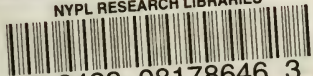


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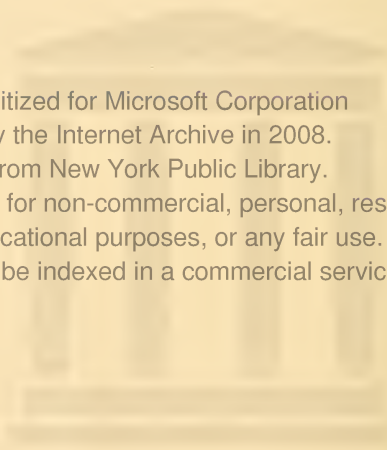
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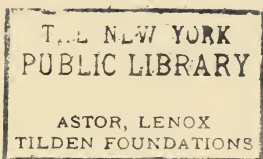
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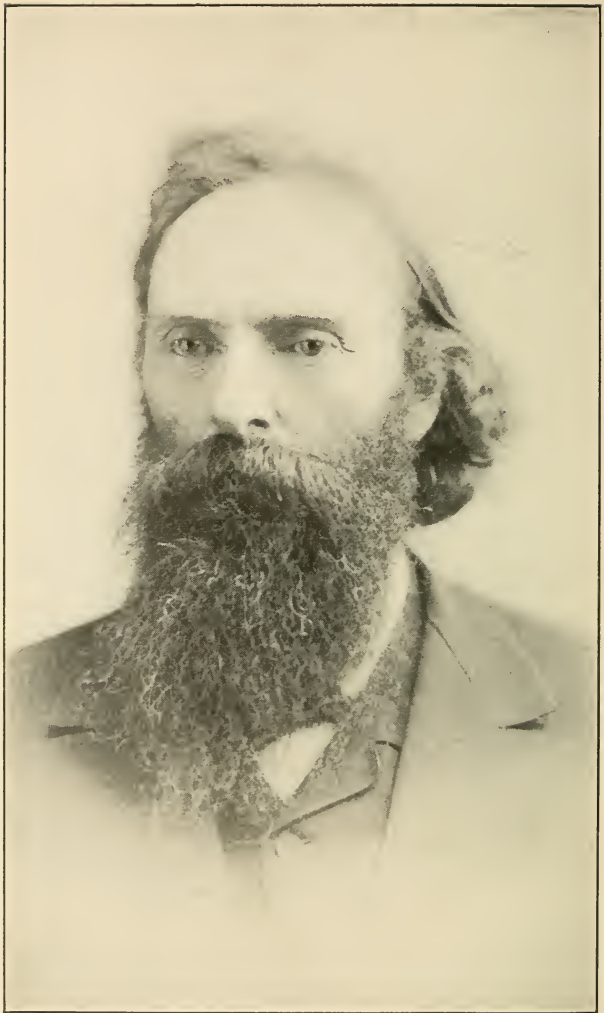
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REV. W. B. OSBORN  
Founder of Ocean Grove

# PIONEER DAYS OF OCEAN GROVE

BY

MRS. W. B. OSBORN

Author of "Heavenly Pearls Set in a Life," "Light on Soul-Winning,"  
"Strategic Points in the Pentateuch"



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# PIONEER DAYS OF OCEAN GROVE

BY MRS. W. B. OSBORN

**M**ANY friends of Ocean Grove have desired a brief statement of its inception and its *earliest* days. Believing that such an account would be God-glorifying and having heard from the lips of my now sainted husband—Rev. W. B. Osborn—who has been acknowledged as its founder for over forty years (including the public and private statements of Rev. A. E. Ballard, D.D., the present President and only remaining member of the original Ocean Grove Association), the writer has yielded to the desire of friends and now gives the following statement to the public. She is indebted for using parts of a book entitled “Ocean Grove—Its Origin and Progress”—

#### 4 PIONEER DAYS OF OCEAN GROVE

containing the first ten annual reports by Rev. E. H. Stokes, D.D., the President of the Association at that time.

As it is necessary in giving an historical account, the reader will pardon the frequent repetition of the name of Mr. Osborn.

At the time of his passing away in 1902 the following appeared in an editorial by Rev. James M. Buckley, D.D., in the New York Christian Advocate: "He [Rev. W. B. Osborn] proposed the origination of Ocean Grove and was both the actual founder and a charter member of the Association. He was its first superintendent, evolved its plan, and was also its general manager and treasurer. He was the founder of the National Holiness Association. . . . He established the first camp-meeting in India at Lanowli. Also he established the first camp-meeting in Australia. Including Ocean Grove, he founded twelve permanent religious resorts, and helped to originate thirty camp-meetings.

These are but salient points in a life of prodigious energy."

The following appeared in the Christian Standard from its editor, Rev. E. I. D. Pepper, D.D.: "William B. Osborn was an explorer, discoverer, pioneer, originator, brilliant planner, daring executor, working not in lines made ready to his hands."

Rev. S. W. Thomas, Editor of the Philadelphia Methodist, wrote concerning him: "Great plans, such as startled timid souls at their mere mention, he grappled with a giant's grip, and executed with boundless zeal."

He himself frequently said to the writer that he felt it was his great work to originate these enterprises but well knew and acknowledged that it was not his function to develop them. In the case of Ocean Grove this has been done by Rev. E. H. Stokes, D.D., and later by our venerable and beloved Rev. A. E. Ballard, D.D.

