

# Consensus

---

Volume 44  
Issue 2 *Canadian Lutheran History:*  
*Remembering Today, for the Sake of Tomorrow*

---

Article 14

7-25-2023

## Called to Serve, Bridgewater, Lunenburg County

Peter C. Oickle

Follow this and additional works at: <https://scholars.wlu.ca/consensus>



Part of the [Christian Denominations and Sects Commons](#)

---

### Recommended Citation

Oickle, Peter C. (2023) "Called to Serve, Bridgewater, Lunenburg County," *Consensus*: Vol. 44: Iss. 2, Article 14.

DOI: 10.51644/XLRA2099

Available at: <https://scholars.wlu.ca/consensus/vol44/iss2/14>

This Studies and Observations is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Consensus by an authorized editor of Scholars Commons @ Laurier. For more information, please contact [scholarscommons@wlu.ca](mailto:scholarscommons@wlu.ca).

## Called to Serve, Bridgewater, Lunenburg County\*

By Peter C. Oickle†

“The Lord has sworn, and he will not repent: You are a priest forever, according to the order of Melchizedek.”

- Psalms 10:4.

### Those Called to Serve

The early ministry to the Lutherans living at or near the newly developing town of Bridgewater was provided by Father C. E. Cossman. Based out of Zion, Lunenburg, Father Cossman traveled throughout the country on horseback and by carriage to minister to his flock. The carriage used by him still survives and is preserved in the basement of Zion, Lunenburg. Recently, the lamps that were part of this carriage were found and returned to Zion, Lunenburg.

It was in the year 1854 that the congregation of St. Paul’s was officially organized. This year, while the actual month and day are unknown, is confirmed by the various published Minutes of the Evangelical Synod of Nova Scotia, Evangelical Lutheran Church in North America. A graveyard was also established next to the church where it is known 58 people were buried until the 1870s when Brookside Cemetery in town was established. The local Presbyterian church was loaned for services until St. Paul’s erected its own church building on the present site, sometime during the year 1850.

No history of St. Paul’s could be complete without a reference to Father C. E. Cossman, who changed the pattern that had existed for many years. Father Cossman began the practice of preaching outside of Zion and Lunenburg and encouraged the use of the English language in services. While much had been written about him, a brief summary of his many years is important to understanding our past.

### Rev. Charles Ernst Cossman, the “Muhlenburg” of Nova Scotia

Rev. Cossman was born March 1, 1806 in Sachsenberg, Germany, the son of John Ernst Cossman and Marie Elizabeth Richter. In 1818 he entered the Latin school in Frankhausen and then went on to the college Gorkitz in Silesia. In 1829 he enrolled at the university at Halle and was ordained September 16, 1834.

At the time he was at Halle, a call came from the Lutherans of Nova Scotia, and Rev. Cossman accepted, at an annual salary of \$400.00. When he arrived at Lunenburg, there was one church serving over 3000 Lutherans residing in the county. People traveled to Lunenburg for services by foot and boat, or oxen and horse if they had them. These people were descendants of the original “Germans” and Montbeliard persons who emigrated from the Palatinate in the 1750s.

---

\* This contribution to the Studies and Observations Section of this Issue of Consensus was requested as part of the Remembering Today for the Church of Tomorrow Webinar Series Call for Papers. The content is adapted from the fourth chapter of Oickle’s self-published book, *St. Paul’s Evangelical Lutheran Church Bridgewater, Nova Scotia: A History of Lutheran Faith in Lunenburg County*, (2004). Transcription by Karen Kuhnert and Hanne Kuhnert, 2023.

† Peter Oickle is a historian based in Bridgewater, Nova Scotia.

Pastor Cossman was required to preach every Sunday and to provide instruction for confirmation during the summer months. If a family in the county required his services, they were responsible for transporting him from Lunenburg to their home, and back again. Recognizing that he could not build up the church in Lunenburg in this fashion, he set about to preach during the week in many communities in the county, usually once a month. In this fashion he traveled about 4000 miles per year on horseback. It was said of him that he often arrived home after days in the saddle so weary that he could not recall the names of his children.

In Bridgewater, Pastor Cossman held services in the Presbyterian church. At Rose Bay a church was built in 1841, but they remained as part of the Lunenburg parish. When Pastor Cossman retired, the Pittsburgh Synod voted him \$200.00 per annum, and the Conference gave him an additional \$200.00 per annum, toward his support. He died September 22, 1897 and is remembered, on his tombstone, as one “who labored as Pastor and Missionary of the Ev. Lutheran Church in Lunenburg for sixty-two years”.

The Nova Scotia Synod under the direction of Rev. Dr. C. H. Little, pastor for the New Germany Parish, erected the Cossman Memorial Church. The cornerstone was laid September 27, 1904, and aside from the memorial window, cost approximately \$1000.00. This building was consecrated September 29, 1907. As well, the Synod had placed in Andhra Christian College, India, a \$1000.00 Memorial honoring the name of “the sainted Dr. Cossman”. Pastor Cossman also earned the title “the Muhlenburg of Nova Scotia,” a reference to the patriarch Rev. H. M. Muhlenburg. In 1859 St. Paul’s called their first minister, Rev. William W. Bowers.

### **Rev. William W. Bowers**

The Rev. W. A. Passavant of the “Pittsburgh Synod”, on his way to the first meeting of the General Council of the Evangelical Alliance, leaving Boston on July 16, 1846, and after having struck rocks off the coast of Newfoundland, put ashore at Halifax. Later he wrote about that experience, commenting at length about the “Dutch Church” and his conversations with Dr. Hoffman, a German whose acquaintance he made in Halifax. Through Dr. Hoffman, he learned about the large colony of German settlers at Lunenburg, and that a German minister was still residing in that town. On his return to the pre-Civil War United States, Passavant entered into correspondence with Pastor Cossman, and was instrumental in sending him an assistant in the person of Rev. W. W. Bowers.

