‘start’ a group for youth”. Further evidence in the minutes is “the possibility of a high school Sunday school class” being mentioned” from the March minutes. In April of 1995, the Christian Education committee began plans for a youth Sunday School group.

Also in April, the call committee announced plans for a seminarian to speak on April 23rd. Afterwards, Council called a congregational meeting for May 28. The meeting resulted in a unanimous vote to call Milton Terrell Fugate, Jr. to be the next pastor of St. James. Pastor Hoffmeyer wrote in his 90 year History of St. James, “With the calling of our new pastor, Terry Fugate, we look forward to new and expanded opportunities of witness and service as we work and play together as the family of God here at St. James, Brunswick.”

On a Synod level, Bishop Skillrud retired in 1995. St. James established a seminary scholarship in his honor. Bishop Ron Warren succeeded him in May.

MILTON TERRELL FUGATE JR.

July 30, 1995 - July 9, 2000

Pastor Milton Terrell Fugate, Jr. began his ministry at St. James on July 30, 1995. On May 8, the call committee recommended to council that the congregation call Terry Fugate. At the congregational meeting on May 28, the congregation made the decision to call Fugate and offer a compensation package of \$45,135 (\$100 of which, an increase in continuing education monies). It is interesting to note the finances at that time.

May 1995, financial secretary report:

Offerings 6,388.25
Budget 6,895.96
 Under - 507.71

June 1995, financial secretary report:

Offerings 7,750.84
Budget 6,895.96
 Over 854.88

December 1995, financial secretary report:

Offerings 10,814.06
Budget 6,895.96
 Over 2,194.11

Year of 1995 financial secretary report:

Offering 108,019.61
Budget 91,371.47
 Over 16,648.14

One should also note that the Annual report for 1995 states: “a total income of \$141,054.74” and “total budgeted expenses of \$92,785.90”. Pastor Terry’s ministry focused on much more than finance. It in fact, was well rounded.

Pastor Terry wrote in the September 1995 newsletter “We rejoice that the Lord has added over a dozen new members to our Church family in the past two months. But receiving new members is only the beginning of our lives together”. New membership was important, even if only the beginning. Pastor Terry began a “Visitor Follow-up Program” in October based on statistical data that visitors “are twice as likely to join if the first contact is made by a lay person.” Members, therefore, made initial phone calls. One Hundred sixty-eight members joined St. James in the years of his ministry, only twenty-four left the church. Fourteen Saints were Born into the Church Triumphant.

The evangelism team continued to collect and compile member profiles. The results of this endeavor are in newsletters from the period. (A few reprinted here after editing) Evangelism also assembled packets for visitors, with printed instructions for Greeters. A pictorial directory, planned in early March of 1995, was finished in December. In March, Council approved the use of the Parish Hall for Girl Scouts (ages 9-12). The Girl Scouts still meet at St. James during the school year with Jill Reuber serving as troop leader. A prayer chain started in August, built upon the shepherds that were already in place. In January of 1998, the newsletter title became “Grace Notes”.

The Fellowship committee gave a reception for new members in 1995, however, in early 1996 the Council voted to cease new member receptions.

In August of 1995, Pastor Terry attended the installation of Bishop Warren. Pastor Terry also spoke with Pastor Troutman of Lutheran Ministries of Georgia about discussing outreach in the community with the St. James congregation in an evening session. September records from Council are missing and it unknown (by me at least) if this session ever took place. (Unfortunately, several months from 1997 Council minutes are also missing from Church Records.) Pastor Terry attended the ELCA Southeastern Synod Continuing Education event in February of 1996 and in April, he attended the Episcopal-Lutheran retreat. Pastor Terry attended the Synod Conference the following year in Atlanta, with Larry and Lena Smith going as delegates.

Ecumenical services, held with St. Marks Episcopal Church, took place at St. James as reported by Fugate in the November 1996 newsletter. The newsletter also explained the Concordant (actually, in the Newsletter it appeared as concordat more than once). The Concordant, if signed in 1997, was an agreement that the Episcopal (American descendant of the English Anglican Church, by the way...) and Lutheran Churches held the same beliefs. Alternatively, as Pastor Terry quoted from ‘Together, Making Christ Known’ in the November 1996 newsletter that we were in:

“Full communion...rooted in the recognition of each other as churches in which the Gospel is rightly preached, and the sacraments are rightly administered, according to the Word of God”

Pastor Terry went on to say himself that:

“While most Lutheran and Episcopal Folks respect the integrity and validity of each others’ beliefs, there has previously been no formal recognition of this.”

St. James took part in two 'covered-dish' fellowship dinner meetings, also held with St. Marks, to discuss this issue.

In 1999 the following appeared in the newsletter:

"Call to Common Agreement" Document with the Episcopal Church Approved---What does this mean?...

...a historic event...unity for which Jesus prayed was for the purpose of bearing witness to the world. The Evangelical Lutheran Church now has full communion agreements with the Presbyterian Church (USA), Reformed Church in America, the United Church of Christ, the Moravian Church...and now the Episcopal Church...(expected to pass the ...agreement next summer). ...This is not a merger...facilitate cooperation...to evangelism, witness, and service"

Pastor Terry made it quite clear this in no way jeopardized the autonomy of the ELCA. Nor did it change who we were and are as Lutherans.

Bishop Warren met with the congregation on January 14, 1996 to discuss "past parish problems". Also in January, the property committee requested another \$500.00 be added to the budget for building maintenance. The request was denied. Worship and Music received an increase in budget of \$350.00, \$100 less than requested. The budget for 1996 was adopted at the Annual meeting totaling \$111,225.00.

Beverly Talbert became interim secretary in November of 1996. She remained our secretary until 2004.

The property reports evidence much activity during Pastor Terry's ministry. The kitchen in the main church building cost \$5,000 to remodel, and an additional \$350 spent to repair the ice machine in the parish hall. (Currently the educational building) Council approved \$1,200.00 to upgrade the computer. (In 1997 the secretaries computer software was updated again.) The recurring problems of restroom woe, albeit in the newer building and not the original source, resurfaced in Council notes as "corrected". Members left the church building "unlocked again (twice)" and "a brief discussion" about "having a designated church member stay...to lock up each Sunday" took place. No one was assigned the job. A shed, built to house the lawnmower, is still in use today. The council also voted to have Georgia power install outside lights on both sides of the building.

During Pastor Terry's ministry the congregation paid off the \$75,000 owed on the educational building, installed a new sound system (\$3,500 approved to spend) and an earphone system for the hearing impaired. A high-speed duplicator to aid in the printing of bulletins, reports, and newsletters was purchased. Part of the parking lot (\$9,000) and eventually all (\$33,000) was paved and paid for during this period.

The Social Ministry team offered transportation to Worship and other Church events with ten people willing to drive in March of 1996. (A church van was a recurring topic of discussion throughout Fugates ministry, but was tabled in 1999.) Tapes of the worship service made for those in the congregation that were homebound or in the hospital, were delivered. This ministry continues. The youth also took cookies to International Seaman's House. Dena Torkildsen continued to lead the St. James Manna House team in 1996.

