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OUR MOUNTAIN TRIP.

Up Little River. Down the State line to the Bald.
(Leonard S. Goddard.)

(Continued from last week.)

We are now on the top of Thunder Head, 6,200 ft. high and the vision of beauty that greets our eyes, as we stand on the highest peak of this grand old mountain, repays us for our long and tiresome climb and after a few minutes of feasting our souls on the magnificent cyclorama spread round about us by the perfect hand of nature, and after drinking the cool pure bracing air which always sweeps the top, we felt as though we had rested an hour.

Truly the mountain is one of Nature's ideal works. In them, one may, if he choose, withdraw from the world of business and professional activity and, for a time, become oblivious to its cares and responsibilities. Here are sights we can see nowhere else. The view in the evening when the brilliant coloring of the sunset sky is reflected from peak to peak is one of indelible beauty. There are shelving rocks, rugged cliffs, romantic paths, secluded nooks and a profusion of wild flowers in great variety. All these delights, the eye, invites the pencil of the artist and inspires the pen of the poet.

What does one do in this paradise? Principally forgets, forgets the cares that have harassed his sleeping and waking hours; forgets the life to which he must again return; forgets the meaning and existence of responsibility; forgets all but present ease and enjoyment. Sweet idleness is mingled with the odors of fragrant flowers and the balmy woods with the breezes come laden.

Thunder Head was given its name on account of the fact that so many of the big black, white-capped thunder head clouds seem to make this a rendezvous. Here most any day you can see clouds, both above and below you. Sometimes there is a shower of rain below you, while you stand on the top bathed in glorious sunlight. It is on this mountain that they tell the story of a man who was in a terrible rain storm and got soaking wet from his waist down, while the rest of his body was thoroughly dry. However, I do not vouch for the truth of this last story as I had no opportunity of trying the experiment. This mountain has three tops the highest of which is Laurel Top, which is well named as it is covered with a dense growth of Laurel; the next highest is called Eagle Top, we suppose named this on account of its rocky appearance, which is suggestive of Eagle's nests as these mighty birds are said to select such places as their eyries; the third is called the West Top from the fact that it is farthest west.

Now after taking a general look around let us see if we can locate some of the principal features of the landscape about us. Looking east the highest mountain we can see is Clingman's Dome, named after an Ex-Congressman and Ex-Senator of North Carolina. This dome is, we believe, the third highest peak east of the Rockies, it being over 400 feet higher than the mountain on which we stand, or 6,660 feet high. It like Thunder Head is on the State line and as we gazed at it, lifting its domed head in the dim distance, we had an ambition to stand on its topmost high and look still farther across the tops of the range after range of mountains which lay to the South and East. We turn now and look a little North of East and we see the Blanket mountain spoken of before in these articles. This is supposed to be what is called by Miss Murfree, in her novel "Among the Clouds," the "Piamingo Bald," which she describes as being five miles North-East of Thunder Head. Miss Murfree erred in giving the mountain this name as Clingman's Dome, we believe, a Chickasaw Indian Chief instead of a Cherokee and the Smoky mountains were the homes of the latter named tribe. There is a legend as to how this came to be called "Blanket Mountain,"

which may be true. When our forefathers were surveying the state line between Tennessee and North Carolina in the year 1821, the surveyors had some trouble in following the top of the range of Smokies and a friendly Indian who was with them volunteered to go far ahead and stretch his blanket over some stakes on the bald top of the mountain they could see far in the distance. This was done and the surveyors, with the aid of their glasses, could see the Indian blanket at every opening in the timber and thus knew they were going in the right direction. Just North of this mountain is Meigs Mountain, which I believe takes its name from one of the original surveyors of this line. Meigs, at least, did a great deal of surveying in that part of the country.

A little farther north we can see Wear's Cove, which is across in Sevier County, coming on farther in front of us is Tuckaleechee Cove, in this county, and to the North-west is Cades Cove, then in the distance we see the peaceful fields of Happy Valley. Of all these coves, Cades has the most level land and it is certainly a pretty sight laying as it does, nestled between the mountains, with its broad and fertile fields thoroughly cultivated and its magnificent wheat fields just ripening for the harvest. Through this cove flows Abram's Creek which is a stream of considerable proportions.

