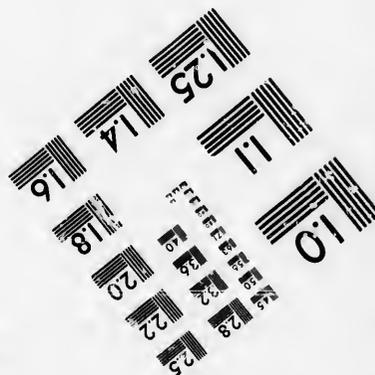
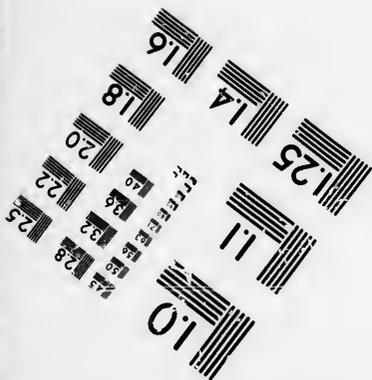
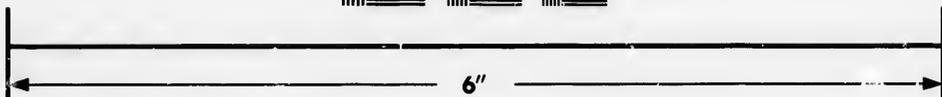
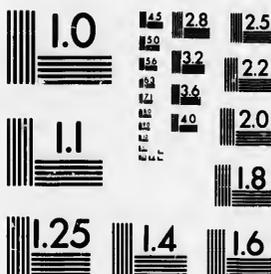


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

13 28
14 29
15 30
16 31
17 32
18 33
19 34
20 35
21 36
22 37
23 38
24 39
25 40

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1985

11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

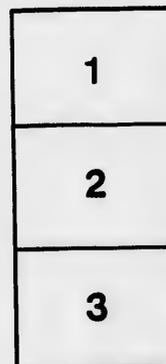
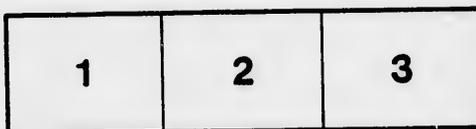
D. B. Weldon Library
University of Western Ontario
(Regional History Room)

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche sheet contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

D. B. Weldon Library
University of Western Ontario
(Regional History Room)

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

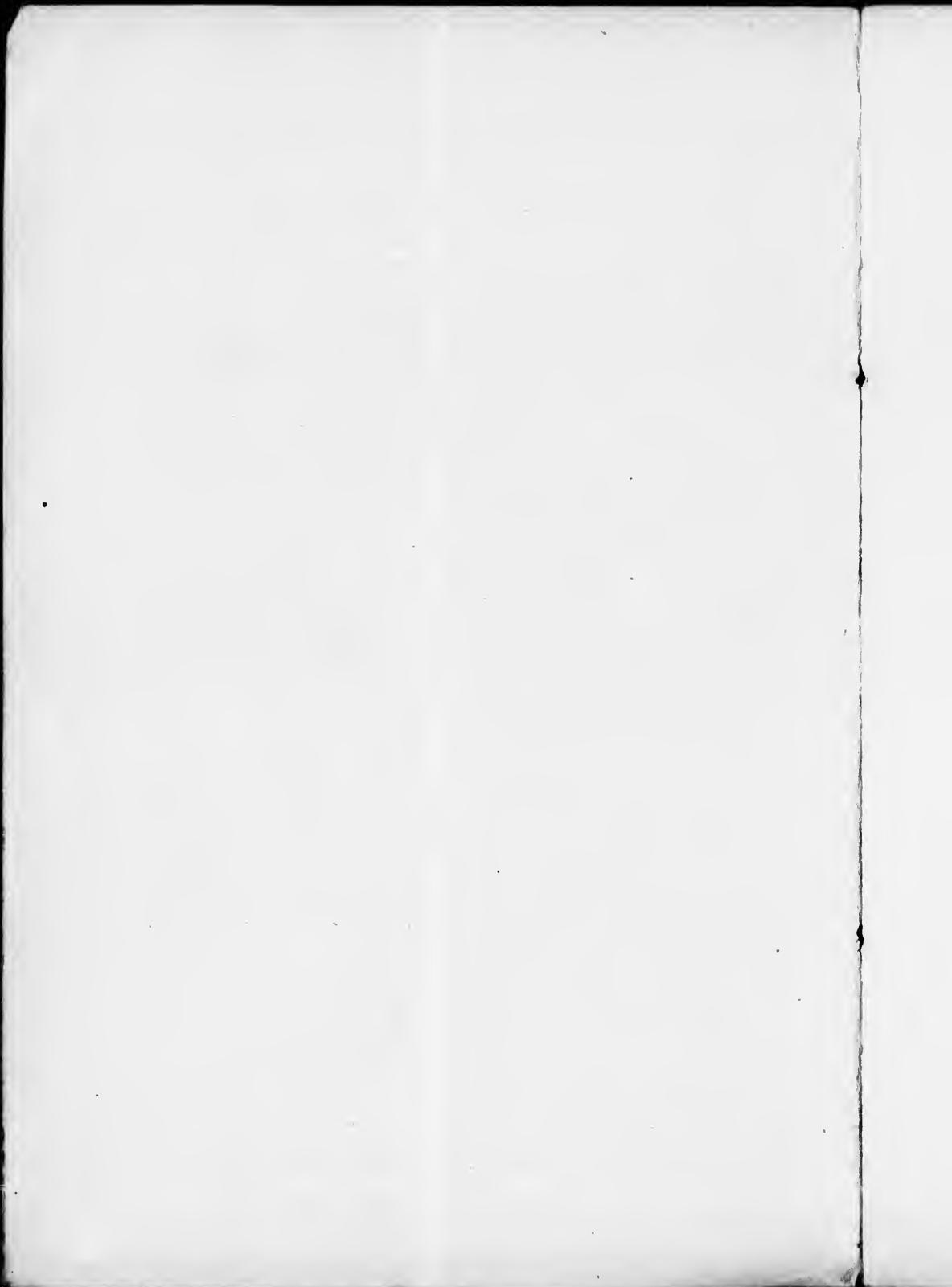
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

