CHAPTER III

PASTORATES AT LEWISTOWN, WAYNESBORO AND EASTON

Lewistown

After Dr. Bomberger had been graduated from Marshall College and the Theological Seminary he was, in October, 1838, licensed by the Synod at Lancaster, and in the latter part of November he received a call to the Lewistown charge. This charge consisted of three congregations, one being in the town of Lewistown, another at the east end of the Kishacoquillas Valley, and the third a preaching point east of Lewistown. He was ordained there on December 27th. It was a difficult and discouraging field. It had been run down by neglect. However, it proved a good school for a young minister beginning his work. Here he remained for twenty months, and during the summer of 1839 he supplied the Water street charge, preaching there once in four weeks. His salary was from $400.00 to $500.00. But this was never fully paid, and time proved that $225.00 a year taxed the members to the extent of their ability. He said, "I preached three or four times every Sunday in English and in some sort of German, with which however the people professed to be well satisfied. To aid in my support, I ob-
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tained the academy of the place, which had run down to three pupils; and by special efforts gathered ten, thus adding two hundred dollars to my income and five and a half days of teaching to my other work.” On April 11, 1839, he was married to Marian Elizabeth Huston, of Mercersburg.

Waynesboro

In July, 1840, Dr. Bomberger was called to Waynesboro, Franklin County, Pa. The charge had been vacated by the Rev. George W. Glessner. The change to him was very cheering. On Friday, August 7, 1840, he was installed as pastor there. The Rev. A. P. Freeze delivered the charge to the pastor, and preached in the evening.

Dr. Bomberger thus described his pastorate at Waynesboro: “In acceptance of an invitation I visited Waynesboro in April, 1840, and preached in the four congregations then constituting the Cavetown charge, namely Waynesboro and Salem, in Pennsylvania, and Cavetown and Leitersburg, in Maryland. Soon afterward a call was extended to me, and having accepted it I left Lewistown on the Juniata, where I had been settled for twenty-two months in a sort of missionary capacity, the last week in June. I reached Waynesboro on Wednesday or Thursday of that week. My work began there on the first Sunday in July, 1840.

“The great acceptableness of my predecessor, the Rev. Dr. Glessner, as a preacher made it very
J. H. A. BOMBERGER
Pastor at Waynesboro, about 1843
difficult for me to follow him, and often I felt dis­couraged, but many kind friends rallied around the young man, holding up his hands and cheering his heart.”

In the *Messenger* of December 8, 1841, is a letter of Dr. Bomberger’s about his pastorate:

“WAYNESBORO, November 27, 1841.

“During the first week of the current month the Lutherans held service every evening preparatory to the communion, characterized by deep solemnity and earnest self examination on the part of professors of religion. No special manifestation of the effect of the truth was given, however, till Sabbath evening, when several freely embraced an opportunity afforded for special interest in the prayers of the church and for personal conversation about their soul salvation. From this evening on, for nearly two weeks, the interest was in a greater or less degree sustained and the means of grace blessed to the hopeful conversion of many souls. In a general way, we feel bound to acknowledge that it was a blessed sea­son for our churches in view of the many who now indulge the hope of having truly exchanged the form of godliness for its power,—blessed for the Sunday­schools, many teachers having been taught savingly to know Jesus Christ;—blessed for the village acad­emy under the care of Mr. F. A. M. Keller, many of the pupils of which have hopefully given their hearts to their Creator in the days of their youth; may they until old age never forget it. Where heretofore the voice of family prayer was never heard, now the altar hallowed to the worship of God is erected; blessed for the children of God whose hearts have been warmed, their faith confirmed, their love animated, their zeal
refreshed and all their graces drawn out into more lovely exercise; blessed, too, we confidently hope, for the centenary jubilee of our churches (the Reformed Church was then observing the centenary of its organization in this country), by preparing the hearts of the people of God for appreciation of the appeals made in view of the wants of the churches. Permit us in conclusion a few additional remarks.

