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The Crittenden Record

AT NEW POST OFFICE BUILDING

Marion : : Kentucky

Need of Observance of Limitations of Official Power

By HON. ELIHU ROOT.

IN all the field of the law regulating the relations of citizens to each other, the proper function of the lawyer is to promote rational progress; to maintain stability against all fads and crude innovations and at the same time to keep the development of the law moving with equal step abreast of the progress of the age, satisfying the moral sense of the time and meeting the changing conditions of human life and activity.

There is one general characteristic of our system of government which is essential and which it is the special duty of lawyers to guard with care—that is, the observance of limitations of official power. There is a constant tendency to ignore such limitations and condone the transgression of them by public officers, provided the thing is done with good motives from a desire to serve the public. Such a process, if general, is most injurious. If continued long enough it results in an attitude of personal superiority on the part of great officers which is inconsistent with our institutions, a destruction of responsibility and independent judgment on the part of lower officers, and a neglect of the habit of asserting legal rights on the part of the people. The more frequently men who hold great power in office are permitted to override the limitations imposed by law upon their powers, the more difficult it becomes to question anything they do; and the people, each one weak in himself and unable to cope with powerful officers who regard any questioning of their acts as an affront, gradually lose the habit of holding such officers accountable, and ultimately practically surrender the right to hold them accountable. Constant accountability of public officers for strict observance of the limits imposed by law and customary and undoubting assertion of the private right of the citizen to have no power exercised over him except in strict accordance with the letter and the spirit of the law—these are the essential conditions of free government and personal independence. The exercise of power not conferred by law may in a particular case destroy no man's property nor restrain his liberty, but it weakens the title to every man's property and injures every man's liberty, because it is one step in a process which, if continued, would be destructive of our free institutions.

Abundant evidence that our people have not become indifferent to the necessary limitations is furnished by the frequency with which political opponents impute disregard of them to public officers. The charge is often unfounded and often made upon slight foundation with great exaggeration. But the fact that it is made shows that political leaders recognize that if they can make the people believe that a public officer has usurped power he will be condemned without regard to his motives. The cry of emperor, czar, and man-on-horseback are but extravagant appeals to an instinct which ought to exist, and happily does exist among us, against submission to unlawful authority, however trifling may be its exercise and however beneficent its despotism.

The extravagance and lack of foundation for many of these appeals, however, involve the danger lest the cry of wolf should be heard so often that men will become incredulous and indifferent and turn a deaf ear to statements and proofs of real encroachments, made with moderation and not for political effect, and that thus indiscriminate and unfounded charges against the innocent shall serve as a protection to the really guilty.

Perils of Proverbs

By DANIEL CLEVERTON.

Without doubt our reliance on sayings and adages and proverbs often leads us into grievous errors and causes us to make lifelong blunders. Some one once defined proverbs as the "crystallization of idiocy," as, indeed, they not infrequently prove to be when people's whole existence is ruled by such sentiments as that a rolling stone gathers no moss, or that many a mickle makes a muckle.

No one wants to argue that there is not a substratum of truth in these statements. To quote another proverb, there is no smoke without fire, but in these scientific days it is very far from safe to put too much faith in any such sayings. In fact, it is perilous to do so. For generations, in all probability—for who shall assign an age to proverbs?—it has been held that it is essentially virtuous to rise with the lark. The early riser has, in point of fact, been arrogantly superior in his air. The fate of the early worm has never been taken into account, but the early bird has ever been held up as a paragon.

Now, however, we are told that so far from being an ensample, the early riser is to be viewed with positive suspicion, as a possible future danger to the community. Most of us being, as recent investigations show, of sound and healthy mind, have always disliked those persons who have boasted of rising up with the sun and imbibing the early dew. We have loathed their assumption of a so-called virtue, and, though we may not have actually expressed it, have always felt that they were invariably disagreeable folk. And it seems that we were not far wrong, for an American scientist has just discovered that early rising undoubtedly leads to madness. Some might go even further and aver that it is actually a sign of mental aberration.

