CHAPTER V
PERSONALITY AND LARGER LIFE

There entered into the unusual personality of the subject of these chapters a humanism that was without frontiers. It was a humanism, however, that was judicious and well-balanced, sound in its conception and safe in its expression. It did not violently separate the fraternal relations, the privileges and obligations, that exist between man and his fellow man, from the equally essential relationships that exist between man and his Maker. It did not make any vain attempt to glorify the idea of human brotherhood at the expense of suppressing the idea of divine fatherhood. On the contrary it constantly recognized the fact that to depreciate or deny either was to disqualify or repudiate both; for they are one and inseparable, joined together in the undermost foundations of God's eternal purpose and universal plan. His humanism never failed to observe that the man who smites his brother man strikes his father God, and that the man who aims a shot at God his father boasts of man his brother in terms that simply hiss for the very shame of them.

The characteristic humanism of the man memorialized in this volume was therefore strictly Christian in the most literal, evangelical sense. But
it was a deep, downright humanism that was not

"... cabin'd, cribb’d, confin’d, bound in
To saucy doubts and fears."

It embraced a brotherhood that knows no social or sectarian barriers, no racial or commercial classifications, no pretentious national *ne plus ultra*—a brotherhood that had not been case-hardened by the insistent considerations of self, that was not a matter of physical geography, or of statute miles, or of sordid materialistic calculations, not the curious creature of overworked patriotism or of underfed economics, but that was the real, vital brotherhood of a soul set free and of a life redeemed.

Dr. Bomberger cheerfully accepted man's responsibility for the welfare of his fellow man, of every class, creed, clime and condition, a responsibility that has never been charged off, as universal as nature, as wide as the human race, as boundless as the government of God. And it was inwrought into his inmost nature that the man who declines this responsibility is possessed of a shrivelled, callous soul.

His nationalism was as deep and broad as his humanism. Dogmatic in his attitude toward clearly defined, essential truth, positive and uncompromising toward evident error, conservative in his definition and advocacy of every mooted subject or unproved theory, wary with reference to any mere human hypothesis, not given to sensational theologi-
cal expeditions into the unknown, or to hazardous philosophical speculations, he was nevertheless a courageous, though guarded, liberal. To him the broad-churchman was next-door neighbor to the no-churchman, liberty lived close to license, the fair estate of love adjoined the riotous race-course of lust, freedom and fanaticism looked into each other’s windows, the liberality of to-day was frequently the prodigality of to-morrow, and latitudinarianism was the consequential boulevard that begins in a bog and ends in the bush.

So that with keen and careful discrimination—the lack of which is a universal catastrophe—he was constantly sounding warnings against the overloaded liberalism that “turns turtle” in the dangerous cross-seas of specious barter and easy-going toleration. Reviewing an article in a well-known Quarterly, he commended it as “an able exposure of the deceptiveness of modern religious liberalism,” and in a subsequent review of an equally prominent periodical, he commended this for being “spirited, learned and liberal (sometimes even to a fault).”

Notwithstanding all this circumspection, however, Dr. Bomberger was in all things a true liberal. The narrow-minded man was a cross to his soul. Contact with the small, hard man, without great impulses, with no gracious sentiment or trembling heart-throb in his purpose, bruised him as would the sudden kick of a solar-tipped boot. Yet the man, on the other hand, whose soft, sentimental liberality was constantly spilling over all the generally ac-
cepted, fixed limits of fact, and truth, and orthodoxy, was regarded by him as an even more dangerous object of commiseration, while he put the confirmed vagarist, whether serious seeker or complacent sycophant, into the same van with the intellectual or religious vagabond.

Withal he was a liberal. Liberalism dominated him. Liberality was of the very essence of his nature. He was the soul of neighborliness. Every man was his brother, with whose interest he felt himself personally and specially charged. In a true sense every church was his church, every school was his school, every nation was his nation—he made all things his with an unusual intensity of satisfaction and feeling of personal responsibility.

From the liberal lexicon of his thought-life the very term "foreign" was cast into the discard. To him there was nothing foreign to Christian manhood but corruption, nothing to be feared but fraud, nothing alien but alienation. The seas set no limit to his nationalism, much less to his religion, of which the former was an integral part. He was not bound by mere tradition. Cut-and-dried conventionalism could not confine him. No self-interest could deaden his keen, quick sense of humanity. Every sign or symbol of imperious, artificial exclusiveness was his abomination. His spirit was all-inclusive—sin excepted. In the sacred inner circle of his life he was every man's apologist, an unaffected counsellor, a true and trusted friend.

The multitudes moved him, not so much with a
so-called "passion" for souls—for passion did not sway him, but rather with a gracious "compassion"—a spirit of divine pity rather than one of human distemper. This very largeness of personal soul, breadth of mind and purpose, and intensity of resilient, unselfish sympathy, led him constantly far afield into active endeavors that were in his thought intimately associated with his ministry, though beyond the bounds of a local, circumscribed parish. The latter was his citadel, his field was the world; God was his father, humanity was therefore his brother; the church was his home, but his duty was abroad, was not confined, not walled in.

The dominant motive in his life seems to have been fidelity and constancy in consecrated service. As he consciously owed much to God he felt much indebted to his fellows, in the discharge of which indebtedness only could he liquidate his obligations to God. And as he owed much to his fellows he was consciously in debt to God, in whose service only could he pay his fellows what he owed them. He knew that he who knows how to serve knows how to be served, and that that man is most served who serves most. He was awake to the fact that when men come to an honest and practical acknowledgment of their indebtedness to their fellow men the indebtedness of their fellow men to them is many times increased.

He was therefore a servant, yet never servile; a man, but not a menial. He stooped, but it was like 109
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a conqueror receiving his crown. He put his fellow man in his debt by laboriously and faithfully discharging his debt to his fellow man. Thus the servant comes to be greater than the man he serves, the slave becomes the master, those of low degree come to be men of high degree, the follower soon finds himself the leader, the subject ascends the throne, the vassal returns victor, the moralist metamorphoses into a man of God, and the dead man lives.

These things are exceedingly simple and elementary. Yet this is where human life usually breaks down. A successful life, like a great building, broadly speaking, is merely a matter of materials, judiciously selected, industriously assembled and properly placed. It is the story of right relations, expressed in glad and dutiful service. For “the smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean.” In these terms there is some more or less inadequate expression of the mind, the spirit and the life of Dr. Bomberger, whose personality it seems desirable to set forth and interpret to those who shall follow.

He responded readily, and with penetrating discrimination, therefore, to the call of obedient service, whenever and wherever such service beckoned, regardless of cost or criticism. He counted not his life of value unless it was liberally and freely given for the public good, in the largest sense of an intensely Christian neighborliness and an unquestionably orthodox devotion to his native land. And for
all this carefully guarded liberalism, founded upon an immovable radicalism, he was the better churchman and the more trustworthy patriot. Even beyond his "three score years and ten," he seemed to say, in the hoary spirit of the aged Ulysses—

"How dull it is to pause, to make an end,  
To rust unburnished, not to shine in use;  
As tho' to breathe were life. Life piled on life  
Were all too little, and of one to me  
Little remains: . . .  
And this gray spirit yearning in desire  
To follow knowledge, like a sinking star,  
Beyond the utmost bound of human thought."

Before his preparation for the ministry was finished he is found dispensing his talents as a teacher. And later, in his first arduous pastorate at Lewistown, he reaches beyond its conventional bounds, gathers together a few youths who were desirous of instruction in the arts and sciences, and seeks to satisfy their need.

It is quite true that in his day the line of demarcation between exact ecclesiastical service and civic or public welfare activity, was more sharply drawn than now, the office of the ordained ministry was greatly restricted, and the opportunities presented to this ministry of the church for serving the state, or for engaging in what may now be called social service, were comparatively few and far to find. At the same time sectarian fences were so high and
straitly set, with but few "bars," and rarely one let down, that interdenominational fellowship and work were generally taboo. Nevertheless, there were occasional calls from outside the more or less narrow circle of strictly denominational pastoral work, which Dr. Bomberger accepted, and to which he constantly addressed himself with discretion, energy and peculiar tact.