“We feel called upon to acknowledge our conviction that so great a blessing has been bestowed by God measurably in view of the removal of a great stumbling block, which hitherto hindered the operation of divine grace, namely, sectarian prejudice. God so affected the hearts of His people in the commencement of the work as to melt them down to a great extent to a union of prayer and effort. For although the work was commenced in a Lutheran congregation, the brethren of that church immediately extended the hand of Christian fellowship, which was as quickly embraced. And after the first week the meetings were held alternately in the Lutheran (Union) and German Reformed Churches. Brother Diehl, of Boonsboro (who assisted at the communion of the Sabbath and the Monday following), Brother Kunkle, of Greencastle, and Brother Helfenstein, of Chambersburg, rendered essential service and had their labors greatly blessed by God. So much for oneness of heart and purpose.

“All our meetings were conducted in a manner which none could gainsay unless they hate the cause of vital godliness and therefore God Himself.

“We beg our brethren who may be inclined to smile at the simplicity of our hearts in so highly extolling the blessed unanimity which now subsists especially between the two churches under our care to bear with us. Brethren, forbear your suspicion, rather pray for us that our own hearts may be knit
together by more hallowed bonds.

"How could we have expected a season of refreshing unless the fallow ground had been thus broken under God's blessing. And how can any community of Christians pray in faith when they cherish in their hearts settled enmity against God's way of acting, namely, by love?

"May the mighty Jehovah pass through the length and breadth of our beloved churches and revive them all.

"J. H. A. Bomberger.

"F. W. Conrad."

"(Pastor of the Lutheran Church.)"

Another letter of Dr. Bomberger's appeared in the Messenger as follows:

"January 27, 1842.

"It is my privilege to note the mercy of God in being with us during our protracted meeting which commenced a week ago. Although for reasons which might probably be given, the work was not so extensive as that with which we were blessed some months ago, there is abundant cause for humble gratitude. We were favored with the assistance of Brother Guldin on Saturday evening and on Sabbath, and were very sorry that he could not stay longer.

"J. H. A. Bomberger."

Mr. Henry Omwake, the father of President George Leslie Omwake, of Ursinus College, tells in the volume of his Papers and Addresses of Dr. Bomberger's pastorate at Salem Church. He says, "A genuine revival of religion constituted the chief epoch of my early life. When the pastor in charge
(Dr. Bomberger) announced the programme of services in connection with the dedication of the new house of worship some of the members were astounded. He told them there would be preaching every forenoon and evening for eight days. 'What!' they said, 'sixteen sermons in eight days! Why this is as many as we have in a year.' Many expressed a doubt whether people could be induced to go to church every day to hear so much preaching. The pastor, a man able, eloquent, and full of the Spirit, had arranged for two assistants to aid in conducting the services. After a few days the entire community became aroused in the interest of the meetings. The attendance increased both morning and evening. Usually a sermon was preached after which prayers and short exhortations followed. Soon a Sunday evening prayer-meeting which I attended for a number of years, was organized, at which prayers were offered by lay-members. I often witnessed what is now in many congregations a rare occurrence: members, when they met, discoursed on the subject of religion, of the ground of their faith, and their individual hope. The family altar became established in many homes where it had been unknown before. The Sunday School which was organized immediately after the dedication was a new inspiration for the congregation and the community."

Another letter in the *Messenger* is as follows:

"December 19, 1844.
"Last Monday I laid the case of the Seminary
before the congregation at Salem. I referred to the present embarrassed state of the funds of the Seminary, giving the contents of the circular sent me by the committee. With this I left the brethren to their own reflections for a few days. Yesterday I rode around to several members to learn their determination in this matter. The result was that from five individuals I obtained subscriptions up to $80.00. To this I am permitted to add $50.00 from another member of the same congregation, which makes the result of the day’s work at Salem $130.00, or perhaps $180.00, the effort however was only partial, and I shall be greatly disappointed if these brethren of the congregation upon whom I have yet to call do not double this amount.”

During his pastorate at Waynesboro he was active in the affairs of the classis and synod. In 1841 he was elected secretary of Mercersburg Classis and again secretary the following year. He was elected a delegate to synod in 1843 and also in 1844. In 1844 he was made president of classis.