## 6 PIONEER DAYS OF OCEAN GROVE

It was a well-known fact in the early days of Ocean Grove and it was reiterated by Ex-Governor Stokes in his address on Founder's Day, July 31, 1914, that Ocean Grove grew out of the National Holiness Camp-meeting Movement.

Rev. John S. Inskip writes in "Penuel," a book published in 1869, that Rev. W. B. Osborn becoming deeply impressed that there should be a camp-meeting held for the promotion of holiness hastened to New York and coming into my study said with great emphasis: "*I feel that God would have us hold a holiness camp-meeting.*"

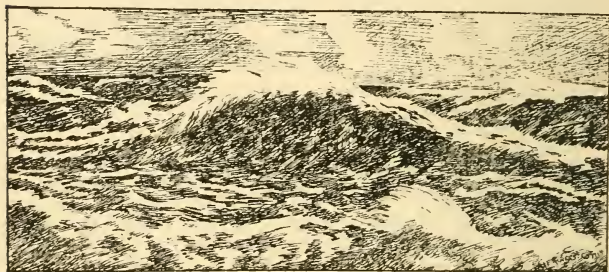
His manner of speaking gave the fullest assurance that he was persuaded of the truth of his statement. With unusual emotion he presented his views of the practicability and advantages of such a meeting. We prayed, waited, wept, and believed, and the heavenly glory came upon us. We arose from the mercy seat and said that at the contemplated

camp-meeting there would be, at least, *two tents*. Those in favor of holding such a meeting were invited to meet in Philadelphia, June 13, 1867. The result was that the first National Camp-meeting for the promotion of holiness was held in Vineland, July 17 to 26, 1867. It was marked by great spiritual power. At that meeting Mr. Osborn and the pastor of Vineland Methodist Church said: "Let us select a camp-meeting ground by the seaside, and then the desired rest and the great salvation can be secured at the same time." The coast was somewhat explored and the Seven Mile Beach, Cape May County, was fixed upon, as the spot, and was to be purchased by Andrews and Osborn for \$50,000—a pretty round sum for two poor Methodist preachers—but they had faith and zeal, though little money. They went to Philadelphia to complete the purchase, when Andrews said to Osborn, "There is one thing we have forgotten." "What is that?" said

## 8 PIONEER DAYS OF OCEAN GROVE

Osborn. "*The mosquitoes.* We don't want to buy the mosquitoes," replied Andrews. "That's so," said Osborn, and the purchase was abandoned.

Mr. Osborn was appointed agent for Vine-land Seminary and in that capacity traveled through the State and talked up a seaside



summer resort for ministers and the long-cherished idea of a camp-meeting by the sea. In the selection of a suitable place the whole New Jersey coast from Cape May to Sandy Hook was carefully explored. Mr. Osborn told the writer that he sought especially for three things—the highest ground

and beach, the best grove, and the place freest from mosquitoes.

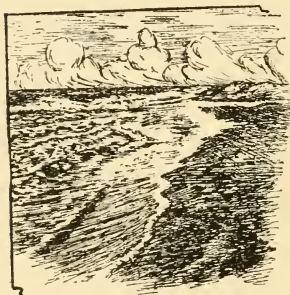
Meantime at the preceding spring Conference Mr. Osborn had been appointed to Farmingdale. Here during the summer he held one of his cherished camp-meetings and aroused the whole county in the project of founding a camp-meeting seaside resort.

George M. Franklin of Farmingdale (who afterwards became one of the original members of the Association) gave time and deep attention to the project, and when Mr. Osborn knew not where to turn for help, or how in the beginning to get from Farmingdale to Ocean Grove, George Franklin said, "Here are my horses and carriage and I will go with you." And these things were repeated over and over again.

The present Ocean Grove ground was first visited by Rev. W. B. Osborn and Rev. George Neal, pastor at Long Branch in February, 1868—a deep snow being on the



ground. Nevertheless, Mr. Osborn knelt on what is now Founder's Park and prayed that if this was the Divine choice God would bless the enterprise. The second visit, a few weeks later, was made by Mr. Osborn, Mr. Neal, and Rev. R. A. Stratton, pastor at Long Branch. They explored the grounds quite thoroughly but reached no conclusion.

