

The Bulletin
OF THE
Oxford Second
Presbyterian Church
OXFORD, NEW JERSEY



Rev. Andrew Gilbert Yount, Ph.D.
Pastor

*Be careful for nothing; but in everything
by prayer and supplication with
thanksgiving let your
requests be made
known to God*

*And the peace of God, which passeth all
understanding, shall keep your
hearts and minds through
Christ Jesus
Philippians IV, 6, 7*

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STATED MEETINGS OF THE CHURCH

SUNDAY SERVICES

Sunday School, 9:30 a. m.
Church Worship, 10:30 a. m.
Young People's Meeting, 7 p. m.
The Trustees meet on the first Tuesday of the month.
The Ladies Aid Society meets on the first Wednesday of the month, at 2:30 p. m.
The Lord's Supper is observed at Easter, and on the second Sundays of July, October and January.
The Annual Business Meeting comes in last week of March.

CHURCH OFFICERS

Elders—Abram Pittenger, Elisha B. Foss, Edward T. Green, Lewis Bergenback.
Trustees—Harry Miller, James Radel, George Dock-er, Jr., Charles Renner, Fred K. Sarson, Lewis E. Green, Edward Sharps, Charles Dux, Benjamin Green.
Treasurer—Lewis E. Green.

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Morning Worship

Doxology
Invocation and Lord's Prayer
Psalm 118 sel. 44
Hymn 71
Creed and Gloria
Scripture Reading
Prayer
Anthem
Offering
Hymn 90
Sermon
Solo
Hymn 93
Benediction

Prayer

"O all loving and patient Redeemer, who for our sakes was found in fashion as a man, humbling thyself and becoming obedient unto death, even the death of the cross; Grant the same mind to be in us as was in thee, that we may follow the example of thy great humility and patience, and also be made partakers of thy resurrection to the honor and glory of thy holy name, Jesus Christ our Lord."

The Young People's topic for tonight's meeting will be "Helping Others to Know Jesus." Evelyn Miller will lead.

Easter Service.

Next Sabbath is Easter and the Holy Communion will be observed at the morning service. The Choir is preparing special music that will add greatly to the joy of the meeting. New members will be welcomed, and children and others baptized if presented. Let all the members and friends of the congregation attend this great annual remembrance of the rising from the dead of our Saviour.

The session will meet in the church before the church service to examine and receive new members.

Prayer Meeting next Wednesday night in the church. This service will have for theme our Lord's prayer of consecration at the last Supper, - John 17.

Let all come to this service in the midst of Holy Week. We owe this to our Lord; and we need it for ourselves, to revive our languishing souls in holy contemplation and prayer.

The Ladies will hold their annual sale of home baked food next Friday and Saturday in Miller's store room.

Also flowers as formerly, both days.

The specialty will Clam Chowder which went so well a year ago. It will sell for 25 cents per quart, and will be ready early Friday morning. Please bring jars, or some containers. Baked articles will be specialties for Saturday.

Reports of Annual meeting.

Elder Edward T. Green was reelected for a term of four years. James Radel, Charles Dux and Charles Renner were chosen again for three years term as Trustees.

Lewis E. Green, the church Treasurer reported having received and disbursed nearly \$1100. (exact figures not at hand)

The pastor received \$905, for the year.

The Ladies Aid reported \$316.85 receipts, and disbursed \$282.61. Balance \$34.24.

The Sunday School received \$204.11 and paid out \$193.08. Balance \$11.03.

Of this sum \$10. was given to National Missions; \$12. for coal; and \$5. for County Association. The rest was for School supplies etc.

The Young People's Society raised \$109.30, and disbursed \$75.39.

The total for the general benevolent Boards was \$60.

The Time set for the 70th Reunion is May 14th, and the notice last week has brought a card from Mr. and Mrs. George Weber, saying; - "The valued Bulletin comes to us in good season these days, and is very welcome, I assure you. While we greatly regret the 'passing' of our neighbors in the old Home town, and do sincerely sympathize with the bereft ones, we appreciate the news thereof. We are with Clin Weston as he remarks regarding 'giving such continual publicity as possible' to the plan for this 70th Reunion in what we so enjoy thinking our Church. We remember 2nd Sunday in May as 'Mother's Day,' so may be that is the day we would most like to be in our 'Mother Church' meeting.

