

GOSPEL ADVOCATE

DAVIDSON COUNTY
SPECIAL NUMBER

ESTABLISHED 1855

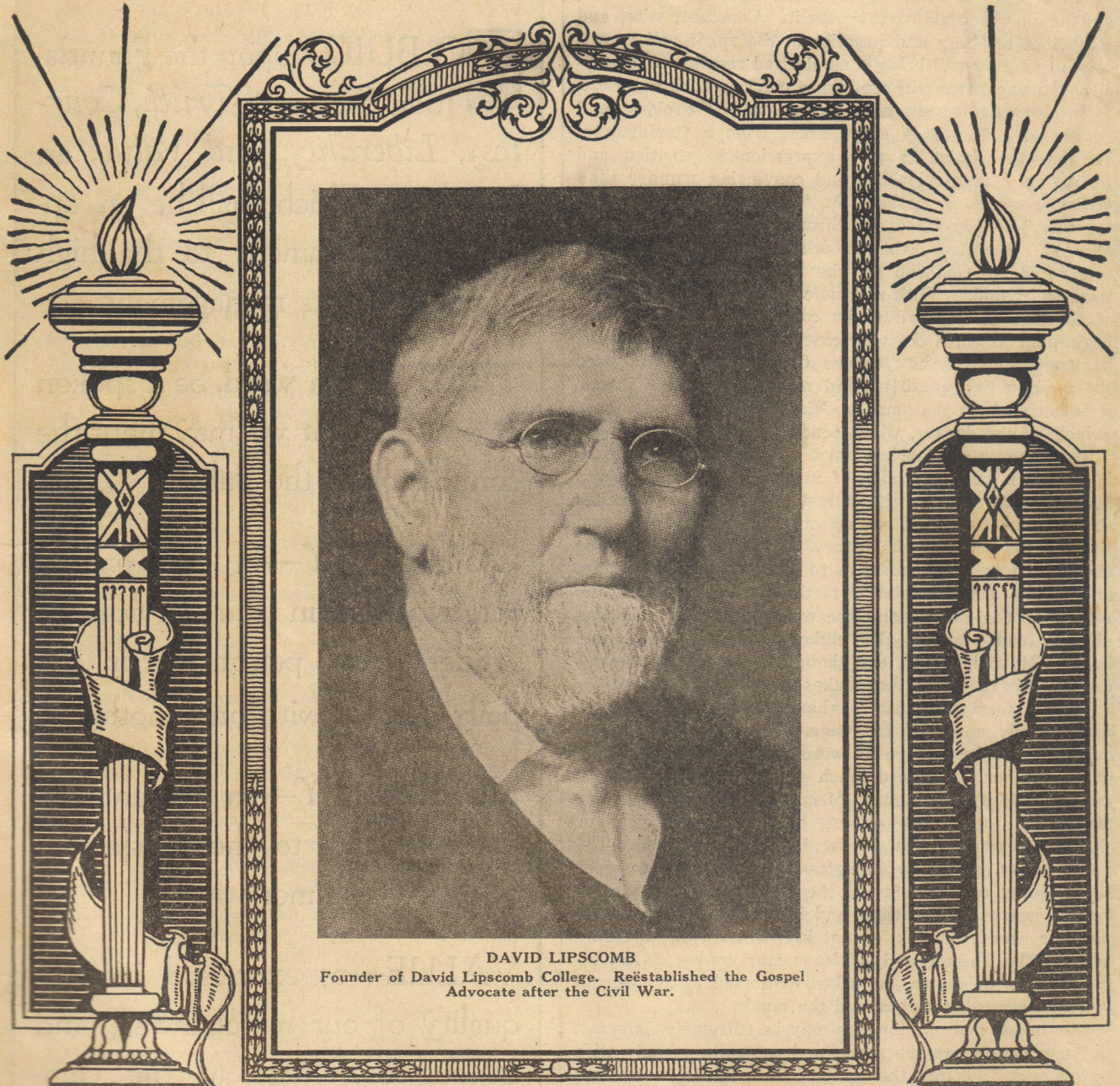
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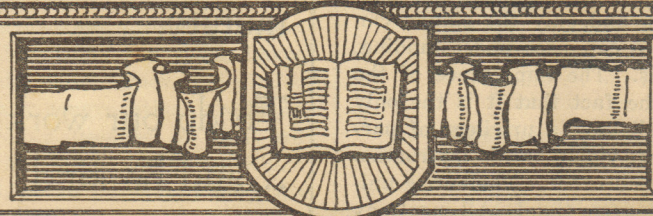
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DAVID LIPSCOMB

Founder of David Lipscomb College. Reestablished the Gospel Advocate after the Civil War.