But, at all events, it is odd to be told that attempts to emulate the lark lead to insanity. It will be a distinct consolation, as one puts off the moment of rising, to feel that one is possibly saving one's self from the risk of lunacy, and certainly from ill-temper. At the same time, it is sad to think of the number of brains that might have been kept sound had reliance never been placed on the assertion that the catching of the worm by the early bird was a desirable act. Hundreds of patients might have been kept from lunatic asylums had their copy-books not inculcated the virtue of early rising.

And if this proverb leads to madness, who knows what may be the effect of others? It is to be hoped that other scientists will inquire into them without delay.

Decadence of the Smart Set

By DR. GEORGE HARRIS,
President of Amherst College.

The fashionable society of our cities is a society of the wealthy. The rich vie with one another in the expensiveness of food, drink, clothes and decorations. Their moral standards are low. Divorce does not read a rich man or woman out of fashionable society. They are the degenerates of the cities.

But not all the wealthy rush into this silly scramble of vulgarity and sensuousness. There are many who use wealth to secure higher values. How otherwise could there be culture, science, art, music, philanthropy, colleges, schools and churches?

THE SUNDAY BIBLE SCHOOL

Lesson in the International Series for October 16, 1904—"Elisha and the Shunammite."

(Prepared by the "Highway and Byway" Preacher.)

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LESSON TEXT.

(II. Kings 4:25-37; Memory verse, 30.)

25. So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant: Behold, yonder is that Shunammite:

26. Run now, I pray thee, to meet her, and say unto her: Is it well with thee? is it well with thy husband? is it well with the child? And she answered: It is well.

27. And when she came to the man of God to the hill, she caught him by the feet, but Gehazi came near to thrust her away. And the man of God said: Let her alone; for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me.

28. Then she said: Did I desire a son of my lord? Did I not say: Do not deceive me?

29. Then he said to Gehazi: Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child.

30. And the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying: The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said: Call this Shunammite. So he called her. And when she was come in unto him, he said: Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

SCRIPTURAL SECTION.—The whole story of the Shunammite woman, beginning at verse 8.

GOLDEN TEXT.—"The gift of God is eternal life through Jesus Christ our Lord." —Rom. 6:23.

TIME.—Uncertain.

PLACE.—Shunem, a few miles south of Nazareth; Samaria, the probable home of Elisha, and Mount Carmel, where the prophet often sought retirement.

Burdened Souls Succored.

Prophet's Presence Gained (Vs. 25-27).—The first thing that impresses itself upon us in connection with this lesson is the desperate need of this broken-hearted mother. Her only boy, the gift of God to her for her kindness to the prophet (II Kings 4: 8-17), had died suddenly, probably from sunstroke (Vs. 18-20). Ah, what a heart-breaker death is. And God is the only One who can heal the cruel wounds. The Shunammite would not carry her burden alone. She must go to the prophet of God. The sisters in the stricken home at Bethany would not carry their burden alone. They must tell Jesus (John 11:3).

In her sorrow the Shunammite was not rebellious. There is a beautifully touching suggestion in verse 21, where she took her lifeless darling and laid him on the bed of the prophet, of faith's submission to God. God had given and God had taken away (Job 1:21).

Prophet's Services Won (Vs. 28-31).—Gehazi would not do! The Shunammite must have Elisha. Gehazi's part in this story is suggestive of the hindrances which may lie in the pathway of the seeker after God, of the futility of human means to restore life. It reminds us of the disciples' failure to heal the demoniac son and of the final appeal to Jesus (Luke 9: 37-43). Why should we be content with the Gehazi when we may have the Christ Himself? Note three things in connection with the Shunammite's interview with the prophet:

1. The soul unburdened—she told the prophet all.

2. The soul hanging on—"As Jehovah liveth and as thy soul liveth, I will not leave thee." The Jacob spirit (Gen. 32:26) is the spirit that always obtains the cooperation and help of God. Note the parallel in this particular between the Shunammite woman and the Syrophenician woman (Mark 7: 25-29).

