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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*

Morning Worship

Doxology
Invocation and Lord's Prayer
Psalm 143 sel. • 54
Hymn 63
Creed and Gloria
Scripture Lesson
Prayer
Anthem
Offering
Hymn 214
Sermon
Hymn 239
Benediction

Prayer

"O Lord, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me that I have until now so much neglected the duty which thou hast assigned to me, and suffered the days and hours of which I must give an account to pass away without any endeavor to accomplish thy will. Make me to remember, O God, that every day is thy gift, and ought to be used according to thy command. Grant me therefore, so to repent of my negligence, that I may obtain mercy from thee, and pass the time which thou shalt yet allow me in diligent performance of thy commands, through Jesus Christ, Amen."

GOD'S MINUTE

" I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it
Didn't seek it, didn't choose it
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it."

(This is printed by request)

The young People meet at seven o'clock sharp for their prayer service. The topic is "Be Faithful."

The Editor had the pleasure of meeting Mr. Elijah W. Parcell, who was in Oxford last Monday. He formerly lived here, and was an active member of our Church. His home is in Phillipsburg.

Early History of Oxford First Church

(Oxford 1st. Church, at Hazen, dates back nearly 200 years, and this quotation from the historical address of its Pastor in 1885--Rev. Dr. Hutchinson--will fit in with our current papers on the Indians and primitive conditions,--Editor).

"This Church though comparatively feeble is not one of the least of the tribes, but a mother in Israel. Its history is not merely that of the small remnant who continue to make this their spiritual home; but of that vastly larger, more vigorous, powerful and effective portion of the Presbyterian Church comprised within the noble First and Second churches of Belvidere, the Second church of Oxford, with no mean portion of the churches of Harmony and Delaware. Our genesis is theirs; and whatever of moral, vital force, energy, intelligence and consecration these churches now profess and exercise, originally derived from this, the mother Church.

And while we cheerfully acknowledge that they have wondrously improved the talents which they received, and far outstripped us, in all that constitute the strength and glory of the Church, we may proudly point to them as ours, the daughters of Old Oxford, and adduce them as the grand results of the small beginnings here--the glorious fruitage of the toils and prayers of the founders of this church.

The region covered by the congregation of old Oxford was within the territory of the Delaware Indians; particularly the Leni Lenape, a subdivision of that tribe.

This region was probably settled in the latter part of the seventeenth and the beginning of the eighteenth centuries.

Its early population was a mixed one: made up of the Dutch and Huguenots from Esopus on the west side of the Hudson; the New England Puritans, derived from Long Island originally, but directly from Orange County, N.Y. and from Hunterdon County, N.J. The Scotch, Scotch Irish and the Germans from the southern parts of N.J. and Penna.

The predominant elements would seem to have been Scotch Irish and Dutch. Brainerd mentions them particularly as those to whom he preached (1740 about) when he occasionally stepped aside from his principal work at Martin's Creek. It may readily be seen that such a community would be religious and that one of its first efforts would be to secure for themselves and their families the ordinances of the Church of Christ."

Old Oxford Days Indians

By Clinton E. Weston

(This paper on the Indians was written before Mr. Weston knew about the articles by Mr. Crarup, but will be read with more interest on that account, as it is in Mr. Weston's lively and humorous style, and adds matters of interest that will be new to most of us--especially the last paragraph. Editor).

The question has arisen at times as to the place of origin of the Indians of the Leni-Lenape tribe, who were the discoverers of New Jersey. Students of the subject generally agree--as also the traditions of the Indians handed down by themselves--seen to prove that their remote ancestors came from some region west of the Mississippi River.

Crossing that river they fell in with the Mengwe tribe who later became known as the Iroquois, and while these two tribes got along peacefully they found some opposition with the Alligowi tribe, from which Allegheny is derived, but after disposing of them the two tribes started their eastward trek.

After living in the Allegheny region for some time they separated, the Mengwe or Iroquois going to the region of the great lakes, and the Leni-Lenape keeping on in an easterly direction, discovered the Susquohanna, and then moved on and discovered the Delaware River which they called the "River of the Lenape."

Crossing the Delaware they discovered New Jersey, and many of them settled in and around what was to become Oxford.

Many relics have been picked up from time to time, and in my early days in Oxford it was not unusual to find flints in the valley. Thus we were discovered on the west.

On the east, Sebastian Cabot took a squint at New Jersey, stuck up his nostrils and passed on without landing, but he claimed the country for the English.

Then an Italian navigator, Verrazano, looked through his binoculars and saw new Jersey, but he was in too much of a hurry to get to Florida, for, presumably, orange juice, but he claimed the country for the French who financed his expedition.

Henry Hudson had more sense, so he landed near the vicinity of Bergen Point, flirted with the friendly Indians, but didn't forget to claim the country for the Dutch. (over)

The reason the Chinese did not claim us was that they were looking for future business and were busy with the makings for our rice puddings, and coaxing along cocoons for our ladies adornments.

Even the most radical dissenter would have to agree that by this time we were fully discovered, and could go about our business building blast furnaces, rolling mills and nail factories.

But what of the Lenape Indians?

Their race became decimated to such an extent that they were offered grounds in the west which they accepted.

But there was one old couple who could not forget the beautiful hills and valleys of their old New Jersey, and with wistful eyes looked back to the east, longing for their old home.

They returned and settled in a little house near Mount Holly.

Here they lived and died, leaving a daughter known as "Indian Annie" who lived to be 90 years of age and died in 1894, the last of the Lenni-lenape in New Jersey.

One thing to be thankful for is that the original name "Scheyichbi" was changed to New Jersey.

-- The End --

The interest in the history and legends of the Indians who occupied this region before the white man grows apace.

Mr. Humphrey in his Indian stories made them very attractive, and Mr. Orarup's careful historical account has won much praise. Mr. Weston adds his bit in this issue, and now Mr. S. J. Cooper sends in a pretty Indian legend about Mount No-More. Mr. Orarup promises soon a paper on the local land marks of the Indians. Who else will write on this subject?

But articles on any matter relating to Oxford history or people will be welcomed. We want as many different topics and writers as can be persuaded to submit letters and papers or information of interest.

The following donations to the Fund for the Bulletin are thankfully acknowledged:--

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