He was never actively engaged in "politics," or in political discussions of any sort. There were several reasons for this. In the first place he lacked the opportunity; his exceptionally busy life precluded the possibility of it. His mind and time were exclusively preoccupied with exacting duties that seemed to him to lie closer to his special calling, to which he was most devotedly wedded. Neither was there presented to him, in this connection, in any other respect, an open and effectual door.

In the second place he lacked the disposition; politics was more or less distinctly distasteful to him. He could not be designedly "politic," much less partisan. The political game of "give and take" did not appeal to him. In diplomacy there was in the very nature of the case too much compromise and deceit. He was not inclined to be clever, cunning or crafty. Sharp practice was the more reprehensible when successful. Offences committed within the limits of the civil law were to him doubly offensive. A soulless legalism, devoid of conscience because lacking ideals, he heartily detested.
As a citizen he did his duty as he saw it; he lived up to what light he had. He invariably voted. But if he generally voted some particular party ticket, as he probably did, even the members of his own immediate family with difficulty discovered it. He had respect for an honest opponent. Indeed he showed a rather rare degree of consideration for the frank opinions of an open and sincere adversary. But to tricks and trifling he gave no quarter. Mere policy provoked him. Poltroonery aroused his indignation. The trimmer he dismissed with scorn. Affectation, of every sort and degree, in mart or manse—the "pride of race or place, of face or grace"—intellectual conceit, social arrogance or business bluff—was to him the certain voucher of an egotistic parasite. Expediency he compelled to give a full and strict account of itself before he would lend it the slightest endorsement. He was in all matters above-board, outspoken and honest, modest and without display, but never wanting in moral courage.

Dr. Bomberger was a radical abolitionist; but he never allowed this radicalism to give offence even to the least of his brethren. He was particularly persistent in his advocacy of a pure, constructive Christianity. His parishioners, his children, his students and his friends generally, were constantly ex-postulated with concerning the essential dangers of destructive criticism and policies. He was never known to "throw the first stone." Compelled by circumstances to be a controversialist, he heartily dis-
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liked controversy. He was an ardent apostle of peace, but not at-any-price. He was positive and progressive rather than negative and reactionary. His sense of the fitness of things never allowed him to take the purely political issues involved in the emancipation of the slaves into his pulpit. He believed that the province of preaching was properly restricted to the simple gospel of the Son of God, presented fully and with the unction of the Holy Spirit, but in its larger aspects and deeper purposes. Consequently the strenuous, critical days of civil war found people of all faiths and political attachments flocking to his ministry.

He viewed and treated the live issue of temperance in the same broad and liberal, yet evangelical and earnest manner. He keenly realized that sin was not born of human slavery, but that human slavery was a child of sin; and with becoming demeanor he went after sin. He knew that iniquity did not originate in a whiskey barrel—though this may have greatly aided its propagation, but that the whole evil of strong drink sprang from the human depravity of which all men are heirs; so he aimed his thrusts at constitutional depravity—his axe was always laid at the root of the tree, he could not be superficial. Yet he stood openly and strongly for freedom from the evil of human slavery and from the vice of strong drink, the fundamental and effectual freedom wherewith Christ makes men free. He publicly, but considerately and inoffensively, in the spirit of Christian affection, advocated abolition.
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Pastor in Philadelphia, about 1862
not only of human slavery in the narrower sense, but in the broader sense with reference to all evident evil, and sin its fountainhead.

Permanent, available records of these larger ministries are generally lacking. The good that men do is oft interred with their bones. But apart from what has been written of historical value and of interest here, many truthful traditions indicate his place and power in that broader sphere of activity of which this chapter treats.

When the Confederate army was threatening southeastern Pennsylvania just before the battle of Gettysburg, in 1863, Dr. Bomberger was sufficient of a patriot to doff his simple clericals, don an old linen suit, shoulder a shovel, and personally engage with hundreds of others in casting up fortifications on Lemon Hill, Fairmount Park, Philadelphia, the lines of which are discoverable to this day—a mere incident, but of some import.

Numerous incidents of this sort disclose the real substance of a liberal manhood, the slight importance he attached to conventional habiliments and customs, and the true quality of his unostentatious love of country.

With characteristic abbreviation the following detached notes of a sermon preached in the Old Race Street Church, Philadelphia, on the 2nd day of July, 1865, immediately after the close of the Civil War, may more clearly indicate how a broad, deep humanism joined hands with a genuine nationalism in
all his words and works. His text for the occasion was I. Samuel 12:24—"Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He hath done for you."

"There is abundant warrant in the Scriptures for the people of God taking a deep and lively interest in the affairs of a nation. As Zion of old was in Jerusalem, and as the ancient Church had its local habitation amidst the territory of the tribes, so has God to-day set up his Church in the midst of the nations of the earth.

"Indeed civil and political matters are laid upon the heart of the Church as proper objects of interest and prayer. It is most emphatically a Christian's concern how it fares with the state and the country in which he lives, by which he enjoys temporal protection and many social blessings, and in which there is lodged so much power for good and evil.

"There is now at hand another anniversary of our national foundation—the eighty-ninth. And the circumstances under which the celebration occurs will invest it with very peculiar significance. We all must feel deeply interested in the occasion. Would that it might be observed with decent gladness all over the land! Let us so far anticipate it as to dwell for some moments upon thoughts appropriate to it.

"I. We may hardly be in a frame of mind as yet rightly to estimate how 'great' things the Lord has done for us. The din and confusion of war may still reverberate through the soul, and disturb the reflective faculties. We may not have quite recovered from its fearful desolations and woes. The spirit of animosity and revenge may not have sufficiently subsided. To obtain a just view of an extensive landscape it is necessary to get to some elevated spot,
and we have not yet reached such a height. Nevertheless we have enough before us to serve to impress the mind and excite wonder and praise.

"Everything connected with the history and events of the last four years has been 'great,' has assumed and exhibited vast proportions. The rebellion was the great political rebellion in the world's history. Its aim was stupendous. Its armies and munitions of war were immense. And still greater have been the means employed for its suppression. But the great things achieved are especially notable. Observe some of these results.

"1. The rebellion has been crushed. Many thought it could not be put down, at home, and abroad, and among those engaged in it. It indeed seemed formidable. At times the cause of the government looked exceedingly gloomy, and they that knew best feared most. I know that some affected to laugh at all these fears. But two years ago today the nation was in imminent peril, and there was not a brave, intelligent man in Washington, or in the army, who did not think and feel so. Ask the noble General in chief command at Gettysburg, or any of the corps commanders. Humanly speaking, our victory there was the result of the strange and unaccountable mistake of the enemy in having voluntarily abandoned the eminence on the southeast of the town. More than once was the cause in no less jeopardy. The foe was sure of full success. But at last he had to succumb. And how entirely was he put down!

"2. The integrity of the government has been preserved, and its power to maintain its authority has been vindicated. Had those been successful who resisted authority, it would have encouraged others to like attempts. By the results of recent events the nation has most solemnly declared that it will not al-
low its oneness to be broken, that no cost of blood or money will be spared in maintaining the Union. This is surely an important result. It must serve as a safeguard against all future attempts to destroy our national unity. It shows that right makes might.

"3. The suppression of the rebellion has been effected without the destruction of any integral part of the Union. Every State and Commonwealth composing the Union has been preserved, and will soon be restored again to its former position.

"4. In connection with all this, and as a natural consequence of it, one of the greatest social evils of the age, and the great bone of contention among us, has been finally and forever removed. It has, indeed, been purged out by blood, by the most terrible and desolating means. But the nation would have it so. There were many, years gone, who hoped, desired and prayed that the curse might be taken from us by gentler means. And had the nation been so minded it might have been amicably done, if ten years ago the North had been willing to pay one thousand millions, and the South had been willing to take it. But both were obstinate and grew fanatical. So the problem had to be solved in another way, by the sacrifice of five billions of money and the greater sacrifice of one million lives, by the incalculable woes and desolations of war.