Stewardship was a focus of Pastor Terry's ministry. Temple talks continued as well as the column in the newsletter. Recycling continues to this day. Stewardship changed 'posters' monthly to increase awareness. The outreach of St. James to the community included activities at Seaman's House. WEBS was also reached out to the community and the World through Lutheran World relief and donations to local families in 1999.

The committee continued to emphasize that stewardship went beyond monetary giving. Through the Congregation giving their time, Wednesday nights from Sept. 10 to Nov. 19 in 1997 became Church Night for parents and children. This proved itself beneficial to the congregation. The Wednesday night groups, eventually known as WNGS, continued. (Pronounced wings, the Wednesday Night Gatherings at St. James) WNGS included adult programs on budgeting, parenting issues, and other topics.

Pastor and other leaders implemented well-developed programs for both youth groups as well. The Olsen family hosted an LYT Super Bowl party. Twenty-two attended a youth rally in 1994. By 1999, a separate Youth Ministry Team was formed apart from the Christian Education committee and a Youth Page was added to the Newsletter. In 1997, they attended the All-Georgia Lutheran Gathering. Three Youth attended the ELCA youth gathering in 1997 in New Orleans.

In January 1996, the Young adult group lifted age restrictions to be more welcoming to new membership.

Long Range planning introduced the idea of stain glass windows to Council at an estimated cost of \$24,000, however, upon receiving an estimate, adjusted the cost to \$27,000 for the eight windows now in the sanctuary. At the time of the 1998 Annual meeting, the stained glass windows were in. The windows are tempered glass and are insured. The 1999 Annual Congregational Meeting minutes showed an overage in the stained glass window fund. The overage was transferred to the funds from which they were taken. Marjorie Newham spearheaded the stained glass window project.

The committee looked into pricing on kneelers and pew cushions at this time. A line item in the treasurers' reports read "pew cushions" for a number of years (in 2002 the fund held \$3,917.33) until council dissolved the fund. Interestingly, the Long Range Planning committee also discussed the need to stay in contact with members in college and the military. There is nothing like a feeling of continued 'connectedness' to bring someone home!

Cynthia Cowman (Funderburk) and Cathy Lanier continued to lead our musical worship, with the help of Worship and Music and the adult choir. A Youth orchestra debuted in November of 1995 with 8 to 16 members led by Pastor Terry and Cynthia Cowman. Worship & Music allowed (or at least they did not say he could not) Pastor Terry to play his electric guitar with the youth orchestra. (Wonder what the early leaders would think about that 'formality' change?) The younger generation enjoyed! In 1997, there was increased evidence that the organ was beginning to fail. With One Voice Hymnals were donated by Ralph and Eloise Hoffmeyer and dedicated in September (October) of 1999. Additional WOV hymnals were purchased by Worship and Music in 1999 as well. Pam Lancaster offered to direct a childrens choir in March of 1999. The Chime Choir met weekly in 1999, continuing in 2000 under the direction of Pam Lancaster.

Another interesting note from December Council Notes in 1999 expresses concern about the Church computers and "Y2K compliance". It is nice to know in retrospect, that "Y2K" fears were unfounded. It was also noted there was an attendance problem at Christian Education meetings. This problem continues in 2005. (Also interesting, by Easter of 1997, Easter Egg hunts had been dissolved by Pastor Terry due to pagan influences in their history.)

The Congregation presented Pastor Hoffmeyer with a gift on November 12, 1996 in

recognition of his hard work on the 90-year history and his faithful leadership and service at St. James. (He continues to bless our congregation.)

Average attendance in 1997 was 130 and in 1999 remained there 'give or take' at 133. A 20% increase in worship attendance never occurred, however, Pastor Terry met many of the goals he set in his 'visions' for our congregation. The Newsletter headlined in 1999 "This Year We're Going to Program Like It's 1999." The Vision Statement for 2000 in the 1999 congregational report reads:

In response to our Lord's call,
We invite others to join with us as disciples of Jesus Christ in this community,
(to) Involve each member in a concrete ministry,
(and to) Inspire one another with a Faith that works.

On June 13, 2000, Pastor Terry gave the Council his letter of resignation, "with considerable sadness". He accepted a call from Messiah Lutheran Church in Knoxville, Tennessee. Pastor Terry went on to say, "we have grown together spiritually and were able to accomplish much...leaving you would have been so much easier if you were all angry with me or if I were angry with you..." The congregation sent him with our blessings, although truer words could not have been said of his leaving. Pastor Hoffmeyer again became our interim pastor.

RALPH W. HOFFMEYER 3rd Interim
July 2000 – August 2001

Unlike the two prior Interim periods served by Pastor Hoffmeyer, Pastor Fugate left him with a stable and thriving congregation, although saddened by Pastor Terry's leaving. Mike Magda, Church Council president in 2000, wrote in his annual report to the congregation that they "had barely skipped a beat". (The organ chimes added to the sanctuary in 2000, given in memory of Nan Knight, are probably the most visible change during the time.)

ALEX HOFFNER

August, 2001 - Present

Pastor Alex Hoffner began his ministry at St. James in August of 2001. Did we hear that right? Did he say the Kingdom of God was much like Willie's Wee-Nee Wagon? Pastor Alex had a knack early on for the unexpected in his sermons. The Worship & Music annual report in 2001 said it well; "the good humor, inspiration and spirituality of Pastor Alex Hoffner since his arrival have blessed us all." His official installation was September 2, 2001. More than one hundred twenty-five persons attended the service. Pastor Ellie Russie, Dean of the Southeastern Conference at the time, delivered the sermon that day. (What a wonderful message it was!) Pastor Alex visited virtually every member's home within his first year of ministry.

Pastor Alex formed the Mutual Ministry Committee with the members of what had been his call committee. (Long range planning recommended this committee to Council in April of 1999, yet, there is little record of activity prior to Pastor Hoffner.) The purpose of this group was to help Pastor Alex 'be the Pastor we needed' and to insure that the life of St. James met everyone's needs. In 2002, the committee outlined job descriptions for all church employees.

Pastor Alex Hoffner also quickly became active in local ministries, becoming Brunswick's Port Chaplain almost immediately. He continues to be highly involved with the International Seafarer's Center of which Eleanor Barringer is currently General Manager. (Eleanor is the daughter of Jack Gathright and no one can forget her mother, Eleanor Gathright. She is truly one of the Saints of St. James.) Pastor involves our youth with this ministry as well. Pastor Hoffner is also the Dean of the S.E. Confernece, meaning he is the "pastor to pastors" in our conference. The position, previously held by Pastor Ellie Russie of Jerusalem Lutheran, entails much responsibility.

Pastor Alex introduced St. James to a more relaxed liturgy as his ministry with us progressed, for the most part, well received. When Pastor Alex arrived, an average of one hundred twenty-nine members worshipped each Sunday. In 2002, Average attendance was one hundred thirty-four. At the Synod Convention in 2004, attended by Fred and Vicki Coolidge, emphasis was placed on the new book of worship coming in 2006. Our adult choir is singing the new liturgies and hymns as the time approaches for us to use the new book.

