

just what it owes to the sun, and what to the showers, and what to the soil, and what to the chemistry of nature aroused and set in motion by the union of all these natural forces, latent and active? No more can the family tell just how much of its character and characteristics and happiness and usefulness it owes to the intercessions and united petitions of the sanctuary, to the blending songs of Zion, to the preaching of the gospel from the sacred desk, to the uplift of union in worship, to the discussion of religious truth in the Sabbath school and the prayer circle. But well does it know that all these influences emanating from the Church of God unite to make the best product of earth—a well-trained, well-instructed, well-conducted Protestant Christian home, illuminated with the holiest lights of the twentieth century civilization.

Into the children of these East Tennessee and yet North of Ireland homes there have entered and ascended the throne the ideals that Christ has instilled into his church, ideals of purity and unselfishness. Line upon line, precept upon precept, the ideals presented in the sermon on the Mount have been formed in the minds and lives of successive generations through the preaching of the word. The pulpit has taught the people of Eusebia their philosophy of life, drawn from the teachings of the Scriptures. This philosophy has comforted them in affliction so that they have said, "We did not know that we could be so much comforted;" it has sweetened the happinesses of life; it has nerved the irresolute and encouraged the despondent; it has enabled young men and maidens and the aged and allages to shout in the midst of the battle of life, "We can do all things through Christ who strengtheneth us;" and, amid earth's vicissitudes, "All things shall work together for our good." This noble Christian philosophy, uttered in the presence of the living and in the absence of the dead, has had more influence in the life of the recipients of its teachings than ever the profoundest philosophy of pagan days had upon the ancients.

Eusebia has taught thousands that the chief grace and joy of life is to bear one another's burdens, the One who bore our sins in his own body on the tree. And this inculcation of unselfishness is an achievement that no other institution in the world than the church of Christ has been able to effect.

And Eusebia has in thousands of cases crowned its service by taking possession of the hearts of the people young and old, in the name of Jesus of Nazareth, and has, under the blessing of the great Head of the church, made them whole. It has brought the Saviour and the saved together and set ringing the songs of salvation in many of our homes. If you would see the proofs of these statements—the monument, as it were, to Eusebia's contribution to the home—look about you in your home, and consult the annals of the home in other days.

IV. What else has Eusebia contributed to its own neighborhood? It has been an educational center. True, I am sorry to say that there has not been any academy in its parish. If it had been able to support one, its influence would have been increased many fold. But in itself it has been an educational institution of no small efficiency. As you know from the roll of pastors, the pulpit has been

occupied by a long succession of educated ministers—men whose discourses were thoughtful, instructive, and, in the best sense of the word, educative. Those who have been in the habit from childhood of attending the Eusebia services, have had an education in lofty thoughts, principles, and motives, and in the only divine text-book, in its law and gospel, such as has stimulated, strengthened, and enlarged the mind as perhaps years at a secular institution might not have been able to do. While pointing out the school houses of this part of Blount County, do not fail to include Eusebia in the number enumerated.

The following is a list of the ministers who have had charge of Eusebia church, so far as the writer has been able to make it out with the help of the written records of the local church and the printed records of the local church and the printed records of the General Assembly. Upon the return of Dr. Gamon, Stated Clerk of the Presbytery of Union, from his visit to England, the names of the ministers from 1810 to 1830 can probably be filled in from the information found in the Minutes of the Presbytery of Union, which are in his keeping. The printed minutes of the General Assembly for that period do not give the rolls of the presbyteries.

The church was organized in 1786 by Rev. Archibald Scott of Virginia, as is stated in Major McTeer's History of New Providence Church, pages 23 to 25.

The first minister, however, who is known to have been in charge was Rev. Gideon Blackburn, who was joint pastor of Eusebia and New Providence for the years 1794 to 1810.

In one invaluable report made to the General Assembly in 1797, the only report of the kind in those early years, Abingdon Presbytery reported as follows: "Eusebia, Little River, North Carolina: 40 families; ability in dollars, \$130; time of formation, 1786; Rev. Gideon Blackburn, pastor, in connection with New Providence church; when settled (i. e. when the pastorate began), 1794; revival, 1795."

(Then comes the period which must be covered by the records of Union Presbytery).

Dr. Alexander McGhee's pastorate ended in 1829.

Rev. Darius Hoyt, one of the professors of the College, was supply of the church from 1829 until 1832.

Rev. Robert H. Snoddy was the minister from 1832 to 1834.

Rev. Fielding Pope was in charge from 1834 to 1856, or twenty-two years.

Rev. John M. Caldwell was in charge from 1857 on into the Civil war.

During the Civil war, the church was vacant part of the time.

Rev. Henry Cherry was supply in 1865 and 1866.

Rev. William B. Brown was supply from 1867 to 1870.

Rev. Claudius B. Lord was supply from 1871 to 1876.

Rev. William B. Brown, for a second time, in 1877 and 1878.

Rev. G. S. W. Crawford, in 1879 and 1880.