"O, the madness of reasonable men appealing to arms for the settlement of differences of opinion! When shall this cease? (Author's note.—This public appeal was made more than half a century ago, when the very word "arbitration" was little known and used less; and those best acquainted with his spirit and method will fully appreciate the fervor and force with which the preacher must have dwelt upon this brief sermon note.)
"But now, by whatever mournful means, we are rid of this evil, and it is not likely to vex our peace again. Only let us not think that all the devils have been driven from the land because the fiendish spirit of slavery has been banished. This riddance, however, is one of the 'great' things the Lord has done for us, as all will soon or later acknowledge.

"II. All these things impose upon us peculiar obligations.

"1. To 'fear' the Lord. All his wonderful dealings with us through these trying years call on the nation to do so. He that hath done such great things is a great God. What has this rebellion been but a rod in His hand?—Now a rod not simply smites but is smitten.—What have all the noises and tumults of the war been but the angry thunderings of our offended Jehovah? Surely He who can use such weapons of vengeance is to be feared. He that can cause armies to fall on the field of battle like the grass before the mower's scythe is to be feared. Let us therefore stand in awe of Him. But let us also fear with filial reverence. Let the nation worship Him. Let the nation not be ashamed to confess a religion, and that the true religion. We may not have a national Church, but we cannot do without a national religion.

"2. To 'serve' the Lord. In a general way it must be admitted by every upright mind that by the events of the last four years this nation is called, as it never was before, to devote its life and powers to the service of God. Now God is served by keeping His holy commandments. These are for the government of nations as well as for individuals.

"But this war has presented some special ways for our serving God, and lays us under obligations to regard and meet the special wants growing out of it.

"(1). By providing for the temporal and
spiritual wants of the thousands of returned soldiers scattered all over the North. Many of these are disabled for life. Many are in danger of falling before foes mightier and more insidious than those they met on the field of battle. The small annuity they receive is simply enough to keep them in dissipation. Who shall care for them? Christians, and the Christian Church.

"(2). There is a great work to be done in the South. Churches are dilapidated and congregations broken up. We had a flourishing congregation in Shepherdstown; it now receives missionary aid. Still worse conditions exist in other places. North Carolina may be an exception; we have been gratified to learn that our clergy and people there have maintained their steadfast loyalty.

"(3). But there is one field which now has special claims upon us. I refer to the freed colored population. It was comparatively easy to give them political liberty. Are we willing to meet the demands of the case? We ought to be. There they are and must either be cared for or perish. Even the political right of going to the polls to vote will not help them. They need bread and raiment for body and soul. And it is most fortunate that with such pressing exigencies at hand there are also at hand organized agencies for meeting them.

"Among these the American Tract Society is putting forth noble and earnest Christian efforts, establishing schools, sending out colporteurs with Bibles and other books, scattering tracts, and employing every possible means to meet the needs of the situation. Let us co-operate. We can work through it. Let us aid in liberally sustaining it. And when another Fourth of July returns may we be able to look upon the land wholly at peace and prosperous."
Thus the appeal of a loyal nationalism invariably returned to the challenge of a liberal humanism by way of self-sacrificing devotion to Christian service in the fear of God and love of mankind. And it is notable that amid all the unusually numerous and exacting duties and engagements that tended to narrow his point of view, foreshorten his outlook and circumscribe his usefulness—pressing pastoral work, the demands of a prominent pulpit, the urgent calls of leadership in a theological controversy that literally raged in his own denomination, threatened to rend it, and attracted almost world-wide attention, voluminous editorial efforts, in the days when stenographers, typewriters and private secretaries were either entirely unknown or were a luxury that very few enjoyed, and the responsibilities of an exceptionally large family—Dr. Bomberger was nevertheless impelled by his own native liberality, versatility and largeness of desire, to enter these more extended fields of Christian service and to voluntarily assume burdens that but few men would have undertaken even under the most favorable conditions.

During those desperate days of the Civil War there was no active agency of relief and mercy that was more to be commended than the historic Christian Commission. Its fine spirit, lofty aims and earnest efforts were spoken of far and wide in terms of the highest praise.

And it is needless to say that it afforded the subject of this sketch another such ready opportunity of

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usefulness as he was given to seeking. He therefore promptly associated himself with the Commission and engaged in its beneficent work with the utmost self-abandon. Daily, with well-filled basket on his arm, he would make his way to the army hospitals located at Fifth and Buttonwood Streets, and at Broad Street & Washington Avenue, where he would speak words of good counsel and cheer to the sick and wounded soldiers, pray with the dying, distribute Testaments and tracts, often articles of clothing and surgical bandages, and such simple food delicacies as his basket might contain.

The latter hospital was located in the old Baltimore & Ohio R. R. depot, which in those days was not of easy access, the Fifth and Sixth Street car line being the only down-town line then in existence. Consequently vehicles of every description had to be impressed into service, supplementing the insufficient and uncertain 'bus service, or those messengers of mercy were compelled to resort to that most ancient and exclusive means of transportation employed by Adam and Eve in the Garden of Eden. In these distressful surroundings there was no more familiar figure than Dr. Bomberger, and no man was more respected and beloved by the sorry victims of that cruel conflict who from time to time were brought in from the various battlefields.

Many of the young men of his own church had enlisted in the army. These he followed during their terms of service with the greatest personal interest and solicitation. If he himself could not meet
them at the front, he would commission some mutual friend to carry thither his assurances of prayerful sympathy, or he would summon his never-failing pen to express his patriotic loyalty and pastoral affection. A man among men he thus busied himself on their behalf, as a companion, as a spiritual adviser, and as a patriotic citizen. The following home-letter, typically human and unpretentious, in simple, uncoined phraseology, will suggest something of this intense personal interest in his own "boys in blue." The Mr. Apple mentioned was the Rev. Thos. G. Apple, D. D., LL. D., then pastor of the Greencastle Reformed Church, who was at a later period the president of Franklin & Marshall College, and whose son now presides over that institution.

"GREENCASTLE, PA., Monday, 6 P. M., Sep. 22, '62. "MY DEAR CHILDREN:—

"At last I have succeeded in finding both the regiments, and all our friends. Last evening I was out to the encampment of the Grey Reserves and saw them fixing their tents. They did it in a most quiet and orderly manner. This morning I heard that Will Lambert was with his regiment in a warehouse near town. I went at once in search of him, but failed. Coming back I sat on the porch (I am staying with Mr. Apple), and who should come along but Harry Bibighaus, Mr. Babcock and Mr. Yunger, of the same regiment with Mr. Wiest. (John Wiest was an elder in the Race Street Church, a member of the Christian Commission, a vice-president and later the treasurer of the Pennsylvania Sabbath School Association, and one of the leading spirits in
the organization of Ursinus College.—Author's note). So they told me of his whereabouts. They had straggled in advance of their regiment in search of a breakfast. As Mr. Apple was "eaten out" I went over to a Mr. Hartman and soon coaxed some breakfast for them. Just as they were crossing the street, their regiment (Blue Reserves) came marching up through the town. It would have made you cry (or laugh) to see the poor fellows, all covered with dust, faces begrimed—you could hardly tell their color. Then, too, though they marched very regularly, to the beat of a drum, they were evidently tired and fagged out. While standing and looking at them I soon saw our young friends passing along. One of the first to shake hands was Captain Audenried (about the finest looking officer in the regiment excepting the Colonel). Then Alfred Butz, N. Levan, E. Santee, Harry Bibighaus, Mr. Gundrun, Buck, John Alburger, Will Johns, and others, but not Mr. Wiest. In a few minutes I followed them, and found them taken to the same woods occupied by the Greys. The first thing they did, after throwing down their knapsacks, was to throw themselves down. They had marched about six miles this morning, and, footsore and weary, wanted rest. The next inquiry was for food. Hungry as spring bears, they had nothing to eat. Since yesterday noon they had had nothing but a hard biscuit and some water. How I was wishing for a wagonload of Wood's bread! Their stores had not been received and they had received but two government rations since they left home. There was plenty on the road somewhere, but nobody could get it. The biscuits I had brought along were but a flea-bite. Still I had seen yesterday how badly the Grey Reserves were off, and tried to get the good ladies here to bake some hasty shortcakes this morning early. As most of the fami-
lies were out of flour I could get but few baked. Mrs. Rebaugh prepared a small basketful, and taking them with my own biscuits, I began to distribute. I guess you and I have never been as hungry as those poor fellows were. Their eyes lighted up with fresh lustre, their faces glowed with revived life, their jaws moved with peculiar energy—I tell you those shortcakes made them a good breakfast. I said to Eugene, "Does it taste good?" He said, "Good? I guess it does!" So Mr. Lentz, John Alburger, Harry and Charley Bibighaus, indeed all of them. How I wished for a wagonload! I shared all pretty equally, and at noon took out a loaf of fresh bread for some for whom I had no cakes.