Worship and Music purchased an artificial Christmas (Chrismon) tree from 'Silk Greenhouse' for \$400.00 in 2003. This eliminated the need to purchase 'live' trees, as the prices have risen to \$150.00 to \$200.00 for the size needed. The tree therefore will have paid for itself by 2006. New software, purchased in 2001 for making bulletin covers, saves \$415 dollars a year on bulletin costs. Worship and music used the money saved to construct a bookshelf for use by the adult choir.

In 2003, on Easter Sunday, Cynthia Cowman shared with the Choir she would no longer be directing the choir. Members of the choir affectionately remember her leadership. Cynthia had played the organ for St. James as a young girl. Cathy Lanier (our current and much appreciated organist) and two guest organists gave a wonderful concert to dedicate the 'new' organ. The cost was roughly \$50,000.00. This cost did not include the 'MIDI' system, added to the organ to 'enhance worship'. The Worship & Music Committee in 2003 also handled the hiring of John

Womack, the adult choir director. The Choir, under his direction, held a Cantata at Christmas 2004 entitled "Journey of Promises". A small orchestra was hired for the production. The performance, held at St. James, was well attended by members and the community. Members of Lord of Life and others from the community joined with our voices to present an unforgettable evening of music. (or morning, two performances were given, both with excellent attendance.) The choir also presented "Journey of Sorrows" on Maundy Thursday 2005. John Womack resigned in May of 2005.

In 2002, Memorials and Gifts purchased a beautiful bench depicting Martin Luther's seal, located in the rear of the Church. The bench was dedicated in memory of Marguerite Bush. The top of the bench is stained glass, the design done by Jenny Berk. Adam Talbert landscaped the small memorial garden around the bench for his Eagle Scott Project. Also in 2002, an 'intinction' communion set was made by a local potter. Intinction is now the second Sunday of each month. A piano, in memory of Evelyn Riddle, was purchased for the Sanctuary in 2003.

Pastor Alex, most would agree, likes fellowship. The Pastoral Pig Roast his first year with us is something most will not forget. This year we finally convinced him to do it again. (Even if Jenny didn't allow the whole pig in the tub.) Pastor Alex's goal for fellowship is to have a congregational event monthly. The annual picnic, scheduled at Blythe Island this September 11, continues. In addition, the Annual Meeting, Easter Breakfast, "Ocktoberfest", Chili Cook-off, Shrove Pancake Supper, and VBS opening dinners continue as ongoing annual events. This year will be the tenth annual Thanksgiving dinner! Jimmie and Shelley Haddon cook the turkey every year. The youth are also planning a chicken dinner this year.

In 2001, the quilters made 155 quilts and 200 pillows for distribution through MAP and for other destinations.

WELCA, of course, continues to be active. Overall, WELCA dispersed \$896.22 in 2001. (\$580.76 in 2002, \$989.53 in 2003 and in 2004, \$1099.91) Working with Social Ministry, WELCA cared for three to five families each Christmas, Thanksgiving, and Easter.

Our congregation continues to serve at Manna House once a month. Don Herrman is the current President of the organization that serves meals to the homeless and underprivileged. In 1999, then director Jim Crandall wrote to St. James thanking the congregation for their support and informing them "we are able to do this only because of people like you." The St. James team currently serves the second Tuesday of each month, organized by Virginia Herrman. In 2003, Manna House moved to its current location on Martin Luther King Blvd, with the help of many at St. James (youth included). Before, it had been located on Union St. The youth of St. James, working with Lord of Life, gave an appreciation dinner for the tireless volunteers that serve at Manna House in June of 2005. This was the first formal Thank You the workers have received from the community.

St. James purchased the House at 2221 Starling Street adjacent to the church property in 2003 on the recommendation of Long Range Planning. It currently houses the Church offices, an office on loan to "Faithworks" (a local charitable organization) and the High School Youth Sunday School Room. The offices are beautifully furnished and the hardwood floors look excellent. Thanks! To Jimmie Haddon and the property committee for much hard work done after the purchase of the house. (There are also showers available in the 'annex' for use when we have guests, such as 'family promise').

Family Promise is a new ministry at St. James. Started in 2004 the ministry serves homeless families with children by providing housing in participating churches. The participating churches are responsible for providing three nutritious meals each day and a warm friendly environment when program participants are in our facility. Shelley Haddon organizes the volunteers for this important outreach. The program is a satellite ministry of Sparrows Nest.

Youth ministry continues to be important in Pastor Hoffner's ministry. In fact, he and Jenny met most of them for the first time on the 'Challenge Ropes Course' at Epworth when they first arrived in Brunswick! In 2001, the youth attended a retreat at Ebenezer in Rincon, Georgia. They also participated in Lutheran Brotherhood's 'Join Hands Day' at Morningstar Treatment Center. In 2002, they attended the Ebenezer Youth Retreat, the Ebenezer Conference Luau, the conference Reformation Service, and cleaned Manna House, among other activities. The Senior High Youth remain active under the leadership of Pastor and the Youth Team Leader, Barbara Brunjes. July 17, 2005 they leave on a mission trip to Dade, Florida where many are still devastated by last years hurricane season. Give a big thumbs up to our young folk! Trey Haddon, a senior high youth, has led 'First Sunday' and Summer Sunday School for our children the past two years.

St. James Kids Club started in mid 2001, ministering to children kindergarten to fifth grade. The Jubilate Choir began in February 2002 in conjunction with Kid's Club and now functions quite well on its own. Ms. Sonja Kinard gives much of her time and talent to this group of young people. In 2004 the children presented a musical entitled "All God's Children". They even took the show on the road and performed at St. Marks Towers! The choir, primarily made up of children ages kindergarten to 5th grade, has members as young as preschool and as old as middle school. In May 2005, Jubilate Choir presented a production of David and the Giants. They were fantastic. Travis Tindall played the part of David and gave an outstanding performance.

Preston Kirkendall, President of Council, urged members in 2003 to 'tithe', as the congregation faced the new house payment and the cost to refurbish the organ.

The stewardship committee continued to work hard at letting others know that stewardship did not exclusively mean 'money'. They placed an emphasis on Time and Talents. One five-week program culminated in the 'Talent Show & Stewardship Night'. Pastor Alex encouraged the congregation to focus on Evangelism and 'equipping the saints to do ministry' in his 2003 report. Preston Kirkendall echoed this call in the President's Report asking each of us "to please consider...church life and volunteer for the many ways you can serve God..." The work of God indeed shares His good news. In 2004 the congregation continued to work toward the goal of 'every member' involvement. Mr. Kirkendall noted that budget needs were not being met as 2005 began, although designated funds (like the organ repair) were doing quite well. The budgeted needs of the congregation are vital in the day-to-day operations of the church.

