JACKSONVILLE AND THE REUNION

Veterans Will Find a Modern, Progressive City

Many Points of Historic Interest To Be Visited By Survivors of Gray Army During Week.

Jacksonville, Fla.-When the Consemble here for their 24th annual reunion, they will be introduced to a city and community, proud of the present and loyal to the ideals of the old South. Making Jacksonville the hub of a wheel twenty-five miles in diameter, a territory is covered rich in historic associations and interest and at the same time a fit exponent of all that is progressive in the Southern States.

Jacksonville is a city of 85,000 popu-

lation, with handsome business blocks, modern skyscrapers, commodious ho tels and residence sections that com-pare favorably with the best in the The city's business has grown into large proportions, embracing every line known to a modern clty. Jacksonville of to-day is in all respects a thriving center of trade and commerce, much of its commerce going across the seas into foreign countries on ocean steamships. Its transportation facilities are superb, both by rail and water. Railroads feeding the great Florida Peninsula center here. Thousands of tourists and uncounted tons of freight pass through the city and port every year, the one hunting health and pleasure, the other scattering out over the civil-ized world to do its part in supplying the demands of the consumers of the

And while the visitors are enjoying this view and prospect of modern business and community thrift, they will be given an opportunity to look down the past three hundred and fifty years. All of this territory was in dispute three and a half centuries ago between the French and Spanish, with the wild Indian holding the balance of power between the combatants. The Frenchman and the Spaniard both laid claim to the Florida territory. Which over which historians differ, but it is authenticated that the first white men to set foot upon the soil now cov-ered by Jacksonville were Frenchmen under Rene Laudonnere.

The first white man to enter the mouth of the St. Johns river was Jean Ribault, in command of a company of Huguenots, who had left France because of religious persecutions. He made his landing on May 1, 1562, fifty years after the landing of Ponce de Leon at a point to the south of Jacksonville. Some historians are of the opinion that Potce de Leon sailed as far north as the mouth of the St, Johns, but the weight of evidence is against this opinion. If he were here he left no trace. The evidence is that he did not travel in a direction from his original landing that would have brought him to the vicinity of Jacksonville. It is thoroughly established that Ribault entered the mouth of the St. Johns river May 1, 1562, and sailed up the river some miles to a bluff, where he erected a stone column on which was inscribed the arms of France. But Ribault did not seemed the terms of the state of the bault did not ascend the river as high as Jacksonville. He went from the mouth of the river to Port Royal, S. C.

In 1664, one year after the depar-ture of Ribault, Rene Laudonnere, who had been with Ribault on the first expedition, came to the mouth of the St. Johns with another colony of Huguenots, and ascended the river as far as the present site of Jacksonville, camping probably on the south side of river on territory now covered South Jacksonville. These were the first white men to penetrate the country above the mouth of the river. In henor of the day of discovery, May Ribault gave the river the name of May, and this stood until the Span-iards whipped out the French, some the River San Mateo at first, but later changed its name to San Juan. From this it finally became the St. Johns Old Fort Caroline was situated at St John's bluff some miles below the city of Jacksonville. No sign of this historic fort remains, not even a slab

to commemorate its mournful story During the reunion, steamboat excursions will be run to all these points of historic interest on the St. Johns river. It is but twenty-seven miles from Jacksonville to the mouth of the St Johns, where the government has constructed, with the aid of Jackson-ville, and the State of Florida, a system of jettles, deepened the water on the bar and otherwise protected navi-gation. In passing between Jackson-ville and the jettles, the visitor will have no trouble locating the sites of old forts that were erected nearly four hundred years ago by the French and Spanish. The trip is one of the most delightful in the Southern States.

While Jacksonville has not adver-While Jacksonville has not advertised itself as a large manufacturing city, of recent years many large industrial plants have been established, giving employment to 5,000 wage-earners and turning out \$14,000,000 to \$15,600,000 worth of products per annum. In variety of products, the city makes a showing that but few other communities can equal. New industries are recured almost every month, and the Board of Trade, one of the most active in the South, is steadily pushing a campaign for more industrial establishments.

SUNDAY

Lesson IV.—Second Quarter, For April 26, 1914.

THE INTERNATIONAL SERIES.

of the Lesson, Luke xv, 1-10. Memory Verses, 8-10-Golden Text, Luke xv, 10-Commentary Prepared by Rev. D. M. Stearns.

There was something in His teaching which reached the hearts of these publicans and sinners who were so de spised by the self righteous Pharisees He was full of grace and truth; they knew the truth that they were sinners and they needed the grace that was in Him. He taught as one having authority and not as the scribes; never man spake like this man (Matt. vil. 29: John vili, 46). That which the Phari-sees sneeringly said of Him, "This man receiveth sinners and eateth with them," was, and still is, gloriously true. He is still saying, "If any man hear my voice and open the door I will come in to him and will sup with him and he with Me" (Rev. til, 20).

The word here translated "receiveth" is generally translated "waiting or looking fer." Weymouth's rendering is, "He gives a welcome to notorious sinners." Not only does He re-celve sinners when they come to Him (John vi, 37), but He is on the lookout for them. He came to seek and to save that which was lost (Luke xix, 10). If we are truly His disciples, as in the last lesson, we, too, will seek in all the world the lost ones whom He came to save, the "whosoevers" who will make up His body, the church.