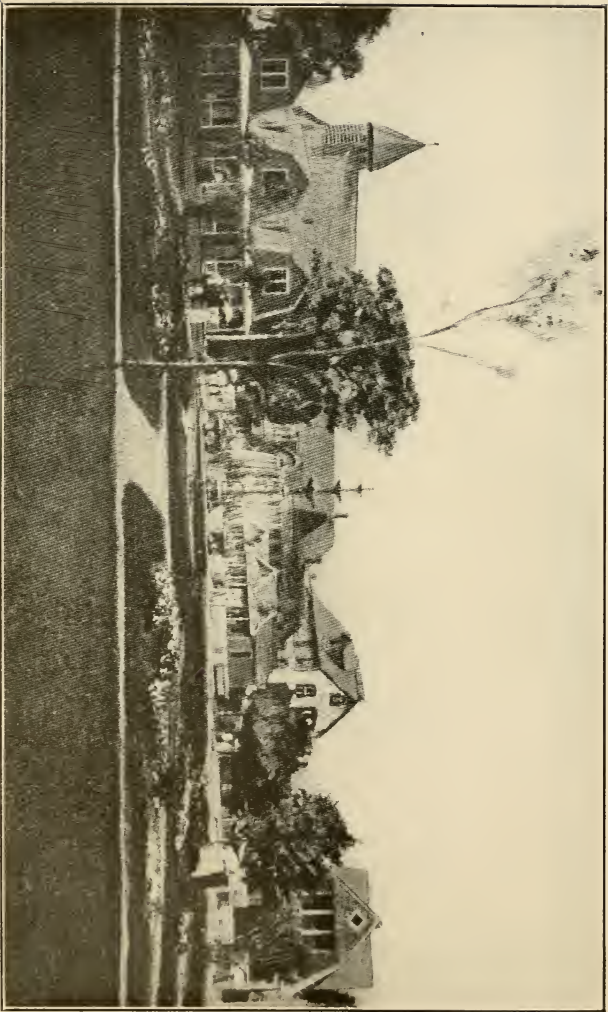


After that, Mr. Osborn brought, as he did all these men, Dr. G. F. Brown, Rev. Adam Wallace, Rev. W. E. Perry, Presiding Elder, to view the locality.

But the matter was allowed to rest until the coming summer.

Mr. Osborn came alone in the summer and examined all the grounds in the neighborhood. The time was more propitious to select a camp ground than the bleak winter.





FOUNDER'S PARK

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All things considered, the present locality of Ocean Grove being high and dry; with lakes on either side, a pleasant shady grove with splendid ocean front for bathing was finally chosen. Mr. Osborn told friends that in prayer, the name for it—Ocean Grove—was given him, and it was at once adopted. It is located on the Atlantic Ocean fifty miles from New York and ninety miles from Philadelphia. It is surrounded by water on three sides—on the north by Wesley Lake, on the south by Fletcher Lake, and on the east by the sea.

Rev. E. H. Stokes, D.D., writes that at the time of the selection of the land scarcely anything could have been rougher. It was wilderness, desert, and desolation. Silence reigned. A serpentine and heavy sand road wide enough only for a single wagon track was all that penetrated the forest. When we first entered, where now our gates are, the driver stood in front of his carriage and

lifted the limbs, so as to crowd our conveyance through the brush and drooping branches of the trees. The heavens were black, the grass wet, and the sands half-knee deep. We alighted from our carriage near a cedar tree, which stood where the model of Jerusalem now stands, and went forth to explore, Mr. Osborn leading and dilating, with all the energy of which he was capable, upon the wonderful beauties of the place. Strange to say we had not gone far before the conviction seized every mind, that dismal and destitute as it was, it possessed capabilities of being made to bloom and blossom as the rose. Especially as we stood in the sand drifts south of Main Avenue and looked out over the sea, it seemed as if a more magnificent site for cottages could not be found. On the grounds now owned by the Ocean Grove Association there were only four residents at that time. In contrast with this, think of the present summer population of

30,000 and winter population of 3,000. On what is now known as Asbury Park, there was not then an inhabitant. This was the condition of things when a few families—about twenty persons in all—met on what is now called Founder's Park. Tents, new and old (ten in number), were located about as follows: Rev. W. B. Osborn's was near the northeast edge of what was then Thompson Park, now called Founder's Park, under quite a large hickory tree, which, unfortunately and greatly to our regret, is now nearly or quite dead. Near him was the tent of Rev. J. H. Stockton and Rev. G. Hughes. A little south of these Orville Howland, of Troy, brother of Charles E. Howland, of the Pitman House; then a few yards north, on the immediate lake front, on the rise of ground in Thompson Park, just where Pilgrim Pathway curves into Lake Avenue, was the tent of J. H. Thornly, Esq., of Philadelphia. In this tent the first meeting was held.

A little north of the ravine—which ran down to the Lake about where Pilgrim's Pathway lies—was a tent, occupied for a night or two by our beloved Alfred Cookman. Next to that, about where the Cookman cottage stands, was the tent of Rev. E. H. Stokes; near him, still a little north, was R. J. Andrews', then Gardner Howland's and Joseph Hillman's, both of Troy. Next to them, adjoining Rev. B. M. Adams' cottage, were two tents and a boarding table, kept by John Martin. George Franklin, with a few men engaged in clearing away the underbrush, had located, some time before, in a tent about where the Mathews' cottage has since been built. Here amid these rude arrangements they enjoyed themselves for several days. They had religious services in their own tents, but there was no united religious worship until Tuesday night, July 31, 1869. That evening the moon rose at nine o'clock, and it was proposed to go down to the sea

to see it. But Mrs. Thornly thought they should have a prayer-meeting, which they did in the tent. Part went to the sea and part remained to pray. Of that prayer-meeting Rev. George Hughes wrote in the Methodist Home Journal, August 7, 1869: As Dr. Stokes, Presiding Elder of New Brunswick District, led in prayer, pleading vehemently that we "might have a single eye," there was a deep and thrilling response to that utterance. Then with an emphasis not to be forgotten, Dr. Stokes said he felt in view of the undertaking before us like quoting the first verse of the inspired Word, stopping in the middle of it—"In the beginning God," and added "Lo! God is here"; here in the beginning, and he trusted would be in the continuance—and *to the end*. The occasion made an indelible impression on the minds of those present. The history of the week is comprehensively and truthfully written in the expressive sentence, flowing so unc-

tuously from the Elder's lips, "In the beginning God."