Dr. Bomberger wrote in the Reformed Pastor’s Helper, October, 1880, of the Waynesboro congregation thus:

“My work in the charge continued to April, 1845, although the field was naturally a laborious one. The work was made pleasant by the kindness of many friends and the blessing of the Lord upon my endeavors. Without a single exception, so far as I can remember, the kindest relations existed to the last between pastor and people and the different parts of the charge. But for two reasons I would not have resigned when I did. They were, first,
that it had become desirable to divide the charge and I could not have remained in either part without offending esteemed friends in the other; secondly, Easton with one congregation was less physically laborious and afforded more opportunity for study. Besides it was near the field of my venerated grandfather Hoffmeier's earlier ministry.

“When I located in the charge the old Salem Church was still standing. It was located near the site of the present building but fronting nearly south. It was not only old in style with awkward seats and wine-glass pulpit which it was difficult to climb, but was well dilapidated. The present house of worship was erected in the second or third year of my ministry there.

“I also preached in the Waterloo school house near the foot of the South Mountain, in the neighborhood of the present Harbaugh's church, and remember what crowds pressed to the services from the recesses of the hills.

“The Sunrise prayer meetings in Waynesboro on communion day recur to my mind as I write. They were solemn, precious hours, and will never be forgotten.

“It was my fortune to get to Waynesboro soon after the charge had greatly profited by refreshing from the Lord, with but few of the extravagancies often attending such scenes, and these few were soon checked.

“The charge always took an active interest in the educational work of the church, and contributed liberally for the maintenance of her benevolent enterprises.”

Easton

In December, 1844, Dr. Bomberger had been approached by the congregation at Easton, whose Eng-
lish pastor, the Rev. B. C. Wolff, D.D., had resigned. Dr. Bomberger's letter is quite interesting and shows a deep conscientiousness:

"Waynesboro, Dec. 14, 1844.
"To the Consistory of the Ger. Reformed Church of Easton.
"DEAR BRETHREN:—

"The invitation with which you were pleased to honor me was duly received. As it is a solemn rule with me never to accept of such invitations, unless I should be willing to change my pastoral relations in favour of the congregation inviting me to preach for them as a candidate I could not have given you so speedy an answer, had I not previously received some intimations of your intention. But as my mind was somewhat prepared for your letter and having given the whole matter prayerful consideration, I am ready to say that the Lord permitting it—I will be with you on the Sabbath specified in your letter—by the last of this month and year.

"Thus far, therefore, I feel free to commit myself to you, and by that you may unite with me in commending the result to the Lord. He only can overrule the whole transaction for good and cause the vacancy occasioned amongst you, by the resignation of your former worthy pastor, my much esteemed Br. Dr. Wolff, to be supplied with another Pastor suited to your circumstances, and calculated under God to promote the Spiritual interest of your Congregation and his own Glory.

"To this end may you have grace to look unto the Lord for counsel and direction in all your deliberations.

"Respectfully,
"Yours in Christ,
"J. H. A. Bomberger."
On January 20, 1845, he was nominated and elected the English pastor of the congregation, the Rev. Thomas Pomp, who had served the congregation for many years, being the German pastor. "The work of building up the congregation in temporal and spiritual things," says the Rev. H. M. Kieffer, D.D., in his History of the First Reformed Church of Easton, "continued to be carried forward with marked success by the two pastors in charge. Being still of one heart and one mind and one purpose, they continued to co-operate, each in his sphere, not only without any friction or embarrassment, but with the most amicable spirit and in complete harmony." The consistory decided that from January 1, 1846, the collection of the first Sabbath evening of the month should go to foreign missions. In 1846 the church and steeple were painted.

On July 19, 1846, a great event occurred in the congregation—the fiftieth anniversary of the pastorate of Father Pomp. The church was thronged at the services. Mr. Pomp in the morning, made a brief statistical report of his labors. This was followed by a thanksgiving sermon by the Rev. Dr. Bibighaus, of Philadelphia. In the afternoon, German sermons were preached by the Rev. Dr. Hoffeditz and the Rev. Dr. Becker. The latter presented to Mr. Pomp a German Bible, as the gift of the congregation. "Father Pomp," says Dr. Kieffer, "was so overcome by his feelings that he could only respond in the melting language of tears." In the evening, the Rev. Dr. B. C. Wolff preached a historical sermon in the
J. H. A. BOMBERGER
Pastor at Easton, about 1850
By 1849 the Sunday School room had become too small and agitation began for a new building. Mr. Pomp, on account of the infirmities of age, resigned April 19, 1850, and Dr. Bomberger was asked to become German pastor in his place. He preferred that some one else be chosen, but the congregation elected him May 25, 1850. The two letters which follow from Dr. Bomberger to the congregation indicate his reluctance to accept additional duties, as well as the difficulty in the way, because, as he felt, of a lack of fluency in the German language. At the earnest solicitation of the congregation he acceded to their call and assumed the pastorate of the German membership.