"Thy word is
a lamp unto
my feet, and a
light unto my
path."



"To give knowl-
edge of salvation
. . . to guide our
feet into the way
of peace."

Greetings to the Churches of Christ in Davidson County

By J. PETTEY EZELL

Having been asked by the editor of the Gospel Advocate to prepare a message for this special issue of the paper, and feeling that the great number of congregations in the county largely owe not only their existence, but their growth and prosperity, to the influence of the Advocate and its founders, and conscious of the fact that I myself am much their debtor, I cheerfully comply with the request.

By reason of the great favors bestowed on the churches through the labors and sacrifices of our benefactors, many of whom have long since rested from their labors, while their works follow after them, there is laid upon us the solemn obligation and sacred responsibility of passing these blessings on to others. Brethren, we are all debtors. The church has a great mission on the earth. To be a member of the church is to bear and share in that mission. The church is "the pillar and support of the truth." The souls of men and women are made free and purified by knowing and obeying the truth. (John 8: 32; 1 Pet. 1: 22.) The gospel of Christ is God's power to save. (Rom. 1: 16.) It is God's wisdom and pleasure to save men "through the foolishness of preaching" (1 Cor. 1: 21), and it is his manifold wisdom and according to his eternal purpose that the gospel be preached to all the world "by the church" (Eph. 3: 10, 11).

Let all the churches recognize this great responsibility and at once become more determined than ever before to have a part in the proclamation of the gospel in the regions of the earth where darkness reigns.

In order to the most effective work, we must look well after our congregational health. Brotherly love must continue. Long-suffering, forbearance, and forgiveness must be our attitude one toward another. We must learn that as members of the body of Christ we are "members one of another," and must "share our mutual woes and our mutual burdens bear." Then we shall be able to "rejoice with them that do rejoice, and weep with them that weep." We must "follow after things that make for peace and things whereby we may edify one another," and ever "give diligence to keep the unity of the Spirit in the bond of peace."

"United, we stand; divided, we fall," is as true of the congregation as of a city or nation, for Jesus said: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12: 25.) The church is God's house. (1 Tim. 3: 15.) Therefore, if the church grows and prospers, it must be united, not divided. Just think how much havoc has been wrought by divisions, enmities, and strifes in the congregations. Many congregations are being brought to desolation today because of this sad plight, and the church which Jesus loved, for which he gave himself, and which he purchased with his

blood, is reduced to reproach and shame. Brethren, "beware of concision."

Our Lord so earnestly prayed for the oneness of his people. (John 17: 20, 21.) David said: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

The Holy Spirit, through the apostle Paul, urged upon the Corinthian congregation: "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Too, he pronounced them carnal because of enmity and strife in their midst. (1 Cor. 3: 1-3.) Will not the same conditions result in carnality among congregations today? A carnal mind cannot please God. (Rom. 8: 7.) Nor is a carnal church pleasing to God. How important, then, is the unity of God's people! Let us all the more earnestly endeavor "to keep the unity of the Spirit in the bond of peace," so that we may "be of the same mind one toward another," and that we "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. 12: 16; 15: 6.) On the importance of unity, please read the following: 2 Cor. 13: 11; Phil. 1: 27; 2: 2, 3; 4: 2; 1 Thess. 5: 13; 2 Tim. 2: 22; 1 Pet. 3: 8; 4: 1; etc.

The importance of unity but enhances and magnifies the sin of causing divisions and sowing discord among the brethren. God *blesses* the "peacemaker," but *hates* him that sows discord, and calls on his children to "mark them that cause divisions contrary to the doctrine of Christ, and turn away from them." (Matt. 5: 9; Prov. 6: 16-19; Rom. 16: 17, 18.) When brethren are bent on teaching things that disturb the peace and cause division among the children of God, leave them off your program. God requires it, and both their good and the good of the church demands it. Let all personal differences among God's children be at once and forever settled. Of course, none of us being perfect, as we blunder along through life, sometimes we will mistreat and perhaps maltreat one another; but let us right the wrongs, cease to do evil and learn to do well, avenge not ourselves, but by doing good for evil, overcome evil with good; and as we grow in years, let us also "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Then shall we sing in spirit and in truth, "Blest be the tie that binds our hearts in Christian love;" and the attitude and sentiments of our hearts toward the church can best be expressed by the words of that wonderful song:

I love thy church, O God,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

For her my tears shall fall,
For her my prayers ascend;
To her my toils and cares be given
Till toils and cares shall end.

