

Southern Standard

DEMOCRATIC IN POLITICS; PURE AND BEAUTIFUL IN LITERATURE; AND PROGRESSIVE IN BUSINESS.

NEY & CO.

Secretary.

H DIRECTORY.

was in town—Services every alternate month at 11 a.m. by Rev. W. J. Haden.

Rev. J. M. W., and ask all our services every alternate month at 11 a.m. by Elder D. L. S.

Hon. D. L. S. 3 p.m. by Elder H. C. H. Services every alternate month at 11 a.m. by Elder business.

Services 2nd Sabbath after Sam Burkhardt.

Services second Sabbath in each month at 11 a.m. by Elder Patrick Ring.

Services on second Sabbath in each month at 11 a.m. by Elder W. Y. Sandall.

Services every 1st and 3d Sabbath in each month at 11 a.m. by Rev. W. J. Haden.

Liberty—Services every 1st and 3d Sabbath at 11 a.m. by Rev. W. J. Haden.

Sunday School every Sabbath at 9 a.m.

Services third Sabbath in each month at 11 a.m. by Elder Nolley.

On the third Sabbath of each month by Rev. Jas. Smith.

Vernon—Rev. W. J. Haden preaches at this place once a month at night on the 3d Sabbath.

HOLCOMB'S CHURCH—Services once a month on 3d Sabbath by Elder Wesley Kidwell.

House of Vernon—Services once a month on the 2d Sabbath at 11 a.m. by Rev. Mr. Gilbert.

New Union—Services once a month on the 2d Sabbath at 11 a.m. by Rev. Mr. Gilbert.

Summit—Services regularly by Rev. C. B. Davis, P. C.

Vernon—Services regularly by Rev. C. B. Davis, P. C.

McLemore Springs, or Pleasant Hill—Services regularly by Rev. C. B. Davis, P. C.

Leonard O'erlin's—Services monthly on the 3d Sabbath at 3 o'clock p.m., by Rev. A. Cowan.

Hickory Grove—Services monthly, on the 4th Sabbath at 3½ p.m. by Rev. Mr. Gilbert.

Bethlehem—Services on first Sabbath of each month at 11 a.m. by Rev. A. C. Tatman.

McLemore—Services every Thursday night before the first Sunday in each month by Rev. C. B. Davis.

Big Spring—Baptist 3d Sabbath (and Saturday before) by Hugh A. Cunningham, Pastor.

Cane Branch—Fourth Sunday (and Saturday before) Hugh A. Cunningham, Pastor.

Sabbath School every Sunday.

Old Grove, or Barren Fork—Second Sunday (and Saturday before) W. M. James, Pastor.

Fellowship—(Baptist) second Sunday (and Saturday before) Hugh A. Cunningham, Pastor.

Pleasant Cove—Preaching the first Sunday in each month by Rev. W. H. Gilbert at 3½ p.m.

Pine Bluff—Preaching 2d Sabbath in each month by Rev. W. H. Gilbert at 3½ p.m.

Bethel's Chapel—Preaching 3d Sabbath in each month by Rev. W. H. Gilbert at 11 a.m.

Highland—Services 3d Sabbath in each month by Rev. W. H. Gilbert at 3½ p.m.

McLemore—Services 4th Sabbath in each month by Rev. W. H. Gilbert at 3½ p.m.

Old Hall—Services on the 2d Sabbath in each month at 11 a.m. by Rev. James Smith.

Bluff Springs—Services on the 4th Sabbath in each month at 11 a.m. by Rev. James Smith.

LODGES.

F. & A. M.—Warren, No. 125—1st Monday night in every month, in their hall over Exchange, by Rev. Adam Gross, W. M. H.

M. E. Thursday

Se Bap. H. P.

every H.

Exchange

Encourage

For sale by

One train student when.

LEAVES.
McMinnville 10:30 a.m. McMinnville 5 p.m.
Tullahoma 2:15 p.m. Tullahoma 12:45 p.m.
Circus with train for Chattanooga 1:10 p.m.
" " " Nashville 2:15 p.m.

Telegraph office at the depot. Night messages sent at half rates.

F. W. JOHNSON,

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MAILS.

RAILROAD—Leaves 10 a.m.; arrives 5 p.m.