In looking along the Clinchwell range, which is now north of us, we recognize many familiar places which we have seen from Maryville. The first that attracts our attention is the Doyle's Springs Gap which is at the line between Blount and Sevier counties; then comes the Little River Gap, through which our party came into Miller's Cove; then there is Wolf's Gap through which Maryville can be seen on a clear day. (When the weather is favorable Sevierville can also be seen far to the North-East.) The gap just above Montvale is the next that is most noticeable.

One of the things of interest which I must mention is the Defeat Ridge which is just in front and below us we look toward Maryville. This is the ridge on which Dr. Isaac Anderson, the founder of Maryville College, attempted to build a fine turn-pike road from Tennessee to North Carolina and it is said he spent a great deal of money in the enterprise, which had at last to be abandoned on account of the lack of co-operation on the part of those who had promised to meet him on the North Carolina side. On this account, this was called "Defeat Ridge."

West of us nine miles we could see what is known all over this section as the "Bald Mountain," which was to be the end of our journey before starting home. Just to the left and back of the West Top of Thunder Head is the "Block House Mountain" which is the only mountain on the North Carolina side which can be seen from Maryville. By looking across Spence's old field you can very easily locate the above mountain from the front of the Court House.

Reluctantly quitting the top of old Thunder Head as Mother Nature gently pulled down the shades of evening, we went to Spence's cabin, which is about a mile from the top, down on the N. C. side and here we slept Wednesday night.

Next week we will take the faithful ones, who would come with us thus far, to the end of the journey.
(Concluded next week.)

Dr. J. P. Blankinship had the kindness and forethought to present us with some very generous samples of his excellent garden this week. The doctor takes great pride in his garden and always has the very best of everything.

Jas. H. Bible, the U. S. District Attorney for East Tennessee, died very suddenly at his home in Chattanooga. This causes a vacancy which will have to be filled soon. It is our opinion that Hon. W. D. Wright will be appointed.

AMONG THE CHURCHES.

M. E. CHURCH. L. S. FULLER Pastor.

Rev. S. W. Boardman D. D. will preach Sunday morning at 10:30. We bespeak for him a large audience. W. Clyde Goddard will preach at night. The Pastor Rev. L. S. Fuller goes to Morristown to hold Quarterly meeting for Presiding Elder Ruble.

The following are the Epworth League subjects and Leaders for the devotional services, which are now held Sabbath evening at 6:30 o'clock:

General subject for July is Saint Paul and Social Relations.

July 4th. As a citizen. 2 Cor. 11, 22; Acts 21, 29; Rom. 13, 1-7.

Edith Goddard.
July 11th. His Relation to industry. Act 18, 2, 3; 20, 33 and 34.

Ed. Coker.
July 18th. As a Preacher Gal. 1, 1; 2 Cor. 11, 23. Acts 17, 22; Acts 20, 27.

Nora Badgett.
July 25th. The Prisoner of Jesus Christ. Eph. 3, 1; Acts 16, 23; Acts 24, 25-27; 28, 16.

Joe Parham.
The members of this church are always glad to hear Rev. J. A. Rubie, the presiding elder of the Knoxville District visit them. He is full of the spirit and his earnestness and zeal inspires others.

This congregation was saddened to learn of the death of "Father W. C. Daily" the veteran preacher of the Helston Conference. He was well known here. His life has been a useful one.

Hugh Wright, the only child of our former highly respected pastor, Rev. J. C. Wright, died very suddenly at Harriman, last week. He had been in very poor health for years, but had been better until hot weather set in. Many friends here sympathize with the bereaved parents.

Rev. L. S. Fuller, the pastor, leaves with his family to attend the big Epworth League Convention at Toronto Canada. They will view the great Niagara falls and the many other points of interest in that part of the country. Every member of the church is glad to know that their pastor, who has labored so faithfully and well during the past two years is to have this pleasant outing. He and his faithful wife certainly deserve a vacation and we both will come back strengthened and better able to do the work which is before them.