"This P. M. at 3.00 I preached to the Grey Reserves (Lentz, Bentz, Dunn, Berkenstock, Capt. Welsh, and others), about 500 present, in companies. As I was waiting in the parlor for dinner to-day, I heard a couple of men on the porch, and one said, "Why, this is T. G. Apple's, we won't go in here!" I knew it was Mr. Wiest's voice and went out to the door. There he stood with Mr. Kline. They were hunting a dinner and concluded none could be found at a poor preacher's house. They stopped and took dinner! But I must stop, though I could fill sheets with incidents. To-morrow at 8.00 A. M. I am to have a service for the Blue Reserves. Then I expect to go to Hagerstown.

"Just now I read in today's 'Inquirer' that the Philadelphia regiments would be home this evening. I am sorry for the friends who will be disappointed. What stupid dispatches! The regiments are here, a half mile from Greencastle, east on the road to Waynesboro. They are not likely to return (I think) for some days. They are all well, only tired. This evening they are over their hunger. Their commissary got a beef for them this P. M.—and now for
roast beef and plum-pudding! They all have tents to sleep in, small shelter tents, and tonight they will get along first rate. Please let as many of their friends hear the contents of this hasty scribble as possible, and without delay. John Alburger received the letter they sent off last Wednesday, or Thursday, this evening. Their friends may feel easy about them now, though they have been in very great danger. All speak well of them. They behaved bravely, patiently endured their toils, and I hope in a few days will be home to tell of their exploits.

"I hope, dear children, you are all keeping well, and eating your bread and butter with thankfulness. May the Lord preserve you from harm. Much love to each and all of you and all friends. I saw Mr. Brenneman this evening. He has been out a week. Also George Heitshu this morning. Well.

"Your affectionate father,

"J. H. A. B.

"P. S.—I did not get here, as you may have learned from my note to Dr. Maybury, until last evening. We were shamefully detained at Chambersburg."

The fine-looking Captain Audenried mentioned was the son of George Audenried; he was a first cousin of the Hon. Judge Chas. Y. Audenried, of Philadelphia, and a brother of Mrs. Dr. Maybury. Will Lambert was the late Major William H. Lambert of Philadelphia, in which city Alfred Butz and Mr. Gundrun still reside. Mr. Kline was the late Mahlon H. Kline, of the Smith, Kline & French Co., Philadelphia, a teacher in the Race Street Sunday School.
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An interesting coincidence will be noted between the date of the above letter and the date of Lincoln’s preliminary proclamation announcing the general emancipation of the slaves, to take effect January 1, 1863, should the rebellion then continue to exist. The very day this historic proclamation was issued, Dr. Bomberger was at Greencastle, close to the Maryland line, distributing his biscuits to his boys in blue and feeding their souls with the bread of life. And pressing on to the south, across Mason and Dixon’s line, in pursuit of his patriotic and gracious mission, as if in pursuit of Lee’s retreating army, two days later he wrote from the bloody field of Antietam. From Boston he had previously written—

“There is a rumor in the city this evening that Stonewall Jackson has defeated Pope. I trust it is not correct. Recruiting is going on briskly and the assessors will begin tomorrow to go around for drafting. They say the United States does not exempt preachers! As the drafting time approaches a good many youngsters are getting very nervous.”

It may not be out of place to recall that after the defeat of the Army of the Potomac in the seven days’ fighting on the line of the Chickahominy, the Confederate Army of North Virginia, under Lee, prepared for an invasion of Maryland, worsted Pope’s army at Cedar Mountain, in the second battle of Bull Run (August 30, 1862), and at Chantilly. The Confederates then crossed the Potomac, near Leesburg, and concentrated their forces at Frederick,
Md., about twenty-five miles southeast of Hagers-town. Meanwhile the Union Army, withdrawn from Harrison's Landing and consolidated at Washington with Pope's command, moved out under General Geo. B. McClellan to meet the Confederates. McClellan's advance guards entered Frederick as the Confederate rear guard was leaving it. At this place, on September 12th, the Union commander became acquainted with the disposition of Lee's forces. The subsequent movements of the opposing armies finally resulted in the Battle of Antietam, September 16th and 17th. The outcome of this bloody encounter was a virtual victory of far-reaching possibilities for the Union Army; but jubilation was quickly followed by great dissatisfaction throughout the North because of McClellan's failure to make the most of the momentous advantage gained, by swift pursuit of the retreating Confederates; and on November 7th, when he appeared to be making preparations for an attack in force, he was superseded in command by General Burnside.

While McClellan thus rested, or at least delayed his advance, marking the crisis of his career, five days after the Battle of Antietam, Dr. Bomberger was at Greencastle, and two days later was at Hagerstown, Md., from which point he went out into the field, as the following hastily lead-penciled home-letter sets forth. The place is not given, but it was probably Boonsboro, midway between Hagerstown and Frederick.
PERSONALITY AND LARGER LIFE

"Wednesday evening, 6 o'clock,
"September 24, 1862.

"MY DEAR CHILDREN:
"After some detention and trouble I reached this place (slaughter-house) and am now writing under a window all shattered by shells, in Mr. Shuford's house, our local minister. A week ago today the balls and shells were flying here in all directions. Almost every house bears fearful marks. Brother Shuford (Rev. M. L. Shuford) had to leave with his family and seek shelter in a cave. O, the desolations of war! Unable to get away from Greencastle until last evening, I reached Hagerstown too late to go farther then. Mr. Armstrong kindly took me in. No room in any hotel. This morning I set out in search of our young men's (mess). Learned that all were down here. Then I looked for a conveyance. Passing up the street I saw them carry a very sick and wounded man—from Hestonville (now 52nd Street and Lancaster Avenue, Philadelphia.—Author's note), a cousin of Newton Heston, the Methodist preacher. It was raining. I had my umbrella, so I went along and held it over him until they reached the depot. Next I bought 1½ yards of oil cloth, got Mrs. Wagner and Miss Withers to make two buttonholes and put on buttons. It came good on the way in the rain. At 10½ A. M. I started for this place in a small market wagon, no springs, no cover. Reached here at 1½ o'clock. Ate my lunch, prepared by Mrs. Armstrong. Found our committee. Saw a few sick in the Episcopal church used as a hospital. One was Mershon, from near 1220 Parrish Street, a member of Matlack's church. Went out to McClellan's headquarters, 1⅓ miles from town, southwest, just in time to see him go out with his staff. I spoke to him and shook his hand. No picture I ever saw is correct. His face is bland as a woman's, a most amiable smile,
a gentle expression, dark hair, with moustache and imperial a little lighter. He was going out somewhere to reconnoitre, but stopped and spoke very affably. The Lord bless him and keep him; let us all pray for that. I keep very well. There is much work to do, and I may be kept all week. If possible I will return by Saturday. But I will write again tomorrow. Will McKinstry is two miles out from here with other Mercersburg boys. I saw Mr. McFarnall today, of L. & B.'s store. Do not trouble yourselves making any more lint. It seems not to answer the purpose. I received no letter from you in Hagers-town today. The mails are very irregular. Love to all and to all friends. The Lord preserve you all in safety and bless you.

"Your affectionate father,

"J. H. A. B.

"P. S.—This town is alive with soldiers, wagons, etc. McClellan has nearly 100,000 men around here."

L. & B.'s store mentioned in this letter was the house of Lindsay & Blakiston, Dr. Bomberger's publishers. Brig. Gen'l Geo. W. Mindil, breveted on the field of battle for bravery, was one of his most distinguished soldier boys, a member of the Race Street Sunday School.

