

in his journey of 1753, and later references are frequent. The old stone parsonage has the date of 1712 under the arch of the cellarway, and also high up in the wall. This had port-holes for defence, and one old inhabitant remembered these in the chapel walls, giving it the nature of a citadel of last resort. About two years ago the parsonage was modernized, but pictures were taken of it before the alteration. It is probably the oldest building in New York west of Schenectady, and the chapel may have closely resembled it.

For a while Mr. Grider could find no one who remembered the chapel, but at last obtained five witnesses, the oldest of whom has just died at the age of ninety-seven years. All her life has been passed close to the site, and until she was twenty-seven years old the building had been constantly before her eyes. From the plan and the united testimony of the five witnesses, Mr. Grider made his drawing and all certified to its correctness.

The chapel was square, with four-sided roof and belfry. There was a central door in front, flanked by a window on either hand with windows in the other walls, all having stone arches. Around it was a cobble stone pavement, and it stood in the centre of Fort Hunter, overlooking the outer walls and the block-houses at the four corners. After the old fort went to decay, the chapel was again enclosed during the Revolution, and served as a refuge for the friendly Oneidas. In the next period of decay it became a barn, perhaps with a manger, and wild plums and hazels grew thickly about it. In this chapel was the communion plate given by Queen Anne to her Indian Chapel of the Mohawks, and still kept for use in their churches in Canada.

Some articles in St. Anne's church, Amsterdam, N.Y., are said to have been used there also. The old parsonage is half a mile away and of the same general style. It is about twenty-five by thirty-five feet, and of two stories, the roof, four-sided, rather high, and with a short ridge. Six narrow openings, now level with the ground outside, were for light and defence. The present owner, Mr. Dewitt A. Dievendorf, repaired the house in 1887, and found four port-holes on the second floor. They had been closed with stone outside, brick within, and then plastered over.

THE SPIRITUAL HARVEST.

BY REV. JOHN PEARSON, TORONTO.

"They that sow in tears shall reap in joy."—Ps. cxxvi. 5.



OIL and rest, service and reward are strangely blended in human life. And this lesson seems to be taught with special force when we give thanks to Almighty God for a bountiful harvest.

"The joy in harvest" is all the truer for the

effort and pains preceding it. The feast of ingathering is all the sweeter, because it is the result of preceding labour, and because it tells of difficulties met and overcome.

But the words: "They that sow in tears shall reap in joy," have a yet deeper meaning, for they received a fulfilment, surely, in the person of Christ. Did not the Lord Jesus go on His way rejoicing? It was a long way, extending from the manger to the cross. It was a way traced in blood and watered with tears. Remember how particularly He toiled along it; how He bore the burden and heat of that sultry summer day; how He endured the chill of that lonesome night of prayer on the mountain-top. He wept, but not for Himself.

"Travailing in second birth,
Of souls that will not be redeemed."

As He cast His eye over the great harvest-field of the world, He beheld only here and there, "the holy grain and pure." He was content, patiently, to sow in the "weakness" of His incarnation and sufferings, that He might raise His fallen creatures by "the power of His resurrection."

The Master Himself conformed to the law of toil, and suffered, that He might for ever write His passion upon the heart of His Church. He was content to endure the cross, the bitter sowing in the field of this world, "for the joy that was set before him," in which He could see of the travail of His soul, and "by His knowledge" of the Divine Will as the Eternal Son of God saw that He could justify many.

This experience of our Blessed Saviour, the sower in the great field of God's Church, seems to have an especial meaning for us, who, in the providence of God, have had our lot cast in this comparatively newly-settled country; for us who compose the nucleus of a future nation, great in power and influence, and stretching from ocean to ocean; for us upon whom God seems to have laid the responsibility and the privilege of propagating the Christian faith on this part of this great continent. For we must not suppose that we are without duties in this matter; "Christianity is a trust, and he only can be said to discharge this trust, who, in his own sphere of duty, seeks to extend to others the blessings which he himself has received." Just as in our own domestic sphere we are all missionaries for Christ in the great work of leading souls to Him, so the duty rests upon us of extending the knowledge of His name, and the means of grace, through the length and breadth of this fair land in which our lot is cast, and which being signally blessed by God in fruitfulness of soil, and geniality of climate, seems destined to become the happy home of many millions. It is well for us to recognize this fact, and the duty which arises out of it, and to be prepared to put our hand to that which God gives us to do, and