LIBERIA HERALD.

NEW SERIES.

(FOR OUR COUNTRY.)

VOL. III MONROVIA, LIBERIA, (WEST AFRICA.) AUGUST 18[illegible] 1852 NO. 2.

LIBERIA HERALD

Published Semi-Monthly.

The Liberia Herald is published in Monrovia on the First and Third Wednesdays in each month, at One Dollar *per annum*, payable in advance.

The rates of advertising in the Liberia Herald, are,—

For a single square, one insertion, $ " 37 1-2c
For half a square, one insertion, $ " 25c.
For each subsequent insertion, $ " 12 1-2c

Five lines or less, constitute half a square, and ten lines a square. If an advertisement exceeds a square the price will be in exact proportion.

Marriages and obituary notices are charged 25 cents for one insertion. Payments in all cases, in advance.

Voluntary correspondence, containing interesting or important news, solicited from any part of the Republic.

No notice will be taken of anonymous communications; nor will rejected communications be returned.

All communications must be addressed to "Liberia Herald."

BENJ'N. COATES. WALTER BROWN.

COATES & BROWN,

Wholesale Dealers in Foreign and Domestic Dry Goods,

No 139 1-2 Market street, North side, between Third and Fourth streets, PHILADELPHIA

NEW GOODS!

A supply of merchandize just opened and for sale, at the usual rates and terms of the subscriber at his old stand!!

Which stock embraces extensively, the requirements of the Liberian market, whether staple and fancy dry goods, or provisions be regarded.

EDWARD J. ROYE.

Monrovia, January 23rd 1852.

JOB PRINTING neatly and promptly executed at the office, at moderate prices.

LIBERIA HERALD

August 1st 1851

LIBERIA HERALD

THE DAY OF TRIAL

FROM BUNYAN'S EXPERIMENTAL WORKS.

Christian reader, let me beg of thee, that thou will not be *offended*, either with God or men, if the cross is laid heavy upon thee. Not with God; for he doth nothing without a cause, not with men; for they are hand of God; and (will they, nill they) they are the servants of God to thee for good. Psal. xvii. 14; Jer. xxiv. 5. Take, therefore, what comes to thee from God by them, thankfully. If the messenger that brings it is glad that it is in his power to do thee hurt, and to afflict thee; if he skips for joy at thy calamity; be sorry for him, pity him and pray to thy Father for him; he is ignorant and understandeth not the judgment of thy God; yea, he showeth by this his behavior, that though he is as God's ordinance serveth thee by afflicting thee, yet means he nothing less than to destroy thee; by which also he prognosticates before thee that he is working out his own damnation by doing thee good. Lay, therefore, the woeful state of such to heart, and render him that which is good, for his evil; and love for his hatred to thee; then shalt thou show that thou art actuated by a spirit of holiness, and art like thy heavenly Father. And be it so, that thy pity and prayers can do such a one no good, yet they must light somewhere; or return again, as ships come loaden from the Indies, full of blessings into thine own bosom.

And besides all this, is there nothing, in dark providences, for the sake of the sight and observation of which, such a day may be rendered lovely when it is upon us? *Is* there nothing of God, of his wisdom, and power, and goodness, to be seen in thunder and lightning, in hailstones, in storms in darkness, and tempest? Why, then, is it said, he hath his way in the whirlwind and storm? Nahum i. 3. And why have God's servants of old made such notes, and observed from them such excellent and wonderful things? *There is that of God to be seen in such a day that cannot be seen in another.* His power in holding up some, his wrath in leaving others; his making shrubs to stand, and his suffering cedars to fall; his infatuating the counsels of men, and his making the devil to outwit himself; his giving his presence to his people & his leaving his foes in the dark; discovering the uprightness of the hearts of his sanctified ones, and laying upon the hypocrisy of others—all this is a working of spiritual wonders in the days of his wrath, and of the whirlwind and storm. These days! these days are the days that do most aptly of any, give an occasion to Christians, to take the exactest measures and scantlings of ourselves. We are apt to overshoot, in days that are calm, and to think ourselves far higher, and more strong than we find we be, when the trying is upon us. The mouth of Goat, and the boasts of Peter were great and high before the trial came, but when that came; they found themselves to fall far short of the courage they thought they had. Judges ix. 38, M[illegible] 33;-35; 69-75.