An appealing Communion sermon, briefly outlined, and dated "Chambersburg, Oct. 19, '62, A. M.,” found among some stray notes, was probably preached during the above visit to the Philadelphia regiments then in the field. The text is 1 John 4: 19—"We love Him, because He first loved us”—and thus he joined together the love of country with the
love of God, both originating in God's love of mankind.

Dr. Bomberger was among the multitudes who were ardent admirers and staunch supporters of Lincoln, never wavering in his loyalty even when the great President was under fire. There remain to this day many evidences of this affectionate loyalty. In a letter written to some friends in Easton, Pa., under date of "723 Wood Street, Philadelphia, July 17, 1860," he notes the following passing incident:

"It was dark when we returned from Fairmount Park by the Green and Fourth Streets line. Just as we reached Fifth Street we met a very large torch-light procession of Lincolnites. It was a splendid sight, and being in the car we had the full advantage of it, passing right down through its midst."

Thus, in little things and great, he closely followed the career of the distinguished emancipator, with intense personal interest, until the morning the newspapers announced that the latter had been assassinated the evening before (April 14, 1865). While the family lingered at the breakfast table, he had just seated himself at a front window to read the morning's news. Instantly he sprang up in the greatest consternation and exclaimed again and again, "O, it cannot be! It cannot be!" In alarm his family hastened to his side and immediately discovered the occasion of his keen distress. A week or so later, when the body of Lincoln lay in state in
Independence Hall, Philadelphia, from Saturday until late Sunday night, enroute to Springfield, Ill., for burial, Dr. Bomberger was among those who mourned most deeply, marching in the funeral procession side by side with his friend, Bishop Edmund De Schweinitz, of the Moravian Church. The crowds were dense, gathered from every section of the nation, and all approaches to the historic hall, save one only, had been closed; and this one was wholly inadequate, the human line leading into it being many miles in length. An inclined passage-way had been constructed from the Chestnut Street curb to one of the windows, through the hall, above the bier and out of a window to the pavement of Independence Square on the opposite side. With certain members of his family and several friends, on that inexpressibly sad Sunday, he tried to get through the congested crowds to view the body; but it was in vain, until with tears he besought the guards—"I have been preaching all day on the sorrows and responsibilities of this occasion, can't you get us through?" They immediately permitted him and his little party to pass through the throng, under the ropes and into the almost interminable file of those who with souls cast down, and faces blanched with righteous anger as well as with anxiety for the future, were seeking a last look at the mortal remains of that illustrious man.

All of these things are but incidental suggestions of the personal character, the broader humanity, devout patriotism and larger lifework of him of whom
these things are here set down. But they will suf­fice to impress the mind with the fact that he was by no means a narrow ecclesiastic, a hardened dogmatist, or one whose heart and life, by free choice, or otherwise, were given entirely to sectarian, theological controversy.

The American Tract Society, mentioned in the patriotic sermon notes already quoted at length, and for which that sermon closed with an earnest plea, was one of Dr. Bomberger's many active interests among what may be broadly referred to as his civic and public welfare activities—or, at least, as his extra-denominational activities. Among his numerous sketches an interesting address, presenting the claims of this Society, appears in brief outline on the back of a printed invitation which reads as follows:

"Tract House,
Philadelphia, May 3, 1858.

"Dear Sir: The fifth anniversary of the Pennsylvania Branch of the American Tract Society will be held in Musical Fund Hall, Locust Street, above Eighth, on Thursday evening next, May 6th, at 7½ o'clock.

"A brief abstract of the annual report will be read by the Secretary.


The Executive Committee respectfully invite you to be present.

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J. H. A. Bomberger

"Tickets of admission may be had gratuitously at the Tract House, 929 Chestnut Street, one door below Tenth.

"By order of the Committee,

"N. W. Goertner,
"Corresponding Secretary."

The date of the above invitation indicates Dr. Bomberger's active identification with this Society for a number of years prior to the Civil War. During the war, however, and the equally critical days of reconstruction that immediately followed, he found in it an avenue to effective Christian and patriotic usefulness, and an instrument of good, the like of which did not exist, with very few exceptions. In 1870 he was elected a life director of the Society, and in 1871 he became a member of the Board of Managers, being thus closely associated once more with a number of the choicest spirits and most highly respected men of the times. The annual report of the Society, dated 1891, contains the following statement:

"Rev. J. H. A. Bomberger, D.D., LL.D., elected a member of the Board of Managers in 1871, was prominent in the Reformed Church, and one of the best known clergymen of that denomination. He was of German ancestry, the son of George H. Bomberger, and was born in Lancaster, Pa., January 13, 1817. His elementary training at the Lancaster Academy was followed by a partial theological course at York, Pa., a full college course in Marshall College, and another year of theological study. Ordained at
Lewistown, on the Juniata, in 1838, he was subsequently pastor of churches at Waynesboro and Easton, and in 1854 of the Race Street Church, Philadelphia. Early in 1869 he was called to the presidency of Ursinus College, Montgomery Co., Pa., where he officiated until his death, August 19, 1890. Dr. Bomberger was powerful as a preacher, and was a successful pastor; and while president of the Board of Missions of his own Church, and holding other offices of honor in it, he had at heart the welfare of the whole Christian Church.”

The accompanying sermon sketch, dated September 11, 1859, was recently discovered. In this Dr. Bomberger makes an ardent plea for the Pennsylvania Bible Society, similar to the foregoing appeal on behalf of the American Tract Society. The sermon is entitled “The Circulation of the Holy Scriptures a Christian Duty,” and it is again entirely characteristic of the evangelical Christian minister and the broad-spirited Christian man. In this instance his text was the 130th verse of the 119th Psalm—“The entrance of thy words giveth light; it giveth understanding unto the simple.” The sketch is unfinished and was apparently intended merely as an introduction to an extempore effort.

“The tendency to despise common blessings is proverbial. — Air. — Water. — Light. — In nothing, however, is this infirmity and folly of human nature more manifest than in spiritual things.—There is a standing offer of salvation to condemned sinners. And because it is continually urged upon them it is slighted. So the Lord has established a means of
continual communication with Him. And because we may at any time enjoy this privilege we contemn it. Some old monk produced intense excitement in his day by professing to have received a letter from the Virgin Mary, which he exhibited to wondering crowds. And yet these people never read the Bible. All of us are indeed willing to confess the great value of the Bible. But such acknowledgements are not sufficient. This morning I desire so to direct my remarks that we as Christians may be led to appreciate the Bible more effectually, and to unite more zealously in efforts for its general circulation. And what is the character and power of the Book whose claims to such effort we propose to plead?

"It is the Word of God—the Word of the Word—the written revelation of Him whom God revealed to take away our sins. It is the instrumentality and means by which God communicates with men, concerning His character and their relations to Him. The Bible is the only proper and true source of such knowledge.

"NOTES.—There are two classes to whom the Bible should be taken: 1. Those who can’t get it; 2. Those who don’t want it.—In many cases the Bible may not be read, but if only one in five would read it effectively our labor would not be lost. It has sometimes been feared that our government would become Papal. What if the circulation of the Bible were prohibited?

"The existence and operations of the Pennsylvania Bible Society have drawn increased attention to the sacred Scriptures, have contributed to the perfecting of the text, etc.

"Finally. How can we co-operate? What the Society has done.—What it proposes to do.—Who can refuse its claims to liberal support?"

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It is of some interest to note that, in his customary style, the above was written on the blank pages of this printed notice:

"A Stated Meeting of the Managers of the Pennsylvania Bible Society will be held at the Bible House, on Thursday, "August 11th, 1859. "at 5 o'clock P. M. "RICHARD NEWTON, Rec. Sec'y. "Ex. Committee meet at 4½ o'clock."