Some Reflections

By N. B. HARDEMAN

I have been very kindly asked to have a part in this issue of the Gospel Advocate, which is being dedicated to the Christians of Nashville and Davidson County. Were I to decline, it might indicate a lack of appreciation of you whom I have learned to love and whom I gladly count among my most loyal friends.

When I think of you, I am reminded of our great Tabernacle meetings which began in March, 1922. I went into your midst almost a stranger, and I can truly say with fear and trembling, I soon found that I was among that number who loved the truth and who were neither afraid nor ashamed to have it boldly proclaimed to all mankind. I can never forget the immense crowds that filled the auditorium to capacity. Those wonderful songs led by Brethren Pullias, Smith, and Murphy bore thousands upon the wings of sentiment into the presence of God. The privilege of addressing these multitudes called forth the highest praise. To all the preachers who lent unselfish interest and put forth every effort to make a glorious success I have ever been grateful. No place on earth could have afforded such opportunities as our capital city. The preparation, however, was made in the years gone by. Brethren Lipscomb, Sewell, Harding, Larimore, McQuiddy, and others laid the foundation, and we simply builded thereon. In our reflections let us not forget the sacrifice and labor of those who make possible our joys.

My connection with these meetings was due mostly to the commendation of Brother Larimore and to the earnest pleadings of Brother G. W. Sweeney. I shall never be unmindful of the confidence he had and the great risk he assumed.

Not since the days of the apostles has any one ever had such an opportunity as was afforded by the concerted efforts of more than forty churches in and around Nashville. While I was speaking to an audience of about seven thousand daily, the Nashville Tennessean and the Nashville Banner were carrying the sermons to one hundred thousand readers. The good thus accomplished can never be measured on this side of that eternal shore.

As a partial result of those united efforts, the world about us was greatly impressed, our own brethren were wonderfully encouraged, and congregations everywhere were stimulated to greater tasks. In these meetings we learned more of our strength and possibilities.

Twelve churches in the great city of Detroit have held two similar meetings, and the cause is more prominently and more favorably known there than ever before.

The use of the press and the radio should be capitalized for the glory of God and the furtherance of his kingdom. Of course, it takes money to carry on after this fashion, but thousands there are who believe it is worth while.

Some six or eight years ago a number of brethren beheld a larger vision of our possibilities, and our material growth in church buildings, schools, and orphanages has been remarkable. Meetinghouses on the alleys and outskirts of towns have been abandoned; more commodious structures have been erected on better streets; additions have been made for enlarged Sunday-school work; and a spirit of interest and activity has been in evidence on every hand. We now have many splendid and attractive new church buildings, a number of excellent school plants, and several homes for the fatherless and helpless. To do these things, debts have been incurred and heavy obligations have been assumed. The general depression has but increased our burdens and brought discouragement to many loyal souls. But it is no time to give up. Such conditions test our strength and call for the very best within us. I have unbounded faith in God and great confidence in my brethren. There are men and women yet living who would die at the stake rather than deny Him in whom they trust. With concerted effort and unselfish devotion plus a mind to work, we can save our meetinghouses, put our schools on their feet, and provide for the unfortunates in our midst. Duty demands nothing less of us. Let us cast aside our feelings of gloom and believe confidently that all things work together for good. The clouds of this depression will surely pass away and the glad sunlight of prosperity will once again smile upon us.

In this period of atheism, infidelity, and doubt, let us stand as a solid phalanx against the forces of his Satanic majesty. "In due season we shall reap if we faint not."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." This is the only thing of which any one can be certain.

HISTORY OF EDUCATIONAL INSTITUTIONS.

BY H. LEO BOLES.

The great body of people known as the disciples of Christ in Nashville and Davidson County have been in sympathy with all of the efforts to make society better. They believe that the local congregation is the unit or basis of religious activities, yet there are many factors that enter into our complex civilization. These people have done much toward encouraging and helping such work.

FANNING ORPHAN SCHOOL.

Tolbert Fanning operated a school near Nashville for a number of years. He was a pioneer in Davidson County in the cause of Christian education. Brother Fanning died in 1874. His good wife, Mrs. Charlotte Fanning, survived him many years. She was the sister of the justly famous Philip S. Fall. Brother Fanning and his good wife had discussed the disposition of their property and the good that might be done. Hence, according to his wish and her good judgment, definite arrangements were made to begin the operation of a home and school for orphans. First, one hundred and sixty acres of land was given by Sister Fanning, and later one hundred and forty acres more, which made a farm of three hundred acres. Sister Fanning selected a board of directors, which was to be self-perpetuating. Arrangements were completed, and in September, 1884, the first session of the Fanning Orphan School was opened. Sister Emma Page (now Mrs. T. B. Larimore) was placed in charge of the first session. In July of the following year Brother J. S. Hammond was selected as superintendent of the Home, and in 1886 David Lipscomb, Jr., and wife were selected to take charge of the work. Brother Lipscomb continued with the work, with the exception of six years, to the day of his death a little more than a year ago.

