

THE "SANTA MARIA."

A great series of celebrations and festivities, upon two continents, in commemoration of the first voyage and the discovery of America by Columbus, was commenced at Palos, Spain, on August 3 the four-hundredth anniversary of the day on which the little fleet of the great navigator set sail on its memorable quest. The little town is on the Rio Tinto, near its mouth in the Gulf of Cadiz, and between it and the sea is the old convent of La Rabida, intimately associated with the memory of Columbus. Near by is the much larger town of Huelva, which has considerable export trade, and at this port assembled the Spanish vessel and those representing foreign nations also participating in the inaugural ceremonies, as the harbor at Palos did not allow the entry of large craft.

The principal feature of the celebration at this time was found in the "Santa Maria," a vessel built in every respect after the original of the largest of the three vessels of Columbus. The "Nina" and the "Pinta," the two other vessels completing the squadron, it is expected will be constructed in time to bear a part, in connection with the "Santa Maria," in the naval celebration to take place in New York harbor next spring, preliminary to the opening of the great exhibition at Chicago. Our picture of the "Santa Maria" is from a drawing made for the *Graphic* by Lieutenant E. C. Villiers, of the British Navy.

It was the design that the little vessel should sail out of the harbor of Palos in the early morning of August 3, after the same manner as the first or discovery voyage was commenced; but when the sailors spread their canvass it was found that there was no breeze and one of the gunboats was then employed to tow her towards the ocean. The Spanish vessels followed, and every foreign ship saluted with cannon as the "Santa Maria" passed. The war ships of foreign nations, sent to represent their governments in the celebration, followed the Spanish vessels. The multitudes on shore cheered in unison with the roar of the artillery. For three hours the "Santa Maria" followed the route along which Columbus had been wafted by the favoring breeze and was then towed back to Palos. Huelva which is undertaking the larger part of the celebration was bright with flags and thronged with visitors from all parts of the world. Palos is hardly more than a memory of what it was in the days of Columbus. It was then the chief city of the region. It has since decayed and is overshadowed by Huelva, the capital of the province. The convent of Santa Maria de la Rabida was also thronged with visitors. The convent buildings have been put in nearly the exact condition they were 400 years ago, when Columbus was a guest there. The tower of the convent, which occupies a prominent site, was probably the last object on the mainland which Columbus saw as he sailed away.

These jubilees formed the starting point for a series of fetes, designed to occupy Huelva, Palos, and La Rabida during the whole of the months August, September, and October, concluding with an International Congress and the official celebrations, in which the Queen Regent, the Court, the Ministers, the Corps Diplomatique, and the provincial and foreign deputations were to take part. At Madrid, Granada, and Seville there were to be congresses, horse-races, and bull fights, gala theatrical performances, historical cavalcades, and popular fairs, balls, receptions, and soirees. Nothing has been spared to mark with becoming pomp the role played by Spain in the discovery of the New World.

The "Santa Maria" of 1892 is in every respect, and in the minutest detail, a reproduction of its analogue of 1492, as it is pictured to us in the diary of the illustrious navigator. It has the same old-fashioned shape, the same primitive masts, rigging, and sails, even the same armament of falconets and mortars, halberds and arquebuses. The cabin of the commander is furnished in the style of the fifteenth century and its table is littered with maps, documents, and nautical instruments of the period. Finally, its mastheads are decorated with the royal standards of Castile and Leon, in exact imitation of the flags which Columbus planted in the New World on October 12, 1492. The vessel is man-

ned by an excellent crew, obtained from among the fishermen and sailors of Cadiz and San Fernando, and placed under the orders of a detachment of officers of the Royal Navy. They are all in the highest spirits and confident that they will be able to conduct this vessel of 240 tons safely to New York next year, when the great celebrations are to take place here. Preliminary to that occasion it is designed that the "Santa Maria" will be accompanied across the ocean by a "Pinta" and "Nina," also constructed in imitation of the two smaller caravels which formed Columbus' escort four hundred years ago. And these in their turn will be watched over by a modern Spanish squadron, which will act as a guard of honor and render them any assistance they may need, a provision whose necessity will readily be understood when we remember that the largest of the vessels had only about the dimensions of a good sized canal boat of the present day.