On another fugitive scrap of paper, appropriated by the preacher in the same manner for a like purpose, the following formal announcement appears:


The Old Race Street (First Reformed) Church of Philadelphia was a regular contributor to these societies during Dr. Bomberger's pastorate. In the 19th annual report of the Philadelphia society, No-
vember, 1857, after charging himself with such a contribution, amounting to $45.61, the treasurer adds this note: "The amount to constitute Rev. Dr. Bomberger a Life Member of the Pennsylvania and Philadelphia Bible Societies." In the 20th annual report of the same, November, 1858, a similar contribution of $54.00 is recorded with this note: "To make Rev. Dr. Bomberger a Life Member of the American Bible Society and Mrs. Bomberger a Life Member of the Philadelphia Bible Society." Among the individuals participating in the above contributions were Charles Santee, a vice-president of the Philadelphia Society, John Wiest, J. C. Wanner, S. H. Bibighaus, E. Yunger, C. A. Rubicam, Chas. Gearhart, Jacob S. Fry, and L. K. Greaves. The 21st Anniversary of the Philadelphia Society was commemorated in Concert Hall, November 29, 1859, James Bayard, Esq., presiding. Rev. Joseph A. Seiss, D. D., pastor of the Lutheran Church of the Holy Communion, then located at the southwest corner of Broad and Arch Streets, read the Scripture lesson. Rev. James M. Crowell, D. D., pastor of the Old Penn Square Presbyterian Church, located on the present site of the Lincoln Building, offered the prayer. Addresses were made by Rev. John Chambers, D. D., M. Russell Thayer, Esq., later the Hon. Judge Thayer, Dr. Bomberger and Rev. A. A. Willits, D. D., a galaxy indeed. Dr. Bomberger's address is printed in full in the 21st annual report. He probably referred to his pastorate at Waynesboro in this address when in introducing an illustration, he said,
"During an earlier period of my ministry, though I was not a circuit rider, I had what I may call a diocese, which was about fifteen miles long and about seven or eight miles wide." When Dr. Willits rose to speak, the latter remarked, "My good Brother Bomberger has swung his German cradle with a strength worthy of his ancestry and with an almost everlasting freshness." On the occasion of its 23rd anniversary, in 1861, with Dr. Bomberger appeared his friends Governor Pollock and Geo. H. Stuart, Esq.

He served on the Board of Managers of the Pennsylvania Society from 1855 to 1874, and as a member of its Executive Committee from 1858 to 1870. In 1874 he became a Vice-President of the Society, which office he held until his decease in 1890. On this official board he was associated, among others, with Bishops Matthew Simpson and Cyrus D. Foss of the Methodist Episcopal Church, Bishops Wm. Bacon Stevens and Ozi Whittaker of the Protestant Episcopal Church, Rev. John Chambers, D. D., and Rev. Albert Barnes, D. D., of the Presbyterian Church, Rev. H. A. Boardman, D. D., of the Baptist Church, Rev. Chas. A. Hay, D. D., of the Lutheran Church, and the Hon. William Strong, LL. D., a Justice of the Supreme Court of the United States. Thus he did his part and "held his own" with the most liberal and distinguished men of his day. When the 53rd anniversary was held in Harrisburg, May, 1861, Rev. Henry Harbaugh, D. D.,
being one of the eminent speakers present, it is noted in the minutes that "the annual report of the Board of Managers was offered and read by Rev. Dr. Bomberger of Philadelphia."

The following resolutions, presented by Rev. Wm. M. Baum, D. D., of the Lutheran Church, appear in the printed minutes of the annual meeting held May 6th, 1891:

"RESOLUTIONS ON THE DEATH OF
"REV. J. H. A. BOMBERGER, D.D., LL.D.

"At the regular monthly meeting of the Board of Managers of the Pennsylvania Bible Society for October, 1890, the death of Rev. J. H. A. Bomberger, D.D., LL.D., was announced; whereupon it was ordered that the Corresponding Secretary be instructed to prepare a suitable minute for our records for transmission to the family of the deceased."

"At the succeeding meeting for November, the following was submitted:—

"It appears from an examination of the records of the Society that Dr. Bomberger became a member of the Board of Managers in the year 1855, and that he served therein with fidelity and Christian zeal until 1874, when he was elevated to the honorary position of Vice-President, in which office he was retained uninterruptedly to the day of his death. His connection with our Society has been of long duration, and has been marked by equal ability, activity and usefulness.

"Dr. Bomberger was born in the city of Lancaster, Pennsylvania, January 13, 1817, so that at his death he had reached the seventy-fourth year of his age. His parents were identified with the (German) Reformed Church, and to its best in-
J. H. A. Bomberger

interests he devoted his entire life and labors with filial devotion and untiring energy. He was educated in the schools of his church, then located at York and Mercersburg, Pennsylvania, entering the active ministry in 1838. He occupied successively the pulpits of the (German) Reformed Congregations of Lewistown, Waynesboro, Easton and Race Street, Philadelphia. While pastor at Race Street, in 1869, he was chosen President of Ursinus College, Collegeville, Montgomery County, Pennsylvania, to which Literary and Theological Institutions he devoted the remaining years of his laborious life, raising it to high grade in the church and community.

"Dr. Bomberger was a man of vigorous intellect, extensive acquirements, and strong convictions, and was fearless in the declaration and defence of his opinions and decisions. He was very prominent in the current discussions and controversies of his day, being regarded as a leader among those who thought and acted with him.

"He was fitted by natural endowments and large experience for almost any post, and was exceptionally successful with the pen and in the pulpit, in the pastoral office and in the professional chair. He was honored and beloved, trusted and followed, by a large constituency, who now mourn his death, and anxiously look for the coming man upon whose shoulders his mantle may fall.

"It remains for us to speak of him as to his relations with our Society. He was ever the avowed friend of our Association, and an able advocate of our cause. Accepting the sacred Scriptures as the inspired Word of God and the only rule of faith and practice, and as containing the only way of life and salvation, he labored lovingly and earnestly for their diffusion among all classes. He needed but the oppor-
tunity, and his active interest and valuable co-opera-
tion were most cheerfully manifested.

"In his extended and intimate association with a long line of members and officers of our Society, he has left the strong impress of his marked individuality, and is remembered with the warmest feelings of fraternal confidence and regard by those of us who now sit under the shadow of his removal and grieve that we shall greet him no more in our assemblies.

"RESOLVED, that this tribute to the memory of our deceased co-laborer and Vice-President be entered upon our minutes, and that a copy of it be transmitted to his family.

"W. M. BAUM, Corresponding Secretary."

It has been observed that Dr. Bomberger was, perhaps, pre-eminently a teacher. Even as a preacher he constantly aimed to instruct as well as to arouse his hearers. His unusual success was probably due to this fact largely. Strong and convincing as he was in the pulpit, however, graceful and fluent as he was in public speech, possessed of a manner that was as magnetic as it was free from oratorical demonstrativeness and mere rhetorical flourishes, and of a method that was ever calculated to inspire, he was at his best in the class room, or on the platform as well when the occasion called for instruction rather than emotional stimulation. Constitutionally, in intellectual attainment and spiritual predisposition, he was a teacher.

He moreover realized that in the purpose of God, reason and religion were handmaidens each of the other, uniting the head and the heart in a gra-
cious wedlock that could issue only in willing con-
duct acceptable to Him who alone is the author of
right thinking, right feeling and consequent right
living. As a result he stood openly and always for
Christian education, founded firmly upon the Word
of God, that the church might indeed be a center of
intellectual, spiritual and evangelistic power. In
this he saw the essential means by which the king-
dom of Christ could be established in the earth. He
noticed with alarm the decadence of the home as
such a center of moral and religious training, the
failure of the public school, the college and the uni-
versity as sources of genuine Christian culture, while
Jehovah's word to Moses he had always in mind—
"These words, which I command thee this day, shall
be in thy heart: and thou shalt teach them dili-
gently unto thy children."

The Master's great commission to His disciples
to "go teach," to make "disciples" of all nations,
clearly indicated to his mind that the church was
divinely designed as an educational system of even-
gelization of which the sacred Scriptures were to be
the substance and strength. He had no faith in pure
intellectualism; and he had as little faith in pure
emotionalism. The primitive Christian Church,
modelled after the synagogue, was the ideal he up-
held everywhere—a school; one that appealed to the
mind, by the presentation of Scriptural fact, in order
to an intellectual result; that appealed likewise to
the heart, however, by the presentation of divine
truth, with a view to an emotional result; and that
finally appealed, through the mind and the heart, to the will, the seat of action, that the supreme end and aim of it all might be attained,—that is, a religious result, religion being ultimately a life, a matter of conduct, a matter of deed rather than creed, of works that verify and vindicate beliefs and make these live.