This school has been supported by freewill offerings from churches of Christ and from individuals. The school maintains about sixty-five girls. These girls are trained in the art of home building and such other industries as are suitable for girls. A good training is given the girls in the rudiments of an education. They are prepared in this school to go to college. Perhaps thousands of girls have been trained in the Fanning Orphan School. Many of the best mothers and home-keepers in Middle Tennessee received their training in this school. It is worthy of the liberal support of the Lord's people.

DAVID LIPSCOMB COLLEGE.

For many years Brother D. Lipscomb had it in heart to found a school in which the Bible should be taught every day to every student. He kept this in his heart and abided his time. He revealed this to Brother J. A. Harding, and he fully and freely indorsed the idea. On October 5, 1891, the first session of the Nashville Bible School was opened. There were nine young men in attendance on the first day. They met in a rented dwelling house on old Fillmore Street. In 1892, October 4, the school opened on South Cherry Street and enrolled forty-two students that year. In the summer of 1893 lots were purchased on South Spruce Street (now Eighth Avenue, South) and buildings were erected there. The third year the enrollment numbered fifty-two. On February 2, 1901, the school was incorporated as an educational institution, and in 1903 Brother Lipscomb gave his farm to the school, and it was moved out on the Granny White road at the present location of David Lipscomb College. In April, 1918, the name was changed from "Nashville Bible School" to "David Lipscomb College."

The college has had a substantial growth all through these years. At some period of its existence it has grown

more rapidly than at others. It is now a junior college. It is a member of the American Association of Junior Colleges and the Tennessee College Association. As a college, its work is standardized and its students receive full credit for all work done here. Many of the former buildings have been removed and new, modern buildings have taken their place. It is now equipped with two large dormitories, an administration building, a library building, and a gymnasium. Its enrollment was above three hundred during the past year.

The college maintains an A-grade high school. The high school is a member of the Southern Association and is on the list of approved high schools in the State of Tennessee. Its four years of high-school work are standard. The institution now gives four years of high-school work and two years of college work which are standard. Six years' training does it give to its students. The Bible is taught to every student every day. The institution also maintains a grade department in which all the grades are taught.

The usual fine arts are taught in David Lipscomb College, such as art, expression, voice, and piano. This college is equipped to give young people a thorough and comprehensive training. It places the emphasis in education on the moral and spiritual development of young people. Many of its graduates are prepared to go out and teach. The graduates from the collegiate department receive State certificates to teach without examination. Many of the active gospel preachers in the South today were educated in this institution.

The session just closed was one of the best in the history of the institution. Fourteen States and one foreign country were represented in its student body last year. The college senior class graduated forty-five, with eight States represented. The high school graduated twenty-seven. The good work done by this college merits the liberal support of all who are interested in Christian education.

HOMES.

There is a Home for the Aged located in East Nashville, under the direction of the elders of the church at Chapel Avenue. This home has been maintained for a few years and has been a blessing to many of those who did not have means or people to take care of them. The churches of Christ have encouraged this work by liberal contributions. Services are held each Lord's day by one of the congregations in the city. The old people enjoy these services immensely, and the church that conducts the services is greatly blessed in the service.

The Central Church of Christ maintains a Home for Girls. This Home is largely maintained by the girls who receive the accommodations and by Central Church. It is a Home for working girls in the city. The Russell Street Church of Christ, Charlotte Avenue Church, and other churches are interested in homes for the aged. The good work moves forward as the Lord's people imbibe more of his Spirit and are guided by his teaching.

"THOUGHTS ARE THINGS."

If I had plenty of money and could afford the luxury of living as would please me most, I would build a study shack on the very apex of a high hill and so arrange my writing desk that always my back would be turned toward the setting sun. Always I would be facing the east—always headed toward the horizon of the upcoming sun.

Sunsets, twilight glows, and early evenings are beautiful, but they turn the thoughts in the wrong direction, and "thoughts are things."

There is a great thrill in seeing the sun rise, and often a very depressing effect in watching that same sun set. —Van Amburgh (The Silent Partner).