SPARTA—Daily stage—leaves 8 a.m.; ar-

SATCHEL—Horse—leaves 1 p.m., and

S. and arrives at 12 noon, on Tuesdays, Thursdays and Saturdays. On Fridays, leaves 11 a.m., and arrives 7 p.m.

WOODBURY—Horse—leaves 6 a.m.; ar-

W. Rivers 8 p.m., on Wednesdays and Fri-

days.

IRVING COLLEGE—Horse—leaves 5 a.m.; ar-

ives 7 p.m., on Thursdays and Sat-

days.

Post office hours from 8 a.m. to 7 p.m.

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F. W. MUNFORD.

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as formerly occupied by Gen. B. J. Hill,

South-East Corner Public Square,

McMINNVILLE, TENN.

MCMINNVILLE, TENNESSEE, SATURDAY, MAY 29, 1880.

I. O. O. F.

The Origin and Early History of this Organization.

"Then let us throw all care aside, Let's merry be and mellow, May Friendship, Love and Truth abide With every true Odd-fellow.

The origin of Odd Fellowship is wrapped in some obscurity. There are those who claim that the Loyal Ancient Independent Order was founded at Rome during the reign fifty-five of that royal fiddler and matricide, the Emperor Nero, perhaps the only good thing done during his wicked reign. Bolton, a marble mason, however, came from London to Manchester in 1809 and established an Odd-Fellow Club in imitation of one with which he had been connected in the great metropolis. The association was a success, and in 1812 became the parent of the Manchester Society of Odd Fellows, which in 1864, numbered 258,556 members. The object of the organization was first convivial, then merged into benevolent. Some wag once described an Odd Fellow as like a fox for cunning, a dove for tameness, a lamb for innocence, a lion for boldness, a bee for industry and a sheep for usefulness." To-day, however, the Order may be described to the general reader as one which aims at benevolence, charity and care for the widow and orphan, or those members in sickness or affliction. In no sense is it an Insurance Company. No stated or special amount is guaranteed to the heirs of the deceased member, yet the rites of Christian burial, care for the orphan and widow are rigidly looked after.

Baltimore, the great sea port of the State of Maryland, justly claims the honor of being the birthplace of American Odd Fellowship. Just after the close of the war of 1812, when Baltimore had a population of sixty thousand, and in the year 1818, Thomas Widley and John Welsh, both Englishmen, being fellow-countrymen, conceived the idea of starting the organization. Widley had been initiated in 1804 into a London Society, and had filled the chair of Noble Grand as many as three times. Welch had also been a member of a London Lodge, and had passed the chairs before emigrating to America. The two friends sadly regretted that emigration, while it had bettered their condition, had deprived them of their loved brotherhood. They determined to form a lodge, and tried in a quiet way by asking their associates and friends to discover, if possible, brothers. Unsuccessfully, February 13, 1819, the Baltimore American contained their advertisement: "Notice to all Odd Fellows: A few members of Odd Fellows will be

seen at the office of the Lodge for consultation."

The first conference was held at the schoolroom of a piece of work that has been well done by a boy or girl, pass by without the least notice. This discourages a child and has a bad effect otherwise.

Encouragement puts new life in a child, especially if it be bestowed by a parent. Yet there are people who, though anxious to have their children do well, continually and in a dispiriting way, tell them that they should not do so and so, and that it is wrong, etc., without ever having a little friendly talk with them, and giving them good advice, and encouraging them when they do right.

Conventions of 1880.

Republican National Convention, Chicago, Wednesday, June 2.

Tennessee Democratic State Convention, to appoint delegates to the Cincinnati Convention and select Presidential Electors—Tuesday, June 8.

National Greenback Convention, Chicago, June 9.

Democratic National Convention, Cincinnati, Tuesday, June 22.

Tennessee Democratic State Convention, to nominate a candidate for Governor—Tuesday, August 10.

The General Conference of the Methodist Episcopal Church, North, now in session at Cincinnati, has elected four new bishops. Three were elected on the first ballot—H. W. Warren, C. D. Foss and J. F. Hurst, and the fourth ballot resulted in the election of E. O. Haven.

THE TWILIGHT HOUR.

Its Beneficent Influence Upon the Minds of Men.

(Memphis Avalanche.)

