

THE OHIO DEMOCRAT.

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NO. 2.

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RELATION OF CHURCH TO STATE.

Sermon at the First Presbyterian Church of Logan,

Sabbath Morning, July 4th, 1886, by the Pastor, Rev. D. R. Moore, A. M.

TEXT—Matthew vi: 10: "Thy Kingdom Come."

These words constitute one of the petitions of the Lord's prayer. How often have we uttered them; yet when have we given them that thought which their import demands.

Our thought is directed to this petition to-day as having a bearing upon the State, and upon Government. By a conjunction of dates, of events, upon this same day we are reminded of our liberation from death by the resurrection of Christ from the dead; and of our liberation from monarchical rule by the declaration of independence, one hundred years ago. By his resurrection from the dead, Christ's dominion over death was established—By the declaration of our national liberties, we as a people rose to the dignity of an independent State.

The day, then, turns our thought to the question of the State and of Government. And in harmony with such a direction of our thought the text: "Thy Kingdom Come," has also to do with government.

As this petition ascends to our heavenly Father, and he answers—the most powerful contribution is made to the prosperity and happiness of any people.

The advance of God's kingdom among any people means the safety and perpetuity of their government. A constitution founded in unrighteousness is null and void. (Prov. 11: 34) "Righteousness exalteth a nation."

An unrighteous constitution could not be a compact of government; for government is of divine origin.

A government may be religious; and the constitution under which it is organized makes no provision whatever for the establishment of religion. We desire no State church. The privilege is not wanted by any church of drawing a dollar from the treasury of the country. We desire a government in which all the people have that exalted liberty that enables them to worship God according to the dictates of conscience. We regard ourselves as under a religious government, at the same time our constitution allows of no civil recognition of any religion; neither does it prohibit the free exercise of religion. We are a Christian people; yet no statutory enactment compels a man to be a Christian.

Among our liberties is that of being permitted to pray the Lord's Prayer—of saying to God: "Thy Kingdom Come," and that is just as good as any constitutional amendment specifically recognizing God, and better than any laws compelling men to serve God according to the direction of any church.

The prayer of God's people, "Thy Kingdom Come" as the fervent cry of pious hearts is far better than the privilege of balloting on religious matters. God's answer to that petition is the strength of nations. Let us consider some questions suggested by meditation upon that petition: "Thy Kingdom Come,"

1. What does the petition in itself involve? What do we pray for? For the coming of God's kingdom of righteousness.
2. Knowing it as God's kingdom, and that by God's decree His Son, Jesus Christ is the royal Heir of that kingdom; and knowing what Jesus claimed for that kingdom—that it is not of this world—that it cometh, not with the outward pomp of the world—and that its subjects must be Godly, lovers of righteousness, and non-conformed to this world, we apprehend the nature of that kingdom as spiritual. And this view is sustained by the teaching of Paul in Rom. 14: 17—18: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost."
3. "For he that in these things serveth Christ is acceptable to God, and approved of men."

When therefore we pray: "Thy Kingdom Come" we are praying for the establishment and increase of the kingdom of righteousness in human hearts for time and eternity.

This kingdom is established in the hearts of believers by faith; and the effect of the prayer—"Thy Kingdom Come," upon such is to enlarge their hearts in righteousness. And they being thus strengthened in righteousness and peace are the

more acceptable to God, and approved of their fellowmen. The nearer, we as subjects in Christ's Kingdom, are brought into likeness to Him as our Divine Master, the more loyal will we become to the state, and the purer and more helpful will be the compacts through which we seek unity as citizens. Divine grace is the only antidote to sin which is a curse to any people.

Again when we pray "Thy Kingdom Come" we pray for the establishment of God's Kingdom of righteousness in the hearts of unbelievers. We pray for an advance upon the prison kingdom of Satan in which so many are held in the shackles of death. "Thy Kingdom Come."

When the possible gracious effects of this petition is duly contemplated—when the humblest believers may list these words and the response of God be the freedom of a soul from bondage to sin—let all hearts be stirred to pray—let every mouth be opened, and heaven be filled with this prayer. Whose is the heart that would do something by way of service of Christ to render himself acceptable unto God, let him lift up holy hands before God in prayer, saying, "Thy Kingdom Come."

