

ST. PAUL'S METHODIST CHURCH—Corner 4th Avenue and 22d Street.

John Inglesby, a member of the Fayette street church, was licensed to preach, and the next year began to hold regular services in a hall in Greenwich street, which resulted at length in the First Ebenezer Baptist church. Inglesby's course was not approved by the Fayette-street society. His preaching savored of Antinomianism, and his society was refused admission into the Association. The Ebenezer church of our day was organized in 1825, and after several removals is now located in West Thirty-sixth street. The Welsh Baptist church was founded in 1807, the Mulberry street, the Abyssinian, and the North Beriah in 1809, the Zoar church in 1811, the South Baptist in 1822, the Cannon street in 1827, the North Baptist in 1828, the Salem in 1834, the West church in 1835, the Berean in 1838, the Sixth street in 1840, and the Bloomingdale in 1843. The Old and the New school, the Colored, the German, the Welsh, and the Free-will Baptists, united, have about fifty places of worship in New York at this time, and rank among the most zealous and useful of our city churches.

METHODIST.

Methodism having become a power in Great Britain, drifted across the ocean, and, in 1766, sprang up in the New World. The first Methodist service was conducted by Philip Embury, an Irish Wesleyan local preacher, in his own house in Barrack street, now Park Place, to a congregation of six persons. A class was soon formed, and the place becoming too small for the congregation, a more eligible room was secured in the neighborhood; where the little society unexpectedly sprang into public notice by the advent of Captain Thomas Webb of the English army, then stationed at Albany. Webb had served with distinction under Braddock and Wolfe, was a spiritual son of John Wesley, a man of sense and fervid elo-

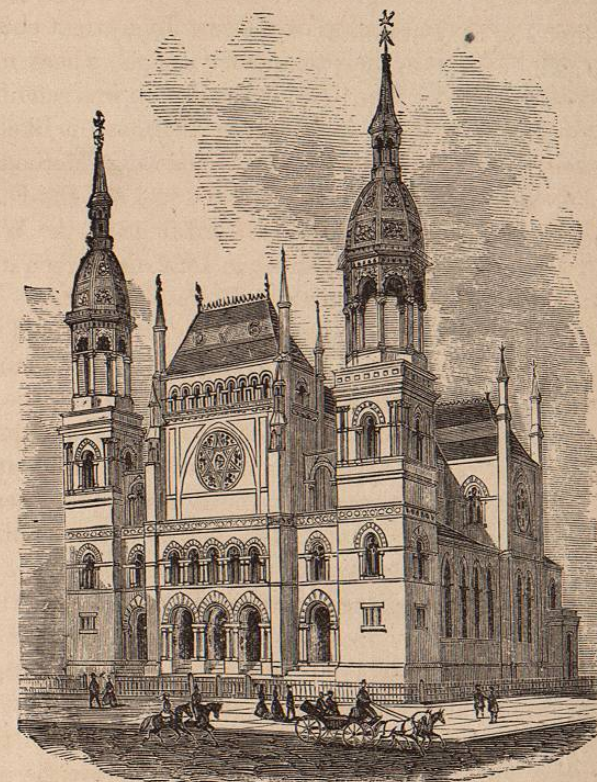
quence, and as he preached in full uniform, laying his sword on the desk, he attracted great attention. The Rigging Loft on Horse and Cart street, now William, between Fulton and John streets, until the opening of the first John-street church, October 30, 1768, was their temporary chapel, where many conversions occurred. The John-street church was rebuilt on the original site in 1817, and again in 1840, and is likely to long remain the monumental cradle of American Methodism.

The Forsyth street church was founded in 1790, the Duane in 1797, the Allen street and the Bedford in 1810, the Willet street in 1817, the Eighteenth street in 1829, the Green street in 1831, and the Mulberry (now the St. Paul's) in 1834. The Methodist Episcopal Church has now sixty churches and chapels on the island, valued at over two million dollars, many of which are large and beautiful structures. St. Paul's, at the corner of Fourth avenue and Twenty-second street, is perhaps the finest edifice yet reared by the denomination on Manhattan. The building is of white marble in the Romanesque order, its length being (including chapel) 146 feet, and the width 75 feet. The height of the nave is 45 feet, and the top of the spire 210 feet. The audience room contains comfortable seating for over thirteen hundred persons. The members of the Methodist church in New York, who number about thirteen thousand, retain much of the fervor and simplicity of the by-gone period, while in liberality they probably far excel their forefathers. Besides the churches mentioned above there are about a dozen others, scattered over the island under various Methodist titles, and offshoots from the parent body.