3. The soul triumphant—"And he arose and followed her."

The Blessing Obtained (Vs. 32-37).—The prophet saw the need before him, he heard the mother's sobs, he knew her desire, but before he could serve her he must seek the Lord in prayer; he must learn God's will. Then he was ready to lay out his life for the life of the child. Mouth to mouth, eye to eye, hands to hands. His vitality going into the cold, dead frame of the boy. And at last the responding life—life given from God in response to faith's plea and love's sacrifice of self. Here is a lesson for every servant of God. With dead souls all about and Christ waiting to give life, we need to get into close contact with them; we need to put mouth to mouth, and eye to eye, and hands to hands in order that we may warm to the life-giving power of Jesus. Faith's plea and love's sacrifice will bring the awakening thrill, and the opening eye, and lost souls all about us will be saved. Let us give ourselves to the task as unreservedly and earnestly as did the prophet.

Nuggets from the Ram's Horn.

A true saint never needs to seek persecution.

Going ahead depends on more than head power.

The only way to insure happiness is to deserve it.

Love's old method is good enough for modern needs.

As the crude ore to the steel so is the immaturity of youth to the tempered graces of age.

It is no use leading some sheep into the green pastures; they would only sigh for the briars over the fence.

Church Directory.

METHODIST CHURCH.

PASTOR, Rev. T. V. Joiner.
PREACHING, every Sunday at 11 a. m.
SUNDAY SCHOOL every Sunday at 9:30 a. m.
Prayer Meeting every Wednesday night.

BAPTIST CHURCH.

PASTOR, Rev. T. A. Conway.
PREACHING, 2nd and 4th Sundays at 11 a. m and at night.
SERMON AND BUSINESS MEETING 2nd Saturday night.
SUNDAY SCHOOL every Sunday at 9:30 a. m.
PRAYER MEETING every Thursday night.

CUMBERLAND PRESBYTERIAN.

PASTOR, Rev. J. F. Price.
PREACHING, 1st and 3rd Sundays in each month.
SUNDAY SCHOOL opens at 9:30 a. m. every Sunday.
TEACHERS' MEETING is held at church every Tuesday at 8 p. m.

FIRST PRESBYTERIAN.

PASTOR, Rev. S. J. Martin.
PREACHING, 1st, 3rd and 4th Sundays and nights.
SUNDAY SCHOOL every Sunday at 9:30 a. m.
PRAYER MEETING every Wednesday night.

CHRISTIAN CHURCH.

PASTOR, Elder H. A. McDonald, Cadiz, Ky.
PREACHING, 2nd and 3rd Sundays in each month at 11 a. m. and at night.
SUNDAY SCHOOL every Sunday at 9:30 a. m.

Outside Appointments of Our Local Preachers.

Rev. S. J. Martin, 2nd Sunday and night, Tolu; 5th Sunday, Mounds.

Rev. T. A. Conway, 3rd Sunday, Rock Springs.

Rev. W. T. Oakley, 1st Sunday, Mt. Carmel; 2nd Sunday, Bell's Mines; 3rd Sunday, Sugar Grove; 4th Sunday, Crayneville.

Rev. T. C. Carter, 1st Sunday, Pond Fork; 2nd, Sunday, Kuttawa; 3rd, Pinkneyville; 4th, Salem.

Rev. E. B. Blackurn, 1st Sunday, Dolason; 3rd Sunday, Walnut Grove; 4th, Crooked Creek.

Rev. Jas. F. Price, 2nd Sunday, Lisman; 4th Sullivan.

Rev. U. G. Hughes, 1st Sunday, Emmaus Church; 2nd, Sugar Creek; 3rd, Baker Church; 4th, Old Salem.

Rev. J. S. Henry, 1st Sunday, Union; 2nd, Dun Springs; 4th, Shady Grove. Services held both Saturday and Sunday.

Lodge Directory.