A wonderful bulletin board, done by Sonja Kinard, greeted those at worship on July 3, depicting the history in photos. Throughout July 2005, Worship consisted of Church services tracing the liturgical history of the Lutheran Church. Pastor Terry Fugate joined us on July 3, to worship from the "Common Service Book" from circa 1917. Ask a senior member about the Black Book if you missed the service. July 10th the "Red Book" or, "The Service Book and Hymnal" circa 1958, will be/was used with Pastor Peter Setzer leading worship. His Father, Roy Setzer, served St. James in the 1930's. Bishop Ronald B. Warren will lead the service on July 17, 2005, using the

familiar "green book". The Choir will give the first performance of the Hymn commissioned for our Hundredth anniversary, "Proclaim the Reign of God", at the same service.

The 100th anniversary committee did a fantastic job with the organization required for a month of celebration! Two dinners, a reception and a community picnic, planned throughout the month, began on July 3rd and will continue until July 24th. Invitations were sent to all past and present members. The committee was lead by Preston Kirkendall and included Olaf and Gloria Olsen, Sonja Olsen Rogers, Jack Gathright and Jack and Stephanie Sinopoli.

THE WOMEN OF ST. JAMES LUTHERAN CHURCH (as printed in 1995)

Need a program for a special occasion - a picnic planned - help for someone in trouble or need - a song sung - a Sunday school teacher - altar brass polished - a dinner by the best cooks a formal reception - no problem, just let the St. James ladies know where and when.

Since the early 1900's when Mrs. Nisi said to Mr. Nisi, "Papa, our light bill can wait 'til next week, but be sure you pay the church's electric bill", the women of St. James, young and the "young at heart" have been there.

Minutes indicate the church women's organizations have had many names over the years: the Ladies' Aid of St. James Lutheran Church, the Women's Missionary Society of St. James Lutheran Church, the Dorcas Society, St. James Lutheran Church Women, Women of the United Lutheran Church of America and, currently, the Women of the Evangelical Lutheran Church of America (WELCA).

Early on, the women's organization, divided into three circles each year, assigned each woman in the congregation a membership in one of the circles. Upon the organization of Women of the Evangelical Lutheran Church of America (WELCA), there was an evening circle and an afternoon circle. Each met monthly with a joint quarterly meeting. At present, there is one WELCA circle, which meets at 12:00 pm on the first Monday of each month. Whatever the name of the organization the women always were present and accounted for. Presently they participate with WELCA at a conference and a synodical level.

St. James provided hospitality for many conference and synodical meetings, despite funds much less than plentiful. The minutes of a meeting held in April 1988 contain this statement.

"Mrs. F.H. Torkildsen reported that after paying the expenses for the Ebenezer Conference held in Brunswick April 19th, she had a balance of 10 cents which she would turn over to the local treasurer. The women of St. James created the first Chrismon Tree in Glynn County in 1965. Lillie Olsen and circle members made the Chrismons and the circle paid \$35.71 for the tree lights. The Christmas season brought many from the community to see the tree during Open House and the women served as hostesses. Many have played outstanding roles in the women's programs of St. James. It would be impossible to name them all, however, Mrs. Jack Baumgartner, Mrs. A.H. Reu and Mrs. C.W. Cotton must be cited for their special leadership and enthusiastic support of all phases of the growth and development of St. James. Their dedication was an inspiration to all.

Perhaps the greatest role of the Women of St. James has been their provision of Christian homes for their families. These women provided homes where their children, loved and nurtured, grew as reliable members of St. James and citizens of our community.

(This section written by Marjorie Newham for the 90th anniversary. It is reprinted here unedited.)

THE MEN'S CLUB (as printed in 1995)

The Men's Club was an important part of congregational life beginning in 1930 to 1931. Surviving minutes pick up in the year 1931, and the group probably began after Pastor Setzer's arrival. Fellowship seemed to be the primary function - many darts thrown - but it was active in property upkeep through workdays and ongoing concerns, as well as contributing to the Building Fund. Another regular contribution was appointing ushers at each meeting for the ensuing month. The April 7, 1931 minutes report, "On motion of Mr. Reu it was decided to appoint a committee of the club to select ushers." This practice continued until Jan. 1954.

The chief fund-raising activity of the Men's Club was frequent Oyster Roasts. Following is a typical report dated February 1934:

Team #1 - tickets sold - 47

Team #2 - tickets sold - 47

94 tickets @ 25 cents = \$24.50

10 bushels oysters @ 50 cents	\$ 5.00
Coffee, catsup, crackers, etc.	2.90
1 bushel shrimp	1.00
Fish for Chowder	1.30
Help	1.00
Total Expenses	11.90
Balance to Treasurer	\$13.30

This writer (Ralph Hoffmeyer) sampled an oyster roast in 1945 and can vouch that they were mouthwatering successes.

The heyday of the Men's Club was in the depression years of the 30's. "Captain" Olsen would take the club fishing several times a year and there would be night cruises including the business meeting and a meal. "Captain" Olsen was Olaf Olsen, Sr. At that time he owned the "Sea Island Boat Slips, Inc." and had several good-sized boats at his disposal. All through this period a 'fish button' was in circulation in the Men's Club. Possession of the button was determined by who told the best fish story. Rudy Baumgartner kept trying but Mr. Nisi and "Capt." Lomm generally came up with the button. The report from the July 7, 1931 meeting gives a good picture of the group and demonstrates the interesting minutes the Secretary kept. Mr. F.M Seckinger was Secretary/Treasurer of the Men's Club from its beginning until January 1954.

The regular Monthly Meeting of the "Men's Club" was held aboard the Yacht "Boomerang III" on St. Simons Island, Georgia with Capt. Olaf Olsen as host...

There being no further business to come before the club the members climbed the winding stairs to the upper deck where general conversation was enjoyed by all. Then the good captain gave the signal to go back down the winding stairs, where his generous hospitality was "put on in style" - but as usual we were delayed by one of our members. Mr. Baumgartner was wondering how he could get the "fish button" back after so long

a time. He came and made a bold break for it, but Mr. Nisi stopped him and took the honors away. The members of the club feel Mr. Nisi deserves a basketful of buttons for his story..

After 30+ years of tabling, avoiding, and specifically voting against joining the Synodical and National men's groups, they finally joined on March 18, 1963. They were officially a "Lutheran Brotherhood for Men" group and the charter was received, framed and hung. Three years later, the National Lutheran Men's office closed. The last minutes of the St. James men's organization are dated 1967. Attempts made at various times to revive the group have never been successful.

FOUNDING FOLK

MR. ALBRECHT HERMAN REU

Albrecht Hennan Reu was born in 1898 in Illinois. His father was a Lutheran Pastor who became a distinguished Professor of Homiletics at Wartburg Seminary in Dubuque, Iowa - a part of the old American Lutheran Church. Professor Reu wrote a number of Theological Volumes which were widely used, but was best known for a treatment of Luther's Small Catechism, which was always referred to as "Reu's Catechism" and became a standard in the church (which this writer used when he went to Confirmation Class). Is it any wonder that his son, Albrecht had very strong ideas of what Lutheranism should be, and was very determined in what he felt?