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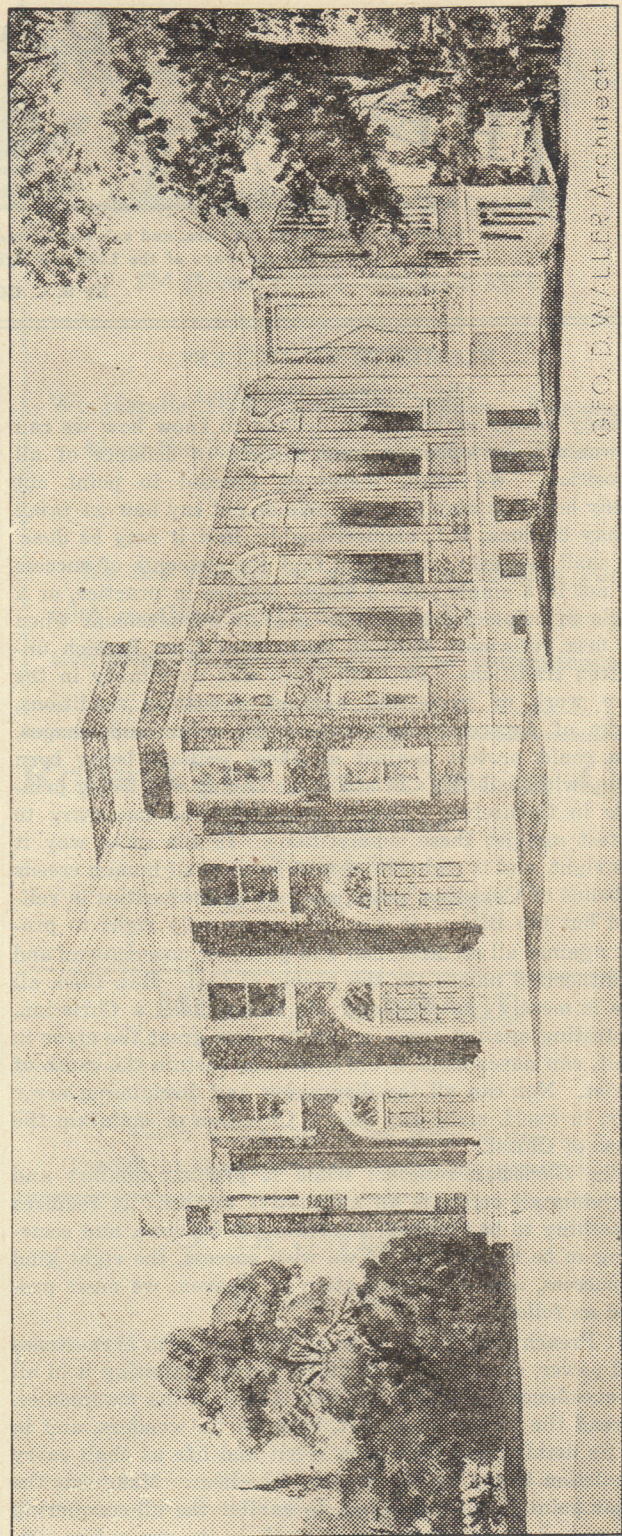
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GOSPEL ADVOCATE

ESTABLISHED 1853

Conducted for a half century by D. Lipscomb,
E. G. Sewell, F. D. Srygley, and
J. C. McQuiddy.

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DISCONTINUANCES.—Postal regulations require us to discontinue all unpaid subscriptions after three months. Before your subscription expires, you should either send renewal or notify us to discontinue your paper. If you wish to take advantage of the three months' time allowance, notify us that such is your wish and we will cheerfully extend that courtesy. But unless such request is made, the paper will be discontinued upon date of expiration.

MANUSCRIPTS.—We solicit articles on timely subjects from brethren everywhere. All articles intended for publication should be typewritten. Though not required, this will be much appreciated. It is our right to reject any article not deemed suitable for publication or if space is not available. In such instances the articles will be returned upon request and receipt of postage.

All communications should be addressed to GOSPEL ADVOCATE COMPANY, 110 Seventh Avenue, North, Nashville, Tenn.

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Junior Quarterly, 6 cents per quarter.
Senior Quarterly, 6 cents per quarter.

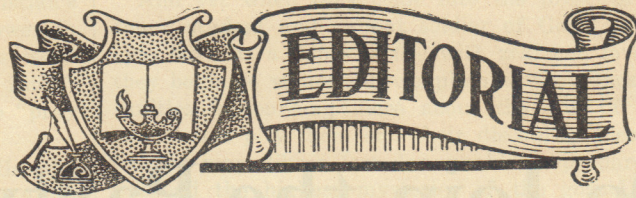
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Class Books, 10 cents each, \$1.00 per dozen.
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THE DAVIDSON COUNTY SPECIAL NUMBER.

