

tall and slim; his eye expressive; his face indicated talent; the whole man inspired confidence. He was retiring in his manner, and quite diffident except in business. He was generous as a creditor. If a man could not meet his contracts, and Mr. Little was satisfied that he was honest, he never pressed him. After his first suspension, though legally free, he paid every creditor in full, though it took nearly a million of dollars. He was a devout member of the Episcopal Church. His charities were large, unostentatious, and limited to no sect. The Southern Rebellion swept away his remaining fortune, yet, without a murmur, he laid the loss on the altar of his country. He died in the bosom of his family. His last words were, "I am going up. Who will go with me?"

## LVII.

## METHODISM IN NEW YORK.

ITS ORIGIN. — HORSE AND CART LANE. — THE LIBERALITY OF THE EARLY CHRISTIANS IN NEW YORK. — THE GROWTH OF THE CHURCH. — THE DREW THEOLOGICAL SEMINARY.

## ITS ORIGIN.

A BAND of Irish emigrants brought Methodism to this city. They were converted in England by the preaching of John Wesley. Under the preaching of the father of Methodism, just eight years before he reached New York, Philip Embury was converted. He was a local preacher, a carpenter by trade, and earned his bread by the sweat of his brow. The Methodists were few in number. They had no pastor, no altar, no class-meetings, no love-feasts. A few separated themselves from the sinful amusements of the day. But these buried their talents, and took no active part in religion. Philip Embury is called the Father of the Methodist Church in America. But it is very clear that the Mother of the Church was Barbara Hicks. In a small house occupied by Methodists a company was gathered one night, playing cards. Among the company was Philip Embury; but whether he was playing cards or not seems to be as unsettled a question in history as whether John Rogers, who was burned at the stake, had

nine children or ten. While the revellers were in the midst of their pleasure, the door opened, and Barbara Hicks walked into the room. She seized the cards and threw them into the fire, burning the idols, as she called them. Like a prophetess of old, with uplifted hands and earnest tone she rebuked the Christians in Zion who were crucifying Christ afresh. She turned to Embury, and said, "Brother Embury, you must preach to us, or we shall all go to hell, and God will require our blood at your hands." Her appearance and utterance spread consternation through the company. Embury, alarmed, felt the call as from God. His house was located on what is now known as Park Place, near Broadway. It was a small wooden cottage, one story high, with one window and a door in front. Without chapel or congregation, Embury began to preach in his own house. Here he laid the foundations of Methodism, preached the first sermon, met the first class, and formed the first Methodist Society in New York. The room was small, but it was large enough for the congregation, which was composed of six persons.

#### HORSE AND CART LANE.

The little sect soon outgrew its narrow limits. A rigging loft, which occupied the site now known as 120 William Street, was hired as a chapel. It was situated on what was then known as Horse and Cart Lane. A tavern sign with a horse and cart painted on it gave the name to the narrow street. The room was rented at a small cost, and was plain and comfortable. One Sunday the little band in the rigging loft were greatly alarmed by the entrance of a military officer.

He was dressed in full uniform, scarlet coat and gold trimmings, and his sword was by his side. He was tall and commanding in appearance, and had one eye covered with a green silk shade. He was an officer of the British army. He lost his right eye in the memorable battle on the Plains of Abraham. He was converted under the preaching of Wesley, and identified himself with the Methodists. He was barrack-master at Albany, but he preached Christ to his fellow-men as often as opportunity offered. It was his custom to preach in full uniform. His sword he laid upon the Bible. He had heard of the meeting in the rigging-loft, and had come from Albany to worship with the little band. The company extended a warm welcome to Thomas Wells, and he preached to them with great acceptance.

#### THE LIBERALITY OF THE EARLY CHRISTIANS IN NEW YORK.

Nothing is more marked than the freedom from bigotry and persecution which distinguished the conduct of the early Christians of New Amsterdam. The Dutch were owners of the soil, which they bought from the savages. They had a law, by which no other sect except the Episcopal could build churches within the limits of the city. But so long as they were left in the undisturbed possession of their customs they cared not who came or who preached. They rescued the first Catholic missionary who came to New York, and refused to give him up, though the savages threatened to attack the white settlements; paid the ransom demanded for him, paid his expenses to France, and gave him a letter of protection till he should reach his home. The Dutch

welcomed the Episcopalians, and gave them the use of their house of worship a part of the day on the Sabbath, till their own house should be built. When the Dutch built a new church, the Episcopalians presented them with an organ as a testimonial of their good will.

The same catholic spirit greeted the founding of the Methodist Church. Mary Barkley, the widow of the second rector of Trinity Church, owned a piece of land called the Shoemaker's Ground. In 1768, Mrs. Barkley leased that lot of land to the Methodists. It was on John Street, and on it they placed a chapel for worship. The deed of purchase is dated 1770. On it was erected the first Methodist Church in America. The present John Street Church stands on the same site. The first Methodist Church was erected by the assistance of Christians of all denominations. Among the donors were Robert Livingston, the signer of the Declaration of Independence, Duane, the first mayor of the city, Delancy, the recorder, Lieutenant-Governor of the state, officers of Trinity Church, and distinguished citizens generally. They gave their money, so the paper ran, "to build a house for the service of Almighty God, after the manner of the people called Methodists." The chapel, named after Wesley, was of stone, and stood some distance from the street. It was occupied for many years in an unfinished state. The galleries were mere lofts, without breastwork or stairs. The hearers ascended by means of a ladder. While the chapel was being built, the preacher worked as a carpenter on the edifice. He afterwards preached the dedication sermon. The house was lighted at night by each hearer carrying his own candle. It was contrary

to law for Dissenters to build a church or chapel in the city. Anxious to have a house of worship of their own, the conscientious Methodists sought the Dutch authorities to know how the law might be kept, and they have a house of worship. "Put a fireplace and chimney in your building," said the liberal guardians of the law, "and it will be a dwelling and not a church." This was done. On the erection of the chapel, the preacher's house, as it was called, was built in the yard in front of the place of worship. It was a wooden building, small, and rough. It was gloomy within, for windows were few. Those who lived in it said it was cold as a barn. It was furnished by the congregation, but in the plainest style. Stairs connected it with the chapel. Its roof sheltered some of the noblest men of the land.