Pastor Bowers was born in Montgomery County, Pennsylvania on April 16, 1827. He had studied at the Lutheran Seminary, Gettysburg, and received theological instruction under Dr. Anspach at Hagerstown, Maryland. In the autumn of 1855, he accepted the call to Lunenburg, and eventually married Louisa, eldest daughter of Pastor Cossman. The parish books of St. Paul’s records the birth of two boys, baptized by their grandfather. Charles David was born March 21, 1859, and Walter Day was born September 15, 1861.

In his autobiography, Cossman writes:

I was glad when the Rev. W. W. Bowers arrived. I told him that he should assist me and I would assist him, so we lived and worked together in the closest harmony as Christian brethren always should do. Bowers was loved by everyone, and our Lutheran Zion flourished after his arrival in 1855. But in 1859 he accepted a call from the Bridgewater parish, which had separated from us.<sup>1</sup>

A transcript of a handwritten agreement to engage services of the Rev. W. W. Bowers, first pastor at St. Paul's, has survived. The document sheds light on the time and fortunes of the small Lutheran Church at Bridgewater, referred to at that time in other documents including the deed as the "Evangelical Lutheran Congregation of Christians at Bridgewater."

Know all men by these presents, that we, Matthew Wentzell, David Hebb, Christian Ernst, Henry Wile, George Wile, James Naugler, Philip Crouse, George Crouse, Peter Crouse, Conrad Wentzell, Thomas Wagner, Joseph Rodenhiser, the council duly elected for the government and management of the affairs of the Evangelical Lutheran Church at Bridgewater, in the county of Lunenburg and province of Nova Scotia, all residing within the county of Lunenburg aforesaid are held and firmly bound to the Rev. William W. Bowers, minister of the Evangelical Lutheran Church, in the sum of 260 pounds lawful money of the province aforesaid to be paid to the said Rev. William W. Bowers, his certain attorney Executors Administrators or Assigns, for which payment to be well and truly made we jointly and severally bind ourselves, our Heirs Executors and Administrators—firmly by these presents, sealed with our seals, dated the second day of May in the year of our Lord One Thousand Eight Hundred and Fifty-Nine.

Whereas the said Rev. William W. Bowers at the instance and request of the said Council has consented and undertaken and agreed to become Pastor of the Church at Bridgewater aforesaid, and to be governed by the Doctrines, rules and regulations of the said church as contained in the book of Discipline.

And whereas in consideration thereof the said Council have agreed to enter into this bond with the above mentioned penalty conditioned as hereafter expressed and mentioned, with the Proviso, that each party be at liberty to vacate and annul said Bond in writing obligatory by giving to the other six months notice in writing of his or their intention to dissolve the connection between them, the said Council paying unto the said Rev. William W. Bowers, his amount of salary due up to the end of six months from the day of the date of his receiving such notice and the said Rev. William W. Bowers continuing to officiate during that period in the capacity aforesaid.

Now the condition of this obligation is such that if the said Matthew Wentzell, David Hebb, Christian Ernst, Henry Wile, George Wile, James Naugler, Philip Crouse, George Crouse, Peter Crouse, Conrad Wentzell, Thomas Wagner, Joseph Rodenhiser the aforesaid Council shall and do yearly and every year from the day of the date of these presents during the time the said Rev. William W. Bowers shall continue to officiate in the capacity of Pastor as aforesaid and until notice is given to dissolve the connection in manner and form aforesaid will and truly pay or cause to be paid unto the said Rev. William W. Bowers the yearly sum of One Hundred and Thirty Pounds Lawful money as aforesaid in two equal half yearly payments the first payment thereof to begin and be made at the end of six months next after the day of the date hereof then this obligation should be null and void otherwise to remain in full force and virtue.

May 2nd 1859. Signed Sealed and Selivered [sic] in presence of Hilheah Wentzell, Matthew Wentzell\*, David Hebb, Philip Crouse, Peter Crouse\*, Josiah Rodenhiser, George Wile\*, Conrad Wentzell\*, James Naugler, Christian Ernst and Thomas Wagler.

\*Signed as his X mark. Some difficulty to read.

The American Civil War had captured the interest of many people in the province, and it appears that Rev. Bowers was drawn to return to his native country. Rev. Bowers resigned his pastorate in May 1863, and with his family, left for the United States. This departure was short lived, and he returned to the county at the request of several parishioners. Thus, we entered into a period of the life of St. Paul's that nearly saw the complete disintegration of the parish. The time which followed for the next several years appears to be one full of deceit, trickery and misrepresentation. Only through the efforts of those who rallied against the efforts of the pastor did the church re-establish itself in the traditions of a Lutheran church.

By action of the Council at Zion Lunenburg, June 22, 1872, Rev. Bowers was called as an associate English Minister, along with Rev. C. E. Cossman, German pastor, to minister in the English language.

### **Rev. Daniel Falloon Hutchinson**

Little time had elapsed between Rev. Bowers's departure and the arrival of Rev. Hutchinson. The church, still not affiliated with any Lutheran Synod, had placed advertisements in various newspapers asking for a pastor, and Rev. Hutchinson appeared upon the scene. The detailed account of the events of this time can be found in a document authorized by the newly formed Nova Scotia Synod (1903). One of their first actions was to Commission a history of the Lutheran Church in Nova Scotia, and they requested Rev. D. Luther Roth, Pittsburgh, to write this document. Through his efforts, the period of controversy at St. Paul's was recorded.

The first recorded notice of Hutchinson's arrival at St. Paul's was June 20, 1863, when at a Church Council meeting it was agreed that he should hold weekday services throughout the several districts, and after service introduce the Elder of the district with the transcription list. The Elder was given the power to decline or accept the introduction if he deemed it advisable. Subscription lists were important as they indicated who was willing to contribute to the expenses of the church. Elders were responsible for collecting the amounts from each parishioner; early Council records suggest that this was often the only business conducted at their quarterly meetings.