HOW SHALL WE KEEP THEM?

This is a question of vital importance. It is a question which has troubled the mind of superintendents and teachers not a little during the past century. The question before us assumes that young men and women come to our Sunday-schools, but they are not kept there. Now, if they are not kept in our Sunday-schools, there must be some reason or reasons why they are not. It may be that they get the notion into their head that the Sunday-school is not intended for grown up people; that it is intended only for children. In the case of some they may come to Sunday-school a few times, but through neglect or oversight do not receive as hearty a welcome as they ought to receive. The superintendent or teacher should see to it that the young men and young women just coming into our school should be made welcome to all the privileges of the school. Somebody should take them by the hand, tell them that he is glad to see them, give them a hearty invitation to come again, show them the library, give them a good book to take home to read during the week, and in all probability they will be back the next Sabbath, if for nothing else, to return the books. In short, we must make them feel that we are interested in them, that we care for them, that we love them.

While the writer was attending college in Granville, Ohio, he was superintendent of a mission school. He adopted the above plan. A little boy on his way home said to his teacher (I am very modest in saying it), "I like that man, he shook hands with me." The first principle, then, which suggests itself to my mind, by which we may retain the young people in our Sunday-school, is, make them feel that we are interested in them.

The work depends very largely upon the teacher. Therefore, I would say, in the second place, that the teacher must gain the confidence of those under his care. For example, a minister of the gospel who has not the confidence of the people can not expect to do them much, if any, good. They must believe in him; believe that he is worthy of his calling; they must believe that he believes what he is preaching to them, and that he not only believes it but practices it just as nearly as he can. So, also, in regard to the Sunday-school teacher. The young men and women who are under his care must believe in him; they must believe that he believes what he is teaching, and in order that he may impress this more strongly upon their mind, he must live what he teaches. The minister, the superintendent and the teacher are looked upon as examples, as leaders, and it becomes them as such to so walk that they may wield an influence over those with whom they come in contact that will tell to them that they believe what they preach.

In the third place, the teacher should strive to make the lessons as interesting as possible. In order to do this there must be thorough preparation. In order to make a success in any calling or profession of life there must first be the necessary preparation. The man who wishes to enter some business profession, can not successfully carry on his business unless he has had some experience in the special line of business into which he wishes to enter. The mechanic, the physician, the teacher

in our public schools must each have a sufficient knowledge of those things required of them—before they can succeed in their special line of work. This is an age of specialists. Life is too short, and time is too precious for a man to think that he can know everything, and know just how everything ought to be done. The Sunday-school teacher is a specialist, and he must make his work a special study. The soldier going to battle cannot expect to gain the victory unless he equips himself. So also must the Sunday-school teacher equip himself. He must have on the whole armor of God.—*Standard*.

EACH IN PARTICULAR.

You must not only know boys and girls, young men and young women, in general; you must know your pupils in particular. You are simply following your divine Lord when you are studying, by the closest observation, with the most minute attention, the special surroundings, the home life, the business duties, the reading, the companions, the amusements, the society, the temptations, the dangers, the easily-besetting sins, as well as the nobler traits of the pupils whom God has given you to teach. *Baptist Teacher*.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XII.—DECEMBER 18, 1892.

REVIEW.—Acts 9:1-15:35.

GOLDEN TEXT.

"Christ is the end of the law for righteousness to every one that believeth."—Rom. 10:4.

HOME READINGS.

M. Acts 9:1-12.—Lessons I, II.
T. Acts 10:1-48.—Lessons III, IV.
W. Acts 11:1-30.—Lesson V.
Th. Acts 12:1-25.—Lesson VI.
F. Acts 13:1-43.—Lesson VII, VIII.
S. Acts 13:44-14:28.—Lessons IX, X.
S. Acts 15:1-35.—Lesson XI.

LESSON XIII.—DECEMBER 25, 1892.