M. E. CHURCH DEDICATED.
Erected at a total cost of \$6,000. Not a single Dollar of Debt.

Commencing Wednesday night with the prayer meeting there were services every night at the M. E. Church. On Thursday night Rev. J. S. Jones, the young and eloquent preacher of the Luttrell Street Church, of Knoxville, preached and on Friday night Rev. J. W. Jones of the First M. E. Church, of Knoxville, preached a practical scholarly sermon. Saturday night a consecration service was held and Sunday morning the handsome new brick church was solemnly Dedicated to the services of God free of debt, the total cost of which was \$6,000.

Dr. Robinette, the presiding elder, preached the dedicatory sermon Sabbath morning in the presence of a large congregation. Dr. Robinette is one of the ablest and most consecrated men in the conference. He is a deep thinker and a fine reasoner. His sermon Sabbath morning was a masterly effort and the whole congregation was moved by his eloquence and earnestness.

His sermon at night was a very practical discourse on the text: "Lord what wilt thou have me to do?" which was certainly appropriate on an occasion like this when a church is trying to get more and more in line with the will and purpose of the Almighty.

The following is a part of Dr. Robinette's morning sermon:—

Text—Jer. 18:4. Theme—"To know God the Highest Attainment."

The pursuit of knowledge has ever been an ardent desire of the human heart. One of our most profound thinkers says: "Man alone, amid the universal sweep of being, ponders, interrogates. The first flash of

of his eye reveals an interrogation point. A question is his vital breath. Not to ask it is asphyxia death. It is his essence. He enters existence with a question. His expiring gaze is a question. He ascends the eternities with questions at every stage. The first, last, deepest aspiration of his being is an answer to the questions which his very existence forces upon him. He must, by stress of absolute necessity, ask questions. This desire or attribute is a part of man. It is, therefore, in perfect harmony with a natural and hence, a laudable ambition. For the mind inclining instinctively, to research and investigation finds such a disposition essential to its greatest happiness. Man ought to understand his environments, and thus be able to adjust himself to the circumstances under which he lives in this world, as well as in that state of existence that awaits him beyond the grave. In harmony with this truth, he has explored every field, and sought to investigate every subject whose treasures could in any way enrich his store. Aggression and victory have characterized his history in the pursuit of knowledge. He has become a master in the sciences and arts, and is able, therefore, to put himself in harmony with those things in nature over which he has no power, and bring those which he can control into perfect accord with his own will. If this is not so, that study, say of his ability to direct the course of nature, by scientific investigation, is an experiment? If not upon the part of the mind's superiority, how does it understand man's power to control his own self almost at will? The cause of nature? He is well acquainted with the bosom of the high seas, and he sails in comparative safety with the commerce of nations and creates a friendly intercourse between all nations and kindreds and peoples and tongues. He passes through the vast expanse of space above us, ascending higher than the clouds, investigating the etherial regions, in his air-ship, the work of his own hands. By his use of electricity he bound the continents together and converted the world into a whispering gallery; and by his steam and labor he has made the literal

question confronts us: Is man capable of such knowledge? Can he attain unto it? In answer, the text—"Let him that glorieth glory in this, that he knoweth and understandeth me."—Justifies us in laying down this proposition: Man has ability to know God.

In proof of this consider, first, the estimate which God, himself, puts upon man's ability. He has not dealt with man, at any time, other than in a manner calculated to increase respect for himself. He created him in his own image and likeness. He recognized his powerful powers in the beginning of his life, by giving him dominion over the earth, by making him lord of this lower creation. God exalts and honors him again, when he invites him to meet him face to face for the purpose of reasoning with him upon the great subject of salvation from sin. His challenge to man is—"Come now and let us reason together and though your sins are red as crimson they shall be white as snow, though they be as scarlet, they shall be like wool. "God has dignified man by always appealing to the very best there is in him and seeking to develop that good into something greater and better.

But the divine idea of man's ability is more clearly seen in the requirement that he comprehend the great plan of life and salvation to that extent, at least, that will enable him to accept it.