By September 1863, at a Council meeting, "Mr. Hutchinson" stated that he wanted action taken on his six months salary. As well, it appears that a horse in his possession was creating a controversy in the congregation. At a Council Meeting held October 31, 1863, there were members who felt the congregation should be divided; accusations followed that some persons were trying to draw people away from Rev. Hutchinson.

By November 1863, Rev. Bowers had returned to Nova Scotia. In a letter to the Elders of St. Paul's, Rev. Bowers expressed concern that Rev. Hutchinson held doctrines and advocated practices at variance with the faith and practices in accordance with the principles under which St. Paul's was formed. He advised the Elders that he was prepared to call a public meeting of the congregation to substantiate his claims; further, he advised that if they continued to retain Rev. Hutchinson, they would have to accept the responsibility "for time and eternity..." The Elders responded that they were satisfied with Rev. Hutchinson, and advised Rev. Bowers "to attend to his own affairs."

By January 2, 1864 the Council felt the need to have a Liturgy of the church suitable for a British congregation. The Council authorized the editing and publishing of a British edition of the Book of Common Prayer for the Lutheran Church. This book was to include a

copy of the Articles of Faith as found in the “Unaltered Augsburg Confession”, as well as a collection of Hymns from the General Synod Hymn Book.

Thus, Rev. Hutchinson was instrumental in introducing a prayer book, most of which was taken from the Episcopal Common Prayer book. This book, the *Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the Use of the Lutheran Church in Nova Scotia*, is to be found in the Public Archives of the province. This book was a little manual of 144 pages, 5½ by 4 inches in size. Rev. Roth refers to this book as “a verbose and illogical argument in favor of the use of a set form of prayer in public worship.”<sup>2</sup>

Events in the congregation continued to unfold. On January 30, 1864, as if the congregation had never been organized, a meeting was held to adopt a new constitution for the government of the religious society. On the same date, Rev. Hutchinson was given permission to put the printing press on the Parsonage lot on the Pleasant Street extension. From this press he published a little newspaper, *The Burning Bush*, which appeared to be devoted to the interests of the Orangemen.

By now Rev. Hutchinson was in full control of the congregation. Controversy continued over the role of Rev. Bowers, who had returned the previous year, and his efforts to have Rev. Hutchinson removed as pastor at St. Paul's. The following, taken from the Minutes of the Council, provide comment on the state of affairs at the time.

Contradiction.

For the Lutheran and Missionary:

Mr. Editor:

In your valuable paper of March 3, 1864, we read under the head of Church Intelligence, that Mr. W. W. Bowers has returned to this Province ‘yielding to the earnest entreaties of his congregation’ and again taken charge of the Church at Bridgewater, Nova Scotia.

Now in justice to ourselves and the congregation and to our much loved and highly esteemed pastor, the Rev. D. F. Hutchinson, we wish to refute the error. That notice which appeared in your columns is false for Mr. Bowers was not entreated to come here nor is he permitted to preach in any pulpit in the Province under Lutheran control. We beg to assure you, Mr. Editor, that our Church here has prospered under the faithful labour of our present pastor. Over 50 were added by confirmation to our communicants last summer and he has a large class preparing for confirmation at this time, and we have not the slightest difficulty in raising his support. Rev. Hutchinson is true and firmly attached to the doctrines and usages of our Lutheran Zion, and we hailed with delight and joy his coming among us, and we hope he shall ever consider it his duty to remain our pastor.

From your [sic] notice it would appear that Mr. Bowers has charge again of the congregation he had previous to his return to the United States. We assure you this is entirely false, as the very pulpits he once preached from are closed against him forever. He returned against the entire wishes of our congregation as he has arrayed himself in opposition to the doctrines and practices of our faith. We are Lutherans to the core, and know of no new faith but only believe in the true old doctrines of the great Reformer. We trust that this will place the matter in a fair light before our friends, and the Church in the States.

We beg to insert this injustice to your friends—and well wishers.

Whereby we, the Elders and Council of this church, subscribe our names.

This document was signed by eight of the Elders and furnishes a glimpse of the state of affairs at St. Paul's at this time. In later years, Rev. J. H. Hunton would describe Hutchinson as a man professing to be a Lutheran pastor, shrewd, aggressive, who after a time sought to turn the people and their property into the Church of England.

The controversy continued with Hutchinson's side dominating in some sectors and Bowers's side in others. At a Council meeting of November 24, 1866, Rev. Hutchinson tendered his verbal resignation effective the end of the year. The resignation was accepted but withdrawn on December 1<sup>st</sup>.

Now begins another series of events which reflects on the nature of Rev. Hutchinson. By August 1867, Rev. Hutchinson had spoken to the Congregational Council about the need to become affiliated with the Synod of Canada. He was sent with \$30.00 given to cover his expenses to travel to the Synod in order to secure another minister as an assistant. Here begins a round of deceits which eventually lead to Hutchinson leaving St. Paul's.

By November 1867, Rev. Hutchinson read a letter from two students who were willing to come to St. Paul's, and it was agreed to ask Mr. A. C. MacDonald of Wallace, NS, to accept their request. On December 21, 1867, in the presence of the Elders and others, and by authority of the Church Council, Rev. A. C. MacDonald received Deacon's Orders by the imposition of hands. The entry was signed by Rev. D. F. Hutchinson and A. C. MacDonald, Sec'y. [Secretary]. At that meeting, which was held in the pastors' study, the names of seven Elders were recorded as being present, and the "Rev." A. C. MacDonald signed an oath binding himself to conform to the doctrines and practices of St. Paul's.