Mr. Reu came to Brunswick in 1924 as a chemist fresh out of college to work at the Hercules Company. In due time he was noticed by the plant manager who put him through all the positions at the plant. Mr. Reu rose to the position of Plant Manager at Hercules in Brunswick. Mostly because of the respect in which he was held, but no doubt partly because of the difficulty in pronouncing his first name, he was always "Mr. Reu" both at church and at work.

Mr. Reu became active at St. James upon his arrival in Brunswick. He married Lucile Way in 1929 and both of them became leading figures in the congregation. Mr. Reu was of great assistance to many young pastors and summer supplies from the Seminary. He served many terms as a member of the Church Council and was often Council President or Treasurer. In the absence of the Pastor, he would frequently read a sermon from books supplied to him by a brother who was a Pastor. Mrs. Reu did a lot of church work, particularly through the Women's organizations and was always a most gracious hostess. Having a large car at her disposal during daytime hours, at a time when others had none, she was always picking up women and children for various church activities.

Besides the leadership they gave to the congregation, the Reu's were very liberal financial contributors to St. James even when Mr. Reu's work took them to other locations. St. James would probably not have survived the depression years without Mr. Reu's financial and leadership contributions. Mr. Reu also served the Church-at-Large as a member of the Southern Seminary Board of Directors for many years.

St. James will long remember Mr. Reu. He was born into the Church Triumphant in 1977.

OLSEN FAMILY

Members of St. James for more years and in greater numbers than any other family presently at St. James, is the Olsen family. Carl Olsen came to St. Simons Island from Norway in 1898 as a sailor aboard a sailing ship. Leaving the ship he worked at the Dodge Saw Mill on Gascoigne Bluff on St. Simons Island. His wife, Helene Pedersen Olsen came to join him, passing through Ellis Island immigration in New York City and arriving at St. Simons on July 9, 1900. She had two children, Sophie (Torkildsen) and Antonette. (Antonette died in her early twenties due to complications of pneumonia.) Helene's sister, Thora, came with her to help take care of the children, planning to return shortly to Norway. First one child got sick and then another and Helene had more babies and then Thora married and never returned. Thora was the mother of Evelyn Heinold, who is presently a member of St. James.

Carl and Helene had five more children in this country, two of whom died in infancy. The surviving children were Sophie, Olaf, Haackon, and Olga (Larsen). The Olsen family was not among the charter members of St. James Lutheran Church because of the lack of easy transportation between Brunswick and St. Simons. They attended St. James Episcopal Church at the mill (presently Lovely Lane Chapel). In 1907 they moved to Brunswick and began a long association with St. James Lutheran Church. Helene was appalled that religion was not taught in the public schools, so she made sure all her children, and grandchildren got to Sunday School. Carl and Helene's five children were active at St. James as well as 10 grandchildren, and then great and great-great grandchildren. The following are still members of St. James:

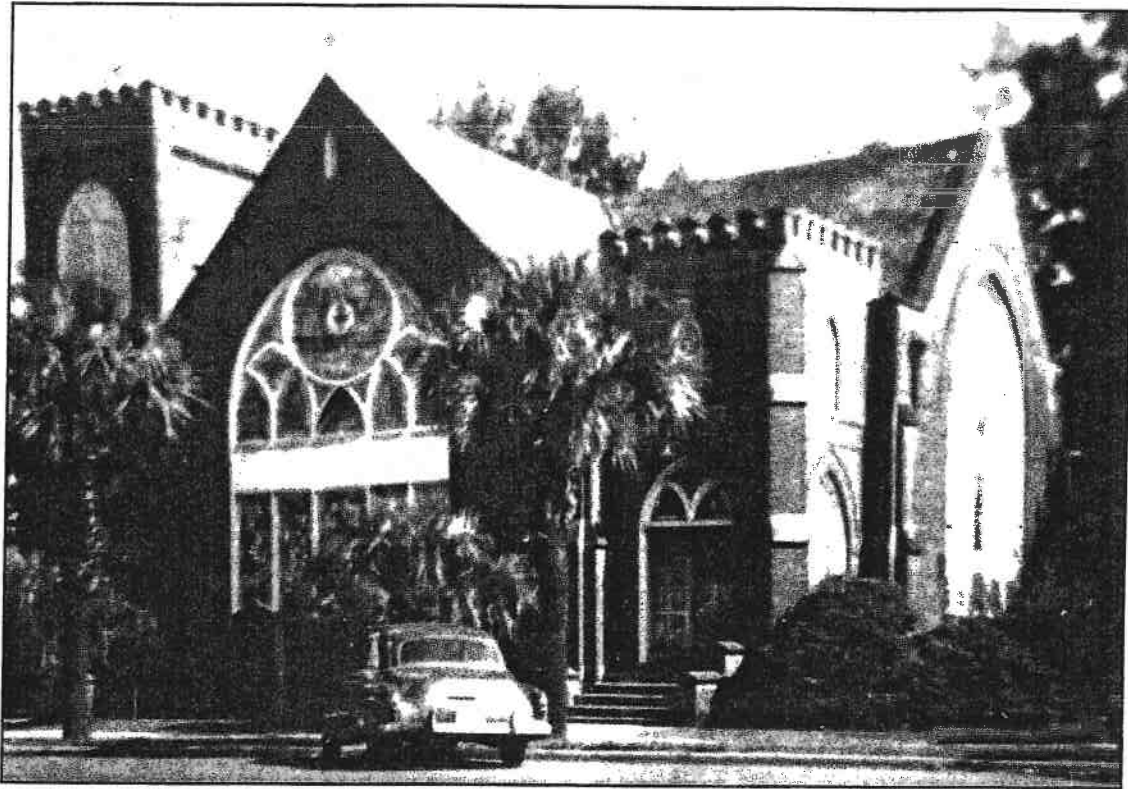
Descendants of Sophie are F.H. Torkildsen, Jr., Teresa Cody, Joey and Derrick Cody, and Rhonda Williams, Carl Torkildsen, Cynthia Funderburk and Nick, Andrew and Amanda Cowman. Sophie also raised (and called her own) Dessa Bennett, whose daughter is Barbara Bennett.

Descendants of Olaf are Olaf (Bubba) Olsen, Sonja Kinard, Sonja Olsen Rogers and Lewis Olsen Rogers.