BIGHAM LODGE NO. 256 F. & A. M.
Regular meeting in Masonic Hall Saturday before full moon in each month.
Visiting members are invited to attend.
C. S. Nunn, W. M
J. B. Kevil, Sec'y.

CRITTENDEN CHAPTER NO. 76.
Meets Saturday night after full moon in each month.
P. C. Stephens, H. P.
J. B. Kevil, Sec'y.

WINGATE COUNCIL NO. 35.
Meets 2nd Monday night in each month.
J. G. Gilbert, T. I. M.
J. B. Kevil, Sec'y.

BLACKWELL LODGE NO. 57, KNIGHTS OF PYTHIAS.
Meets in K. of P. Hall every Friday night from October to April inclusive, and 2nd and 4th Friday nights from May to September inclusive.
All visiting members of sister lodges are invited to attend.
Wm. A. Rings, Cancellor Commander.
Sandy Adams, K. R. and S.

MARION LODGE NO. 69, A. O. U. W.
Meets 1st and 3rd Monday nights in Masonic Hall.
A. M. Hearin, M. W.
R. L. Wilborn, Recorder.

ROSEWOOD CAMP, NO. 22, W. O. W.
Lodge meets in Masonic Hall the 2nd and 4th Tuesday nights in each month. All visiting members are invited to attend.
W. H. Clark, Con. Cum.
S. H. Ramage, Sec'y.

City Government.

J. W. Blue, Jr., MAYOR.
J. R. Kevil, JUDGE.
J. C. Bourland, CLERK.
H. K. Woods, TREASURE
Jno. A. Moore, ATTORNEY.
A. S. Cannan, CHIEF of POLICE.
COUNCILMEN—R. F. Haynes, G. C. Gray, H. Cepher, Louis Clifton, T. J. Yandell, and H. Levi Cook.

Regular meeting of City Council second Tuesday night in each month.

CITY COURT first Monday in each month.

Court Calendar.

CIRCUIT COURT convenes on the third Monday in March, the fourth in June and the third in November.

COUNTY COURT convenes on the second Monday in each month.

QUARTERLY COURT convenes on the fourth Monday in each month.

FISCAL COURT convenes on the first Tuesday in April and October.

Court Officials and County Officers.

CIRCUIT JUDGE—J. F. Gordon.
COMMONWEALTH ATTORNEY—Jno. L. Grayot.
COUNTY JUDGE—Aaron Towery.
SHERIFF—J. Watts Lamb.
COUNTY ATTORNEY—Carl Henderson.
CIRCUIT CLERK—John G. Asher.
COUNTY CLERK—C. E. Weldon.
ASSESSOR—G. T. Belt.
JAILER—A. H. Travis.
SCHOOL SUP'T—Jno. R. Paris.
CORONER—W. A. Halcomb.
SURVEYOR—J. E. Sullinger.

MAGISTRATES.

J. R. Postlethweight,	precinct No.	1
G. F. Williams,	" "	2
T. P. Hard,	" "	3
T. M. LaRue,	" "	4
P. C. Moore,	" "	5
Geo. D. Hughes,	" "	6
L. B. Phillips,	" "	7
T. M. Dean,	" "	8

I. C. Time Table.

NORTH BOUND		No. 322	No. 302
Leave	Princeton	6:10 a. m.	2:40 p. m.
Arrive	Marion	7:00 "	3:23 "
"	Sturgis	7:44 "	4:20 "
"	Morganfield	8:30 "	5:06 "
"	Henderson	9:20 "	6:00 "
"	Evansville	9:45 "	6:25 "

SOUTH BOUND		No. 321	No. 301
Leave	Evansville	9:20 a. m.	4:40 p. m.
Arrive	Henderson	9:52 "	5:05 "
"	Morganfield	9:40 "	6:05 "
"	Sturgis	10:20 "	6:55 "
"	Marion	11:09 "	7:40 "
"	Princeton	12:15 p. m.	8:40 "
"	Hopkinsville	1:15 "	10:25 "
"	Nashville	7:00	