At a special Council meeting held June 3, 1868, with Hutchinson, MacDonald, and 12 Elders present, and a good representation of the congregation in attendance, it was found that the finances of the church were not in the "most satisfactory condition." It was agreed that a tea-meeting would be held in September for the purpose of liquidating the debt of the congregation. As well, it was unanimously resolved to call Rev. MacDonald as an Assistant to Rev. Hutchinson at a salary of \$400 annually, beginning January 1, 1868.

On December 18th, 1868, MacDonald read a letter purporting to be from the President of the Synod of Canada. Rev. Hutchinson's certificate from the Synod of the United States was also read, although later this proved to be bogus.

Now follows a development that resulted in Rev. Hutchinson ordaining MacDonald, later to be found to have no credible theological training, confirmed later by the authority of the Acadia Ministerium. This Ministerium, founded by Rev. Hutchinson as Primate, A. C. MacDonald as Vice-president, and A. M. DesBrisay of St. Peter's Church, St. John, NB as Secretary Treasurer, set itself up as the Church of the Augsburg Confession in the Maritime provinces.

Hutchinson reportedly read a letter from the President of the Synod of Canada, Rev. H. A. Kahler (sic Kaehler), giving him permission to ordain MacDonald. This letter was read before the congregation.

In a letter dated November 30, 1868, from Montreal, addressed to the Church Council of St. Paul's, Rev. Kahler informed the congregation that Hutchinson was not a member of the Canada Synod, and could not be admitted as his dismissal from his former synod was not honourable. He goes on to state, in his letter, that authority to ordain MacDonald was never

given, and calls Hutchinson's act of reading a letter giving his authority to do so a forgery. Rev. Kahler goes on to state that he was afraid that his letters would be intercepted by others not wanting the true events to become known.

On December 21st, 1868, the Acadia Ministerium approved a resolution denouncing those who questioned the ministerial standing and authority of Rev. Hutchinson, condemning Rev. Bowers for his continued opposition to Hutchinson, and affirming the ordination of MacDonald. This record of Minutes is the only surviving one from the Acadia Ministerium.

During later investigations, it was determined that Rev. Hutchinson had falsely claimed to have acted under the authority of the Synod of Canada and that the ordination of MacDonald was not valid. This action had been decided in the courts of Nova Scotia. He reportedly joined the Church of England, but no record of his ordination by that church survives. DesBrisay, it was later found, had gone over to the Methodists, by whom he was expelled.

After leaving St. Paul's, Hutchinson, following the practices and teachings of the Church of England, went to Ontario. He died July 1885, in Greenville Pennsylvania, where he was rector of a small Episcopalian congregation.

A. C. MacDonald continued to serve as "pastor" at St. Paul's until 1871. He eventually found himself before the Courts of the Province of Nova Scotia where his title "Reverend" was revoked. When he left, the congregation was in shambles, and they were without a pastor until 1874.

### **Rev. John Henry Hunton 1874–1878**

Rev. Hunton was born in Faunier County, Virginia on October 11, 1834. He was ordained by the Tennessee Synod and served the Riverside congregation in Ontario for eleven years (1861–1872). He accepted the call to St. Paul's and was installed as pastor July 27, 1874. He had arrived at a critical time in the life of the Congregation, and he was able to bring order following years of chaos.

On September 8, 1874, at a congregational meeting opened by Rev. Hunton, a certificate was read and signed by the Elders releasing the congregation from all liabilities or debts incurred by the lawsuits carried over from the Hutchinson days.

Action was also taken to repair the parsonage, a new constitution was read and explained, a new board of Elders was elected, and arrangements for preaching at different points throughout the parish were left to Rev. Hunton. By action of the Council on November 7, 1874, the moving expenses of Rev. Hunton were divided *pro rata* among the Elders.

Rev. Hunton has often been called the "Peacemaker," and he proved worthy of the name. One of the first acts of his term was the adoption of the new constitution and the settling of lawsuits that had developed. The parish at Bridgewater had begun to progress; he developed the ministry to include twelve to fifteen preaching points in the parish.

Due to ill health, Rev. Hunton resigned as President of the Conference and relinquished his charge at Bridgewater September 27, 1878. He died 17 June, 1908.

### **Rev. A. L. Yount**

Rev. Yount was born 1851 and died 1914, at Greensburg, Pennsylvania, USA. He ended his work in the Bridgewater Parish on the 15th of November 1866. It has been said



that Rev. Yount did a splendid job of developing the spiritual life of the people, and was successful in educating them along material and philanthropic lines as well.

### **Rev. Frederick W. Kohler**

Frederick W. Kohler was born September 8, 1856, New Holland, Pennsylvania. Rev. Kohler became pastor at the Bridgewater parish on November 16, 1886. From the parish records, a death is recorded for June 1, 1888 for Laura Kohler, his wife. She was 32 at the time. That same year, his son had died of “consumption” and both Mrs. Koehler and his son are buried at Brookside Cemetery, Bridgewater. Mrs. M. Endy, mother of a future Pastor, is also buried in the same plot with the tombstone paid for by the members of St. Paul’s. It was during his pastorate that many of the present rural congregations surrounding Bridgewater were organized. Prior to this time, many of these congregations were preaching points with services held in a variety of locations.

It was also during the summer of 1887 that Jacob Maurer, a student of theology, assisted the pastor. Maurer was born at Erbsville, Waterloo County, Ontario on October 24th, 1860. His parents, John Henry and Anna Martha, were originally from the province of Hessen, Germany. Maurer remained until he was called to St. John's Mahone Bay, in July 1888. Pastor Kohler died August 15, 1937 at Rochester, Pennsylvania, age 80 years 11 months seven days. At the time of his death, Rev. Kohler had been ordained for 55 years.