The Gospel Advocate and its friends are indebted to the coworkers who have made possible this enlarged special Davidson County issue. It has required a great deal of work, but we believe that in bringing to the attention of so many members of the church of Christ the fine work the Advocate is doing for the cause of primitive Christianity this effort has been justified. We feel that the response that the advertisers have made is indeed a tribute to the fine standing that the members of the church of Christ have in this community. They feel as if they are speaking to you through the columns of the Advocate.

We have been particularly careful to select advertisers that we could recommend, and we feel sure that you may patronize them and receive a square deal.

OUR PURPOSE.

The purpose of this special issue is primarily to accomplish good, and, secondarily, for the purpose of bringing the Gospel Advocate into a closer and more direct contact with Davidson County Christians. There are some twelve or fifteen thousand members of the more than seventy-five churches of Christ in Davidson County. This represents some three thousand homes, which means that there should be that many regular subscribers to the Advocate in Davidson County. We trust that every Christian or friend into whose hand this special issue falls may recognize in it such merit as will induce him to become a regular reader—a member, so to speak, of the Gospel Advocate family.

OUR CONTRIBUTORS.

The Gospel Advocate has a staff of editors worthy of any journal in the land. Their names appear in the column to the left. Each of these men has a regular department in the Advocate appearing weekly. In addition to these, some of the best preachers and writers in the brotherhood contribute regularly to its columns. We are especially indebted to the brethren who have prepared such splendid articles for this special issue. Without their excellent contributions this effort could not have been successful. It is our wish that these brethren may continue to appear in the Advocate as contributors at frequent intervals. We only regret that our space failed and it was impossible to insert all the articles received for this number, some of which were written at our request. These will appear in other issues of the paper.

OUR ADVERTISERS.

Last, not because least, but for better emphasis, the reader's attention is called to the high-grade advertisements of this special issue. They represent some of the very best business interests of Nashville and Davidson County. Every firm is worthy of the support and patronage of Christian citizens. They have indicated their interest in the Gospel Advocate and our efforts to extend its influence by placing their advertisements with us. In appreciation of this consideration we urge every reader to *read every ad* in this issue and remember these particular firms when purchases or transactions are made in their respective lines.

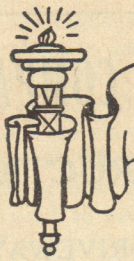
We send forth this issue with a fervent prayer and an ardent hope that "it shall not return unto us void, but accomplish that which we please, and prosper in the thing whereto we sent it."

WHAT ABOUT THE TEACHING?

BY BATSSELL BAXTER.

Jesus said: "It is written in the prophets, "And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me."

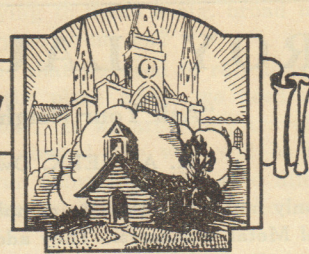
All of us are largely what we are taught. The reason that there are no Christians where the Bible has not gone is that there has been no teaching there. There cannot be Christians without teaching. The people of the heathen lands are heathens because they have been taught to be. We are Christians because we have been taught to be. If we had been taught to be something else, then we would have been something else. Our children are going to be what they are taught to be. What they are taught to be depends upon us, because their teaching is in our hands. The responsibility is ours.



FIFTY YEARS AGO AND NOW

"Remember them . . . who have spoken unto you the word of God: whose faith follow."

By H. LEO BOLES



HISTORY OF THE CHURCHES OF CHRIST IN NASHVILLE.

The amount of space allotted to this department necessarily limits these historical sketches to very brief outlines. No accurate history has been kept of the churches of Christ in Davidson County. Only imperfect records may be had from older people whose memories reach back from the beginning of some of the congregations. Oftentimes the memory of man is not correct. Hence, these historical sketches may have an element of uncertainty in them or a lack of definite history.

The first church in Davidson County was established in Nashville. In July, 1820, a congregation was organized under the title, "Baptist Church of Nashville," by Elders J. Vardeman and James Whitsitt. It continued as a Baptist church, connected with the Baptist Association and following the Baptist creed and tradition, until August, 1827. The congregation, under the leadership of Philip S. Fall, "repudiated all human creeds and bonds of union and communion." At that date the congregation voted twenty-four to three to meet every Lord's day and worship the Lord by eating the Lord's Supper. In 1850 the membership numbered above five hundred and fifty and had a splendid house for worship. At that time it was maintaining two Sunday schools, with about two hundred and fifty pupils in both schools. This first church was disturbed and almost destroyed by Jesse B. Ferguson and his speculative theories.