Some days after the prayer-meeting referred to, Brother Osborn thought we must hold a kind of camp-meeting. The place fixed on was where the cottage of Mrs. Stephen Randall (formerly David H. Brown's), on Lake Avenue, now stands. Two loads of boards were hauled from Long Branch, pine logs cut, and on these the boards were placed for seats. A rude stand, holding three or four persons, a little straw scattered around, invitations to the few people in the neighborhood sent out, we were ready for work. The first congregation, numbering about thirty or forty persons, was addressed by Orville Howland, an exhorter of Troy, N. Y. It was a small but a good meeting. It soon came to an end, and we all went home greatly pleased and uplifted with our visit to the sea. How humble was this beginning of the great services now held!



The present auditorium, containing the greatest organ, is the largest building of its kind in the world—holding 10,000 persons.

Up to the time of this meeting there had been no purchase of lands save eleven acres, fishing tract directly along the surf, of Britton White, for \$50. The deed for this land had just been obtained and Brother Osborn, in company with Charles Rodgers, went down to see his new possession. It was eleven acres of sand, nothing more, nothing less—just as good and pure sand as the world produces.

According to the writer's remembrance Mr. Osborn told her (and she thinks it pertained to *this* land) that he suggested to others purchasing it, and they replied, "It is no use to ask the owner to sell it, for he has declared he would not sell a foot of it." Mr. Osborn characteristically answered, "If God Almighty wants that land He can either kill the old man or make him willing to sell it."

Mr. Osborn went to see him, told him frankly what he wanted of it, and that if he knew what was good for himself he would sell it to him before he left the house—and he did.

Soon after it was decided to purchase a few acres lying in the grove immediately along what is now Wesley Lake, and enough land to give us a passage to the sea. This purchase of land was no speculation, no scheme for raising money, no device of any kind, but simply and singly sacred, recreative and religious. It was never organized for gain, never had any stock, and never gave a dividend to any person. This is true to this day. Mr. Osborn was greatly opposed to stock companies in camp-meeting associations, and had seen that method ruin many of them.

Others asked to unite with us, and yielding to the request in the winter of 1869 an association consisting of thirteen ministers and thirteen laymen was formed in the Trinity

Methodist Episcopal Church, Trenton, N. J., of which Rev. Ruliff V. Lawrence was pastor, and a charter was obtained a few months later from the New Jersey legislature under the title of the Ocean Grove Camp-Meeting Association of the Methodist Episcopal Church. (See charter on page 39.)

From the original twenty-six members of the Association a board of officers was elected with Rev. E. H. Stokes, D.D., as President, and Rev. R. V. Lawrence as Vice-President.

The following was taken from an Historical Address delivered by the President of the Association, Rev. E. H. Stokes, D.D., at Ocean Grove's Sixth Anniversary, July 31, 1875: In order to give a more definite idea of the perplexities of the Ocean Grove land question, I may state that the whole property, consisting of about two hundred and sixty acres (now three hundred acres) was acquired by the purchase of ten different tracts,

for which ten deeds had to be given. To validate the deeds required ninety-two signatures, but in the transfer (several different parties being interested in the same tract) some of the names had to be obtained as many as four times, and each time with increased difficulty. The actual number of different owners is forty-four. (See Appendix for the names of the parties from whom the grounds were bought.) And when it is remembered that these were scattered through different States, some minors, others in peculiar mental conditions, and all to be consulted, and such arrangements made with them as the almost endless variety of circumstances and views of the case demanded, the adjustment of the questions at all seems to be nothing short of divine interposition.

In the Third Annual Report of the President of the Association—Dr. Stokes—we find the total number of acres at that time to

be 230 89-100 and the total cost was \$39,368.35, an average of \$170.51 per acre; with the cost of perfecting titles it amounts to nearly \$200 per acre.

Ocean Grove's financial and spiritual success was the originating thought of Asbury Park, Ocean Park, Ocean Beach, N. J.; Sea Cliff, N. Y.; Shelter Island, L. I.; Pitman Grove, N. J.; Chester Heights, Pa.; Rehoboth, Del.; Lake Bluff, Ill.; Arlington Heights, Fla.; Sea Grove, near Cape May, N. J.; Mt. Tabor, N. J.; Thousand Islands, St. Lawrence River; Atlantic Highlands, N. J. The writer can add also from personal knowledge Wesley Park, Niagara Falls; Ocean Park, Washington; Queenscliff, Australia; Lanowli, India. From the latter camp-meetings have sprung up over India.

The following facts have been gathered from the First Annual Report by Rev. E. H. Stokes, D.D., President of the Ocean Grove Association. All felt that the superintend-

ence of the work upon the grounds should be the undivided business of some one person. At first the Association thought that if Rev. W. B. Osborn could be secured they would assume the responsibility of his support, but it was decided more desirable for the financial relief of the Association and the accommodation of Mr. Osborn's family to seek his appointment to Ocean Grove in connection with a small charge adjacent in the regular work. The appointment stands in the printed Minutes of the New Jersey Conference thus: Greenville and Ocean Grove, W. B. Osborn, with the understanding that he is to fill the Greenville pulpit on the Sabbath throughout the year, but his time during the week, especially during the first six months, would be devoted largely to Ocean Grove.

When we read in the report that among the many things accomplished that year that there had been made a surveyed map of the

two hundred and thirty acres, then owned by the Association, with an abstract of titles, forty thousand trees trimmed, the whole land



gone over with brush hook, cleared and cleaned, thousands of trees cut down in what is now Main Avenue, thousands of loads of sand removed, Ocean Pathway's sidewalks graded, and highway in its center graveled (the whole of the avenues and paths amounting to over five miles) a preachers' stand (a beautiful structure capable of seating seventy-five or more ministers) erected, and planed





lumber sufficient for seating ten thousand people provided, and that this lumber had to be carried on an average of ten miles at a busy season—we must see a vast amount of hard work was done under the superintendence of Mr. Osborn.