In answer to this prayer, every soul saved becomes a power for righteousness for time and for eternity.

The increase of God's kingdom is not recruiting for the sake of numbers—it cometh not with observation—it is an enlargement of Christian moral power—God's judgment of men, is not as that of worldly kings—God looketh on the heart.

That poor wrecked piece of humanity shut out from society as dangerous and disgusting, or confined by law as a criminal, under the gracious influences of God's kingdom upon his heart may become useful to society and reverent towards government. He does the most for fallen humanity who as a righteous man prays with fervency for the advancement of God's kingdom.

The effects of the prayer "Thy Kingdom Come" as described, results in the victorious development of the church. God's kingdom takes on a visible organization in the church. This is in accord with a universal demand for decency and order. As an organization it renders attractive the habitations of men. From it have been propagated benevolent schemes and charitable institutions.

Nebuchadnezzar's Image—The stone cut out without hands—(Dan. 2: 34) The great image of the golden head, of silver breast and arms, of brazen belly and thighs, of iron legs, and feet of iron and clay, is destroyed by the stone cut out of the mountain—A picture of Christ and his kingdom surviving earthly kings and their kingdoms.

Again, the effects of the prayer—"Thy Kingdom Come"—to advance righteousness among men is to hasten the day of Christ's glorious appearance.—The day when his power shall be no more disputed—when all his enemies shall have been put under his feet.

II. Consider what the desire for the coming of God's kingdom indicates as true of the Christian.

1. It is apparent that no one who is in love with the world would have any desire for the coming of God's kingdom.—That any one therefore has that desire, is an evidence of his having been reclaimed from the world.
2. That he is acceptable unto God.—That the desire of his heart pleases God.
3. This desire indicates charity. What has been of so great profit to himself he wishes extended to his fellow men.—And this charity reverts as evidence that he has been born again.

III. We must pray this petition hopefully. Because:

1. Jesus taught us to pray it. There can be no mistake about its being a correct petition—Its object laudable.
2. Thy kingdom belongs to God and He has a large interest in its increase. We are confident then when we pray "Thy Kingdom Come," we are praying for what is pleasing unto God.
3. So far the kingdom has come. The confidence of final success lies in what has been achieved.

God has given us in our own national life a powerful example of the blessedness of the influence of His Kingdom.—Our national liberties were born of, and are fostered by the liberty of sonship with God—God gave us this land that here

we might freely pray to Him for the enlargement of His Kingdom. And the little one has become a giant. And to-day while we rejoice over the privileges and pleasures of our citizenship in this free commonwealth, and our prayer may be: "God bless our native land"—We can not be un mindful of our freedom as sons of God—of which the Sabbath, on which our Saviour rose is a reminder.

What the Sabbath teaches, and what Independence Day teaches, the two, to-day, united as if jointly to impress us with the importance of their lessons, must enlarge our hearts to pray, "Thy Kingdom Come."

As lovers of our country—its laws, and its institutions let us urge the maintenance of God's kingdom—Let us urge this petition at God's throne of grace—"Thy Kingdom Come."—Godliness has made our greatness.—The maintenance of Godliness, will insure the increase of our greatness.

If we forget Jesus—King—all power, and excellence will fade.—The powers of darkness assail us in those quarters at which God has provided for our strength.

Manhood is assailed through appetite—drunkenness, licentiousness.—The family is assailed by Mormonism and Socialism.—The Sabbath is assailed by Anarchism, and blighting Skepticism.

God governs so as to keep for man the Sabbath, and the family—as beneficent institutions.

As we love our homes, and our country; as we long for prosperity and strength—let us pray: "Thy Kingdom Come"—That God's blessings through the family, the Sabbath, the Bible may be enlarged.

What She Was.

"I'm a poor, husbandless woman," she wailed at the door of the Widows' Home, and was taken in and cared for over night. The next morning the matron called her in to the office.

"You have no husband?" she inquired tenderly.

"No, madam," was the reply in a tear-stained voice.

"When did you lose him?"

"Last week."

"Only so recently? How sad. What was the matter?"