### **Rev. Joseph Hart Orr**

Rev. Orr was ordained by the Ministerium of Pennsylvania, at Allentown Pennsylvania, in 1885. He served at Trinity Mission, Meadowfield, Pennsylvania, part of the Pittsburgh Synod, arriving at Bridgewater for December 4, 1890. He and his wife, Ernestine E. (nee Haber) left St. Paul’s effective April 15, 1894.

### **Rev. Albert R. J. Graepp**

Rev. Graepp was born in Strahtsund, Pomerania, and was installed at St. Paul's July 24, 1895, by Revs Sweinsberg, Maurer, D. L. Roth, Rankin, and Dr. Theophilis, President of Thiel College, Greenville, Pennsylvania. The Bach Amateur Orchestra formed the choir for the event.

He was reportedly a man of good natural abilities, had received a fine education, and was considered to be an accomplished musician. Rev. Graepp resigned from St. Paul’s in December 1896 “saying that his life was Ruind.”<sup>3</sup> The reason for his departure has generated much speculation as to how his life was ruined. This event seemed strange in light of the earlier praise heaped upon him; but it appears that he fell into disgrace following the exposure of previous sins. He left the country never to return. He was eventually expelled from the ministry and became ‘dead’ to the church.

### **Rev. J. A. Boord**

Little is known of Rev. Boord, except that he served from January 1898 to August 1899, a period of around 23 months.

## Rev. C. B. Lindtwed

Rev. Charles B. Lindtwed was born near Springfield, Illinois, August 25th, 1857. His father was Torje Christian Lindtwed and his mother was Anna Bergitta Simonsdotter. His parents came from an area near Arundel, Norway in 1851, settling in the United States. He graduated from the high school of Springfield in 1880 and spent several years teaching in the common schools in this area. Entering Carthage College, Illinois, he graduated in 1886 entering the Lutheran Theological Seminary at Philadelphia, graduating in 1889.

He was ordained by the Ministerium of Pennsylvania, at Lebanon, Pennsylvania, on Trinity Sunday, 1889 on a call from the Home Mission Board of the General Council to the Mission at Red Wing, Minnesota. After three years there he accepted a call to teach at St. Olaf College, Northfield, Minnesota where he remained until 1895.

His next field of labour was in a mission of the Pittsburgh Synod at Washington, Pennsylvania, where he served from the beginning of 1896 until August 1899 when he accepted a call to Nova Scotia. Prior to accepting the call at Bridgewater, Rev. Lindtwed had been the pastor at the Midville Parish. On April 20, 1903 he resigned from Bridgewater accepting a call as the Superintendent of the newly formed Bethany Orphanage.

On December 11, 1907, by action of the Nova Scotia Synod he was given an honorable dismissal to the Evangelical Lutheran Synod of the North-West [sic] Synod of Manitoba and the north-West Territories). It was reported that he was living in Winnipeg at the time.

Occasionally, written records enable us to catch a glimpse of past events that have remained in people's minds for years. Stories are passed down, but often the inner thoughts of those involved are lost. Fortunately, correspondence from such a controversy has survived in the years leading up to the letter and meeting note which follow; there was a controversial situation involving pastor Lindtwed and one of the congregations he served through the Bridgewater parish. His letter to the congregation follows, as do results of a congregational meeting.

To St. Michael's Congregation, in Annual Meeting.  
Dear Brethren in Christ Jesus:

Another year of grace from God has come and gone. We have experienced his mercies, which were new unto every morning this faithfulness, every night.

During the year, He has graciously continued preaching of the Gospel and the administration of the sacraments to the congregation.

He has removed two of our members by death and four have been added by confirmation. Six children have been brought to the Savior in Holy Baptism. One marriage has been solemnized within the bounds of the congregation. Forty seven members have communed, of these seven have communed four times, or as often as celebrated

11- 3 times

13 - twice

and 16 once

This showing at Communion is commendable if compared with some other congregation. But if we compare with the (true) standard given in our constitution—"if possible, as often as it is celebrated"—we fall short, as we do in every duty when compared with God's (true) standard of right living. The main thing to be arrived at

is self-examination to find true sorrow for sin and hungering after righteousness and after strength which God can give in his Holy Sacrament.

There is a matter which I would prefer to pass over in silence but as it is likely to come up during the meeting, it seems best to me to refer to it here. As is well known certain members have declined to aid in supporting the present pastor, although the rest of the whole parish through their officers have voted to retain him in office. The only reason given for this opposition is personal dislike.

Now it is a sad thing that personal dislike of any member should be harbored in the heart of any Christian, even in secret. It is sadder when it takes such full possession of the heart that it comes out publicly and demands the expulsion of that member without any charge of wrong against him.

It is as if our (word missing from text) would say, "This or that member must go in order that my personal dislike may be gratified and left complete (word unknown) in the church."

The fact that this member is the pastor not only of the congregation, but of the whole Parish, makes the demand all the more striking; for it then means that the personal dislike of a few shall rule not only this congregation but the whole Parish.

Surely this exhibition is enough to show that this personal dislike is opposed both to common sense and the teachings of Christ. Christ taught his disciples—not to dislike others—but to love them, even though they disliked us and were our enemies. This (word unknown) Matthew 5:44 and following, "I say ... love yr' "enemies" and pray for them that prosecute you," &

Therefore this dislike is itself a fault, forbidden by Christ, the Head of Church and if we demand that a member or officer shall go because of it, we demand he shall be expelled not for his fault, but for our fault. That means that faults are not to be gotten rid of—provided they are our faults—but are to be cherished in cong. and even whole parish.

But enough. I trust our result will follow: that such a spirit will be doomed forever; and if cherished in secret, it will never dare to lift its head again in any meeting with any degree of boldness.