After the Civil War the church began to grow under the ministry of Philip S. Fall and Tolbert Fanning. Later David Lipscomb supplemented the labors of these two gospel preachers. There was but one church or meeting place for the white people until 1867. In 1857 D. Lipscomb preached the first discourse in South Nashville to three sisters in a firemen's hall on old Cherry Street. Out of this beginning the South College Street Church was established in 1887. This was the second church of Christ in Nashville. The South College Street Church continued until a few years ago, when its property was sold and the money invested in what is now known as the Lindsley Avenue Church of Christ, which is located not very far from the old College Street Church. Out of the South College Street Church have grown the churches at Green Street, Grandview Heights, and Lawrence Avenue. Other churches in South Nashville have come indirectly from the South College Street Church. The Nashville Bible School was moved to South Spruce Street, or Eighth Avenue, under the direction of Brother D. Lipscomb, and from the Nashville Bible School came what is now known as the Reid Avenue Church of Christ. The Belmont Church and the Waverly-Belmont Church are located in South Nashville and are indirect outgrowths of the South College Street Church.

The Hillsboro Church of Christ, which is only a few years old, is an outgrowth of the Belmont Church. The Radnor Church of Christ is a direct outgrowth of the Grandview Heights Church of Christ. The Radnor Church is only a few years old. For a number of years there was a church on Carroll Street. This church was an outgrowth of the College Street Church. The Rains

Avenue Church of Christ in South Nashville is an outgrowth of the Reid Avenue Church. It will be noted that more than a dozen churches in South Nashville are the direct or indirect outgrowth of the second church established in Nashville.

In 1870 preaching was begun on First Street, Northeast Nashville, out of which grew the Foster Street Church. This church continued to meet on Foster Street for many years. On the first Sunday in October, 1926, the congregation moved into its new house on Grace Avenue, some few blocks from Foster Street. It now occupies a very commodious and convenient assembly hall, with about fifteen recitation rooms for class work. About the same time Brother E. G. Sewell and Brother D. Lipscomb began to preach in Odd Fellows' Hall on Woodland Street. From the efforts of these good men the Woodland Street Church of Christ was established, and built up largely by the labors of Brother Sewell. Later a number of the faithful disciples were driven out of this house by the introduction of the society and the organ. Those who left the Woodland Street Church established the Tenth Street Church of Christ, which grew rapidly for a number of years. The congregation outgrew its place of worship and located on Russell Street. The Russell Street Church of Christ has been known for a number of years as the strongest and most influential church in that portion of the city. From the Tenth Street Church and now Russell Street Church a number of congregations have been established in East Nashville. The Fifth Street Church, Eleventh Street Church, and Boscobel Street Church are all direct outgrowths from what is now known as the Russell Street Church.

There are a number of other churches in East Nashville. Joseph Avenue is a strong church, as also is Lischey Avenue. Lischey Avenue is the direct result of a mission which was maintained at Joy's Flower Garden for a number of years. It has been strengthened and encouraged much by Grace Avenue. Chapel Avenue is another strong church in East Nashville. Trinity Lane, out on the Gallatin pike and out of the corporate limits of Nashville, is another strong congregation. It was established with twenty-two members on the second Sunday in October, 1917. It has had a substantial growth and now has a membership of about three hundred. It has a beautiful building in which to worship, with a number of classrooms.

In 1867 Brother D. Lipscomb began preaching in the old army barracks in North Nashville. There were a few brethren who lived in that neighborhood, and they soon began to meet for regular worship. The North Spruce Street Church was the direct outgrowth of these activities. This church is now known as Eighth Avenue, North. It has maintained regular worship all through its history. It has been crowded in territory by denominations and has not increased in number as rapidly as other churches. The Scovel Street Church was the direct outgrowth of the North Spruce Street Church. It continued for a number of years and moved out near the suburbs of the city, and finally disbanded, its members going to other congregations which were located in North Nashville.

In 1903 a mission was started in a dwelling near Twelfth Avenue, North. Tent meetings were held, and

finally what is now known as the Twelfth Avenue Church was established. This congregation has grown rapidly and has been a great power for good and salvation in North Nashville. It has had to enlarge its house three or four times and now has a membership of above five hundred. It has a regular attendance at Sunday school between four and five hundred pupils. The writer has had the pleasure of laboring with this congregation since its establishment. It has started missions in several places and has been directly responsible for the establishment of the Seventh Avenue and Buchanan Street Church of Christ and the Twenty-second Avenue Church of Christ, in the city, and has established the church of Christ at Bull Run, a few miles out of North Nashville. The Twenty-second Avenue Church was established in 1915, and Seventh and Buchanan in 1912. These are splendid congregations. The Joe Johnston Avenue Church is another outgrowth of the North Nashville work. Its location has been a drawback to it, yet it has done well.