"Easton, May 4, 1850.

"Dear Brethren:—

"In reply to the proposition you have been pleased to make to me, through your Committee of last Thursday, viz:—That I should consent to fill the vacancy occasioned by the recent resignation of your aged and venerable Pastor, the Rev. Thomas Pomp, allow me to submit the following to your consideration, and that of the Congregation:—First, That my desire is to serve you and the Congregation to the extent of my ability, in every way in which I may be able to promote its interests, even at a sacrifice of personal comfort, and feeling; and consequently, if you can devise no better way of meeting the present wants of the Congregation, than that proposed, I will not shrink from the additional burden of duty and responsibility which will thus be laid upon me. In the next place, however, I would

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affectionately ask you to consider whether some other arrangements might not be made, by which the vacancy now existing would be more satisfactorily and acceptably provided for, than it can be by my accepting of it. My duties already exceed my fitness or ability to discharge them as I would like to see them performed—and, besides, I need not conceal the fact, and have no desire to conceal it, that my deficiency in speaking the German Language will render it exceedingly difficult for me to serve the Congregation in the capacity of their German Pastor as I desire them to be served. In view of this fact, I would greatly prefer, if more satisfactory arrangements could be made, and the services of a neighboring Brother, say the Rev. Dr. Hoffeditz, the Rev. Dr. Becker, or the Rev. M. Stern could be secured to fill the place. As far as my own private feelings are concerned and personal comfort, I would rejoice, therefore, if this could be done, and would respectfully submit the matter to your earnest consideration.

"Should you, however, conclude that the proposition with which you have favored me, involves the best course you can devise under present circumstances, my feeble services are, under God's Blessing, at your command. With the prayer that the Lord may guide you in this important matter with His allwise counsel, I remain, Brethren, affectionately yours

"In gospel bonds,

"J. H. A. Bomberger."

"EASTON, June 1, 1850.

"MY DEAR BRETHREN:—

"Permit me herewith to acknowledge the receipt of the call of the Congregation to take charge of the services vacated by the resignation of Rev. Father
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Pomp and through you to tender to the Congregation my sincere thanks for the confidence thus manifested towards me.

"Whilst it has gratified me to experience this new proof of regard on the part of my kind Brethren and friends, I will, of course, not over-rate it, knowing as I do, that there the Congregation was almost compelled by the circumstances of the case, to make the choice upon which they have fallen. And for the same reason, chiefly, I feel constrained to accept of the duties thus placed in my hands, as there seems to be no other way for the present at least, of providing for them. You will please, therefore, consider this as formal acceptance of your proposition and call, with the understanding, however, that the arrangement and its conditions are only temporary.

"Trusting, therefore, that I shall have the hearty co-operation and Prayers, both of the Consistory and Congregation, to sustain me in my feeble attempts, and in the discharge of my numerous and arduous duties.

"I remain, humbly and with Christian affections

"Your Brother & Pastor,

"J. H. A. Bomberger."

On July 30, 1850, the congregation decided to erect a new Sunday School building. Mr. Pomp died in 1852. Dr. Bomberger preached the sermon at his funeral, which was ordered by the consistory to be published and the proceeds of its sale were to be used to place a suitable monument over Father Pomp's grave. On August 2, 1852, Dr. Bomberger was called to Philadelphia as pastor of the Race Street Church. His letter notifying the congregation of this is as follows:
"EASTON, August 2, 1852.