But the appearance of an evil spirit among God's people always gives occasion for God's good Spirit to be displayed by those among whom he dwells. Therefore as servants and spokesman of Jesus Christ—though 'unworthy'—I call on you to heed His blessed teachings in y' dealings with these faulty brethren. They are themselves greatest sufferers by their fault—as is always the case. Therefore they need y' friendship and love—especially y' love in Christ Jesus. And the exercise of that love will strengthen you in y' most holy faith and warm y' hearts more than words can tell. Finally brethren I humbly ask yr' prayers that I may be enabled to be a true representative of Jesus Christ in the trying position in which I stand.

The grace of the Lord Jesus Christ be with you all.  
(Rev. C. B. Lindtwed)

Later that year, the congregation of St. Michael's met and the main item of business was the continued lack of satisfaction with Rev. Lindtwed.

Waterloo, NS, December 14, 1902.

After services a meeting of St. Michael's congregation was held in business transacted as follows:

Rev. L. M. McCreery President of the Nova Scotia Conference acted as chairman and A. D. Wile was chosen secretary.

Rev. McCreery stated that he had visited the majority [sic] of families in the congregation, that he had been kindly received [sic], and all seemed willing and anxious [sic] to have the difficulties peacefully adjusted and ready to take hold and go ahead in the work of the church.

As the best possible solution of the matter under existing circumstances in the mind of Rev. McCreery the following was read and after due deliberation and discussion was unanimously [sic] adopted.

Resolved that we as a congregation comply with the following recommendation of the Conference.

1. That Rev. C. B. Lindtved discontinue his services in the Waterloo congregation.
2. That Rev. L. McCreery take charge of the work of this congregation, and that both the ministry and salary apportionments be paid to him as long as he continues to serve the congregation. Further result that this arrangement go into effect on January 1st 1903.

The following communication was read by the chairman.

Lapland. N. N. Nov 17. 1902

To St. Michael's congregation of Waterloo

Grace and peace.

Whereas in God's good providence [sic] much needed, it has been decided to build a church at Lapland, thus calling for a separate congregation: We therefore the Deacons of St. Michaels Congregation residing at Lapland respectfully asked to be allowed to withdraw together with such members as may desire in order to effect such organization.

This includes also our resignation as Deacons.

Nathan Crouse

John Crouse

This request was unanimously granted and the resignations accepted.

Resolved to Elect 3, deacons.

The following persons were elected as Deacons.

D. Wile, Peter Wile and Enos Wile.

The two former were installed while Mr. Enos Wile not having made-up his mind to accept the office was not installed. There being no further business the meeting adjourned.

D. Wile Secretary

L.M. McCreery, Chairman

The July 10, 1903 Minutes of the Evangelical Synod of Nova Scotia show Rev. Lindtwed as Pastor for the Bridgewater Parish and include delegates Moses Wile, St. Paul's, Bridgewater; St. Matthew's, Conquerall Mills, (no delegate), Nathaniel Crouse, Christ's Church, Camperdown; Church of the Redeemer, Conquerall Bank, (no delegate) and Roboam Crouse, Holy Trinity, Lapland. The 1904 minutes show Rev. McCreery as pastor at the Bridgewater parish, and Rev. Lindtwed as Superintendent of the Orphan's Home.

### **Rev. Luther Melancthon McCreery**

Rev. McCreery was born in Carroll County, Ohio in 1861, the son of William and Catherine McCreery. He attended common schools and, after graduation, attended the Northwestern Ohio Normal School, later to become the Northwestern University of Ohio. He taught public school for four years, and in 1876 entered Muhlenburg College where he graduated in 1881 with a Bachelor of Arts degree.

He enrolled at the Philadelphia Theological Seminary and was ordained August 31, 1884 by the District Synod of Ohio, at Columbus. On June 22, 1884, he took charge of the Parish at Middlepoint, Ohio, where he remained until 1892. His call to Middlepoint was eventful. On the 12th of November, 1884, he and Mary E., daughter of Stephen and Harriet Keck, Allenstown, Pennsylvania were married. They had two sons, Harold and Clarence, and one daughter, Mrs. William Bader. By 1892, he had organized an additional congregation, erected two new churches, and received more than 150 members into the church.

In 1892, he took charge of the Western Ohio Normal College. The plan was to make this college into a school preparatory to colleges. As the area lacked a pastor, he served double duty at the college and the church until health forced him to resign. He accepted a call from the Mission Board of the Synod to Ashville, Ohio, where he began work in 1893. Here he labored with success, renovating the church, introducing full service, and welcoming new members. When the ill health of his wife forced her into the hospital in Philadelphia, he resigned his pastorate.

Rev. McCreery came to the Midville Parish July 1, 1896. At this time the parish consisted of three organized congregations and several preaching points scattered over twenty-five miles. In 1903 he accepted a call to Bridgewater where the current church (constructed 1906) was built within a few years. He was installed August 24, 1903 by Rev. Jacob Maurer and Rev. Lindtwed. In 1905 it was reported that his salary had been increased to \$650.00 per year.

During his time in Bridgewater, he was also successful at having churches built at Lapland, Camperdown, Newcombville, and Middlewood. Under his guidance, in 1908, Conquerall Bank, Conquerall Mills, Camperdown, Lapland, Waterloo, Midville, and Newcombville were formed into the Conquerall Parish. Rev. McCreery rightfully earned the name of "church builder." He also served terms as the president of the Nova Scotia Conference and Synod. He left Nova Scotia in 1909 accepting a call to Morrisburg, Ontario.

In 1914 he accepted a call from the General Council Mission Board to do missionary work in Cambridge Springs, Pennsylvania, later supplying congregations in eastern Pennsylvania, eastern Ontario, and finally Williamsburg. He then served as Pastor at St. Peters, Ottawa from 1919 to 1934. In 1933 the University of Muhlenburg bestowed upon him the degree of Doctor of Divinity. He retired at the venerable age of 85.

### **Rev. J. A. Buchholtz**

Rev. Buchholz began as a summer student and temporary supply at the Bridgewater Parish in July 1910. He had recently graduated from the Seminary at Chicago and had been ordained by the Synod of Ohio May 27, 1910 at Miamiaberg, Ohio.

