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The Little Boy that Died.

The following beautiful poem, which has been attributed to several different authors, was written by Josiah D. Robinson, Esq. of Newburyport, and was first published in the Boston Herald, on the 15th of May, 1850. The occasion of its composition was the death of a boy of four years of age. The tender pathos of the lines can but awaken feelings of sympathetic emotion. Four verses of the composition have recently been translated through the papers, with the authorship attributed to Dr. Chalmers—Boston Courier.

I am all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack and the clock's dull tick,
Are the only sounds I hear;
And over my soul in its solitude,
Sweet feelings of sadness glide;
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all,
And softly I opened the garden gate,
And softly the door of the hall,
My mother came out to meet her son;
She kissed me and then she sighed,
And her head fell on my neck, and she wept,
For her little boy that died.

And when I gazed on his innocent face,
As still and cold he lay,
And thought what a lovely child he had been,
And how soon he must decay;
"Oh! Death thou lovest the beautiful,"
In the voice of my spirit I cried,
For sparkled the eyes and the forehead was fair,
Of the little boy that died!

Again I will go to my father's house—
Go home to the dear ones all,
And softly I'll open the garden gate,
And softly the door of the hall,
I shall meet my mother, but never more
With her darling by her side;
But she'll kiss me and sigh and weep again
For the little boy that died.

I shall miss him when the flowers come
In the garden when he played;
I shall miss him more by the fagot's crack,
When the flowers have all decayed,
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak, with a silent speech,
Of the little boy that died.

I shall see his little sister again
With her playmates about the door,
And I'll watch the children in their sports,
As I never did before;
And if, in the group I see a child,
That's dimpled and laughing eyed,
I'll look to see if it may be the same,
The little boy that died.

We shall all go home to our Father's house—
To our Father's house in the skies,
Where the love of our souls shall have no blight,
And our love no broken ties;
We shall roam on the banks of the River of
Peace,
And laugh in its blissful tide;
And one of the joys of our heaven shall be
Of the little boy that died.

And therefore, when I am sitting alone,
And the midnight hour is near,
When the fagot's crack and the clock's dull tick
Are the only sounds I hear,
Oh sweet o'er my soul in its solitude,
Are the feelings of sadness that glide;
Though my heart and my eyes are full when I think
Of the little boy that died.

FOR THE PROVINCIAL WEEKLY.

To an Unconverted Friend.

LETTER V.

PHRENOLOGY.

(Continued.)

I next read the prophecy made by Balaam—a gentle prophet—one whose knowledge of Heavenly things had been obtained from the early patriarchs—the Melchisedech, Noah, Job, &c.—and I find him also foretelling the same things in more or less extraordinary circumstances. He tries to shut his eyes upon the future—but the future forces itself upon his reluctant vision, and he is compelled to confess—"I shall see Him, but not now—I shall behold Him, but not nigh: there shall come a star out of Jacob, and a sceptre out of Israel"—and he foretells that he sees the day of Christ afar off, and a Jew, he knows "that the Redeemer liveth." (The attentive perusal of Numbers xvii, xxiii, xxiv, will afford you such assurance on this point.)

This is strong proof—for it is a confession wrong from an enemy; evidently, Balaam did not wish to make this discovery lest he should dispense the King.

But perhaps the most unequivocally fulfilled prophecies are those of Daniel. Infidels have never yet been able to set aside their overwhelming evidence. Before many of the events foretold by him took place, Eschylus and the early Pagan writers, endeavored to show, from their obscurity, that these predictions meant nothing; since, their fulfillment, however, Payne and the modern infidels, attempt to prove that from their plainness they must have been written after the events they refer to had taken place.

The admission of the quibble of the ancient foretellers as for the reckless assertion of the foreteller, carries falsehood on its very face—for instance, if the Prophecies of Daniel referring to Jesus Christ had been written after Jesus Christ's appearance, how could the latter have quoted from them—as from a Book in high standing among, and well known to the Jews? Nevertheless he does so. (See Mat. xxiv, 15.)

