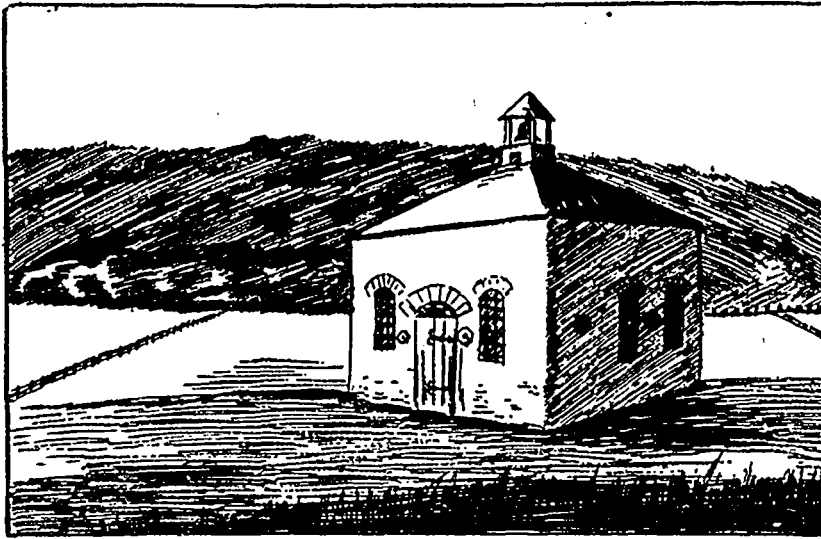




OLD MOHAWK CHAPEL, FORT HUNTER, N.Y.

AN HISTORIC CHURCH.

THROUGH the kindness of the Deseronto News Company we present this month two views of great historic interest. They represent the Old Mohawk Chapel and the Old Parsonage at Fort Hunter, N.Y. These views were first given a few years ago in the *Churchman*, of New York, and are the work of Mr. R. A. Grider, of Canajoharie, N.Y. Rev. M. W. Beauchamp, who contributed the article to the *Churchman*, thus refers

to these historic edifices:—

I am indebted to a friend, who is both artist and antiquarian, for the views herewith given of the old chapel and parsonage erected by Queen Anne for the Mohawks. Mr. Rufus A. Grider, of Canajoharie, N.Y., has been zealously at work preserving memorials of early days in the valleys of the Mohawk and Schoharie, both with pen and pencil, and the results are greatly to the credit of his industry and taste. Many are the antique articles and buildings drawn as they now appear; many, also, the restorations of those which have vanished, made from recorded plans or accounts, combined with the testimony of those who were familiar with them.

Among those that, for a time, eluded his patient search, was the old Mohawk chapel at Fort Hunter. The account of its demolition in 1820 is well known, when it made way for the Erie Canal, after long disuse as a place of worship. For the easier removal of the stone walls, the roof was burned at that time and he found persons who saw this done. Its dimensions and some details of its construction appear in the recorded contract for the building of the fort. It was not of churchly form, for purposes of defence seem to have been kept in view. This is the brief description in the contract: "Also, a Chaple in the Midle of the ffort of twenty-four foot square, one Storye Ten foot high, with a Garet Over it well covered with Boards & Singled & well flowrd. A Seller of fifteen foot Square and it Covered with Loggs and then with Earth. The whole Chaple to be well floured."

The first impression is that it was a wooden building, but at an early day it appears as one of stone. The existing parsonage is of this, and bears the same date. The Rev. Gideon Hawley mentioned the Indian village and stone chapel,

Old and the New Testament, and of our Lord and Master, Jesus Christ; surely, remembering these no one can maintain that we do wrong to designate.

But that which is allowable and blameless in itself, is not at all times the most advisable. Should *all* money be designated? Certainly not. Our wise and capable diocesan officers need a fund at their free disposal. They have pledges to fulfil not always covered by special contributions; they have objects which they feel should not be passed over, but which fail to evoke a deep and general interest. If we trust them to represent us and work for us—and very hard and responsible work they do—we should supply them with a liberal margin of spending income. The same argument applies to the Board of Domestic and Foreign Missions which should always have the disposition of a goodly sum from the Auxiliary.

What, then, is our practical conclusion? Surely this; that while we have the right to designate our money, and may do so with a quiet conscience, yet, in justice to our Boards of Management, we should send a proportion of our offerings undesignated.

Let me suggest that each member of the Auxiliary should decide upon a *definite* proportion, whether it be an equal sum, a third, or even less, and that each should faithfully abide by her decision. Special objects will always appeal most strongly to us, and unless we watch our giving we may be unfair to those to whom we owe so much, our Board of Domestic and Foreign Missions, and the officers of our Diocesan Woman's Auxiliary.

ARE you at all responsible for the unfilled command of the Lord, "Go ye into all the world and preach the gospel to every creature?"