Rev. H. A. Jones, pastor of the Court Street Cumberland Presbyterian church, preached a brief but interesting sermon Sunday night from Luke 24, 29: "But they constrained him, saying abide with us; for it is toward evening, and the day is far spent."

In the opening portion of his discourse the speaker developed a line of thought that was not only impressive from the force and clearness of its elucidation, but adorned with illustration and metaphor at once beautiful and appropriate. After explaining at length the conversation between Jesus and the two disciples, from which the text was drawn, he suggested that Jesus had chosen that hour to meet them on the road from Jerusalem to Emmaus, because he knew that their minds would then be in a state favorable for the reception of the light he was to give them. Evening is the time when the soul is most easily aroused on the subject of religion. In the earlier part of the day the secular cares of life occupy our attention and leave no time or opportunity to look beyond them. Men engaged in all the different callings in life find full employment for body and brain in the struggle for gain or subsistence, while women are engrossed by the not less imperative duties of the household; and the pressing claims of the present, thus crowding out consideration of the future. But when the day's work is over, and the family are once more united and at rest, the mind is freed from the dead weight of worldly thoughts and the practical gives place to the speculative. Then it is that heart and mind are alike open to the impressions of religion, and retrospective by revealing the deeds of the day in their true light, opens the door to repentance. The evening shadows that herald the approach of night hide from view objects that were plainly visible in the light of day, and thought influenced and directed no longer by the eye turns inward. Then it is that reason shows how inconsistent and unsatisfying are the things that man plans, labors, and sins to accomplish; how success when at last attained is always dearly bought; of how little importance is worldly triumph or failure compared with the awful problem of happiness or endless woe in the life.

Then, that Assembly of the Presbyterians in the United States should have a heavenward look at noonday, and its

representatives during Can Do.

in my suggestion she can make

official and happiness of

in fear and children. By her

and in love, and good management,

general to her partner and her

self a colleague in old age.

By her tender care she can often restore him

to good health.

By her counsel and love she can win him from bad company, if temptation in an evil hour, has led him astray.

She can do perhaps

even more to degrade him, than a man

if she chooses to do it.

As a wife she can

ruin her husband by extravagance and folly;

by want of affection she can

make an outcast out of a man who

might otherwise have become a good

member of society.

She can bring bickerings and strife into what has been

a happy household.

She can become an instrument of evil instead of an angel of good.

As a mother her words and her ways should be kind, loving and good.

If she reproves, her language should be choice and refined.

The true mother rules by love,

kindness, and to the children "mother"

is synonymous with everything pure,

and sweet and beautiful.—Ex.

Mr. Henry Watterson, of the Louisville Courier-Journal, recently paid Mr. Tilden a rather protracted visit. He pronounces Mr. Tilden in fine health and spirits and capable of an immense amount of labor, mental and physical.

In response to the question: "Do you think Mr. Tilden will be nominated at Cincinnati?" His answer is: "I am sure of it. There is no one else whom the Democrats can properly put forward as their champion." Mr. Watterson expresses himself equally sure of the nomination of Gen. Grant by the Republicans. "It will," he says, "be Grant beyond a doubt."

A recess occurred, and all

were requested to withdraw except

Widley and Welch. Jackson then

brought forth his documents and ex-

plained how the changeable password

was operated in conjunction with the old one. Probably he submitted all

the improvements made by the Man-

A TENNESSEE ROMANCE.

How a Young Lady Avenged Her Lover's Murder.

[Correspondence Chattanooga Times.]

In Overton county, Tennessee, during the war, there lived a pretty slender, grey-eyed young lady named Mary. She was betrothed to Dr. Saddler, a popular physician of the country at the time.

In the opening portion of his discourse the speaker developed a line of thought that was not only impressive from the force and clearness of its elucidation, but adorned with illustration and metaphor at once beautiful and appropriate. After explaining at length the conversation between Jesus and the two disciples, from which the text was drawn, he suggested that Jesus had chosen that hour to meet them on the road from Jerusalem to Emmaus, because he knew that their minds would then be in a state favorable for the reception of the light he was to give them. Evening is the time when the soul is most easily aroused on the subject of religion. In the earlier part of the day the secular cares of life occupy our attention and leave no time or opportunity to look beyond them. Men engaged in all the different callings in life find full employment for body and brain in the struggle for gain or subsistence, while women are engrossed by the not less imperative duties of the