But, passing by these portions of Daniel, referring to the coming of the "Son of Man"—(See Dan. vii, 21-27; and Clarke's commentary thereon)—what can the infidels say regarding that part of Daniel which has been accomplished in the history of the nations—and that is even now being accomplished? For instance, I read in his predictions, made over 500 years before Christ—and over 200 before the time of Alexander the Great—that a mighty conqueror should arise, in Greece, and overrun the world—breaking down the powerful empire of the Persians; that this conqueror should die without offspring, and that his dominions should be divided among four successors "who should stand up in his place but not in his power."

I ask the student of history was this prediction fulfilled? The answer must be affirmative. Who does not know, that about

200 years subsequently, Alexander, the King of Macedonia, in Greece, broke down the power of Persia, by the battles of Issus, Arbela, &c., governed the territories of Darius, proclaimed himself master of the world, and the "Son of Jupiter Ammon," and finally died in a drunken brawl in Babylon, B. C. 323—leaving no heir to his vast dominions. That the Macedonian empire was divided between four of his generals—viz., Ptolemy Lagus, Cassander, Lysimachus, and Seleucus—who "stood up in his place but not in his power."

Again, I find Daniel foretelling the rise and fall of four mighty empires—that one should succeed another, and each be built upon the ruins of the former; that the last should be subdivided into ten minor kingdoms—and that the whole should be succeeded by a spiritual dominion which should never pass away.

Do we find any indications of the accomplishment of this prophecy—embracing, as it does, a period beginning with the establishment of the Assyrian empire, by Nimrod, and extending down to the end of time?

Again the answer is affirmative. "Daniel's four kingdoms" has become an expression "familiar to our ears as household words." Do we not find the Persian Empire succeeding the Assyrian—the Macedonian succeeding the Persian—and the Roman the Macedonian—has not the last been subdivided into "the ten kingdoms of Europe"—and has there not been set up a Spiritual Kingdom—that of Jesus Christ—which promises to outlive the rest, and to become, in Daniel's words—"an everlasting kingdom?"

Again, I read the xxii Psalm and the liii Isaiah; I then turn to the Evangelists, and there peruse their accounts of the death of Jesus Christ; and my conviction in the truth of Prophecy becomes irresistible. (I refer you to those chapters.)

Once more; I find it stated in the writings of the Prophets, that there shall be born a Deliverer who shall be called Immanuel; that he shall be born in Bethlehem; of a Virgin; that the tribe of Judah shall be in existence at the time of his birth; that he shall open the "eyes of the blind and unstopped the deaf ears;" that he shall be clothed in the power of the mighty God, but shall be "despised and rejected of men"—that he shall be betrayed for thirty pieces of silver—and that he shall be "pierced" and "wounded in the hands"—that he shall be put to death with transgressors, and be buried in the grave of a rich man—that he shall rise again from the dead—that he shall ascend into heaven—that his religion shall triumph in the world—and that he shall reign until all his enemies are subdued.

A man, according to these writings was to appear clothed with these attributes, who should fulfill in himself those various contradictions, predictions, prophecies, &c., during a period of three thousand years—in different places, by different men—Shepherds, Kings, Herodians, &c., &c.

Now then among the millions of men who have been born in the world is there one who has these remarkable predictions all apply. There is but one—and that is Jesus of Nazareth. He was born in Bethlehem—of a Virgin; that he "accepted but departed from Judah" at the time of his birth—he opened the "eyes of the blind, and unstopped the deaf ears"—he was clothed with the power of God, and controlled the elements—but was despised and "set at naught" by men; he was betrayed for "thirty pieces of silver," and was "wounded in the hands"—his side

was "pierced"—he was put to death with the thieves, and was buried in the tomb of Joseph, a rich man; he rose from the dead and ascended into heaven—and his religion is extending itself from the river to the ends of the earth.

What shall I believe from this evidence? either that the Prophets spoke at random and that Christ fulfilled their predictions by chance, or that they spoke as "they were moved by the Holy Ghost?"