We also, before the temptation comes, think we can walk upon the sea; but when the winds blow, we feel ourselves begin to sink. Hence such a time is rightly said to be a time to try us and to find out what we are, and is there no good in this? Is it not this that rectifies our judgment about ourselves, that tends to cut off those sinfulness sprigs of pride and selfconceit wherewith we are subject to be overcome? Is not such a day, the day that bends us, and make us bow before God, for our faults committed in our prosperity? And yet doth it yield no good unto us? *We could not live without much turnnings of the hand of God upon us.* We should be over grown with flesh, if we had not our seasonable winters. It is said that in some countries trees will grow, but will bear no fruit, because there is no winter. The Lord bless all seasons to his people, and help them rightly to behave themselves under all the times that go over them.—*Southern Baptist.*

Meditation on death.—If thou must ever see another die, let not the impression of that most interesting sight be off set from thy heart; but remember, that through the same vale of darkness thou also must pass from this state of existence to the next. When it is morning, think that thou mayst not live till the evening; and in the evening, presume not to promise thyself another morning. Be, therefore, always ready and so live, that death may not find thee confounded at its summons. Many die suddenly and unexpectedly: "For in such an hour as ye think not, the Son of Man cometh." And when that last hour is come to thee, thou wilt begin to think differently of thy past life, and be expressibly grieved for thy remissness & inconsideration:—*The Friend.*

"NOT BORN TO BE DROWNED." The following touching incident is related in a letter from Yarmouth, England, dated the 7th instant, written by a lady, and giving an account of the disastrous results of the late shipwrecks upon the east coast.

"Last Friday a dear little babe, supposed to be about four month old, was picked up in the roads, off Yarmouth. Its long clothes prevented it from sinking; it was fast asleep, and almost benumbed with cold. There was no trace for any ship in sight, or of any boat for miles around; and it was supposed that the vessel from which it had been thrown had sunk and all hands perished. The captain who picked it up lives at Yarmouth and intends to rear it as his own. He allows the people, who come in crowds to see it, and I have seen it among the rest. It is a sweet babe.'—*Boston Olive Branch.*

A Hideous Monster,

There exists in French society, remarks the author of *Monte Leone*, and we may add that it is by no means limited by French society, a hideous monster known to all, though no one disturbs it. Its ravages are great—almost incalculable. It saps reputations poisons, dishonours, and defiles the splendour of the most enviable form.

This minotaurus, which devours so many innocent persons is especially fearful, because the blows are terrible. It presents itself under the mildest and gentlest forms, and is received everywhere in the city. We find it in our rooms, in the interior of our families, in the palaces of the opulent, and the garrets of the poor. It has no name, being a mere figure of speech, a very word. It is composed of but one phrase, and is called—*They say.*

"Do you know such a one?" is often asked, and the person is pointed out.

"No; but *they say* his morals are very bad. He has had strange adventures, and his family is very unhappy."

"Are you sure?"

"No; I know nothing about it; but *they say* so."

"Do not trust that gentleman who has such credit, and is thought so rich. Be on your guard"—

"Bah! his fortune is immense; see what an establishment he has."

"Yes! But *they say* he is very much involved."

"Do you know that fact?"

"No! I. *They say*, though"—

This *they say* is heard in every relat of life. It is deadly mortal, and not to be grasped. It goes hither and thither, strikes and kills manly honour female virtue, without either sex being ever conscious of the injury done. Each as he reads these lines will remember cases illustrating the truth of what we say.—*American News.*

The Widow's Lamp.

Some years ago there dwelt a widow in a lonely cottage on the sea shore. All around her the coast was rugged and dangerous; and many a time was her heart melted by the sight of wrecked fishing-boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea: might she not place her lamp by that window, that it might be a beacon light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the widow; and many a poor fisherman had cause to bless God for the widow's lamp, many a crew were saved from perishing. That widow woman "did what she could," and if all believers kept their light burning as brighty and steadily, might not many a soul be warned to flee from the wrath to come? Many Christians have not the power to do much active sevice for Christ; but if they would live as lights in the world, they would do much. If those who cannot preach to the old or teach the young, would but walk worthy of him who hath called them to his kingdom and glory, how much would the hands of ministers and teachers be strengthened, and their hearts encouraged! We are told that the chief priests consulted that they might put Lazarus to death; because that by reason of him many of the Jews went away and believed on Jesus. Lazarus does not seem to have been either a teacher or preacher, yet his very presence was a convincing proof of the power of the Lord of glory. Should not all who have known the power and grace of him who still is the resurrection and the life so walk that men may take knowledge of them that they have been with Jesus?—*Extract.*

ANECDOTE.