Their murmuring led Him to speak the threefold parable of the lost sheep. the lost coin and the lost son, in which we see the love of the Son as the shepherd, the love of the Spirit and the love of the Father. The love of God is the greatest topic in all the Bible and was specially manifest in His giving His only Son for us that we might not perish, as it is written, "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him." "Hereby perceive we the love of God because He laid down His life for us" (I John th, 16; iv. 9). The story of the shep-herd and the lost sheep is found also in Matt. xviil, 11-14, and the record of the Good Shepherd is found most fully in John x, where He not only for the sheep, but gives His life for them. In our lesson He is seen seek-ing till He finds; laying it on His shouling till He finds; laying it on His shoulders, rejoicing, bringing it safely home and calling others to rejoice with Him. In Heb. xiii, 20, 21, He is the Great Shepherd who, having found and saved, works in us that which is well pleasing in His sight. In I Pet. v. 1-4, He is, the chief shepherd rewarding His own for faithful service. Thus we have again the threefold aspect of our relation to Him as in last lesson our relation to Him as in last lesson—saved, serving, waiting for Him. I have often been giad that when He finds His sheep He brings it home; He does not drop it by the way. And what a place it is to be on His shoulders, us and our burdens, too (Deut. xxxiii, 12; Isa. ix, 6, 7). There must be more significance than we have ever these words. seen in these words, "The Lord is my shepherd," and if we fully believed we could not but rejoice (I Pet. 1, 8).

Woman is a type of the church, both true and false, but here she repres the true church in the power of the Holy Spirit seeking diligently that which is lost. The sheep set before us one phase of the condition of the lost, as when we read, "I have gone astray like a lost sheep," "All we like sheep have gone astray" (Ps. cxix, 176; Isa. iii, 6). The piece of silver may suggest the indifference of the lost, as when we read of being dead in tres-passes and sins (Eph. ii, 1). In both cases the Lord is the seeker, as He has always been ever since He sought Adam in the garden of Eden, after he had aimed, saying, "Where art thou?" (Gen. iii, 9.) He does not merely call as helpless as Mephibosbeth, who was lame in both feet. He sends and fetches us into His presence and by His great love causes us to fall on our in true penitence, then gives us

all (II Sam. ix, 3, 5, 6, 7, 13).

Like the good Samaritan, He finds us helpless and wounded and tenderly cares for us and puts us in His plac and brings us to a place of rest and continues to care for us (Luke x, 83-85). Like Paul in the case of Onesimus, He says to His Father concerning the sinner, "Receive him as Myself; if he hath nged thee or oweth thee aught, put that on mine account" (Phi. xvii, 18). "God commendeth His love toward us in that, while we were yet sinner Christ died for us" (Rom. v, 8).

In the story of both the sheep and the piece of money, note the conclusion, "Joy in heaven, " " joy in the presence of the angels of God over one sinner that repenteth" (verses 7, 10). Does it not seem that if we really believed that, we who are saved would have a greater desire to have others know and share the great salvation? How much of the spirit of Christ have we if we have not His heart of compassion for the ion! He became poor for us and suffered in our stead for our sins. How are we proving that we are His disciples? "He that winnesth souls is wise." They that turn many to rightsousness shall sline as the stars forever and ever." It was Paul's ambition "by all means to save some" (Prov. xi. 30; Dan. xil. 3; I Cec. ix, 22). What does the Lord see in our hearts in this matter? In the story of both the sheep and

The Educational Need of the Hour. It seems to me the State was never more astir with educational interest and educational hope. The work seems moving on apace along all lines. The people are behind it; great organizations like the Farmers' Union 35,000 strong, the Junior Order of United American Mechanics 31,000 strong, the woman's clubs, many thousand strong, and others, are giving it united and enthusiastic support. The greatest need of the hour now is thorough organization of the forces into co-operative effort, and wise, con-

structive leadership in every county.

to look, to superintendents and teach-

or these all must look, have a right

Thed emand of the agricultural and industrial masses in this agricultural and industrial State of ours is for the development of a system of schools that shall minister acequately, to the agricultural and industrial, as well as the purely cultural needs of their children; that shall seek to banish inefficiency as well as ignorance, and to free men from the last form of human bondage profitless drudgery.-J. Y. Joyner in The State Journal.

Talk That Counts.

Ephum Johnson was up before Judge Shimmerpate on a cruelty to nimals charge.

"Deed ah wasn't abusin' dat mule udge." the old man demurred.

"Did you not strike it repeatedly ith a clu?b" "Yassah."

"And do you not know that you can ccomplish more with animals by speaking to them?"

"Yassah; but dis critter am diff'nt. He am so deft he can't here me when ah speaks to him in de usual way; so ah has to communicate wid him in de sign language."-Youngstown Telegram.

A Real Sleuth.

Nervous Lady (in whose there have been several burglaries) How often do you policemen co down this road? I'm constantly bout, but I never see you.

Policeman-"Ah, very likely I sees ou when you don't see me, mnm. It's a policeman's business to secret imself .- Punch.

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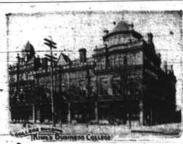
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J. R. COOKE, Blacksmith Jan. 27th, 1914.

J.R. Cooke



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