Do you know the way the infidel Lord Brougham answered this difficult question to unbelievers? He said, that Christ, in order to be thought the person referred to, voluntarily conformed to the requirements of the prophetic writings regarding the Messiah—and the disciples, after his death, kept up the delusion? Christ must then, in order to render this foolish quibble worth notice, have controlled the circumstances respecting his birth—the place, the time, &c. he must himself have chosen a "virgin's womb"—he must have obtained the power of God—to raise the dead—and hush the winds—and after supposing all this, we must suppose that he "went about doing good," preaching truth—that he suffered hunger, want and hunger, and died a cruel death, and all for what? Why, according to Lord Brougham, that he might, by teaching truth, make a falsehood plausible—i.e., make it appear that he was the promised Messiah, formed 40 of which we have a record, beside many others which St. John tells us were never recorded. 4. That they were declared in public, and appealed to in proof of his mission—and that before he was, and learned—who could not have been imposed upon.

I have, by an investigation, as full and accurate as I can make satisfied myself on these points: Further I have critically examined the evidence relating to His Own Resurrection, which if established, proves everything the Christian requires:

1. That he was clothed with his own death and resurrection; 2.—that he actually died; 3.—that he was buried; 4.—that he was missing from the tomb. Now I feel that there are but three conceivable ways in which his body could be removed from the sepulchre: either by his friends, his enemies, or by himself.

If by his friends, their motive is inconceivable, because the dead body could only convince the apostles of their master's fraud: but they were few in number, and destitute of full courage; it was at the time of the full moon; Jerusalem was full of people, it being the time of the great festival of the passover; moreover there was a guard of fierce Roman soldiers round the tomb. Now shall we suppose, in order to account for the absence of his body, that the timid disciples "went by night and stole him away"—that they found all the Romans sleeping?—And that they were able to pass by the sentinels, and to carry off the body of their Lord, who bore the body through the streets by moonlight, while the city was filled with strangers—and yet were unobserved?

But if these sleeping witnesses, the Roman soldiers, were all asleep, how did they know that the disciples took the body away? If they had slept, on duty, they would, by the Roman military law, have been punished by death—neither would the Jewish rulers have screened them had they really been guilty of such an offence. But they were screened—hence, it is evident, that no blame was attached to them by the enemies of Jesus.

This last view is borne out by the admissions of one of themselves, Gamaliel; (See Acts vi, 38, 39)—who inferentially allows that Christ may have risen from the dead—and thus repudiates their former assertion that the "disciples had stolen him, while the soldiers slept." (See ch. iii, Chalmers' Evidence.)

I am satisfied then, that, if the body could have been removed in no other way, He must have removed himself, as he foretold. This is made more certain by the direct assertions of the disciples who saw him, ate with him, handled him, and finally saw Him ascend into Heaven.

These men could not impose upon others because they were unlearned and simple-minded fishermen—they could not have been imposed upon themselves, because they were in a high degree—and are called by the Lord, in view of their unwillingness to receive the doctrine of the atonement and resurrection—"Oh fools, and slow of heart, to believe!"

Now mark! here are a certain number of credible and sober men; they tell me that they really conversed with the Lord, and that they could not be deceived, for they felt him, and saw him ascend to Heaven; the rulers of the land send for them, and sternly proclaim that if they do not recant their statements concerning their Master's resurrection, they will be converted with the Lord. They reply boldly, that they cannot do so, because to deny this man's resurrection would be to utter a falsehood; they are

whipped, and imprisoned—but still hold out—firmly reiterating over and over again which they had "seen and heard"; they are ridiculed, despoiled of their property, deserted by their friends—and still they repeat the doctrine of the Resurrection; finally, they are condemned to death, and a last appeal is made to them: "The answer is the same: we cannot deny what we have seen and known—and with the same story sealed on their lips, they die—some on the cross, some under the lash—some by the sword, and others by fire—some by stoning and some by boiling oil; but they all die faithful witnesses to the truth of Christ's resurrection; and of them it can be said, that they were not deceived, for they were not imposed upon by their assertions, but words and ill-treatment—they can have no motive in telling me a falsehood—shall I then believe the statements of the apostles and primitive witnesses who sealed the truth of their testimony with their blood, rather than believe, with the infidel, that 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