Dr. Stokes' Eighth Annual Suggestion made in this first annual report reads as follows: "I respectfully suggest further that inasmuch as the labors of our superintendent, Rev. W. B. Osborn, have been perplexingly arduous and sufficient to completely exhaust one of less physical endurance, and inasmuch as his salary is not an equivalent for such services, would it be any more than an act of justice for the Ocean Grove Association to cause to be erected on such lot or lots as he may select, a suitable cottage for his residence, to be donated to him, as a testimonial of our appreciation of the manner in which he has performed the work assigned him." "This suggestion—while it met with



the approval of the Association—was not adopted for want of funds.”

May 31, 1870, members of the Association chose their own lots.

June 1, 1870, one hundred lots at fifty dollars each were offered for sale. The aggregate of premiums amounted to \$1,500. The first choice brought \$86 and was paid by James A. Bradley, later the founder of Asbury Park. Three hundred and seventy-three lots were sold, some at higher prices.

Mrs. Croft, widow of Rev. Joel Croft, of the New York Conference, recently told the writer that when Mr. Osborn tried to have Mr. Croft buy a lot at Ocean Grove he inquired: “What have you there?” Mr. Osborn replied: “Sand and the ocean,” and added, “but in twenty years there will be a continuous city from Long Branch to Cape May.” It became true.

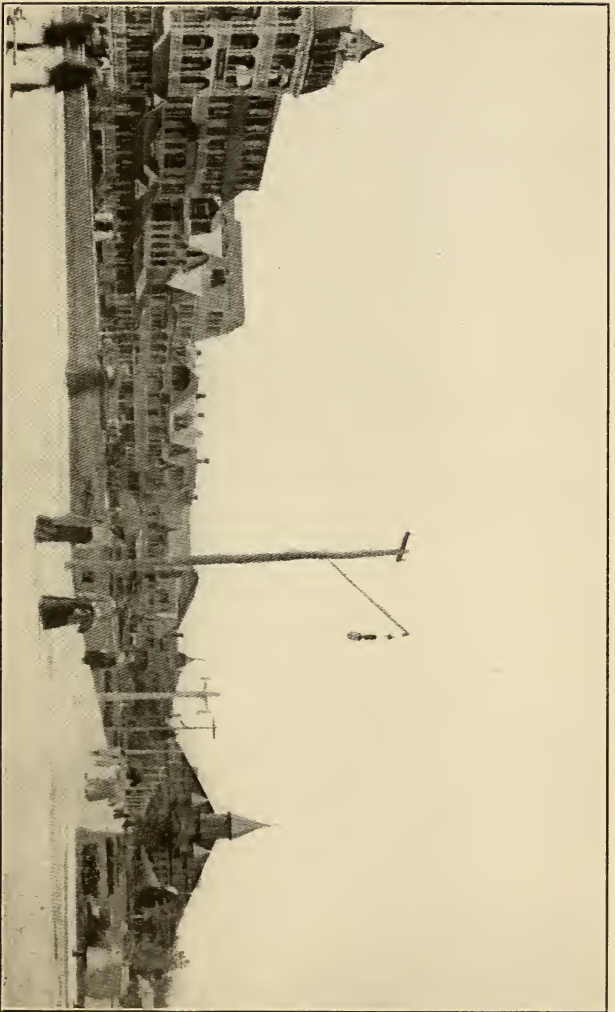
From six acres purchased in 1869, before the first meeting held, the grounds had

increased in 1872 to two hundred and thirty acres, and over three hundred cottages had been built. The meetings were held just inside Sea Drift Heights or Sand Dunes in a delightful grove of thrifty young oaks exactly five hundred yards from the sea. These sand drifts were extensive over the grounds, and were in many places as high as the boarding houses are now. Years elapsed before they were all leveled.

It was with great difficulty that Mr. Osborn secured the consent of the Association to devote so much land to Ocean Pathway (now its crowning glory) which is fifteen hundred feet long and two hundred feet wide at the Grove and widening to three hundred feet at the sea.

Miss Tillie Thorne kept the first boarding house on Ocean Pathway, where the Waverly now stands.

The Grove Cottage had been recently purchased of Mr. Charles Rodgers, and a num-



OCEAN PATHWAY

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ber of buildings had been erected by the Association.

The railroad authorities pledged themselves to open a road to Ocean Grove providing sufficient financial encouragement could be had. Meanwhile a contract was made with Tilton and Stiles to run a stage from Long Branch to Ocean Grove from February 1, 1872, to February 1, 1873, fare through non-paying months 75 cents and through the season proper 50 cents.

The price of lots increased from \$100 to \$150 and \$250.

Last spring Rev. W. B. Osborn, who had, according to the report, from the beginning, with singular fidelity superintended the work upon the grounds, felt it his duty to resign.

Camp-meeting was held August 8th to 18th. Many souls were converted and believers sanctified.

Dr. Stokes closes his report with, "So long as we rigidly adhere to the principles of our

organization and keep our eyes single to the Divine glory, the future of Ocean Grove cannot be otherwise than good."