I. THE BIRTH OF CHRIST.—Luke 2:8-20.
(A Christmas Lesson.)

COMMIT TO MEMORY v. 11-14.

GOLDEN TEXT.

"Behold, I bring you good tidings of great joy."—Luke 2:10.

HOME READINGS.

M. Luke 2:1-20.—The Child Jesus.
T. Micah 5:1-7.—Out of Bethlehem.
W. John 1:1-11.—The Word Made Flesh.
Th. Rev. 19:1-16.—Heavenly Rejoicing.
F. Gal. 4:1-15.—The Fulness of Time.
S. Eph. 1:1-14.—Accepted in the Beloved.
S. Rev. 1:1-17.—The Gospel the Power of God.

LESSON PLAN.

I. The Tidings Revealed, vs. 8-14.
II. The Tidings Believed, vs. 15, 16.
III. The Tidings Made Known, vs. 17-20.
TIME.—B. C. 4: Augustus Caesar emperor of Rome; Herod the Great king of Judea.
PLACE.—Bethlehem of Judea, six miles south of Jerusalem; now a thriving town with about four thousand inhabitants. Its modern name is Beit Lahm.

OPENING WORDS.

The Roman emperor had issued a decree of enrollment that required Joseph and Mary, who were living at Nazareth in Galilee, to go to Bethlehem to be enrolled. Thus it happened that Jesus the promised Messiah was born at Bethlehem, according to the prediction of the prophet, Micah 5:2. See vs. 1-7.

HELPS IN STUDYING.

8. The same country—near Bethlehem. 9. The glory of the Lord—a bright shining light, the token of the divine presence. 10. Which shall be to all people—to all the world, Gentiles as well as Jews. 11. The city of David—Bethlehem, where David was born. A Saviour—see Matt. 1:21. Christ—the Christ, the Anointed One, The Lord—Jehovah. 12. Swaddling clothes—bandages which were tightly wrapped around a new-born child. 13. Glory to God.... on earth peace.—Isa. 9:6. Revised Version, "peace among men in whom he is well pleased." 14. They came with haste—showing their faith in the angelic announcement and their earnestness to following the directions given them. 17. They made known abroad—the news was too good to be kept; thus they became the first evangelists.

QUESTIONS.

INTRODUCTORY.—Where did Joseph and Mary live? Why did they go to Bethlehem? What took place while they were there? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE TIDINGS REVEALED, vs. 8-14.—Who were in the field near Bethlehem? What were they doing? Who appeared to them? What show about them? How were the shepherds affected? What encouraging word did the angel speak? What tidings did he bring? For whom were these tidings? By what sign were the shepherds to know the infant Saviour? Who now appeared with the angel? What was their song?

II. THE TIDINGS BELIEVED, vs. 15, 16.—What did the shepherds say one to another? What made them believe the tidings? What did they do? What did they find?

III. THE TIDINGS MADE KNOWN, vs. 17-20.—What did the shepherds do after they had seen the Saviour? How was their report received? What is said of Mary? How did the shepherds show their joy? How should we receive the tidings of a Saviour?

PRACTICAL LESSONS LEARNED.

1. Christ was born a Saviour for you, for me, for all.
2. His birth brings glory to God, joy to angels and salvation to men.
3. As soon as we hear of this Saviour we should hasten to find him.
4. When we have found him we should tell to others the glad tidings of his love.
5. He is the only Saviour. Acts 4:12.

REVIEW QUESTIONS.

1. What tidings did an angel bring to the shepherds of Bethlehem? Ans. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.
2. Who suddenly appeared with the angel? Ans. A multitude of the heavenly host praising God.
3. What was the song of the angels? Ans. Glory to God in the highest, and on earth peace, good will to men.
4. What did the shepherds do? Ans. They hastened to Bethlehem, and found the babe lying in a manger.
5. How was the report of the shepherds received by those who heard it? Ans. They wondered at the things which were told them by the shepherds.

LESSON XIII.—DECEMBER 25, 1892.