He therefore regarded the Sunday School as a very means of grace; and he seized every opportunity to support its vital claims and to further its interests. So that when some of the leaders of the several evangelical Protestant denominations proposed an interdenominational, co-operative effort to strengthen and advance the Sunday School cause in Pennsylvania, he was one of the first in the field associated with its most ardent advocates.

With nine hundred delegates present in the First Independent (later the Chamber's Presbyterian) Church, Broad and Sansom Streets, Philadelphia (now the site of the North American Building), the first Pennsylvania State Sunday School Convention met on the 28th, 29th and 30th days of May, 1862. Among those present were Dr. Bomberger, his constant friend, John Wiest, and the Rev. Joseph H. Hendricks, of Collegeville, Pa., with whom he was so closely associated after the establishment of Ursinus College in 1870. The last two were chosen Vice-Presidents, after the Convention had been called to order by the Hon. James Pollock, former governor of Pennsylvania, and the distinguished George H. Stuart had been chosen temporary chair-
man. In the permanent organization that was effected Governor Pollock was elected President.

The second State Convention was held in the First Presbyterian Church of Pittsburgh on the 2nd, 3rd and 4th days of June, 1863. Owing to his active personal interest, and the conspicuous part he took in the Philadelphia convention, Dr. Bomberger was elected President, succeeding Governor Pollock. And again, Dr. Hendricks and John Wiest were chosen Vice-Presidents. In an extended report of this second Convention, and among many other items of interest, the *Sunday School Times* of June 20, 1862, says:

"On the important subject of the relation of the Sunday School to the Church, the President, Dr. Bomberger, resigned the chair to utter his views on this question. He thought it unfortunate that good Christian men and women should ever bring the Church and the school into the unjust position of contrast, still more of collision. There can be no jealousy or collision between the Church and the Sunday School. Can there be jealousy between the sun and the moon and the planets in their course? The sun's face never grows red or green or pale with jealousy at the light of the moon and the stars. And the latter never for a moment dream of setting themselves up in contrast or opposition to the sun! Just as little can it be thought that the Church of Christ could be jealous of one of the fairest of her daughters, one of her noblest children, that has gone out of her own heart, and carried with it her own spirit, and is doing her own work in the name of her Master. On the other hand, will any reflecting friend of the
Sunday School for a moment think of casting any unjust or unkind reflections on the Church? In this view, the Church is spiritually, under God, the mother of the Sunday School cause, and this cause as a dutiful daughter will never be ashamed of or disown the relationship, or disclaim the duties flowing from it.

The third State Convention was held in the First Baptist Church, Broad and Arch Streets, Philadelphia (now the site of the U. G. I. Building), on the 28th, 29th and 30th days of May, 1867. Governor Pollock was again elected President, succeeding Dr. Bomberger, while the latter became one of the Vice-Presidents. In its issue of June 8th, 1867, the Sunday School Times says that in the opening services, immediately following several minutes of silent prayer—

"Rev. J. H. A. Bomberger, D.D., said that the service in which we had just engaged was one of the most solemn that could be entered into, and that it was based upon a great and blessed doctrine that should ever be held in lively remembrance by God's people, especially when they are associated together for the purpose of taking into consideration and mutually deliberating upon the interests of a work so great, so far-reaching and fundamental as that which has called the convention together today. Among the most pleasant memories of his life were the recollections connected with the Sunday School Convention held four years ago in the city of Pittsburgh.

"He said that the battle of Gettysburg prevented
the friends of the cause from assembling the follow­ing year in convention at Harrisburg; but he felt thankful that the cause had progressed, for through­out the land, while rent with intestine war, the Sun­day Schools were kept up. Feel encouraged, there­for, in the prosecution of this great work. You are laboring for the advancement of the Lord's cause and kingdom, and in no other way could you labor more effectually than in the sphere of Christian activity to which you are devoting the energies of your lives as well as the love of your hearts. The rule holds good that the life of a Christian teacher is one dedicated sacredly to the Lord's work. We are labor­ing in the Love of the Master and He will crown our earnest efforts with ultimate success."

His active interest in this important work never abated. Through all the years of his later ministry, and during the prolonged period of his college presi­dency, he gave to it his earnest consideration and active support.

In this particular field of Christian effort the American Sunday School Union had long held a most conspicuous place, and had successfully accomplished an extended work of far-reaching importance. As laymen only may be officially connected with this or­ganization, however, Dr. Bomberger's zeal in its be­half was necessarily displayed on the side lines, in an entirely unofficial capacity. But he laid hold of every possible opportunity to further its interests. In this he found a worthy and congenial colaborer in Rev. James M. Crowell, D. D., for many years the head of its missionary department, previously the
pastor of the second Mrs. Bomberger, and who was the officiating minister at her marriage.

In a great mass of Dr. Bomberger's incidental notes and scraps, scores of items of interest may be found, of which the following are fair examples.

"Franklin and Marshall College,
"Lancaster, March 26, 1868.
"Respected Sir:—As a member of the Committee on Examinations, you are hereby informed that the examination of the several classes in Franklin and Marshall will be held on the second, third, fifth and sixth of April, from eight to twelve o'clock each day, which you are respectfully invited to attend.

"By order of the Faculty,
"Theodore Appel,
"Secretary."

"To J. H. A. Bomberger, D. D."

"1737 Filbert Street, Phila.
"April 8, 1864.

"Rev. Dr. Bomberger.
"DEAR SIR: A sub-committee was recently appointed to arrange for a public meeting favorable to an amendment of our National Constitution so as to recognize God and Christ, of which committee you are a member. This committee is requested to meet at the Library of the Presbyterian Board of Publication, 821 Chestnut Street, on Monday next, 11th inst., at 4 o'clock P. M. Punctual attendance is requested.

"Yours, &c.,
"J. Edwards,
"Chairman."
“HARRISBURG, Oct. 20th, 1858.
“To the Reverend Synod of the G. R. Church in the U. S.
“REV’D & DEAR BRETHREN:—
“We, the undersigned, would respectfully ask to be received as candidates for the Holy Ministry.
“Very respectfully,
“J. HENRY DUBBS.
“GEO. E. ADDAMS.”

This request was presented to the “Synod of the German Reformed Church in the United States,” Frederick City, Md., October 19-28, 1858, of which Dr. Bomberger was president, Benjamin Bausman, D. D., was Corresponding Secretary, and Samuel R. Fisher, D. D., was Stated Clerk. Many years later the Rev. J. Henry Dubbs, D. D., became Audenried Professor of History in Franklin and Marshall College, Lancaster, Pa.

“READING, PA., Jan’y 13, 1865.
“REV’D & DEAR SIR:—
“I returned your copy of Bushnell’s ‘Natural & Supernatural’ per Mr. Samuel Hechler. He left it at Dr. Fisher’s establishment. I thank you for the loan of it. I now write more particularly to make a request of you in behalf of my people and myself. It is that you devote a Sabbath to our benefit in, say, about four weeks from this time. Having paid our debts as a church, by the aid of you and others, one of the young men of the congregation concluded that he would, in a quiet way, try to raise the money necessary to place an organ in the church. Instead of six hundred, he raised nine hundred dollars, and thus encouraged he ventured a few hundred dollars
higher on his own responsibility, and thinks that something handsome may be realized at the consecration. And we have concluded to ask you to take the burden of preaching on that occasion. Bro. Bauman will omit his services and render all the aid he can. I know that your will is with us, and I hope your health will allow you to grant our request. With the highest regards for you and yours, I am "Your obliged Brother in Christ, "C. F. McCauley."

Dr. McCauley was for many years the beloved pastor of the Second Reformed Church of Reading.

Such invitations as this, with generous testimonials of a like tenor, could be enumerated indefinitely, together with notices of meetings, and other occasions, indicating Dr. Bomberger's extended labors covering the whole field of religious and philanthropic endeavor, notably including the Young Men's Christian Association.

