

home of my own ancestors, I saw across the street, among the familiar names that everywhere appeared on the business signs, the name of Samuel Bogle, Stationer. I went over to his store and while buying some stationery I asked him what were the Christian names most employed in his family. He responded: "Hugh, Samuel, James, John, and Andrew." These names are all found in three generations of the Eusebia Boggles. I visited Mr. Bogle's father, and found a man who resembled Elder Hugh Bogle, our own late lamented elder. He told me that long ago members of the family had migrated to America, but that no connection had been kept up between the families separated by the Atlantic ocean.

Yes, the Eusebia stock is from North Ireland, and inherited such principles and characteristics as would make you certain that a church founded and supported by them would be a useful church. Men and women and children nurtured in the faith of John Calvin and John Knox, and allowing no priest or King to come between them and their loyalty to God and their duty to man, would indeed sadly degenerate from their high calling if they were not to make the church they founded and loved a source of genuine blessing and uplift to the community.

What has been Eusebia's contribution to the world? No one but God can tell. "He seeth not as man seeth." Many things that men overlook, he sees and delights in. And we may be certain that he has not forgotten even one of the worthy deeds of Eusebia since that notable day in the eighteenth century, in 1786, one hundred and thirty-eight years ago, when Eusebia was organized. That was a long time ago, as we consider dates in this New World; only ten years had elapsed since the declaration of independence, and only three years since the close of the revolutionary war; while ten more years were to go by before a State of Tennessee was to be organized. It was three years before the Constitution of the United States was inaugurated. It was three years before the new nation chose its first president, George Washington. It was while the Articles of Confederation were still in force, if we may use such a word of so feeble a method of government. Eusebia is older than our national and State governments; and yet a thousand years are in God's sight as yesterday when it is past, and as a watch in the night; and he remembers everything that the Church has done; and, yes, all that she would have done, had she been able; for he always takes the will for the deed.

What are some of the things that Eusebia has done that God, the greatest historian, may record, and that men, the historians of smaller things, may attempt to make record of? Well, there are so many things that we can only mention the kinds of service rendered, rather than attempt the vain task of seeking to mention the individual acts of service.

1. The outstanding, obvious, and continuous service rendered the world by Eusebia has been the High has risen, and served both as her tribute to centuries the smoke of her sacrifices to the Most unending worship of Almighty God. Athwart three the Creator and Savior and as her Christian call to prayer. In accordance with the law of God, the fire has never been permitted to go out upon her altar.

Even the storms of the Sixties, did not extinguish the fire; it smouldered a while, but did not die.

Perhaps the most venerable relic of antiquity in the world is the great rock on Mount Moriah, in Jerusalem, now enshrined under the dome of the rock, as the Mohammedans call it, where once Abram kindled the fire as he prepared to offer up Isaac his well-beloved son; where David, on the threshing floor of Araunah, offered up his burnt sacrifice; and where throughout many centuries daily burnt offerings were made by the appointment of God for the sins of the Hebrew nation. Millions of eager pilgrims have gone to Jerusalem to see and to revere that sacrificial relic. And in our American Jerusalem—for where Christ is, there is the true holy city—no more venerable object can be seen than a church that throughout the centuries is loyal to its mission as a means and vehicle of worship. In Eusebia throughout nearly fourteen successive decades, the minister has said, "Let us worship God;" and in prayer, song, and meditation men and women and children have rendered to God the honor and the reverence that are due his holy name.

Had the old church rendered the world no other service than this one, its reason for being would have been amply justified.

II. Here, too, our Lord has long been honored by a reverent study of the sacred volume that is the charter of our Christian doctrine and the lawgiver of our civilization;—the book that, under the direction of the Spirit of God has more to do in moulding human conduct aright than have all other books combined. The Bible school in his Father's house so attracted the youthful Christ that he postponed returning to his Nazareth home, till he should have drunk deeper of the words of his Father. The same Lord has not failed to appreciate at its full value the study of his word that old Eusebia has stood for and fostered throughout the years. In thus honoring and promoting among the young and the old a more intimate acquaintance with the word of God Eusebia has paid for all that was ever invested in her, were there no other service rendered by her.

III. Eusebia has contributed liberally to the homes of the congregation or parish, and to the individuals composing those homes. There can be no greater good or glory to a community than that found in the Christian character of its homes.

Imagine the community without the restraining, training, and hallowing influences of the church, and you may get a faint conception of the wretchedness, worthlessness, and degeneracy both of society and of morals when unblessed by the active and passive influence of the one divine organization that Christ left behind him to continue his work.

The oldest existing records of the church beginning in 1822, thirty-six years after the founding of the church, consist entirely of what we might call a church family record. The names of the officers and members, and the dates of births, baptisms, marriages, and deaths, make up the entire records for the ten years ending in 1832. Probably the volume of records that has been lost contained only similar lists covering the first thirty-six years of Eusebia's history. Into these homes the influence of the church has entered gently and pervasively to shape and to direct the character and to decide the destiny of the family. What can the tree tell as to