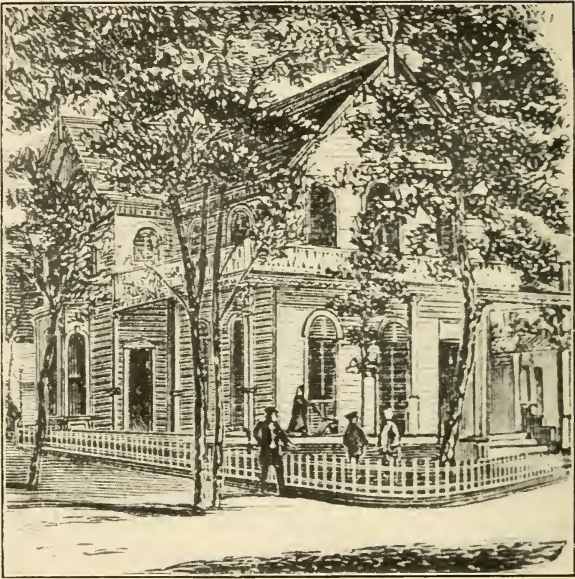
In a book entitled "Ocean Grove—Its Origin and Progress," by Dr. Stokes, printed in 1874, is the following:

"It will be seen in the first annual report of the President that a recommendation was made to present a cottage to Rev. W. B. Osborn as a testimonial of esteem and in further consideration for labors rendered.

"All felt the propriety of the suggestion but the funds were too low to allow its practical adoption. As time passed on Mr. Osborn had gone to Florida, and friends resolved to greet his return by the presentation of a handsome cottage, the cost of which was over three thousand dollars. This noble sum was collected, outside of the Association funds, and the whole scheme carried to completion by the perseverance of the wife of the Rev. John S. Inskip alone. The day of its

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OSBORN COTTAGE  
Corner of Pilgrim Pathway and Lake Avenue



presentation, July 15, 1873, was a gala day. Rev. J. S. Inskip made the presentation speech." Mr. Osborn, overcome by this unexpected kindness, made the best reply he could, and the Rev. E. H. Stokes, D.D., delivered a poem in which he addressed him as the pioneer brother. "We welcome you back," occurs twelve times, thus giving him on his return this hearty reception.

The Rev. John Handley, D.D., informs the writer that Bishop Simpson believed that it would be well to have the land which is now Asbury Park, bought by some one who sympathized with the project of Ocean Grove and yet to have it somewhat different in its character, that they might be a complement to each other. The result was that the land was purchased by Mr. James A. Bradley. Mr. Bradley asked Mr. Osborn to become its superintendent and offered to supply the capital and share the profits with him. Mr. Osborn replied: "I founded Ocean Grove for

the glory of God, but I am not in the money-making business."

That summer there was a Union Convention held for the promotion of entire consecration to Christ and full trust in Him. Judge Lowe has told the writer that he chartered a car and brought down from forty to fifty persons, principally Presbyterians and Baptists, from Dayton, Ohio. The convention was participated in by ten different denominations and was a season of great religious interest.

Dr. and Mrs. Palmer of New York, pioneers in holiness meetings, held them throughout the summer with great success.

In the Seventh Annual Report (September 26, 1876) the President of the Association writes: "We have had our first season of experience with a railroad to our grounds. Our quiet has been somewhat disturbed by the influx of excursionists, who never stay long enough to be impressed by

their surroundings, and being unsettled themselves, unsettle everybody about them. Apart from the single point of more convenient and rapid travel, the chief benefit is to the railroad itself. Receipts of the Ocean Grove and Asbury Park depot during the first year of its existence from September 1, 1875, to September 1, 1876, were over \$47,000." Now in the summer season there are one hundred trains daily.



St. Paul's Methodist Episcopal Church, located near the gate on Main Avenue, was dedicated August 1, 1876. The Association donated the land and gave \$1,000 to the building fund.

The following spring Bishop Janes

Memorial Tabernacle was erected. In the Eighth Annual Report the President states that the number of tickets sold to and from Ocean Grove and Asbury Park depot, including forty excursions and all commuters, were 710,000.

Elim Cottage, formerly Grove Cottage—enlarged and beautified, a resting place for weary ministers of all denominations at a cost within their reach—has closed the second year of its history.

In the Tenth Annual Report, October, 1879, the President of the Association says under "Increase of Valuations in the last Ten Years":