JEWES.

Some families of Jews are said to have been among the early settlers of Manhattan, but at what time they first established their worship is not certainly known. It is probable

that about 1706 they erected their first synagogue on Mill street, which was twice rebuilt and constituted their only place

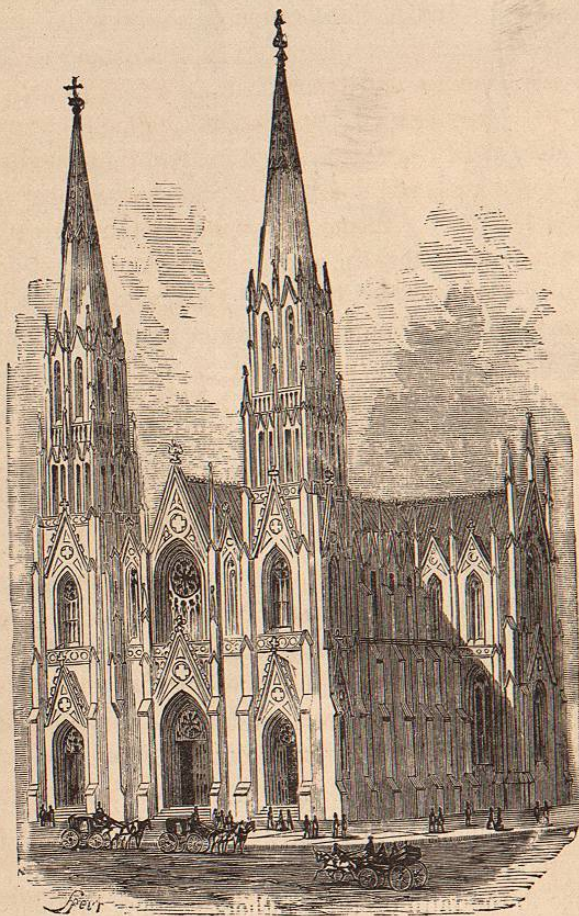


JEWISH TEMPLE.
(Fifth avenue, corner Forty-third street.)

of worship for over one hundred years. During the last forty years their numbers have greatly increased, and the twenty-seven well-ordered synagogues of our day attest their steady adherence to the faith of their fathers. Many of their synagogues are situated in rich and eligible localities, and the one recently erected on the corner of Forty-third street and Fifth avenue is one of the largest and richest structures on the island.

ROMAN CATHOLIC.

The first Roman Catholic families entered New York during the administration of Governor Thomas Dongan, but



CATHOLIC CATHEDRAL.
(Fifth avenue, between Fifty-first and Fifty-second streets.)

they were not allowed to establish their system of worship until after the Revolution. They first worshipped in a public

building in Vauxhall garden, situated on the Hudson river between Warren and Chambers streets. Their first church edifice was on the site of the present St. Peter's church in Barclay street, mass being first performed within its walls November 4, 1786. No other Catholic church was erected for more than thirty years. St. Peter's was rebuilt of granite on a greatly enlarged scale in 1836, and still remains a substantial monument of the denomination. Its front is ornamented with six massive Ionic columns, and a monument of St. Peter with the keys. In 1815 they erected "St. Patrick's cathedral," on the corner of Mott and Prince streets, and in 1826 they purchased of the Presbyterians a small edifice on Sheriff street, between Broome and Delancey. About the same time they purchased a church edifice from the Episcopalians in Ann street near Nassau, which was destroyed by fire in 1834, when the society divided, one section building the "St. James' church" on James street, the other purchasing a building of the Presbyterians on Chambers street, which they named the "Church of the Transfiguration." In 1833 they erected "St. Joseph's church" in Barrow street; in 1840 they purchased the Universalist church in Duane street, and in 1841 they purchased the "Second avenue Presbyterian church." The Catholics have purchased nearly every church offered for sale in the city for many years past, their communicants being composed largely of the laboring classes, and occupying sections where Protestant churches have found it difficult to sustain themselves. This sect has wonderfully increased on Manhattan during the last fifty years, not to any considerable extent from the conversion of Americans, but from the very extensive immigration of foreigners to this country, many of whom linger in the cities. They have now forty churches on the island, most of which are large, and their services are usually crowded without any regard to time, season, or weather.