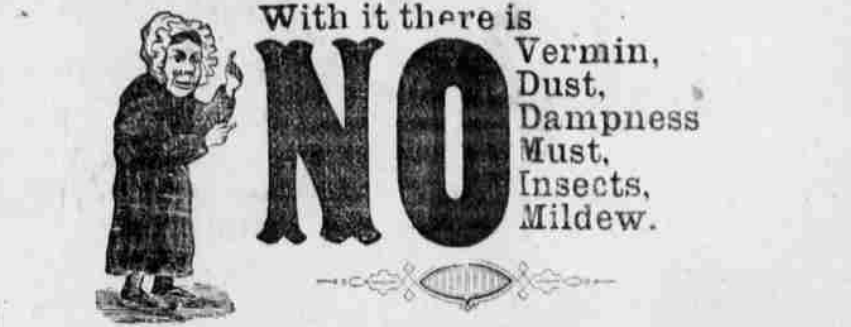
We have no difficulty in accepting the fact that we have ability to recognize the existence of certain substances and laws and conditions: we know that the lily is a beautiful flower, the sense of sight and our ideal of beauty teaches us this: we know if we violate the laws of health or life that sickness or death will result, experience and observation teach us this: we know that there are a set of influences operating upon men in this world that degrade and ruin them, and that, on the other hand, there are influences which tend to elevate and save men; we fully appreciate our ability to receive these truths. But God sees us in vastly more than this. He sees us capable of far greater things and, in harmony with our ability, requires upon a condition no less important and far reaching than the salvation of our souls that we receive the great truths of His own existence, the creation of the worlds by His word, the union of the Holy Spirit with the Spirit of man, the nature of sin and the glories of Redemption, the person of the incarnate and His atoning work, the process and issues in time and eternity of the Redeeming economy. In a word, all things that belong to the supernatural world must be received by men, in order that they may become the heritage of the soul.

Then God addresses himself to man's faith here and, consequently, his estimate of his ability is that it is great enough for the reception of himself! He is not unreasonable; he does not require anything of man which he has not given him the ability to be or do.

But the high ideal of the text finds illustration

The National Cabinet. NO KITCHEN

Should be Without It.
It combines Cleanliness, Economy and Beauty



With it there is NO Vermin, Dust, Dampness, Must, Insects, Mildew.

It saves Time, Saves Health, Saves Sweeping, Saves Stomping, Saves Evaporation, Saves Scrubbing, Saves waste of material, Saves Thousands of Steps. It is a beautiful piece of furniture and an ornament to any kitchen. While compact and out of the way, it is immediately at hand, and needed in every household three times a day for 365 days in each year.

John Bogle and Sam Hinchey, Salesman
We will be in Maryville on Saturday at the Jackson House.

man's nature. He is not a creature of a few days nor even of this life merely. He is not therefore under the necessity of learning all he may know during this life and in the present stage of his being.

It is evident from the teachings of God's Word that the time of the present life is not the beginning of his career. If man is not to live after death, and we say it with all reverence. We can not see how God can be other than a partial God. But we shall not entertain such a thought for a moment, for almost every figure of speech used to present to our minds the idea of death implies the fact of life. Jesus said in reference to Lazarus, after he was dead, "Our friend Lazarus sleepeth." It is certain, then, that whatever else death may do for us, it does not terminate our existence.

Then if man is to continue to live in a state of intelligence consciousness and volition, he is an eternal being! And it has pleased our kind Heavenly Father to impress upon the nature of man, this trait of his character. Nearly all nations and peoples have had some idea of the immortality of the soul.

How may we account for this universal impression, if it has not been imprinted by the finger of God? Men have not only believed it but longed for it. They have thirsted after it. Shakespeare said: "I have immortal longings in me," and in the saying he expressed a sentiment common to humanity.

Think of the vast expansion of which the mind is capable. No man can set bounds to its operations and improvements. Look at a Newton or a Lock or a Bacon or a Gladstone in all of his mental littleness and then see him as he matures in knowledge and attains to such heights of mental greatness and grandeur. Is it reasonable to suppose that all these mighty powers are elicited, under divine influences, to operate upon things tangible for a moment and then go out forever, quenched by an eternal decree of annihilation? O, no! our God is not of that character!