I cannot resist telling a little anecdote of Mr. WEBSTER's last speech: A young man was reading it aloud to an old friend, and when he came to the quotation.

"Ye solid men of Boston, make no long orations," Mr. WEBSTER says, "I take that to myself;" "and then is added," says Mr. WEBSTER, "a sentiment which will undoubtedly meet with the approbation of the majority of those present."

"Ye solid men of Boston, drink no strong potation,"

When the young man came to this part of the quotation his old friend remark, "Well, I'll be d—d, if Mr. Webster took that to himself—he's too much of a Southerner for that!"

We find the following prophetic language in an exchange paper:—"The day will come when a man will as readily think of walking without feet working without hands, as of success without advertising. Such is the inevitable course of things; and in a few years not one from the greatest wholesaler of the greatest city to the smallest retailer of the smallest town affording a newspaper, will fail to see it. And success is for those who seize the golden ball of opportunity, who take the tide of fortune at its flood, who seize time by the forelock, start now and win the goal when their dilatory neighbors are beginning to talk about beginning."

THE SEVEN ANCIENT WONDERS OF THE WORLD.—These were 1st The brass Collossus of Rhodes, 120 feet high, built by Chares, A. D. 288, occupying 12 years in making. It stood across the harbor of Rhodes 66 years, and was then thrown down by an earthquake. It was bought by a Jew, from the Saracens, who loaded 900 camels with the brass. 2d. The Pyramids of Egypt. The largest one employed 360,000 workmen 30 years. 3d. The Aqueducts of Rome, invented by Appius Claudius, the censor. 4th. The Labyrinth of Psammetichus on the banks of the Nile, containing within one continued wall 1000 houses, and 12 royal palaces all covered with marble, on having only one entrance. The building was said to contain 3000 chambers, and a hall built of marble, adorned with statues of the gods. 5th The Pharos of Alexandria a tower built by order of Ptolemy Philadelphus, in the year 282 B. C. It was erected as a lighthouse, and contained magnificent galleries of marble—a large lantern at the top, the light of which was seen near a hundred miles off; mirrors of enormous sizes were fixed round the galleries, reflecting everything on the sea. A common tower is now erected on its place. 6th The Walls of Babylon, built by order of Semiramis, or Nebuchadnezzar, and finished in one year by 200,000 men. They were of immense thickness. 7th The Temple of Diana, at Ephesus, completed in the reign of Servius, 6th king of Rome. It was 450 feet long, 200 broad, and supported by 126 marble pillars 70 feet high. The beams and doors were of cedar, the rest of the timber cypras. It was destroyed by fire B. C. 365.

LEARN TO BE SILENT.—It is a great art in the Christian life to learn to be silent. Under oppositions, injuries, still be silent. It is better to say nothing, than to say it in an excited or an angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as the good of those who have injured you, when you speak from God.

FRIENDSHIP.

Do not believe, because a man smiles upon and seeks your society, that he is your friend. Smiles and professions, alas! are so abundant as to be of no value. He only is your friend whose heart is in his words, and whose actions illustrate them; who stands by you in all the vicissitudes of fortune, in sunshine and shade." When you find such a being, make him your second self; cling to him as your very life, for the jewels of earth are scarce and therefore precious; for the sand of life but glitters in the radiance of a high enjoyment, and even the golden bowl is broken at the fountain.

☞ Where is happiness always to be found? Dive give it up? In a dictionary.

☞ Dutchman remarked the other day that he could write as well with a *pig* pen as a little pen."

☞ A buck, while being measured for a pair of boots, observed: "Make them cover the calf." "Heavens! exclaimed the astounded shoemaker, surveying his customer from head to foot, "I have not leather enough."

☞ The last way of vending liquor in Maine, is by saturating a sponge with the forbidden drink, and charging sixpence per suck.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
B. Liberia Herald

February 1842(XI,4)--February 18,1857(n.s. VII,4)

1852

NEW SERIES NO 2