The late Archbishop Hughes projected the largest and richest enterprise in church architecture ever undertaken in New York. He laid the corner-stone of the immense "St.

Patrick's Cathedral," on Fifth avenue, between Fifty-first and Fifty-second streets in 1858, since which the work of construction has slowly progressed. The extreme length of the structure is 332 feet with a general breadth of 132, and at the transept of 174 feet. The foundation is of Maine granite and the side walls of Westchester marble. The style of the building is decorated Gothic, with two lofty spires, and when completed is expected to be the finest architectural monument of its kind on the continent.

The labors and sacrifices of the Catholics for the advancement of their church interests are proverbial. Their excessive liberality amounts to almost a crime (1 Tim. v. 8), giving so extensively that when overtaken by sickness or misfortune vast numbers of them fall at once a burden upon the city charities. Being also a unit in politics they have found ways and means unknown to the Protestant denominations.

OTHER DENOMINATIONS AND MISSIONARY SOCIETIES.

The "Church of the Strangers" originated with the present pastor, Rev. Chas. F. Deems, D.D. of the M. E. Church South, who preached the first sermon in the small chapel of the University, on the twenty-second day of July, 1866, to fifteen persons. Service was held weekly until the chapel was filled, and in May, 1867, the congregation removed to the large chapel of the University and organized a Sabbath school. Temporary organizations to conduct the business were formed, and on Jan. 5, 1868, a church organization was effected and twenty-two communicants enrolled. The membership now numbers two hundred. Members are required to subscribe to the Apostles' Creed and profess an earnest "desire to flee from the wrath to come and be saved from their sins." In October, 1870, the congregation removed to

the old Mercer-street Presbyterian church, which had been purchased and generously presented to the society by Corne-



THE CHURCH OF THE STRANGERS.

lius Vanderbilt, Esq. The temporal affairs are conducted by the *Monthly Meeting*, composed of all communicants and subscribers. The seats are free, and all members and resident attendants are expected to subscribe a weekly amount. Annual expense of church, \$10,000

The Moravians were first organized in New York in 1748,

and have at this time two churches. The Universalists began in 1796, and have at present three churches and four missions. The Unitarians organized in 1819, their first sermon being preached by Dr. Channing, of Boston; they have at this writing five congregations. The Friends opened their first Meeting House in 1703, and have now five congregations on Manhattan. The members of the Greek church have just opened a temporary chapel, and are soon to erect a church on Lexington avenue. The churches and chapels of the Protestant denominations now number four hundred and thirty, with seating for nearly 400,000 persons. The church property exclusive of endowments amounts to at least \$30,000,000. About one and a half million dollars are annually required to support the Protestant churches, and these contribute, beside their current expenses, five millions to other charities.

The New York City Mission and Tract Society was organized nearly fifty years ago. In 1835 it employed twelve general missionary laborers and the number has been steadily increased until it now exceeds forty. The missionaries have not, until recently, attempted to form societies. There are three missionary societies operating in the City, under the direction of the Protestant Episcopal church, and one connected with the Reformed Dutch church. There has been also for many years a city missionary society connected with the Methodist Episcopal church, which was reorganized and incorporated in April, 1866. Under the presidency of the late W. W. Cornell, Esq., whose munificence and unaffected piety have rarely if ever been excelled, this organization became the most vigorous for city evangelization of any in the metropolis. During the last four years three of its missions have developed into self-supporting churches, with good houses of worship; a number of fine chapels have been erected, and nearly twenty new societies organized. There are over 260 city missionaries at work in New York under the direction of the Protestant churches, beside scores of agents and visitors of the numerous benevolent societies. These missionaries make

about 800,000 visits per annum; they carry gladness and sunshine into many caverns of darkness and poverty, disseminate religious knowledge, relieve the suffering, and gather the wayward into the sanctuaries. Though much is said and written about the neglect of the masses in large cities, it is nevertheless certain to those who are in circumstances to know, that few sections of Christendom are more thoroughly canvassed by the pious than the lanes and streets of Manhattan.