To sustain the doctrine of immortality is that of future reward and punishments. To a limited degree men are rewarded for righteousness or punished for sins in this life. The full measure is to be meted out in the world to come.

Then, if, as we have seen from the estimate of God and the nature of his being, man is capable of exercising dominion over the earth and of meeting the Almighty, himself, face to face for the purpose of reasoning on the great problems of salvation from sin; and if man is not merely a creature of life that now is, but will survive that experience we call death, and step from these mundane shores into the world of immortal spirits and then in a state of intelligence, in the possession of all that enables and distinguishes men in this life, will live on and on and on; if these things are true of him, is he not capable of comprehending and complying with the teachings of this blessed old Book? If in this world he is supreme, if he is powerful in wisdom, mighty in strength, great in resources; if while encumbered by the things incident to this world he is capable of receiving a revelation of God which addresses itself to his faith—who can estimate his ability when he steps out of and above the environments of this world? Then his vision will be clear, his hearing acute, his understanding perfect; his soul will be attuned to the melodies of Heaven and as the spirit world is exposed to his enlarged vision, and he hears the song of redeemed spirits and tastes the fruit of eternal life, he will begin to appreciate the ability God has given him and wonder why it was not employed to better advantage on the earth. Then we conclude the thought as we began it—Man has ability to know God!

If man has ability, if he is capable, if he

his duty to attain unto this knowledge. Some one has said that ability plus opportunity equals responsibility. Let him that glorieth glory in this etc. "Acquaint now thyself with him and he will be at peace."

Then if man's peace depends on the possession of this knowledge he must attain unto it in order to be true to himself. Men may glory in their wisdom; men may glory in their might; men may glory in their riches, but worldly wisdom can never by searching find out God. Worldly might may accomplish many wonderful things, but can never save a soul from sin, death and hell. Worldly riches are desirable and good when properly used but we are constantly reminded that a man's life consisteth not in the abundance of the things which he possesseth. Therefore, let him that glorieth glory in this that he understandeth and knoweth me." Such, alone, are wise unto Salvation; the possessors of this knowledge only realize that it is not by might nor by power, but by the Spirit of the Lord of hosts; and these among all the children of men have found the pearl of great price and are rich in the riches that abide.

But there is a higher motive enforcing this duty than this personal one. There is a sublimer reason for attaining unto this knowledge than that of self-elevation and happiness. This knowledge is desirable in itself. Evidently we have been so constituted as to admire whatever is great in power, excellent in wisdom and beautiful in nature.

We count it a great honor and privilege to number among our personal acquaintances the good and great of earth, men came for miles to see Pres. Hayes likewise, Cleveland and Harrison. Had a desire to see these men whom the nation had made famous; but when one great, in the estimation of the public, confers on us some special blessing, this desire is intensified a hundred fold. So on this account we shall desire to see Jesus.

Finally this knowledge is a fit subject for glorifying! Let him glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise loving kindness.

The divine character is perfect—it is symmetrical. Hence, we have such statements in the Scriptures as the this clause in my text. I am the Lord which exercise loving kindness, judgment and righteousness. And that found in Nahum (3:3) "The Lord is slow to anger, and great in power, and will not all acquit the wicked."

It is our delight to contemplate God as one who is absolutely Holy, a being of impartial Justice, of inflexible truth, of infinite love and boundless mercy and compassion.

Miss Margaret Newby, who has been visiting with Mrs. Dr. Huddleston and other relatives left Wednesday for her home at Saluda, Col. Mrs. Huddleston accompanied her as far as Knoxville.

Summer Wallace had a horse to drop dead Tuesday while plowing.

Another bargain in land, a farm of 235 acres three miles from town, with a mill on it. Close to a church and school house and at a bargain. Dixie Real Estate Co. at the TIMES Office.

John Q. Duffey, who graduated from Maryville College, is here renewing his many old friendships. He is now taking a course in the Chicago University.