#### THE GROWTH OF THE CHURCH.

The little sect, which in 1760 numbered but six persons in the congregation, and gathered those in a small private room, now numbers its church members by millions, and has over twelve thousand churches and twelve thousand preachers. Its places of worship are among the most costly and elegant in the land. Among the white marble and brown-stone churches in this city, with the elegant adornments of painting and sculpture, with all modern appliances, with organs and choirs, none exceed the Methodists'. Their friends rank among the foremost merchants, bankers, and millionaires. They are found among the leaders in all the professions. The denomination move with the order, compactness, and efficiency of an army. The Book Concern, founded by the foresight of a few wise men, with

a very small capital, and that borrowed, is the great power of the church. From its funds the bishops are supported, and the great denominational interests sustained. Its Sunday school literature is unequalled. It commands the best talent in the land. Its authors need not be Methodists. If a book is good it is liberally paid for. Leading denominations purchase their Sunday school literature from the Book Concern, and have their imprint placed upon the edition they buy.

#### THE DREW THEOLOGICAL SEMINARY.

Among the early friends of the Methodist Church is the well-known millionaire, Daniel Drew. He has always been a liberal supporter of Methodism. The centenary year of the church occurring in 1866, two gentlemen called on Mr. Drew and requested him to make a donation as a centenary gift. Without a moment's hesitation, he replied, "I will give you two hundred and fifty thousand dollars to found a Theological Seminary." That seminary has been opened at Madison, N. J. Mr. Drew has already spent over half a million, and his plans for buildings, library, etc., will come up to the full sum of one million of dollars, all of which is a free gift to the church of his youth. This great donation is deeded to the Conference of the Methodist Church. It has helped to swell the seven millions contributed in one year as a centenary offering. Besides this, the Conference owns in real estate the additional sum of seven millions of dollars. The church enters on a new era full of promise and full of strength.

#### LVIII.

#### MADAME DEMOREST.

This lady is one of the representative women of the age. She is a good specimen of an earnest, resolute woman, with intelligence, tact, and brain, starting out in life with an aim, and following it persistently until it is secured. She was born in Saratoga, where she grew to womanhood beneath her mother's roof. She felt the stirrings of genius, and formed the resolution early to make her own mark in the world. She apprenticed herself to the trade of dress-making, and mastered it. She then learned the millinery business in all its departments. She need not have done this; but as she intended to have an establishment of her own, she knew how valuable to her would be a practical knowledge of all the branches of the business into which she proposed to enter.

She opened her New York establishment in a small way. She imported fashions, and adapted them herself to the taste of our people, giving the benefit of her skill and establishment, not only to the wealthy and fashionable, but to persons in middle life and to the lowly. She banished the old, tedious, painful method of fitting dresses, and introduced a system that has been taught to more than ten thousand persons, carry-

ing comfort to thousands of homes, and teaching women an art by which they can gain a comfortable livelihood.

Her two great establishments in New York have become the headquarters of fashion. They are crowded daily. By a system peculiarly her own, Madame Demorest can send to any portion of our land the latest fashions in an envelope, so that among the mines of Colorado, on the Pacific coast, in the dense forests, or in the interior of the continent, the ladies can make their own dresses in the latest style. This lady has over three hundred branches in the leading cities and towns of the United States, all of which are supplied from the headquarters in New York. Over two hundred girls are employed in the central establishment on Broadway. She superintends her establishment in person. She is independent in her opinions and views, is an earnest Christian and reformer. She has received several patents from the government for articles of dress, uniting utility, elegance, and health.

When philanthropy was not as popular as now, and when respectable and intelligent colored girls could not find employment in establishments called fashionable, Madame Demorest welcomed them to her Broadway rooms, gave them the same wages, and a seat in the same work-room that was assigned to others. At first, fashionable ladies flaunted out of the rooms, and announced that they would not patronize an establishment that employed negro girls. But they were glad to come back, as they could not get their work done elsewhere. Madame Demorest early bound herself up with the charities and humanities of the age. When it

was very fashionable to crowd the sideboards with liquor on New Year's, she banished from her table every kind of intoxicating drink. The young women who are with her find her a steadfast friend, and seldom leave her establishment except to get married, or to set up in business for themselves. She is liberal to the lowly and the poor, and no child of want or sorrow appeals to her in vain.

The Demorest Monthly Magazine, now conducted by W. Jennings Demorest, one of the most successful and enterprising magazines in the land, originated in the humblest way, without a thought that it would reach its present dimensions. Presenting a few patterns, and combining literature with fashion, it was sent forth to acquaint the community with the new mode of supplying their wants. It met the necessities of the home, and was greedily purchased on all hands. It took its position with a bound among the foremost monthlies of the age. Among the contributors to its columns are many of the first writers of the land — novelists, poets, historians, and lady writers of celebrity.