Thus in the midst of all these diversified activities the man himself appears, the truer inner man, the human man, detached from all these fettering things that yet his personality inspired, into which his life was projected, that measurably reflected the image of his deeper soul, and that in quick responsiveness returned to bless and broaden a spirit whose warmest impulses sprang forth without restraint at every call, to every man, and up to God himself. No effort has been made that might cumber this brief space with voluminous and lifeless data, but simply to set down sufficient incidental fact to enable the reader to get a glimpse of the larger outlook,
the deeper spiritual purposes, and the more extended endeavors of one who has too generally been associated with a narrower sphere of life, a spirit more contracted and a purpose more confined.

It would also be trespassing beyond the prescribed limits of this chapter to speak of Dr. Bomberger’s liberal interests in the sphere of public education, his many benevolent enterprises outside of his strictly denominational duties, and his greater circle of social attainments and attachments. But it would be a serious mistake to fail to take at least a look at this man off his guard, in the solitudes of his own soul, in the freedom of his private intercourse and good fellowship, away from the scrutiny of public gaze. Here the unveneered, sincere simplicity of the man is seen in its truest aspect, where his heart led, and friends in purest sentiment let joy be unconfined, and humor burst convention’s bands in happy repartee, where children romped and dogma dared not tread. Yet here, at times, the shadows also fell, and he is seen in seclusion pouring out his pleading, shriven soul to God, where no man heard, and no eye pierced the sacred veil save that of Jesus only.

During his student days at Mercersburg, in 1837, when the somewhat ancient, though graceful, game of “grace-hoops” was in vogue, he penned the following lover’s lines to the sweetheart whom he later married. The verse accompanied the gift of a set of the “hoops,” which it seems was a “philopena” forfeit.
Here come the graces, graceless tho' they be,
And rude in form, yet, if used gracefully,
Graceful they'll seem, and thus will grace receive
From graceful usage, to which grace they'll give.
That you will use them gracefully, I trow
I'm not mistaken when I say I know.
To make the knowledge strong with certainty,
I'll call this evening, if you please, and see.

In 1861, twenty-four years later, after he had
sadly laid away this same sweetheart, mother of his
earlier offspring, to her eternal rest, he gave expres­sion to his grief in these impressive verses:

If thou wert in some desert waste
   Beyond the sea,
How would I long for eagle wings,
   And fly to thee!
The tempest's roar, the raging wave
   I would not fear;
All danger would I gladly brave
   To have thee near.

O, then would this poor aching head,
   That cannot rest,
Repose, as oft in happier days,
   Upon thy breast.
Sweet days! ye are forever gone;
   And I am left
To weep in anguish, sad and lone,
   Of thee bereft!

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And yet, fond hope, with tearful eye,
   Awaits the day
When e’en this bitter grief shall die,
   And pass away.
The grave shall not always divide
   My heart from thee.
Soon, soon I will rejoin my bride
   Eternally!

The following year, 1862, while visiting some friends at Dayton, Ohio, their little girl and he became bosom companions. Her name was Katy Haas, the latter name being the German for “rabbit.” Before the visit ended he wrote this dainty stanza in the child’s album. If the simplicity is the soul of greatness, the greatness of his soul is manifest in this.

A sweet little Rabbit,
   One bright summer day,
Came laughing and frisking
   Along my rough way.
Though timid and harmless,
   Her bound made me start;
When, lo! the sweet Rabbit
Leaped into my heart.

On Christmas Day, 1889, after he had been called upon again to drink the bitter cup of conjugal bereavement, his struggling spirit burst forth in the following hymn of prayerful praise.
Bright Sun of Righteousness, arise;
And with Thy radiant light divine
Into the darkness of my night now shine,
And scatter all its gloom. Now let these eyes—
Which thou hast often gladdened with the sight
Of heavenly visions of the wondrous grace
Revealed in Thee, the Truth, the Life, the Light,
The Image and Reflector of the Father’s face—
Again behold Thee, and once more rejoice
And sing thy praise with cheerful heart and voice.

It is in the times of severest testing that men
may gain their greatest victories over self and circum­stance. Such times were not infrequent in the
life of Dr. Bomberger, and his victories were always
made the surer and the more sweeping because of
his constant attendance upon the throne of grace.
On one such occasion he wrote as follows:

THE PRAYER

Lead me, O Lord, the way is dark and dreary,
Tho’ thou hast marked it as the way of life,
And oft my anxious heart grows faint and weary
Of its toil and strife.

THE ANSWER

I will guide thee, child of sorrow,
Faint and weary in the race;
Tho’ to­day be dark, to­morrow
Shall reveal my helpful grace.
In this connection an interesting incident of Dr. Bomberger’s pastorate at Waynesboro may be fittingly related. The family occupied one-half of a double house of somewhat generous dimensions. In the other half, beyond the central hallway which was used in common by both tenants, lived the late General John Stewart and his estimable family. Those were the days of very modest financial circumstances and of mutual good neighborliness. Now morning and evening family worship, which included the reading of a passage of Scripture, a prayer, and frequently the singing of a hymn, without instrumental accompaniment, held a very sacred and inviolate place in the Bomberger household economy. Attracted by the evident earnestness of these overheard devotions, the Stewart family would devoutly, but unobserved, assemble in the said neutral hallway and share the privileges of these hallowed occasions. Discovered at last, however, the two families thereafter met regularly together for such family worship, under Dr. Bomberger’s leadership, as long as they continued to abide under the same roof. Fortune soon smiled on General Stewart, who, grandfather of the present Countess of Essex, was a brother-in-law of the late Thos. A. Scott, father of the Pennsylvania Railroad. These two noted men never forgot those early days in the Bomberger family circle. They followed the family to Easton with their constant friendship. Later they were frequent callers at the Bomberger home in Philadelphia. And to the day of Mr. Scott’s death Dr. Bom-
berger was granted many unusual courtesies by the Pennsylvania Railroad.

During the last year of his life, his large family entirely scattered by death and marriage, in his lonely home at Collegeville, which he was fond of calling "Zwingli-Hof," Dr. Bomberger's feelings were best expressed in the following lines from his weary pen:

And yet I'm not alone!
The precious blood with which thou didst atone
For human sin, and which avails for me,
Not only ransomed from the penalty
Of endless death, but lifted my lost soul
Out of its depths of woe, and made it whole,
By life-renewing grace, and raised me up
To living, loving fellowship with Thee.
My cup
Of chastened joy is full, it overflows,
And turns the bitter waters of my stricken life
Into a stream of sweetness, hastening to its close,
The end of sorrow and all earthly strife.

After this manner a pure, well-balanced humanism, inspired by the same joys, subject to the same infirmities, tested by the same trials, moved by the same tender sympathies, touched and lightened by the same spark of divinity that all true men know, with ever-widening horizons, following on, that it might apprehend that for which it was apprehended, to "the utmost bound of human thought," a light that shineth more and more, unto the perfect.
day, passed out with him through the golden gates of cloudless sunset. And it will not seem inappropriate to close this chapter with Cunningham Geikie’s last tribute to his friend, Dean Stanley:

“Farewell, sweet saint, farewell! As the light reflected in the evening sky tells us that the lands beyond our horizon lie in full sunshine, though we may know nothing of their scenery and charms, so the fair sunset of a godly life speaks of the splendors of eternity, of which, after all, we can realize so little.”

“Sure the last end
Of the good man is peace! How calm his exit!
Nightdews fall not more gently to the ground,
Nor weary wornout winds expire so soft.
Behold him in the ev’ning tide of life,
A life well spent, whose early care it was
His riper years should not upbraid his green:
By unperceived degrees he wears away;
Yet, like the sun, seems larger at his setting.”

NOTE.—The author makes due fraternal acknowledgment to Mrs. B. N. Bethel (nee Mary A. Bomberger), of Philadelphia, eldest daughter of Dr. Bomberger, whose filial devotion preserved many of the above letters and verses through all the years since they were written, and whose vivid recollection of events and things has entered essentially into this unpretentious narrative.

HENRY AYMAR BOMBERGER.
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