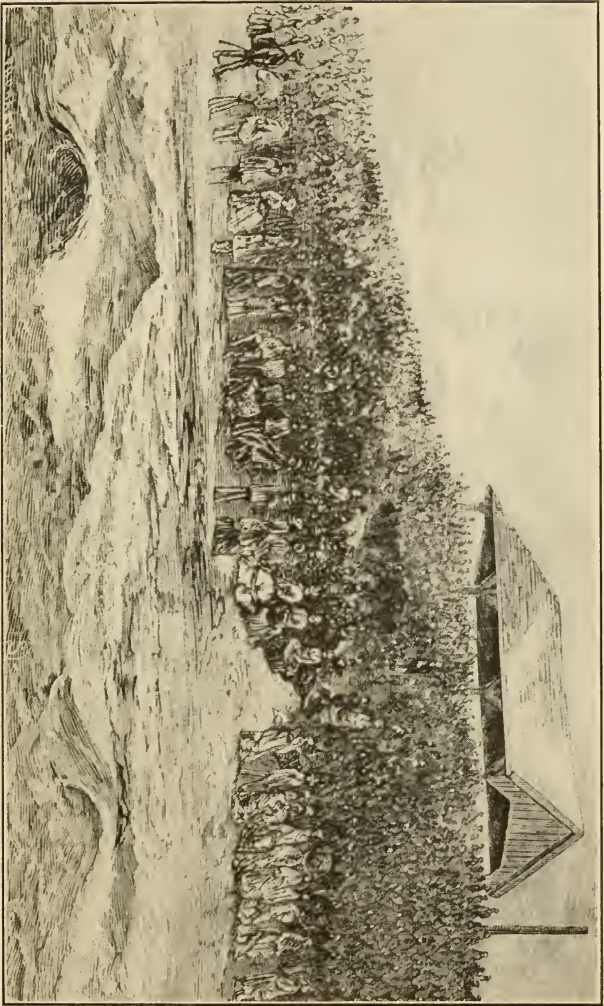
It is a well-known fact that ten years ago, the region of country we now occupy, as well as that for miles around us, was an utter desolation. Business men, merchants, and speculators had been here, but if they ever entertained a thought of accomplishing anything in the way of business or

improvements, that thought died and was buried in their own breasts. *At last a minister came under the inspiration of our holy religion. He gathered other ministers.* [He told the writer, and it has been confirmed by others who knew the facts, that he had great difficulty in persuading them to take hold of the enterprise and become members of the Association.] They purchased, prayed, and went to work and called it Ocean Grove. It had no name before. It was not worth a name. What is the result? At the expiration of ten years there are six or seven miles of almost continuous towns along the beach, all of which towns have received their birth and inspiration from this place. With considerable effort I have gained official records, the assessed valuation of the property in 1869 now occupied by Ocean Grove, Asbury Park, Ocean Beach (now Belmar), Spring Lake and part of Sea Girt. By adding these assessed values together we have the sum of

\$23,500. Add one third to the assessed value and we have a total of \$31,300, as the *real* value of the property named ten years ago. The *real* value of the same property in 1879, as gathered from the assessors books, is \$3,097,962, an advance in ten years of one thousand per cent, and this, too, running through a period of financial depression, unparalleled in the history of our country, when property generally depreciated from twenty-five to fifty per cent. [Now the assessed valuation of Ocean Grove alone is \$4,349,667.] We attribute it all to the influence of the Church of our Lord. Allow worldliness, sin, and rum to rule, and it will soon go back to a condition worse than its original desolation.

“I have thus referred to the material phases of our place. The immediate and remote religious influences of Ocean Grove during these years of her history are beyond computation. Thousands have been blessed





SURF MEETING AT OCEAN GROVE

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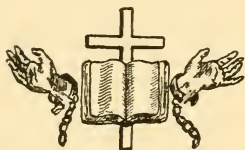
at her altars, while the restraining power which she has exerted on the hearts and lives of men is greater still. For instance: after the sermon of Rev. B. M. Adams Saturday night, August 23, 1879, over one thousand persons stood up to declare the fact that they had, at that time received anew, as they did on the day of Pentecost, the fiery baptism, and on Wednesday morning, August 27, 1879 (after the sermon of Rev. J. S. Inskip, twenty-five hundred people gladly attested of their quickened faith in Jesus—all felt like saying: 'We give thanks to Thee, O Lord God Almighty, which art, and wast, and is to come, because Thou hast taken to Thee Thy great power and hast reigned.'



“It is the only city in the world where traffic of all description is excluded on the

Sabbath. With thoughtful people our Sabbath regulations are one of our chief attractions.

“I have in previous reports stated and I now reiterate with interest and satisfaction that the great central fact of Ocean Grove is *Salvation*. This is the foundation, superstructure, and capstone. When salvation



ceases to be her fundamental and crowning work she will lose her strength and her glory will depart.

“It is still the high, holy, and will be the constant aim of the Association, if unmolested in the future, as in the past, to devote its energies and all of the proceeds of the enterprise to maintain a place where those who would spend a few days or weeks at the seashore, can do so at moderate cost, and maintain for the members and friends of the Methodist Episcopal Church a proper,

convenient, and desirable camp-meeting ground and Christian seaside resort, free from the temptations and dissipations usually attendant upon fashionable watering places. This was our original declaration and this we propose in good faith to carry out unto the end."

The writer knows that the above was the design of the Founder of Ocean Grove, into whose heart God breathed the inspiration which resulted in reality, and she cannot close without the earnest plea that its original design may be scrupulously adhered to and followed. We have seen how marvelously God blessed the enterprise in its early years. *His resources to bless and destroy are infinite.* It would be a fearful thing, fraught with dire and terrible consequences, to tamper with God, and depart in the slightest degree from the original purpose on which Ocean Grove was founded. Let us all take heed.

The following paragraphs precede the charter: "Recognizing the beauty of the Scripture declaration 'The earth is the Lord's and the fullness thereof,' and being specially impressed with the propriety of having a portion of the land skirting the sea consecrated to sacred uses, we whose names are hereunto annexed, with a single eye to the Divine glory, and in humble dependence upon our Heavenly Father's aid, do hereby solemnly covenant together to use certain land which has been providentially committed to our trust, for these high and holy purposes. And we further declare it to be our design to keep these lands a *perpetual* oblation upon Christ's altar enjoining the same duty upon those who may succeed us. To this end we mutually pledge our Christian honor."

