

550

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By

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Pastor

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A good man, out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. ---.2: 34, 35

"O Thou divine Spirit that, in all events of life art knocking at the door of my heart, help me to respond to Thee. I would not be driven blindly as the Stars over their courses. I would not be made to work out Thy will unwillingly, to fulfil Thy law unintelligently, to obey Thy mandates unsympathetically. I would take the events of my life as good and perfect gifts from Thee. I would have my heart open at all times to receive even the sorrows of life as disguised gifts from Thee. Whether Thou comest to me in sunshine or rain, I would take Thee into my heart joyfully. Thou art Thyself more than the sunshine, Thou art Thyself compensation for the rain; it is Thee and not Thy gifts I crave; knock, and I shall open unto Thee. Amen."

(George Matheson)

The Ladies of the church will enjoy a house party at the home of Mr. and Mrs. Albert Brushett next Wednesday evening, Feb. 13th. They live in the old Dr. Hartoence house on "Dutch Hill."

The Choir renewed practice last Wednesday evening and will add very much to the interest of the church services of the Sabbath. We hope the members will meet with much encouragement, and all who can join with them will volunteer to help in this good work. Our congregation has many good voices, and if all co-operate the results will be excellent.

Mr. Weston reports that he recently called on Elder Abram Pittenger, at the home of his daughter, Mrs. Jennie Haufler, in East Orange, and that he was happy and in good health.

The Moral Law

(Editor)

Nature never lets us forget the rigor of her laws. Her eyes are ever vigilant, her judgments are sure and tarry not; and no one pleads excuses in the hope of escaping her penalty.

Blindness cannot save one from falling into a ditch. Fire burns and water drowns the innocent and helpless in utter disregard of sentimental considerations.

What we do forget is, that the moral law operates with the same terrible certainty. We are prone to excuse our moral lapses on plausible but insufficient grounds, as if we were dealing with some kindly being who could be indifferent to the supreme law of his nature.

Yet this rigor of the moral law is one of the surest of all things. It is the lesson of universal experience confirmed by the wisdom of all ages and enforced by endless examples and precepts in the Scriptures.

The attitude of our Lord toward the moral law was unmistakable. He came not to destroy, but to fulfil it, even to the last jot and tittle.

Perhaps this may explain an apparent conflict in his teaching. For even the severity of many of his commands contrasts strangely with his gentle and sympathetic nature. How indeed could One so tender, so forgiving and so compassionate in all relations with the multitudes, at the same time be so stern in warning wrong doers of the certainty of judgment and the fearful doom awaiting them?

But whatever the true explanation may be, one thing is beyond doubt, though the most merciful of all beings. And at the same time He was the most severe and uncompromising teacher of the moral law the world has ever known. He set up ideals of life and conduct that are still regarded as impossible of realization. He demanded an obedience to the Highest that left no room in the heart for any thing else. For this reason He is "the ideal of humanity, now valid for all men, at all times and throughout all worlds." (Kent).

It is well to keep this ever in mind. For in these times of easy morality, counsels of prudence and

pleas of mere sentiment are too often substituted for the high commands of duty. It suits us so much better to offer the sacrifice of good intentions and our poor human judgment in place of the obedience divinely enjoined.

It is a constant and prevailing vice to yield to the pressure of might rather than to the commands of right; to listen to the calls of sentimentality in place of the law of righteousness, and to follow the multitude in the "way that seemeth right unto a man, forgetful of the consequences that "the end thereof are the ways of death."

The busy life of men consumes the energies and saps the vitality of all, leaving them ill prepared to give heroic obedience to the strict demands of duty. And so the attempt is made to substitute the will for the deed, to ease the conscience with the promise of a deceptive peace, and to blind the judgment with advice of worldly prudence.

But to all pleas of self-justification the moral law has only one answer, "There is no excuse." To those who urge the claims of other duties, however near and sacred, the Divine Voice replies: "These ought ye to have done and not to leave the others undone." To such as are fearful of loss and failure in life, the injunction is "to follow right in scorn of consequence." "For what shall it profit a man if he gain the whole world and lose his own soul?"

And to the faint of heart who plead the difficulty, even the impossibility of obedience, the only comfort given is that "All things are possible with God."

In the end it is not a question of salvation in the common sense, but rather the problem of irreparable loss to the life and character of man as an immortal soul.

This is the true and final reason for the demands of the moral law. And that these are just and good for man, that they point out the way of his highest destiny, that they lead to the true happiness which the heart forever craves; all this, at our best moments, we are ready to confess. On the other hand, the wrecked lives that strew the broad
(over)

paths of destruction, and the hearts of men blighted by evil and saddened by the loss of inspiring ideals show only too well the inevitable result of neglecting them.

The present deplorable state of the world supplies the most impressive proof of the utter failure of civilization based upon human wisdom. The common ideals are selfish, centering in man himself and not in the wisdom of the most High God.

Justice and Mercy are still the pillars of the kingdom of Heaven, and a civilization based on any other foundation is sure to fail.

Mr. Benjamin R. Pittenger is always looking up new historical records relating to Oxford and Warren County.

Here is his latest report in a letter to the Bulletin:-

"Here are law officers appointed by court for Oxford (Township) N.J., for the term in May 1756 during the 29th, year of the reign of his majesty, George II. as Follows:

Benj. Vanatta--Constable
Robt. Huey ---Freeholder
Robt. McMurtry--- "
Jonathan Hopkins ----Overseer poor
John Vanatta - Overseer of poor
Robt. Lowry - Road Commissioner
Jas. Hannah - " "
John Axford -- Collector

"I also found my mother's great grandfather, Elisha Cooke, was on the Grand Jury for the years, 1757, 1760, and 1779. Also his son Consider Cooke in 1790 for Sussex County N. J.

Also John Pittenger sued Joe Miller for trespass, (Damages) in 1779, in Sussex County. And in 1796 Cornelius, Daniel and William Pittenger were fined by Constable Fleming in Sussex County. (now Warren.)

Mr. B.R. Pittenger and Mr. C.E. Weston renew their annual subscriptions to the Bulletin with generous checks for \$5.00 each; and Mrs. Bessie Henderson and Mrs. C.O. Hedges \$2.00 each and Harry Wilkinson \$1.00. Thanks!

Mrs. Hedges lately visited at the home of Mrs. William Hornbaker, and left her subscription with her. We are very glad to have her name on the mailing list again.



CHURCH OFFICERS

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A. G. YOUNT, *Moderator*

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