Address of the
Rev. A. S. Bacon
at the funeral of
Mrs. Harriet H. Hawes.

1818-1897.



"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."—2 THESS. 4:14.

THE Christian's hope and faith lightens the darkest pathway and points to the brighter day that will surely dawn.

Night follows the day, that the weary and worn may lie down and rest, sleep comes to restore the wasted energies, and fit us for the new duties that shall devolve upon us as we face the new to-morrow.

Each to-day if lived honestly in the sight of all men fits us for a larger, fuller and more complete tomorrow than to-day possibly can be.

This life is only the short today, that has in it the blessed promise of a perfect to-morrow. How the sunshine and rain have altered during the past week; making each day dark as well as light. We could not tell how to plan for the shadows chased away the sunlight, and when we thought that all would be bright, the rain has fallen and our plans have been broken.

But to that life and land whither we are tending, there are no shadows, there will be perennial sunshine, for the Lord God giveth them light.

The land which lieth between is often dark, and the way is dreary, but we have the promise of the faithful guide to keep us in the way everlasting.

Our Heavenly Father has a love so strong and deep for us, that he has given us every promise and help possible to lead us to trust him, to lean upon him, and know that he doeth all things well.

Yet when he leads us into the dark places and the way

grows very hard, we wonder if he has forgotten us and left us to ourselves.

Even when it seems to grow the darkest, we are to trust him, for the dawn will break and the cloudless day will be our happy experience.

This figure of the apostle which speaks of death as sleep, softens the thought and gives to us, the hope that the weariness will be forever put off and the rest and peace and joy and power of the endless life will dawn upon us as we go forth, as some of us say, into the night of death.

It is night because it come at the close of life's little day; It is death because it ends the existence which we have maintained here. We need not draw back from it, it must come to all alike. Only those need to dread it who have lived a careless, godless life.

She whom we lay away to-day feared death as little as she feared the setting sun, she had long watched the grim messenger wondering why he delayed his coming, she had a welcome for him as those who watch for the morning.

How often had she said that her work was done, she had finished her course and was only awaiting the summons to come up higher.

She was of the old school that is too fast becoming extinct; her heart was large with hospitality and love. And we cannot recount the victories which she has won, as she has stood for truth and righteousness.

She was one of the old school who ever sought her opportunity to tell of the love of her master that had sweetened all her joys, gladdened her working days,

softened every sorrow, and enabled her to bear every burden.