The churches in West Nashville grew largely out of the work from North Nashville. Faithful men preached the gospel in West Nashville, and one of the strongest churches in Nashville now is known as the Charlotte Avenue Church. It has a membership of several hundred and has been directly responsible for the maintaining of the New Shops and Richland Creek churches. Pilcher Avenue is another church which has grown out of the West Nashville work. The Highland Avenue Church is another strong congregation in West Nashville. Within the last few years the Park Circle Church has been established and is growing rapidly.

The Central Church of Christ was established about six years ago, with a number of brethren and sisters from many of the congregations in the city. As its name suggests, it is centrally located in Nashville, and through its broadcasting station it is probably known better than any other congregation in the city. It has in regular attendance six or seven hundred people. Its activities are well known and its power for preaching the gospel is unexcelled anywhere in the world.

All these churches have grown up by the members doing their own studying, reading, praying, and serving the Lord. There are many gospel preachers who have been trained in these churches. The congregation at David Lipscomb College is maintained by members living in the vicinity of the college. There is not a congregation in the city that has not felt the influence of teachers and students from David Lipscomb College. Congregations are established in the city almost every year. There are now more than forty congregations in the city. There are more than seventy-five places where disciples meet regularly on the first day of the week to worship the Lord in Davidson County.

LIVING THOUGHTS.

BY G. F. GIBBS.

The difference between an ignoramus and a wise man is this: The wise man knows he is ignorant and the ignoramus does not.

What are you doing to prove to the Lord that you love him? What are you doing to help your fellow man that thousands of sinners are not doing, and that you yourself would not be doing if you were a sinner? Is there no degree of superiority to be shown by a Christian? What are you doing to prove to the other church members that you are deserving of their love and fellowship and that would make them feel a distinct loss if you were to die or move? What is there in your life that impresses your family with the seriousness of life, the certainty of death, the hope of heaven, or the awfulness of hell? Really, now, what are you doing that thousands of others are not doing, and you know that their lives make no favorable impression upon you? Do you really respect your own way of living?

PARAGRAPH SERMONS.

BY E. M. BORDEN.

"For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5: 23.) Christ is the head of the church—not churches. "But now are they many members, yet but one body." (1 Cor. 12: 20.) Then, since there is one body, it is the church, and Christ is the head of it. Therefore, "the church is subject unto Christ." (Eph. 5: 24.) Jesus is not the head of one or more denominations, but he is the head of his own church. In Eph. 4: 4 Paul says, "There is one body;" and in Col. 1: 18 he says: "For he is the head of the body, the church."

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood." (Acts 20: 28.) Then the church is the blood-purchased institution. This means that every member has been redeemed by the blood of the Lamb. The Lord knows our hearts. He reads our thoughts. He knows whether we have seriously repented or not. Jesus adds to the church, and he adds those who are Scriptural subjects. "The Lord added to the church daily such as should be saved." (Acts 2: 47.) He adds us as he saves us. Then, if we are saved from our past sins, we are members of the church of Christ.

The church is the "called out." Separated from the rest of humanity, yet in the world—that is, if we are still in the flesh. Those who are in the church are called out from the kingdom of Satan to the kingdom of Christ. Jesus invites the sinner to come to him. In Christ is salvation. He has also given us the conditions by which we may become Christians. When we obey his commands and are saved, we are then members of the church of Christ. Paul speaks of the church as "the general assembly and church of the first-born." (Heb. 12: 23.) That is the church in the general sense. All the saved are members of that church, for it is the family of God.

The church is also spoken of as a spiritual house. The members of this spiritual house are spoken of as lively stones. Jesus places us in that spiritual house as lively stones. In the same passage (1 Pet. 2: 5) the church is spoken of as a holy priesthood. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. 2: 9.) Then the kingdom or church of Christ is a royal priesthood—that is, our Priest is a King. That is one reason Jesus is not like the priests of Aaron. In the priesthood of Aaron the priests were not kings. The kings were of one tribe and the priests were of another. Jesus is a priest after the order of Melchizedec, and he was king and priest. So Christ is King of the kingdom and Priest of the Most High God. He is a Priest upon his throne. If he is not a Priest, he is not a King.

Jesus, our great High Priest, has gone into the holiest of all. He did not go there by the blood of animals, but by his own blood he entered into the holiest. He offered himself. He shed his own blood. He did not go into holy places made with hands, but into heaven itself. The holiest of all is the most holy place in the true temple which the Lord erected. In the old temple there was a holy place and a most holy place. In the most holy place is where the high priest went once a year to atone for himself and for the people. So in the church there is a holy place and a most holy place, or the holiest of all, and that is where Christ went to atone for us.