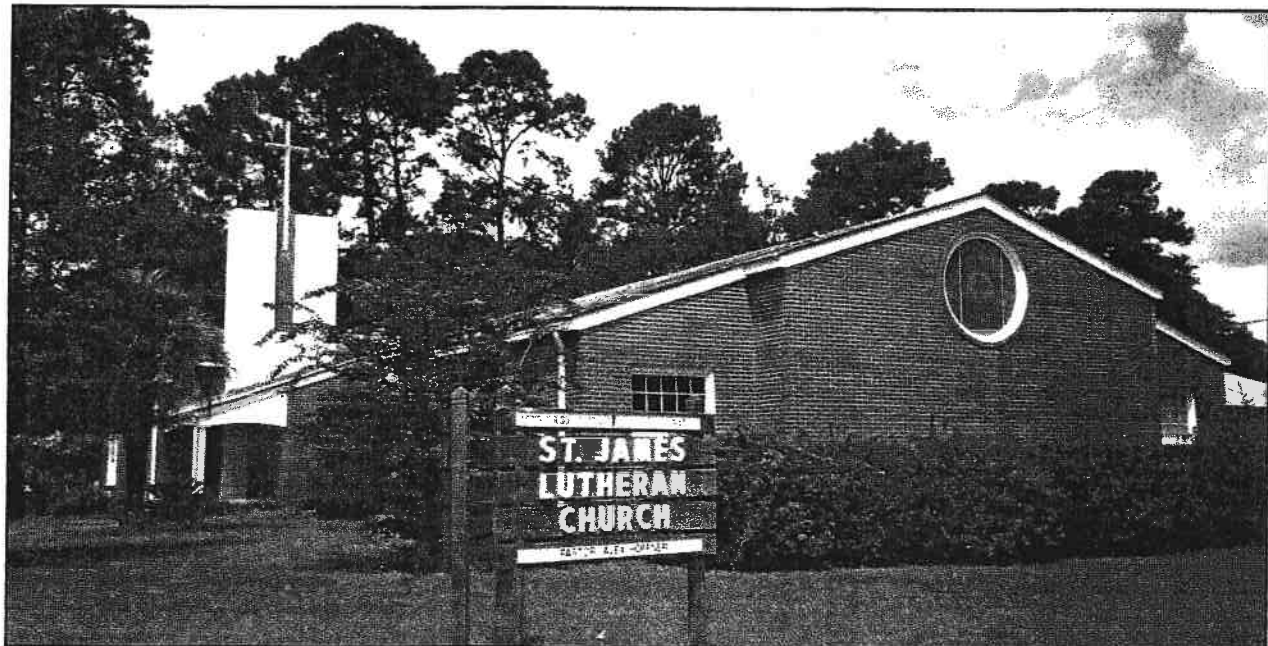
Descendant of Olga is Clara Klimp.

We applaud and lift before God this family for the contribution they have made through the years to St. James. They are an example of the many other families who have made up the life of the congregation.

ST. JAMES PAST AND PRESENT

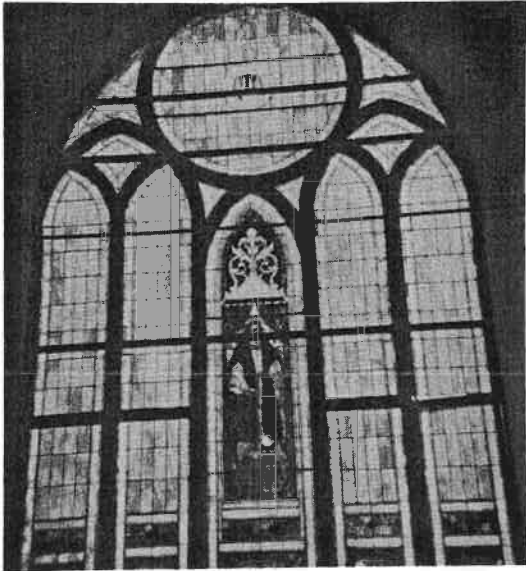


ST. JAMES 1905-1954

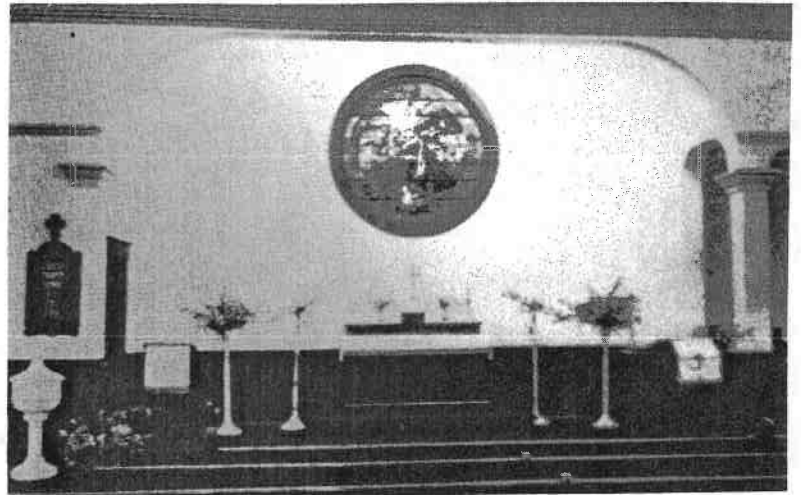


ST. JAMES TODAY 1954-PRESENT

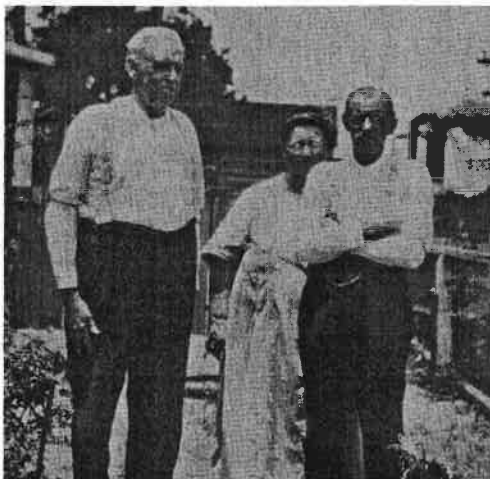




WEST WINDOW OF OLD CHURCH
including Martin Luther insert

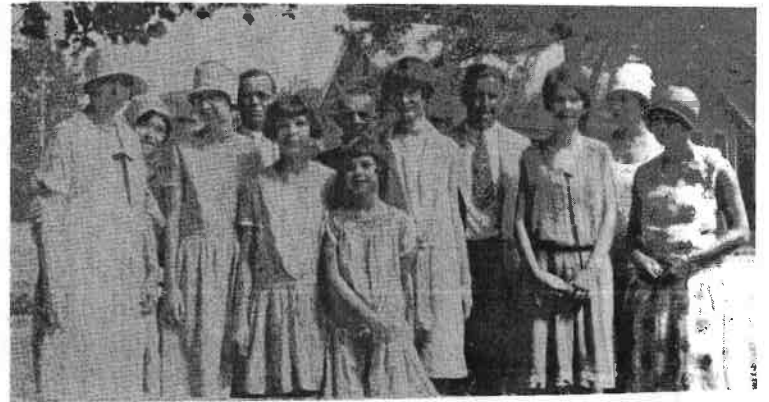


CHANCEL OF OLD CHURCH
Prior to organ installation in 1947



Pastor A. Lutz, Helene Olsen, Carl O. Olsen

Roy B. Setzer



YOUTH GROUP - 1927
Rosalie Bommera, -, Ruth Daniel, Rudy Baumgartner
---, ---, ---, ---, Frank Roof (summer supply), ---,
Fannie Baumgartner, Dessa (Bennett)



CONFIRMATION CLASS
---, ___ Stephal, Walter Gregory, Bobby Stewart,
Pastor Roy Setzer, ___ & ___ Beckham,
Marjorie Niemeyer (Newham)



Mrs. John Grondahl, Mr. A.H. Reu
Mrs. A.H. Reu, Reu son,
Elizabeth Reu, John Grondahl



**1ST CONFIRMATION CLASS
IN OLD CHURCH - 1911**

Rev. T.B. Epting seated
Sophie Olsen (Torkildsen)
is third from left.
Others are 3 Engerbrethsen
sisters, Olga Olsen (not
Clara's mother) and
Marguarette Busk

W.A.
Sadtler

T.B. Epting



Charles E.
Weltner, D.D.