When Rev. Buchholz and his wife, Fern (nee Harnly), arrived at St. Paul's Bridgewater July 1, 1910, the church was still indebted for the new structure. In the minutes of the Annual Convention of The Evangelical Lutheran Synod of Nova Scotia, it is noted that St. Paul's "Celebrated the cancellation of the indebtedness resting upon its beautiful church. This desirable result was achieved through the untiring activity of Pastor W. E. Buchholz and the unrelenting zeal of his faithful parishioners." This celebration was held on July 28, 1912. Rev. Buchholz resigned November 1915 and was dismissed to the District Synod of Ohio.

### **Rev. C. B. Pifer**

Rev. Pifer and his wife Alice (nee Stouffer) came to Bridgewater through the Conquerall Parish. He was ordained July 2, 1911. Pastor Pifer was installed June 4, 1916 by Rev. E. B. Smith, President of the Northern Conference, as Pastor at St. Paul's. He had accepted the call to St. Paul's effective April 1 of that year. The parish records indicate a daughter, Mary Catherine, was born and baptized at St. Paul's, August 1917.

Pastor Pifer served several terms as President of the Nova Scotia Synod. On March 6, 1924 he was officially released as a pastor of the Nova Scotia Synod to the Ministerium of Pennsylvania, having resigned from St. Paul's on December 16, 1923.

### **Rev. George P. Endy**

Rev. Endy was born in Reading, Pennsylvania, and was ordained in 1902. He had graduated from Iowa Christian College. Prior to serving in Nova Scotia, Rev. Endy had held pastorates in Bedford, Almont, Perry, and Sheboygan, all in Michigan, and Camden and Frankport, Indiana.

Rev. Endy arrived in Bridgewater for July 1924, at the recommendation of Synod President Rev. Jacob Maurer, at a commencing salary of \$1600 and given \$250 towards his traveling expenses to arrive in Nova Scotia. He was installed April 15, 1925. The installation was conducted by the Rev. E. V. Nonamaker, Mahone Bay, and assisted by Rev. Albert Jacobi, Rose Bay.

It was for Rev. Endy that the first car was purchased. The Council had investigated three models—Star, Chevrolet, and Whippet Overland. It was decided to purchase the Whippet provided that funds could be obtained without drawing on the treasury. The cost was \$875.00.

It was also during his ministry that the Parsonage on Phoenix was purchased. Discussions had commenced February 1929, and the purchase was reported as complete in September 1929. The original cost was \$4400.00. In June 1933, Miss Tillie Meisner released the mortgage on this property.

Rev. Endy was a well-respected minister and was credited by the 1925 Synodical President, Rev. E. V. Nonamaker, as having made steady progress in building up the membership of the Congregations as well as Church attendance. In 1925, St. Paul's listed 567 baptized members; by 1931 the baptized membership was 943.

Rev. Endy was dismissed May 18, 1931, taking up responsibilities with the Evangelical Lutheran Synod of Canada. Rev. Endy died 1931 at Guelph, Ontario and was survived by his wife, Florence Begou, and two daughters. In 1933, St. Paul's erected a headstone on his grave at Guelph, and on his mother's grave at Bridgewater.

### **Rev. C. H. Whitteker**

Charles Hugh Whitteker was born September 30, 1900, on a farm in the village of Williamsburg, Ontario to Charles F. and Deborah Whitteker. His early years of education were at the little country school across the road from his home. He later graduated from Morrisburg Collegiate Institute, 1920. He then journeyed to Western Canada and Saskatchewan on a harvest excursion train, and taught school there for three months.

In 1921, under encouragement from Rev. Dr. Jacob Maurer, C. H. Whitteker became an instructor in the High School department at Waterloo College. In 1926 he graduated from the Evangelical Lutheran Seminary of Canada and was ordained June 27, 1926 by the Nova Scotia Synod. Rev. Endy preached the sermon assisted by Rev. S. W. Guartung and Rev. George Innes. His first call was to the Conquerall Parish.

As with many pastors at the Conquerall parish, Rev. Whitteker received a call from St. Paul's. He accepted the call on June 1, 1931 and was installed June 10. Rev. L. F. Hartzell conducted the service assisted by Rev. A. G. Jacobi. In 1935 he was elected President of the Synod and guided them as the chief executive until 1957. In 1950 the University of Western Ontario conferred on him the Doctor of Divinity degree. In commemoration of the coronation of King George VI, and his wife Queen Elizabeth, in 1937, both Whitteker and his wife received medals as President of the Synod.

Rev. Whitteker, though a parish pastor, went far beyond the boundaries of the community and the province. He was known as a most active man in the community, finding time to serve on various boards, committees, and organizations. He was affectionately known in many circles as "the Bishop," and upon his retirement, St. Paul's conferred on him the title of "Pastor Emeritus." During a testimonial dinner held in his honor in May 1966, the Mayor of Bridgewater, Glen Porter, presented him with the key to the town. Rev. Whitteker served as President of the Lutheran Council in Canada, and was deeply involved in the Canadian Lutheran Council, Lutheran World Federation, and Canadian Lutheran World Relief.

He became the first President of the Lutheran Church in America—Canada Section, and served from 1964 to 1969. His election was often credited to his influential leadership in the cause of Canadian Lutheran unity, a movement that eventually created the Evangelical Lutheran Church in Canada in 1986.

At the time of his death, January 3, 1974, at the age of 73, as a result of heart failure, he was serving on the Court of Adjudication of the LCA (Lutheran Church in America). His wife, Ruby (nee Roos), formerly of Waterloo, Ontario, survived him. His funeral was held from St. Paul's with Rev. Wilfred Myra as the officiating pastor. He was assisted by the President of the Synod, the Rev. Dr. Otto F. Reble, the Rev. Dr. Norman A. Berner, and the Rev. Douglas Conrad. Interment was in Brookside Cemetery, Bridgewater. It was reported that the funeral cortege was the largest that had been seen in Bridgewater.