"BELOVED BRETHREN:—

"You are doubtless aware that I have received a virtually unanimous call from the First Germ. Reformed Church of Philadelphia to fill the ministerial vacancy, now existing in that Congregation by becoming their Pastor. The acceptance of this call is urged upon me, not only by the congregation but by many ministerial Brethren of our church for the following reasons: 1. On account of the forlorn and destitute condition of our churches in Philadelphia, not one of the four German Reformed congregations of that city being provided with a Pastor. 2nd. Because the Race Street Congregation sustains a very important relation to the other churches of our persuasion in the city as well as that entire section of the German Reformed church. Indeed the existence of these other churches is believed to depend very much upon the prosperity of the Race Street Congregation and the manner in which it is supplied. 3rd. On account of the great importance therefore of having the Race Street Congregation supplied with a pastor whose convictions and affections are intelligently and warmly sympathetic with the German Reformed Church, and whose opportunities have enabled him to become well acquainted with the peculiar character and wants of our church. 4. Because, if this call is declined, there is every reason to fear that the Race Street Congregation will feel compelled to call a pastor from another denomination, and so be exposed to the almost certain and pernicious effects of the influence of a ministry destitute of proper sympathy with the spirit and institutions of our church, if not decidedly hostile to them. 5. And finally because it is believed that the congregation in Easton could easily supply the vacancy which my resignation would occasion and so consent
to the proposed change without great inconvenience or jeopardy.

"It will be proper for me to say here, Dear Brethren, that this pressing call has come upon me, not only without my seeking, but wholly against my wishes, and notwithstanding my most earnest entreaties that I might not be pushed into the painful dilemma into which it thrusts me. Most earnestly and importunately did I endeavour to persuade the Brethren of Philadelphia to direct their thoughts and efforts to some other Brother in the ministry, in the way of whose acceptance of their call no such obstacles might lie, as I saw lying in mine. They have assured me that every available means has been employed to comply with my known wishes, and spare me the perplexity and painful struggle which their call would occasion; but they also declare their inability to unite their Congregation, under the unfavorable circumstances in which they have been left by the defection of their recent Pastor and a number of their members with him; upon any other minister of the German Reformed Church. The heavy and painful responsibility of retaining, and, under the blessing of heaven, building up the Race Street Congregation for our church, is made to devolve upon me, by depending upon my decision. In reply to all the consideration thus urged upon me, I have nothing to say, excepting that my strong attachment for the congregation I have been permitted to serve during the past seven years, and my strong predilections for this dear people and for this field of labour, unite with my deep sense of the claims of this congregation upon my warmest affections and my best services, in rendering it well nigh impossible for me to sunder the tie uniting us in so tender and hallowed a bond.

"And yet, Dear Brethren, I am constrained to
confess that the demands of duty are higher than the pleas of my feeling and affection. Seeing therefore in this earnest call in the light in which it at present is held up to me, a clear indication of the Masters’ Will, I feel bound to yield, although by doing so I should be required to separate from those as dear to me, in Christian affections, as father and mother, wife and children and home and all the endearing comforts and associations of this life, it has cost me sore inward conflict to come to this conclusion, and often since the solemn question has been pressed upon my mind have I been tempted at once to cast it from me, and yield the convictions of conscience to the stronger emotions of my heart, but He who requires of his disciples to deny themselves, take up his cross daily, and follow Him, has clearly seemed to me in this case to demand of me every private and personal sacrifice for which it may call. Looking therefore earnestly and prayerfully to Him for help and light, I have endeavoured to bring my mind and heart and herewith my hands to comply with what the interests of our church seemed so loudly to demand. And now, Beloved Brethren, trusting that the Great Head of the Church, who thus appears to call for my transfer from this to another field of labour will speedily guide you to the selection of a pastor more worthy of your flattering favour and unwavering confidence than I have been, I beg you herewith to receive in the name of the Lord, the resignation of my office as your pastor and to allow me to solicit and obtain from the Classis under whose jurisdiction we stand, a dissolution of my ministerial relation to you. I shall reserve for another occasion the privilege of giving a fuller expression of my feelings and sentiments, in view of the change thus called for. Meanwhile let me assure you, Dear Brethren, of my unabated regard for the congrega-
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tion over whose spiritual interest I have been permitted, in connection with you, to preside; she and her members shall ever continue dear to me. For her and their peace and prosperity, I shall never cease to pray.

"And for yourselves, Brethren, with whom I have been permitted to labor so pleasantly and harmoniously, accept my warmest thanks, and heartiest assurances of Christian affection and fraternal regard. May the God of all grace abundantly bless you and the flock over which you are set.