CHURCH COUNCIL 1920-23

(Fr. row) Capt. Leo Lomm, R.F. Baumgartner, Pastor Sadtler, William Nisi
(2nd row) A.H. Baumert, Alec Lorentzson, M. Bernstein, John Baumgartner



C.W. Yount



(Fr. row) Lillie Olsen holding Virginia, Olaf Olsen, Mr. Baumert
Back row) Rosalie Bommera, Pastor and Mrs. Lutz, Mrs. Wm.
Nisi, May A. Nisi, Bill Nisi, Wm. Nisi, Mrs. A.H. Baumert

John M.
Mangum



Hugh Baumgartner
Ministerial son
of congregation.

CONFIRMATION CLASS (1939)

(Fr. row) Clara Larsen (Klimp), Margaret Ann Fyfe
 (2nd row) Lonnie Spaulding, O.H. "Bubba" Olsen
 (3rd row) Carrie Bradham, Joseph Spaulding
 (4th row) Pastor Mangum, Mary Smith, Anne Diemmer, Stanley Fyfe, Pauline
 Torkildsen, Raymond Nuss, Harry Baumgartner, Lawrence Harrod
 (Top row) Evelyn Wallace (Heinold), Walter Bradham, Helen Wallace, Virginia Olsen

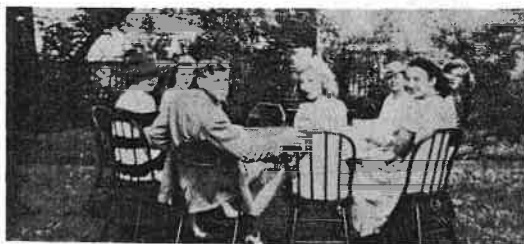


OLSEN PROGENY

(Fr. row) Bobbie Bennett, Sonja Olsen
 (2nd row) Betty Bennett, Clara Larsen
 Thora Olsen, Virginia Olsen, Pauline,
 Sophie and Carl Torkildsen



Mrs. John Mangum, John Mangum,
 Carrie Baumgartner
 St. James claims John M. as a
 Ministerial son.



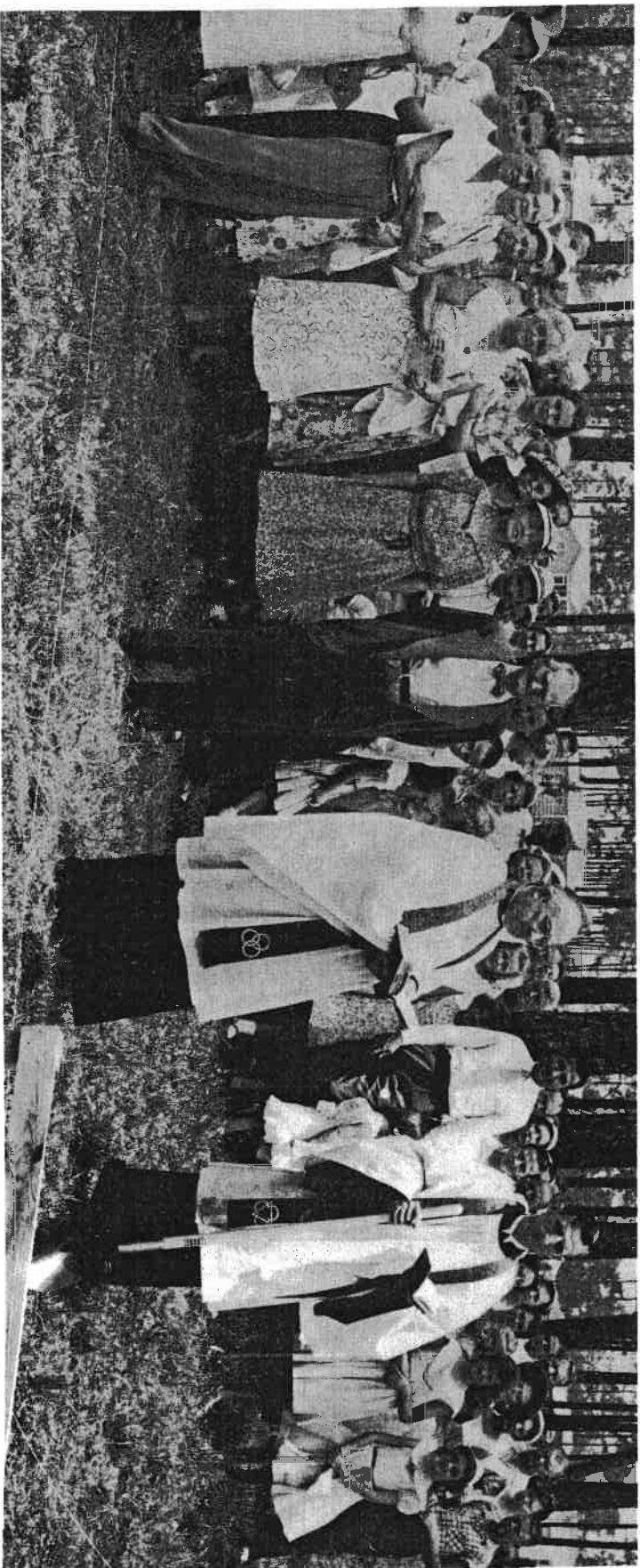
**MARJORIE NEWHAM'S SUNDAY SCHOOL
 CLASS - 1942**

Marjorie Newham, (l), Pauline Torkildsen
 "Bubba" Olsen, Claudia Rutherford, Helen Kessel,
 Ann Diemmer, Betty Easters