## CHARTER

### AN ACT TO INCORPORATE THE OCEAN GROVE CAMP-MEETING ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH

Section 1. Be it enacted by the Senate and General Assembly of the State of New Jersey, That Ellwood H. Stokes, Ruliff V. Lawrence, George Hughes, William B. Osborn, David H. Brown, John S. Inskip, William H. Boole, Benjamin M. Adams, Alfred Cookman, Adam Wallace, John H. Stockton, Aaron E. Ballard, William Franklin, Robert J. Andrews, Joseph H. Thornly, George W. Evans, Christopher Sickler, George Franklin, Samuel T. Williams, William Manahan, John Martin, George W. Cheeseman, James Black, Oliver L. Gardner, Gardiner Howland, and William F. Jordan,

and their successors, are hereby constituted a body, corporate and politic, under the name of "The Ocean Grove Camp-Meeting Association of the Methodist Episcopal Church," for the purpose of providing and maintaining, for the members and friends of the Methodist Episcopal Church, a proper, convenient, and desirable permanent Camp-Meeting ground and Christian seaside resort.

Section 2. And be it enacted, That it shall and may be lawful for said corporation to purchase and hold real and personal estate, and to acquire such lands in this State in fee simple or otherwise, as they may deem necessary, proper, or desirable for the purposes and objects of the corporation, and the same or any part thereof to dispose of in parcels or otherwise, or in fee simple or otherwise, on such terms, conditions, and restrictions, not repugnant to the laws of this State, or of the United States, as they may see fit.

Section 3. And be it enacted, That it shall

be lawful for said corporation to construct and provide all necessary works to supply the said premises with water and artificial light, and to provide all other conveniences and make all other improvements which may be deemed necessary or desirable.

Section 4. And be it enacted, That the affairs of the said corporation shall be managed by twenty-six Trustees; the persons named in the first section of this Act shall be the first Trustees of said corporation, and shall hold their offices until others are chosen in their stead—they and their successors shall be and remain members of the Methodist Episcopal Church, in good and regular standing. Any Trustee dying, or ceasing to be a member of said Church, or being guilty of conduct deemed incompatible with the objects and purposes of the corporation, his place may be declared vacant, and a successor duly elected by a two-thirds vote, by ballot, of the remaining Trustees present at



the regular annual meeting of the Association.

Section 5. And be it enacted, That the said Board of Trustees shall from their own number elect a President, Secretary, and Treasurer annually, and may appoint any other officers of the corporation they may think proper, from time to time, and may pass and enforce such By-Laws as they may deem needful—provided that the same be not repugnant to the Constitution or laws of this State or of the United States.

Section 6. And be it enacted, That the real and personal property of said corporation (said property not to exceed in annual value five thousand dollars) shall be exempt from all assessment and taxation. Any surplus funds remaining to the corporation, after defraying the necessary expenses thereof, for improvements, or otherwise, shall be devoted to such charitable, benevolent, or religious objects or purposes, as may



be agreed on by the said Board of Trustees at their regular annual meeting.

Section 7. And be it enacted, That said Trustees shall have power to appoint such peace officers as shall be deemed necessary for the purpose of keeping order on the Camp-grounds and premises of the corporation, which officers shall be paid by said corporation for their services; but shall have, when on duty, the same power, authority, and immunities which constables and other peace-officers under the laws of this State possess or enjoy, when on duty as such, and they shall have power to enforce obedience on said grounds and premises to any rule or regulation of said Trustees for the preservation of quiet and good order. All the provisions of "An Act for Suppressing Vice and Immorality," revision approved April fifteenth, eighteen hundred and forty-six; and of "An Act to prevent the disturbance of meetings held for the purpose of religious

worship," passed February second, eighteen hundred and twenty, shall apply to all meetings or gatherings held in pursuance of, and under the authority of the corporation hereby created, in all respects.

Section 8. And be it enacted, That the meetings of religious services held on said Camp-ground and premises shall, at all times, be under the directions of a committee for that purpose, to be appointed by the said Board of Trustees at their regular annual meeting.

Section 9. And be it enacted, That this act shall be considered a public act, and shall take effect immediately.

Approved, March 3, 1870.

The By-Laws declare the objects of the Association to be as follows: "To provide for the holding of Camp-meetings of an elevated character, especially for the promotion of Christian holiness and to afford to those who

would spend a few days or weeks at the seashore, an opportunity to do so at moderate cost, free from the temptations to dissipation usually found at fashionable watering places.”

A State Law was enacted that made the selling of liquor illegal within a mile of Ocean Grove.

## APPENDIX

NAMES OF THE PARTIES FROM WHOM THE GROUNDS  
WERE BOUGHT

Britton White	James A. Bradley
Caroline White	Helen M. Bradley
Theo. Fields	James White
Sarah Fields	Sarah White
James Fields	William C. White
Charlotte Hubbard	Drummond White
Susan Borden	Hannah A. White
Andrewetter S. Brinley	Goyan Drummond
Joseph White	Devine Algor
Sarah E. White	John E. White
William Thorne	Youmans B. White
Martha A. Thorne	Henry White
William Swanton	Elizabeth White
Ann Swanton	Russell White
Charles Rogers	William W. Jeffrey
Mary E. Rogers	Jane Jeffrey
William Fields	Borden W. Sanford
John Sickles	Deborah Sanford
Henry Fields	Benjamin White
Ruth Ann Fields	Jennie White
Jacob Fields	Frances Corlis
Helen R. Russell	Martha C. Corlis