"He was poor and wanted me to live in two rooms on a back street, and I refused him."

"Then you are not a widow?" said the matron indignantly.

"No madam; only a poor husbandless woman, an old maid if you wish to call it by so harsh a name."

The matron bounced her out in five bounces down the stairs.

The above was published in the humorous column of one of our exchanges, and it is evident the author had a strong and abiding faith in his ability to write funny articles. The man who can deliberately write the above, and call it funny might reasonably be expected to go the grave yard at midnight, and sitting on a tombstone, tickle himself in the ribs to get up a laugh.

Bents Sam Jones.

"Lampasas Jake," the cow-boy evangelist who is holding revivals in New Mexico, can beat Sam Jones as a vermacular preacher. Here is an abstract from one of his sermons: "How many of you are ready to die now with your boots on? Where'd you be to breakfast? Don't any of you drunken, swearing, fighting, blaspheming, gambling, thieving, tin-horn, coffin-paint, exterminating galoots, look at me ugly, because I know you. You're all in your sins. You all know a fat, well-eared for, thoroughly branded steer when you see one, and you can tell whose it is and where it belongs. There's a man that owns it. There's a place for it to go. There's a law to protect it. But the maverick—who's is that? You're all mavericks and worse. The maverick has no brand on him. He goes belling around until somebody takes him in and clasps the brand on him. But you whelps you've got the devil's brand on you. You've got his lariat about you. He let's you have rope now, but he'll haul you in when he wants firewood."

Mr. Brown, one of the Georgia Senators, used to be the best shot with the squirrel rifle in the South. His father would give him twelve bullets and tell him to bring in twelve squirrels. "And mind ye," the old man would add, "let the holes be through their tarnel heads." Once Robert Tooms challenged Brown to fight a duel, and besought the latter to name the weapons. "Squirrel rifles" said Brown to the second who bore the message. "But nothing further was heard from Tooms."

DEEP SEA SOUNDINGS.

How Shots are Sunk in Water Four Miles Deep.

After steaming for two days to the eastward, the line of deep-sea soundings were taken up again in the South Atlantic Ocean, where the Enterprise had let off on her outward passage around the Cape of Goodhope over three years before. The soundings are taken with iron balls similar to nine-inch shot slung with wire. A hole three inches in diameter through the middle of the ball reduces its weight from 96 pounds, the weight of nine-inch shot, to 64 pounds, through this hole a brass plunger is inserted several inches longer than the diameter of the shot. The plunger is filled with a worm, a cup and a hook, to which the shot is fastened to a reel containing five thousand fathoms of steel wire fastened to a swivel forming the head of the plunger and led over a wheel in an iron frame several feet clear of the ship's side, and over another wheel a little below the frame. This leads the wire still further clear of the ship. The frame on which the upper wheel hangs has five hollow stanchions in which are springs, to each of which a rope is fastened, roll over roll, as in the top of the frame, and to which the wheel hangs so as to give way several feet to ease the strain which naturally comes on the wire, and would surely break it on a heavy roll of the ship, as it has done once, causing a loss of 1,600 fathoms of wire. When everything is ready the shot is dropped overboard, and the wire runs off of the reel at the rate of 1,000 fathoms in ten minutes. As soon as the plunger reaches the bottom, the hook to which the shot is fastened turns over by the slackening of the strain, and so releases it. A tell-tale on the axle of the reel tells how many fathoms of wire have run off. A little steam engine then winds the wire with the plunger on the reel, minus the shot which forever remains at the bottom of the ocean. The plunger consists of a hollow brass tube ten inches long, in which is inserted a worm with a cup on the lower end. The worm serves for the purpose of twisting the cup into the bed of the ocean and to bring up a sample from the bottom. The cup is the invention of Lieut. Belknap, U. S. N., and is named after him. He has invented three different cups, but the one on board the Enterprise is Belknap cup No. 2, and the best adapted for the purpose. The contents of the cup after the water is drained out, are put in bottles and labeled with latitude, longitude and depth. These bottles are packed into boxes, to be sent to the hydrographic office in Washington.