"Sincerely your Brother in
"Jesus Christ Our Lord
"J. H. A. Bomberger.
"To Messrs. Odenwelder, Hess, etc., etc."

The Easton congregation refused to accept his resignation and so he remained with them for nearly two years longer. The congregation raised his salary $200, so that it was $1,200, together with the use of a new parsonage. In 1854 the Race Street Church, of Philadelphia, extended to him a second call, which he felt impelled to accept. He offered his resignation to the congregation, which he had now served for nine years, on April 17, 1854, in the following letter:

"EASTON, April 17, 1854.
"To the Consistory of the German Reformed Church of Easton.
"BELOVED BRETHREN:—
"In the Providence of God I am again required to perform what is to me a painful and trying duty. The First German Reformed Church of Philadelphia whose earnest solicitations to become their Pastor, I declined in conformity with your expressed wishes
two years ago, have placed a new call in my hands. The necessity for this movement on their part has been occasioned by the failure of the health of their late worthy Pastor, the Rev. S. H. Reid, and the call is pressed upon my acceptance with the same impor-
tunity with which they urged their former applica-
tion.

"I need hardly assure you that this renewed suit was not only unsought for by me but that I used all justifiable means to evade and prevent it. In my present field of labor, I have thus far felt at home in the most pleasant and comprehensive sense of that delightful word. And although there is in many respects room for improvement in the spiritual state of the congregation, and though in this view I have not felt myself as much encouraged and sus-
tained as was desirable, yet I am not insensible to the cause for gratitude which plainly exists. Were I therefore to follow my own inclinations simply, my reply to this renewed call would have been a prompt and decided declination of it. But where the interest of the Church is concerned, we have no right to gratify personal inclinations. The will of God, as indicated by his Providence must control our movements. And by this, as far as I have been enabled to ascer-
tain it, I feel myself required to change my present sphere of pastoral responsibilities, for that to which I have now again been called.

"In coming to this conclusion I have not been governed so much by the desire of the Congregation from whom this invitation has come, as by the ex-
pressed opinion and unanimous solicitation of my brethren in the ministry. The call comes to me not merely as the call of a single people, but as that of the whole church, and it is urged, furthermore, under circumstances so much more favourable to the change required, as far as the Beloved Congregation
is concerned over which it has been my privilege to have the pastoral care for more than nine years, that I feel constrained by a solemn conviction of duty to yield to it at every sacrifice of personal predilection and present comfort which it may require.

"Submitting, therefore, to what I have so much reason to regard as the demand of duty, I herewith respectfully tender you my resignation of the pastoral charge of the Congregation over which you preside; and beg you to accept it in the same spirit which has prompted and compelled me to lay it before you, the same to take effect at the close of the next ensuing month of August, unless the interest of the Congregation should make an earlier period desirable.

"My chief comfort in this sorrowful transaction is that as the great Head of the Church seems so distinctly to require this sundering of the pleasant ties by which we have during my residence here been bound together, in the solemn relation I have sustained to you and the Congregation, He will overrule the event for good. I have hope that He will graciously continue to guide me aright in this painful movement. And no less have I faith that He will direct you, in answer to your prayerful efforts in securing for yourselves and the Congregation the cooperation and services of a Pastor as deserving of your confidence and love as I have humbly endeavoured to prove, and far more efficient and successful in building up and promoting the interest of truth and piety in your midst.

"I shall reserve for myself the privilege of giving a fuller expression of my sentiments in reference to the subject of this communication upon some future occasion. Meanwhile, Beloved Brethren, let me ask your sincere forgiveness of any errors or failings which may have been incident to my intercourse
among you and a lasting and increasing interest in your prayers, and for my own part, be assured of my cordial thankfulness for your uniform kindness and friendship towards me during the term of our official and Christian fellowship, and that I shall always cherish for yourselves personally sincere fraternal regard, and never cease to pray for your temporal and spiritual welfare. May the good Lord ever be with you and bless you in all your deliberations. May the spirit of peace and harmony which has thus far been so kindly preserved among us ever be carefully cherished. May He grant you all needed wisdom and discretion in faithfully managing the affairs of the congregation. Above all, may God abundantly bestow upon you all grace to labor and pray more fervently and effectually than ever for the spiritual prosperity of the Flock over which you have been placed in His name, and bring you and them to an inheritance of eternal rest.

