

ed disciple; he was a very good English scholar, and had some knowledge of Latin; he had an excellent Christian wife, who had been bowed almost double with Rheumatism, and the Lord opened her understanding, and gave her a clear view of the gospel order; and when she came out of the water she seemed to be like one rising from the dead. One year afterwards the old gentleman, while standing on the bank of the River, said, in presence of a great multitude, "for more than twelve months I have been convinced that there was not one single word in all the Bible for sprinkling, or pouring on infants, and yet tradition was so strong my stubborn heart would not yield: but now I come at the

the Charles Street Baptist Church, yesterday afternoon, (June 28th,) at two o'clock.

At an early hour the church was filled by members of the congregation and sympathizing friends, who had come to pay their last tribute of respect to their pastor and friend; and long before the time appointed for the solemnities, every available sitting and standing place in the capacious church was occupied.

The interior of the church was tastefully shrouded in mourning emblems. The columns and the front of the galleries were hung with black, festooned with rosetts of black and white; the pulpit was covered with black and white drapery, and the organ was also adorned with a mourning badge.

At two o'clock, the coffin in which the body of the deceased was enclosed, was brought into the church, accompanied by the family and relations of the deceased, a large number of the clergy of the city of all denominations, members of the Board of Overseers of Harvard University, (of which body the deceased was a member,) the Young Men's Christian Association, and the Young Men's Christian Union. Among the distinguished persons present, we noticed His Excellency Governor Clifford, Hon. Robert C. Winthrop, and many of the prominent members of the Constitutional Convention.

The coffin was of rosewood, profusely studded with silver nails, and was adorned with massive silver handles. On the lid was a silver plate, having engraved on it the following inscription:

DANIEL SHARP,  
Born December 23, 1783.  
Died June 23, 1853.  
Aged 70 years.

On top of the coffin was laid a beautiful cross, composed of pure white flowers, and at the top and bottom of the cross were wreaths of the same flowers.

The following gentleman officiated on the occasion, as Pall Bearers:

Rev. Drs. Chase and Ripley, Baptists; Rev. Drs. Adams and Waterbury, and Rev. Messrs. Bourne and Winslow, Congregationalists; Rev. Dr. Lothrop, Unitarian; Rev. Mr. Mason, Episcopalian; Rev. Mr. Miner, Universalist; and Rev. Mr. Worcester Swedenborgian.

As the body was borne down the centre aisle, Handel's well known hymn, "I know that my Redeemer liveth," was very feelingly rendered by Miss Webb.

The body having been placed in front of the pulpit, an appropriate prayer was offered by Rev. E. S. Gannett, D. D., after which appropriate selections from the Scriptures were read by Rev. Dr. Rollin H. Neal.

The 639th hymn of Winchel's arrangement, commencing, "Remember Lord our mortal state," was then sung by the choir.

Prayer was offered by Rev. John Wayland, D. D., of the Episcopalian Church at West Roxbury.

The funeral sermon was then delivered by Rev. Francis Wayland, D. D., the preacher selecting for his text the second verse of the 8th chapter of the Acts of the Apostles—"And devout men carried Stephen to his burial, and made great lamentation over him."

These words close the life of the first Christian martyr, who, while proclaiming the truths of the Most High, was most brutally

honor those who strive for the salvation of mankind. Christianity is a promoter of every liberal design. True piety forms men into the image of Christ, and separating them from the world, binds the world to them; and while such men remain on earth, they are daily rescuing the world from sin.

Christianity establishes new relations among men, and it is easy to recognise the relation between a Christian pastor and his people. His occupation is the cure of souls; he assumes the charge of laboring for their eternal salvation. As ambassador of Christ, he must persuade men to be reconciled to God. He is to labor to improve in piety those who are already disciples, and while he does all these things, he is himself to be the example of his flock. He and his family should be the leaven, to leaven the whole church.

There is nothing out of Christianity which compares with the office of the minister of Christ. What is the wealth and honor of the world, compared with such an office? The minister of Christ is everywhere known as the messenger of God. What relation in life can be more fruitful than this? And where can we find so pure an affection as exists between the pastor and his flock.

The affection inspired by the pastoral office does not terminate here. The minister of Christ becomes a universal benefactor, and the affection which he awakens is not limited to his own congregation, but the whole community looks up to him with veneration and love. I know of nothing of this sort more impressive than what we see here to-day. A minister of a christian church, after a protracted service of forty-two years, has departed, "and devout men carry him to his burial, and make great lamentation over him."

Daniel Sharp was a man of retiring and modest habits. He had no aspiration beyond that of being the minister of the Charles Street Church; he knew nothing better; he desired nothing better. Of late years no form has moved among us, that was looked upon with greater veneration, and now that he is removed from us, the voice of lamentation is heard all over the city, and many good men of other denominations, have come up here to-day to testify to his worth.