When under steam alone the engines are stopped for sounding, but when under sail alone steam has to be gotten up and all sail taken in, as the ship has to lie perfectly quiet, and to be under control, which is impossible under sail. Soundings are taken about every 100 miles, the depth usually being two or three thousand fathoms. The greatest encountered was 4,800 fathoms, or about 4 1/2 miles. In latitude 30 degrees west, sheal water of about four or five hundred fathoms was found, revealing the existence of a range of mountains on the bottom of the ocean. These, the Challenger, an English man-of-war, on a deep sea sounding expedition around the world ten years ago, had failed to discover. That day fifteen soundings were taken, one every five miles, till deep water was reached again. The cost of a shot is \$4. Lieut. Marx, the navigator, had charge of the work, and it required a quartermaster, an assistant, and a fireman to run the engine to take a sounding, which altogether lasts about an hour. Should the shot fail to discharge, as it did once during the cruise, the whole has to be wound up again by hand, which takes three hours for a depth of three thousand fathoms, as the engine is not powerful enough to wind up wire, shot and all.—Baltimore Sun.

Twenty-five Mormons of Idaho having been convicted of polygamy and sentenced to fines and terms in the penitentiary, it looks very much as if the spread of wickedness of this kind outside of Utah would presently be limited. The people of the localities adjoining Utah have complained of invasion by Mormons, thousands of whom have stuck stakes outside of the new Zion. A hundred indictments have been found against them in Idaho.

The Presidential Vetoes.

The value of the President's services to the country in placing a check on reckless legislation is not to be easily over-estimated. He represents the views of the great majority of the people in the matter of private pension bills which Congress has seen fit to disregard. He has pointed out the flimsy character of the measures, the fact that they have not met with proper consideration, but have been hurried through both the Senate and the House in great batches, and that they set at naught the judgment of the Pension Bureau, which is better equipped for such business than Congress can possibly be. He vindicates the promises of the Democratic party in putting a stop to waste of public money and holding those in power duty bound to be faithful to the trust reposed in them by the people. The prevailing disposition in Washington is to be altogether too careless with other people's property, and a corrective is needed.

The vetoes are the acts of a man who regards governing as a serious business and not to be played at ducks and drakes with, and they are reminders which ought to cause a clearer preception of what is right and proper to prevail. Congressmen will do wisely to accept the practical rebuke given and profit by it, for it voices an overwhelming popular sentiment and kicking against the pricks has never been found to be an advantageous operation. The treatment which many of the members who wrathfully passed the River and Harbor Bill of 1882 over President Arthur's veto received at the hands of their constituents should not be forgotten.

As has been intimated, the policy which has been applied to the private pension bills, if extending to the pending River and Harbor Bill, will result in the disapproval of that measure.

The whole appropriation will fall because the foolish principal is still in operation that the President must sanction all the alleged works of improvement or none. Other bills will doubtless fall also, for it is evident that an unusually thorough system of examination has been adopted at the White House with the determination to so act firmly in accordance with the merits of each case. The vetoes which have so far been rendered give the people a decided sense of relief.

A Real Ghost Story.

There is imbedded in human nature a fear of supernatural persons which goes far to prove that super-nature is but a continuation of nature. In all ages apparitions have been seen. The Witch of Endor, the ghost that appeared to Brutus, and the warning old man who appeared to one of the Stuart Kings at Linlithgow, are memorable examples. In the subjoined, a Southern writer tells a story of African fright.

"I doan mine doin' de wuck o' two ordinary pussons, boss, but dar ain' no use'n talkin', I ain' gwine over dar by dat graveyard ter day."

Jasper Hollings, an old negro well known in the bottoms, threw down the lines, and ominously shaking his head, climbed down from the wagon. Judge Boyers, a planter upon whose plantation the negro was employed, had ordered him to drive over to an old graveyard on the border of the plantation, and bring away a load of posts which he would find piled up in the woods.

"Kain' go, jedgre," old Jasper repeated. His face had assumed a serious expression, creating the impression that if it were possible he would turn pale.

"Why can't you go?" the judge demanded. "Don't I pay you for your work?"