"The Grace of our Lord Jesus Christ be with you, Amen.

"Your Brother and Fellow Servant

"In the Bonds of Christ,

"J. H. A. Bomberger."

Dr. Bomberger's resignation was accepted May 1, 1854, and thus closed a very successful, happy and influential pastorate with a people deeply attached to him.

While pastor at Easton he published two pamphlets. The first was "The Patriot's Claims to the Christian Citizen's Gratitude, A Sermon delivered July 4, 1852." It was published by request of a number of friends. Its text was Judges 5:9, "My heart
is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.” After an introduction explanatory of the text, he says:

“Christian citizens and friends, we meet in the house of God this Sabbath upon a two-fold occasion. It is the anniversary of our national independence. But the celebration of it is saddened by the recent death of one of our greatest statesmen (Henry Clay). Let our hearts be turned toward those patriot governors of the land who offered themselves willingly among the people struggling so nobly and so successfully for our deliverance and our liberties. Let us briefly review their peculiar claims upon our regard and loving remembrance and the encouraging proof which the God of nations gave of his approval of our country’s cause by providing such men for such a time.”

After referring to the heroes of 1776, and showing that God had furnished many successors in our country’s history to those of 1776, he goes on eloquently to eulogize Henry Clay thus:

“Most honorably prominent among all these political worthies, raised to an almost solitary eminence by extraordinary natural qualifications for political and forensic greatness, rises up to our view the lifeless form of that honored statesman, whose recent death has clothed the nation’s halls with sackcloth and filled the nation’s heart with grief. For whatever diversities of opinion concerning the character and merits of Henry Clay may have existed while he was living, now that he is gone, hardly the man may
be found who will not acknowledge that as an honest and patriotic statesman he stood among his political compeers like Saul among his brethren, exceeding them in stature from the shoulders upward. To-day then we join with ten thousand Christian congregations in this prosperous land in dropping our funeral cypress into the grave of Henry Clay. Whose heart is not turned in gratitude toward such a prince among the people, praising the Lord for blessing the nation with the life and services of such a man? Above all, let that statesman be the man upon whom this people will delight to confer their highest honors—who “would rather be right than be President.”

The other pamphlet was a sermon preached on the death of his senior colleague, the Rev. Thomas Pomp, who had been for fifty-six years pastor of the church. It was published in 1852, after Mr. Pomp’s funeral. The text was II Tim. 4: 7-8, “I have fought a good fight.” His topic was “The Christian Ministry.” He said:

“Consider for a moment the nature of the ministerial profession and the duties belonging to this calling. By their very profession ministers of the Gospel are most openly and solemnly committed against Satan and all his works. In the faithful discharge of his more public official duties he will find himself involved in unavoidable and continual conflict. Truths are to be preached and reiterated which are sorely offensive to carnal minds. Errors are to be exposed and branded with their proper names. Virtues and duties are to be commended and enjoined. Vices are to be uncovered and de-
nounced.” After a brief resume of Rev. Mr. Pomp’s life, he continued with this beautiful tribute: “Of his character as a man, a neighbor and citizen, I need say nothing before so many living witnesses of his excellence and worth. That man whose walk and life, private and public, have been before the community, so competent to judge of merit as this, for fifty-six years and upon whom such eulogies as those pronounced last Sabbath (by the Rev. Drs. Hoffeditz and Gray), were universally felt to have been worthily spoken, must indeed have earned for himself a most desirable reputation. The praise of his integrity, amiability and hospitality is recorded in the hearts of all who knew him.” He closed with a fine tribute to Father Pomp’s self-denial and power as a preacher.

These two discourses show a peculiarity of Dr. Bomberger,—that he was always ready and also able to rise to any occasion, which called for the use of his talents.

During his nine years of pastorate at Easton (1845-1854), he was active in the affairs of our Reformed Church. At the very first meeting of East Pennsylvania Classis, though only a new member, he was elected a delegate to synod, as also in the four following years, and later again in 1853. He was often elected to represent our church as a corresponding delegate to other churches,—thus in 1848 he was a delegate to the Dutch Reformed General Synod, and again in 1849, and in 1850 to the New School Presbyterian Church.

James I. Good.

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