We hope to be in our Jersey Home soon.

So you know we will want to be with you all, there to enjoy seeing each of you who can be there again to enjoy 'reminiscing'.

In this issue we begin another of Mr. Humphrey's old Oxford legends. It will give...

The Burial Place of the Delaware Indians
By George S. Humphrey

While the development of the great iron ore deposits in the Colonies which afterward became the United States was very slow nevertheless considerable progress was made in a few localities, notably in Virginia, parts of New York and Northern Jersey; pig iron having been produced on what was then a considerable scale at Andover and Oxford Furnace, as early as 1742, or more than thirty years prior to the War of Revolution.

In those early days the smelting of ore was considered a "mystery" and only those who had received instruction from, and had worked under the supervision of the furnace men of Europe were considered capable of carrying on the industry in this country.

One can readily understand that this must have been the case, for there was at that time no literature on the subject; the theory of chemical reactions in the blast furnace was not even thought of; all knowledge of the subject being obtained by experience and transmitted verbally by the experts of one generation to those of the next. Consequently there were gathered around these early iron works artisans from the forests of Germany, Spain, Sweden and other parts of the old world, where the iron ores had been worked for centuries.

In addition to the manners and customs of their native lands, these men brought with them the legends and superstitions which have from time immemorial been associated with the working of all metals, and they also were of that trend of mind which made them susceptible to the influence of the wilderness in which the few American iron furnaces were located and quite ready to absorb the traditions relative to the aborigines, which were prevalent in those days; indeed the appearance of an old Indian at these primitive establishments was by no means a rare occurrence, and such visitors were always made welcome by the hospitable iron-workers.

All this led to a habit, which to this day continues to some extent. On cool nights, after the iron had been cast and the furnace filled, the workmen gathered about the warm hearth, refreshed themselves with such food as they had provided, not omitting a liberal allowance of "grog" of various kinds, and gossiped over the every day events of their lives; quite frequently one of their number would relate his own experiences in the "Old Country" (over)

or repeat one of the legends which he had learned in his youth. These gradually merged into a body of lore, partly fact and partly imaginary, most of which has unfortunately been lost, having disappeared when the crude furnaces were abandoned or replaced by more modern establishments, operated on entirely different lines.

The old furnace at Oxford was operated more continuously than any of the others; charcoal was used for fuel and the blast supplied by a quaint water wheel and leather or wooden bellows until about the time of the Civil War. It is not many years since there could be found, here and there, an old man, who had worked at the furnace when a boy, and who was familiar with the tales which used to be repeated before the genial fore-hearth.

It is a distinct loss to our American literature that so few of these legends were committed to writing, before they perished with the generation who could have furnished the material for putting them in permanent form.

The Oxford stories or legends were often connected with the Sykes Gap, a pass through the mountain range, perhaps a couple of miles east of the furnace, which even at this day is thickly wooded, and suggests the wilderness which characterized it 150 years ago or more.

There are several versions of the story of old Seyport, who fell asleep there one night and was carried away by the gnomes and this I believe, with one exception is the only legend which has ever been put into writing. The one which I am about to relate was told me by an old man at Oxford when I was a boy and has, I am quite sure, never been made public,

About 1760 there was employed as a charcoal burner a Swede named Linstrom; who had come to these shores to join the Swedish colony near Wilmington in Delaware. But being of a roving disposition had found his way up the Delaware River and finally to Oxford. Like many of his countrymen he was of fair hair and complexion; he always wore his shirt open at the throat and constant exposure had given his face and breast a deep red color; so among his associates his real name was forgotten and he was known only as the "Red Swede". Upon his breast there was indelibly tattooed the figure of a tortoise; this of course was the cause of great interest and curiosity among his companions.

(to be continued)

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