"Oh, yes, sah; yer pays me fur my wuck, but who gwine ter pay me fur bein' skeered ter deef' by dem gostez. It's getting laung in de ebenin' an dem sperrits 'll put on der white shirts purty soon an' hop'er rou'n' in er gran' dance o' deef. Uch huh, yer kain' tamper wild me, 'caze I've been heah fur some time—come heah fore de leaves put out."

"Jasper," said the judge, "you are too old to talk that way."

"Yes, sah, yes; too ole ter talk dat way, but I ain' too ole ter look back see'er ghost an' den run agin' er tree an' kill myself. You may call me foolish ef yer wants ter, but I'd ruther be a fool an' hab er good arther den ter be a smart man an' be skeered inter de grave. I've had

ser'nal' ensions ter 'slder dese yer p'intn an yer dun heard what de prooklermated. Good evenin' sah."

"Hold on, Jasper," the judge called. The negro stopped. "You believe in the rabbit foot, don't you?"

"Well, sah," scratching his head, "I does sorter b'liebe in de art o' de rabbit foot."

"I daresay you have one in your pocket?"

"Yes, sah, I has; I has fur a fac'."

"Well, don't you know that if you cross yourself a time or to with that foot, no ghost can molest you?"

"Who tole yer dat?"

"Sam Jones, the grave revivalist, says so."

"Who, dat man what dribes up de mourners like dribin' sheep in de pen?"

"Yes."

"Wall, den dar mus' be sumfin in de fac'?"

"I heard him say it."

"Nuff said. I've gwine atter dem postez."

He climbed on to the wagon and drove away. Nat Boyers, a son of the judge, had overheard the conversation, and, slyly entering the house, he secured a white tablecloth, and by crossing a field reached the graveyard before Jasper arrived. Nat, enveloped in the tablecloth, was seated near a grave when the negro drove up. Jasper was ill at ease, but contrived to sing a tuneless song.

"Who dat flingin' at me?"

Nat, while crossing the field had found a bone, and had thrown it at the negro.

"Who dat fling er chunk at me?" he repeated as he nervously crossed himself with the rabbit's foot.

"Good Lawd, 'tain't no chunk. It's er bone o' de human fambly."

Just then he discovered the "ghost." He dropped on his knees, crossed himself with the rabbit's foot and said:

"Doan know what yer is, but keep erway. Mout be er saint an' yer mout be er—Great Lawd!"

The boy had made a lunge at him. Jasper did not look back, but, like a brown snear across the dim disk of twilight on the hill, he lingered for a moment and then disappeared.

"What's the matter?" the judge asked, when Jasper ran into the yard.

"Nothin' er 'tall, sah, nothin' er tall. Jes' thought I'd come back an' ax yer er few p'intn. Did de holy pusson say dat er rabbit's foot would keep er ghost erway?"

"Yes."

"Well, sah, I jes' drapped in ez I wuz passin' ter tell yer dat de holy pusson mout not ax tole er lie, but dat he proklets wid de truff in er skanlus manner. Yer'll find yer blame mules an' er wagin load o' sperrits ober by de graveyard. Good-by, sah."

A Sharp Trick.

They were talking about a barber who had moved to Chicago.

"How is he coming on?"

"He is getting rich hand over fist. He has more than he can attend to."

"Is he such a good barber?"

"No."

"Perhaps he keeps his mouth shut."

"On the contrary he gets such a big run of custom by his talking so much."

"How is that?"

"You see, whenever a customer comes to get shaved he tells such horrible, horrible stories about riots and mobs that the customer's hair stands on end with fright, and then he has to dress the man's hair and put an expensive patent oil on it to make it lie down again, and he charges extra for that."—Texas Sittings.

A Buffalo father to encourage early rising offered a prize of money to that child who shall rise earliest next morning. At a very early hour a bright little girl made her appearance, claimed and got the prize and then went back to bed.

It is frequently stated as an offset to church missionary contributions "that it takes ninety cents to get one dollar to the health-ens." The Chicago Standard says: The fact is that diligent inquiry has shown that it costs but nine per cent, to do all the home work while the dollar is worth ten per cent, more when it gets to its destination than when it is contributed, on account of the difference of exchange being in favor of this country. So that after meeting all home expenses the dollar is worth when it reaches the place where it is used 101 cents.