Her's was a religiousness, not only of deed but also of word and that is why I say that she belonged to the old school. For it is quite the fashion now, to let the life speak for the Lord Jesus Christ. And are we not in this particular drifting away from the old lines. The command of the Master is that "if we believe in our hearts, we shall confess with our mouths." Hers was not the confession which was offensive, there was no cant in her expression of love and devotion to her Lord and Master. He had been her companion for so many years, that when she spoke of him she did not speak of a stranger, but of one who was very dear to her. And so it was that she could talk with many who others might offend.

It was the religiousness of the life that enables us to say this hour that she sleeps: It is not death to the believer, it is the change that comes, as Dr. Cuyler says: "They who die in Jesus live a larger, fuller, grander life, by the very cessation of care, change, strife and struggle.

Above all, they live a fuller, grander life, because they "sleep in Jesus" and are gathered into his embrace, and wake with him, clothed with white robes, awaiting the adoption, to wit: the redemption of the body.

"In good time the slumbering body shall be resuscitated and shall be fashioned like to Christ's glorious body," that is it shall be transformed into a condition which shall meet the wants of a beatific soul in its celestial dwelling place. Verily with this transcendent blaze of revelation pouring into the believer's death chamber and

his tomb, we ought not to sorrow as they which have no hope."

Indeed we sorrow as those who have the hope that is both sure and steadfast, that entereth within the vail.

Her New England ancestry, her early training, her whole temper of life fitted her for a sphere of special service. Her's was no ordinary life, for she had solved the problem that causes us to shed many a tear and suffer many a heartache before we learn it well. She had learned to live for those about her. Not in the narrow sense of speaking a word of cheer, in the expression of a hope that all would be well. But by the giving of her very life for those who were about her.

It is indeed, a hard lesson for us to learn, but for her she had so mastered it that it seemed passing strange that it cost us so much of a struggle.

Her life was not lived in the narrow limits of her own home; while she dearly loved those of her own family circle, and lived devotedly for them, yet she had heard the Macedonian cry, and had come over to help all those who were poor and needy. Her life was lived during the trying hours of the early history of our country. And like many another she gave of her best and choicest for the defence of that which she held dear.

Her home became headquarters for a band of noble brave, true women, who had convictions and were willing to give of their truest and best womanhood for a cause they had espoused.

In every time of trouble it seemed to be her fort to stand in the front; For many years she was nurse and

watched at the bedside of the dying and with her own hands many of the early settlers of this place were prepared for burial.

She did not know what it was to fear. There was no sickness or danger that she seemed afraid to face. All that she needed to know was that there was one that hath need of her and at once she was ready to go.

Her relation to this her church home was full of blessing, and the inspiration of her large hopes ought to inspire us to more noble endeavor.

In Detroit and Philadelphia she became deeply interested in the hospital work of those cities, and had her part in helping along that noble and beautiful charity.

And in her heart she held the hope that in our own city the time would come when we should have as thoroughly equipped a place as any other city. And so she talked and toiled, until now we have the promise of one of the best buildings with full equipment for the care of the sick. While we could not have expected to have kept her with us but for a short time, it is one of our sorrows to-day, that her familiar face and form will not be with us when the hospital building is opened.

But methinks she will be with us, as she looks down from the Father's house, she will rejoice with us, as she would if she were present in the body.

There was something beautiful in the love which she gave to those of her own family circle, her thought was ever for them. Her children, grand children and great grand children was her constant care. How often she bore them to the throne of the heavenly grace, how she

planned for their future. It was her constant prayer that they might be of use in the world.

The devotion of mother and daughter was ideal, for many years she had watched over her child, and when the day of decline came strength was given the daughter to watch over mother; the relation which she sustained to the home, where she passed away, was sweet and sacred.

The words she wrote for one who had been as buckler and shield to her are so appropriate that I close this tribute with them:

"He brought me into his banqueting house; He brought me all of grace; He justifies; He glorifies; the top-stone is brought fourth; the banqueting house is entered with shoutings, saying all of grace, grace unto it, the journey is ended, the victory is won.

"Seated at the supper table of she lamb, guest talking with guest, recounting their Lord's dealings on earth, the watchword is 'he hath done all things well,' there is not a symptom of sadness, not a solitary trace of one tear drop, they rest from the world's feverish disquietude, from this world's sins and sorrows

"Oh! for one moment at that table, one crumb of that manna. one draught from the river of life. Christ the first sheaf for the, mighty harvest has been waved before God in the temple of the new Jerusalem as a pledge of the immortal sheaves to come."

This fitful life is past and clothed with the beautiful garments of Christ's righteousness she entered into rest.