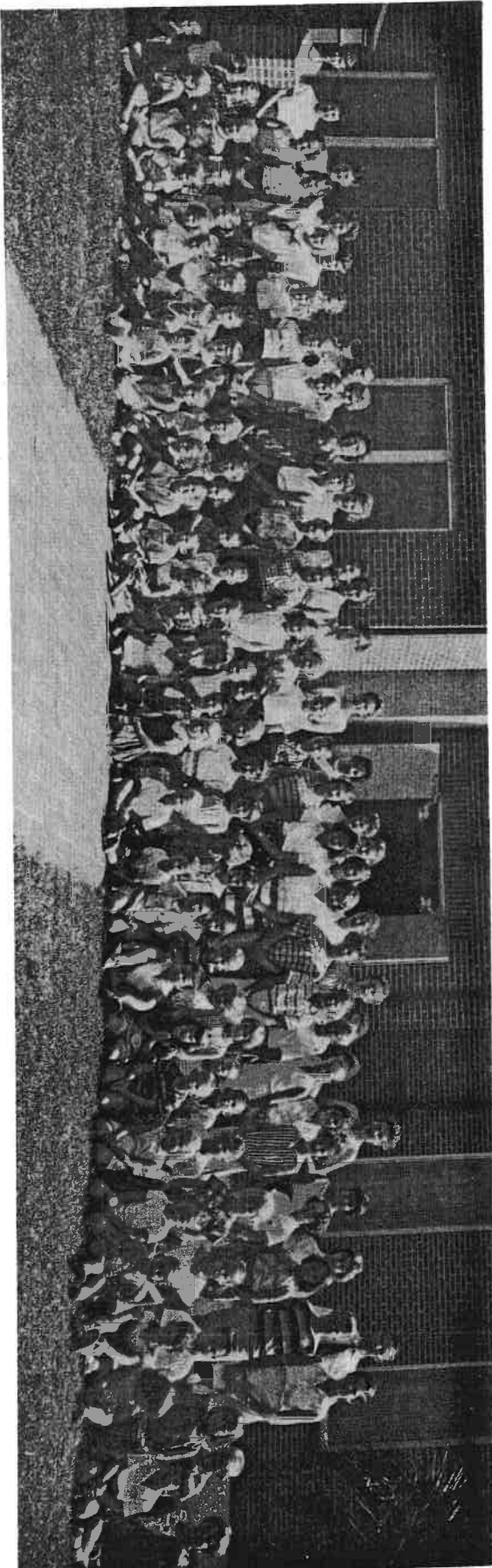


AFTER CHURCH - 1946

(Front) Betty Bennett, Barbara Bennett, Margaret Ann Fyfe,
 (Back) ---, ---, Virginia Nuss, Roberta Nuss,
 Ralph Hoffmeyer, ---, ---

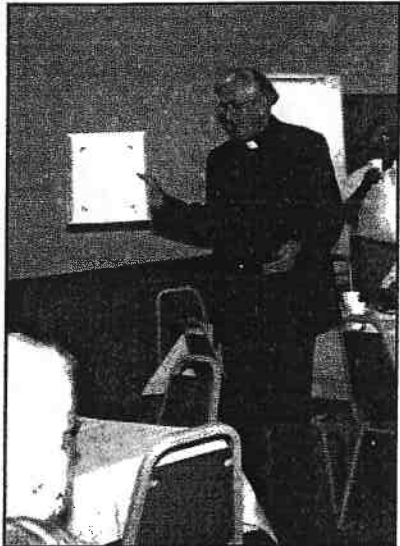
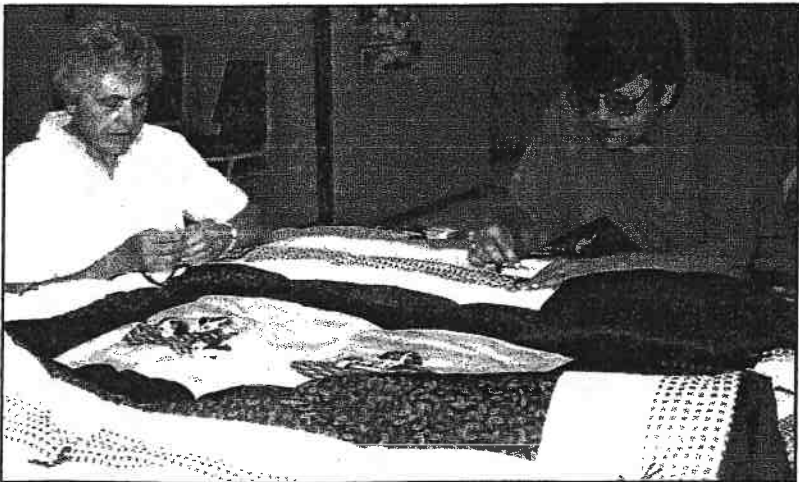


GROUNDBREAKING FOR NEW CHURCH - June 27, 1954 Synod President Charles Fritz and
Pastor H.B. Watson



VACATION CHURCH SCHOOL, 1958 WITH PASTOR H.B. WATSON - 121 IN PICTURE

OUR ST. JAMES FAMILY





Eugene Epting



Dennis W. Gillespie

60TH ANNIVERSARY CELEBRATION

(Fr. row) Mae and Pastor Dennis Gillespie, Sophie Torkildsen, Louis Olsen (son of charter member John Olsen), Rosalee Nisi Bommera



Jack H. Warner



Mrs. Jack Baumgartner, Clara Klimp, Thelma Leuders Lillie Olsen, Gwen Konetzko

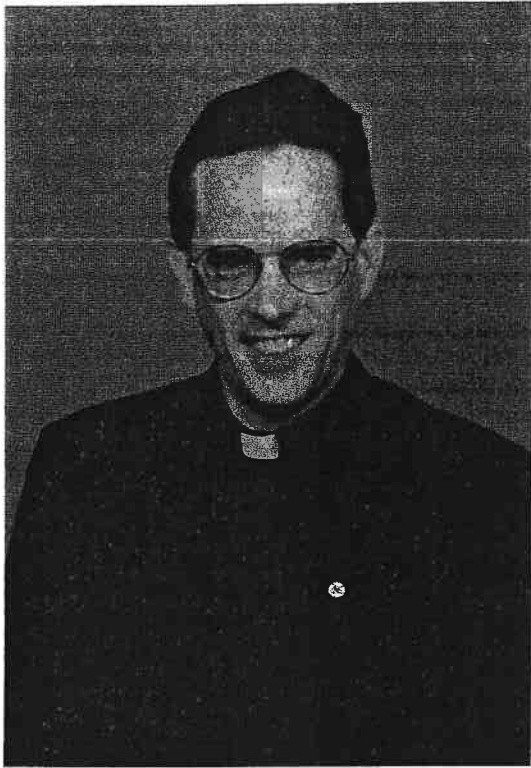


Donald W. Muehlnickel

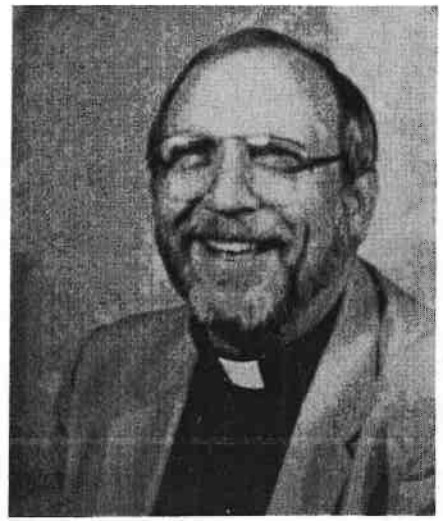
VACATION CHURCH SCHOOL
IN 1980'S WITH

Pastor Donald Muehlnickel





The Rev. M. Terrell Fugate Jr.
Pastor



Carl W. Warren





Alex Hoffner
Pastor



Ralph Hoffmeyer