While stories of his years of service remain, many people remember him for his love of stories. His quick wit and ability to relate tales and events earned him a place in many people's hearts. Many persons remember his love of a good cigar, which he had often to enjoy

outside of the house. Those who had to travel with him in his car often experienced firsthand this enjoyment.

Pastor Whitteker also had a keen interest in the camp at Mush-a-Mush and served for many years on the management board. For many years he and his wife made the weekly trip to the camp, picking up the week's bills, delivering salary checks, and receiving the camper's fees for the week. One of his loves was "Washington Cream Pie," and several of the cooks ensured a fresh one was on hand for his Sunday afternoon visit to the camp.

### **Rev. Wilfred L. Myra**

Rev. Myra was born in Lunenburg, Nova Scotia. After graduation from high school, he entered Dalhousie University, graduating with a Bachelor of Commerce degree. He entered Waterloo Lutheran Seminary, graduating with a Master of Divinity degree.

Rev. Myra was ordained May 23, 1950, and began his ministry in the Northfield Parish, where he served from 1950 through 1955. He then accepted a call to Trinity, Ayton, Ontario, serving until 1960. From 1960 through 1966, he served as pastor at Holy Cross, Burlington, Ontario, accepting a call to St. Paul's in that year. He remained at St. Paul's until 1977, accepting a call to Good Shepherd, North York (1977–1981), St. Mark's, Kitchener (1981–1985), and Waterloo Lutheran Seminary at Wilfrid Laurier University as Director of Development (1985–1990).

During his years at St. Paul's, there was a major change in Sunday School curriculum as well as the way in which parish ministry occurred. The emphasis moved towards equipping pastors with counseling skills and enabling them to better serve their congregations.

As well, through those years, St. Paul's facilities were altered to address the changing needs of congregational life. The church nave and chancel were thoroughly refurbished. The junior Sunday School room was partitioned to create a choir robing area, Altar Guild work space, and a church parlor and office. The church building was connected to the adjacent church hall and the kitchen was relocated to this addition. The hall basement was partitioned to provide Sunday School rooms.

Lay participation in church services was introduced, including planning of special services and lectures in all worship services. Clergy vestments changed from the black and white cassock and surplice to the alb and more elaborate stoles. Chanting was introduced into the Service.

The renovations and additions to the church facility gave the membership a heightened sense of pride and ownership of their buildings and congregational programs. In addition to providing improved facilities for the congregation, the changes led to a marked increase in use by the surrounding Lutheran population and community at large. The church had become a meeting place for many groups, a practice that continues today. It was also during this time that seeds for separation of Mount Olivet and St. Luke's from St. Paul's took root.

### **Rev. Willis Ott 1978–1994**

Pastor Ott was born on March 7, 1945 at Augsburg, Ontario. He attended schools in Eganville, and Waterloo Lutheran University from 1963 to 1966. Following graduation, he attended Waterloo Lutheran Seminary from 1966 to 1970. He was ordained on June 3, 1970.



He first served at St. Mark's in Kitchener from 1970 through 1973. He then accepted a call to St. Paul's Cambridge, Ontario, 1973 to 1978. In 1978 a call was issued to him from St. Paul's Bridgewater, which he declined. After declining the initial call pastor Ott advised the congregation that if they wished to re-offer, he would accept. Pastor Ott arrived for September 1978 and remained at St. Paul's until 1994 when he accepted a call to All Saints, Newcombville.

Pastor Ott has two boys, Phillip and Nathan. Their mother Catherine passed away and he married Julianna Mason who also preceded him into eternal rest in 2003. He remarried to Peggy Weagle (nee Kelly) and continues to reside in the Bridgewater area. Peggy is a grand-daughter of Rev. Nonamaker who served faithfully in this area for many years.

### **Rev. James Slack Jr.**

Pastor Slack was born in Bridgewater, the son of Rev. James Slack and his wife Eva, of Lunenburg. He has four sisters, Kathy, Barbara, Virginia and Carol, and one brother Stephen. Pastor Slack was married to Darlene Mader and they have three children: Lindsey, Rachel, and Joey.

Pastor Slack Jr. attended schools in Lunenburg and. upon graduation from Lunenburg Junior Senior High School, he attended Dalhousie University, Halifax. After graduating from Dalhousie, he went on to Waterloo Lutheran Seminary. Upon graduation from the seminary in 1985, he began serving in the Ottawa region. Prior to accepting a call from St. Paul's in 1996, he had served for three years at St. James Lutheran Parish in Mannheim and New Dundee.

Pastor Slack Jr. arrived to commence ministry at St. Paul's in May 1996, and was installed on May 12, 1996. Following his installation, a congregational dinner was held at the Wandlyn, Bridgewater. In attendance was Pastor James Slack Sr., and Eva Slack, the former thanked by the Congregation as he had served as Interim Pastor following the resignation of Pastor Ott.

Pastor Slack Jr. resigned his call to St. Paul's on 27 April 2003 to accept a call to Peace Lutheran Church in Sackville, Nova Scotia. Pastor Slack Jr. was installed on October 17, 2003 at Peace Lutheran.

### **References**

---

<sup>1</sup> Cronmiller, Carl Raymond, *A History of the Lutheran Church in Canada*, vol. 1. Toronto: Evangelical Lutheran Synod of Canada, 1961, 58.

<sup>2</sup> Roth, David Luther. *A History of the Lutheran Church in Nova Scotia from 1850 to the Organization of the Evangelical Lutheran Synod of Nova Scotia in 1903*. Pittsburgh, PA, 1905.

<sup>3</sup> Council Minutes, St. Paul's, for December 1896.