The preacher here gave a brief biography of the life of Dr. Sharp. On the 29th of April, 1812, he was called to the ministry of this church, and from that time, to his last sickness he has been its honored and loved pastor. But it was not to this church that his labors were confined, for he was one of the original founders of many of the moral, intellectual, and theological societies of our State. The first Sabbath school in this city was formed by him in this church in 1815. The scene which he witnessed at the fortieth anniversary of his settlement as pastor of this church, taught him that he had not lived in vain.

Early last winter he began to complain of a general debility, which could be traced to no specific cause. On the 16th of January last, he preached his last sermon; on the 7th of February, leave of absence for three months was granted him; on the 6th of March he administered the Holy Communion for the last time; and on the 23rd of the same month, he made a short address of fifteen minutes, to the congregation. A few days afterwards, he went to Baltimore, where he was hospitably received by his old friend Mr. Brown, where he remained until he fell peaceably asleep on Thursday last.

All classes of the community sought his advice and counsel, both in public and private matters; for he was a sound man; and when he espoused a cause, it could hardly fail of success.

As a pulpit orator his style was natural, perspicuous, and forcible. The charm of his oratory was greatly derived from the moral elements of his character. He had lived among his brethren upwards of forty years, and the shadow of a blemish had never passed across his character. Long will his memory be cherished by his brethren, while his teachings will shed a halo around christianity in this city.

In conclusion Dr. Wayland alluded to his own connection with the deceased. He first knew him as the friend of his father, and when he entered the ministry, he looked upon him as his tutor in the work. His loss was deeply felt by him, and during the thirty years of their connection, an unkind word was never exchanged between them.

The 1078 Psalm—

"Unveil thy bosom faithful tomb,  
Take this new treasure to thy trust."

was then sung, followed by a deeply impressive prayer by Rev. Baron Stow, D. D.

The Hymn, commencing, "Why do we mourn departed friends," was sung, and the Benediction was pronounced by Rev. J. W. Parker, of Cambridgeport.

The body was then taken from the church and conveyed to Mount Auburn, and placed in the family tomb, built for and presented to Dr. Sharp, by the late Amos Lawrence, Esq.

The services throughout were of a very solemn and imposing character, and made a deep impression on all who participated in them.

#### History for Young Persons.—Chap. XXIV.

##### BABYLON AND ITS KINGS.

When Nebuchadnezzar had ended his foreign wars, and was established in his great empire, he returned to Babylon, and occupied himself in completing that city upon the plan laid down by Semiramis, and in adorning it in the most magnificent manner. You must picture to yourself this city, standing in the midst of a plain of the richest soil, and the river Euphrates flowing straight through it. Strong walls, eighty-seven feet thick, and three hundred and fifty in height, surrounded Babylon in an exact square, each side of it being fifteen miles long; there was a vast ditch outside the walls, as the earth of which the bricks were made had been dug from thence; the bricks were cemented together with bitumen, a slimy substance, common in that country, which, as it dries, becomes harder than stone. On each side of the city were twenty-five gates of solid brass; and the streets ran in straight lines from gate to gate, dividing the space of ground within the walls into six hundred and seventy-six squares. Round these squares were built houses three or four stories high, and richly ornamented, having meadows or gardens between them. A bridge had been thrown over the Euphrates by Semiramis; and Nebuchadnezzar made brazen gates at the end of every street, which came down to the river's side; these were open by day, and shut every night for the defence of the city. There were two immense palaces built at the ends of the bridge, one on each side of the river. The oldest belonged to the ancient kings of Assyria; the other was built by Nebuchadnezzar, and esteemed the chief wonder of Babylon. It is said that the daughter of the king of Media, his wife, weary of the flat appearance of the country, wished to see something like her own mountains and woody land; and to please her, Nebuchadnezzar caused hanging gardens to be made in the following manner. Several large terraces were raised one above the other, supported by arches; that at the bottom was four hundred feet square, but they became gradually smaller towards the top, and stairs led from one to the other. In the spaces between the arches were light and magnificent apartments; and the terraces being sheeted with lead, and covered with mould, shrubs and flowers were planted upon them; and so strong was the building, that even the largest trees took root in the deep earth laid upon it.

Neither, in thinking of Babylon, can we forget the temple of Belus, which contained enormous riches, in statues of solid gold, and vessels used in the worship of the idol. On the top of the tower was an observatory, by the use of which the Babylonians became better skilled in astronomy. The study of the stars was useful to them, in marking the seasons, before they discovered the true length of the year; and had it not been for this science, they would have been at a loss in the cultivation of the ground. By remarking the position of certain stars, they knew that it was the right time to plough, sow, or reap, when they appeared, &c. The Babylonians also were probably the inventors of the false science of astrology, whereby they pretended to foretell future events; and some even dared to say, that by observing the position of the planets when an infant was born, they could tell the course of its whole life, and even the hour of its death.

To the other wonders of Babylon, I need only add the immense artificial lake, dug by the order of Semiramis to receive the waters of the Euphrates, when it was turned aside in order to build the bridge, and the quays which were on each side of it. This lake was always useful in preserving the city from being injured by the overflowing of the river; this is very considerable when the snows melt in the mountains of Armenia, where it rises.

It seems as if Nebuchadnezzar was walk-