2. QUARTERLY TEMPERANCE LESSON.
Rom. 14:12-23.

COMMIT TO MEMORY vs. 19, 20.

GOLDEN TEXT.

"We then that are strong ought to bear the infirmities of the weak."—Rom. 15:1.

HOME READINGS.

- M. Rom. 14:1-13.—The Strong must Bear with the Weak.
T. Rom. 14:14-23.—Must not Abuse their Liberty
W. Rom. 15:1-14.—Christ Pleased not Himself.
Th. Dan. 1:8-21.—Daniel and his Companions.
F. 1 Cor. 8:1-13.—Abstinence for the Sake of Others.
S. Gal. 5:19-26.—Christian Temperance.
S. 1 Cor. 13:1-13.—Christian Love.

LESSON PLAN.

- I. Things that Make Others Stumble, vs. 12-15.
- II. Things that Make for Peace, vs. 16-19.
- III. Things that we had Better Not Do, vs. 20-23.
TIME.—A. D. 58, early in the spring; Nero emperor of Rome; Felix governor of Judea; Herod Agrippa II, king of Chalcis and Galilee.
PLACE.—Written by Paul from Corinth.

HELPS IN STUDYING.

13. Let us not therefore—Do not judge one another, but determine to avoid giving offence. 14. There is nothing unclean of itself—the distinction between clean and unclean meats is no longer valid. To him it is unclean—though not unclean in itself, it ought not to be used by those who regard its use as unlawful. 14. If thy brother be grieved—though the thing is right in itself, yet if indulgence in it be injurious to others, that indulgence is a violation of the law of love. For whom Christ died—if Christ so loved him as to die for him, how base is you not to submit to the smallest self-denial for his welfare? 17. The kingdom of God is not meat—another reason for forbearance; no principle of duty is to be sacrificed. 20. For meat destroy not the work of God—do not, for the sake of indulgence in certain kinds of food, injure the cause of true religion. 21. It is good neither to eat flesh, nor to drink wine—that is, abstaining from flesh, wine, or anything else which is injurious to others, is right, that is, morally obligatory. 22. Hast thou faith?—Revised Version, "the faith which thou hast, have thou to thyself before God." 23. Is damned—is condemned. If a man thinks a thing to be wrong, to him it is wrong. Whatsoever is not of faith, is sin—whatever we do which we are not sure is right, is wrong.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THINGS THAT MAKE OTHERS STUMBLE, vs. 12-15.—To whom shall we all give account? What is therefore our duty? Of what was the apostle persuaded? Meaning of the last clause of ver. 14? What general principle of duty is here taught? What reason is assigned for the duty enjoined? How may this apply to wine-drinking and the general use of intoxicating drinks?

II. THINGS THAT MAKE FOR PEACE, vs. 16-19.—What reason is given for this regarding the welfare of others? In what does true religion consist? How does this passage bear upon the apostle's object? Meaning of verse 18? What is therefore our duty?

III. THINGS THAT WE HAD BETTER NOT DO, vs. 20-23.—Meaning of *for meat destroy not the work of God*? On what principle is forbearance here urged? By what rule is the exercise of Christian liberty to be regulated? vs. 15, 20, 21. What important principle of morals is taught in verse 23? Under what circumstances is abstinence from meat, wine and other things here said to be duty? How does this apply to wine-drinking in our day? On what other grounds would you enforce the duty of total abstinence?

PRACTICAL LESSONS LEARNED.

1. It is often morally wrong to do what, in itself considered, may be innocent.
2. It is wrong to do anything which we think to be wrong. The converse of this proposition, however, is not true: It is not always right to do what we think to be right.
3. We should be willing to give up our own ease or pleasure or gratification for the good of others.
4. Regard for the evil influence of our example on others, to say nothing of other and higher grounds of obligation, should lead us to abstain from the use of intoxicants as a beverage.

REVIEW QUESTIONS.

1. Of what was the apostle persuaded? Ans. That the Jewish law about clean and unclean meats was not binding on Christians.
2. How did some Christians feel on this subject? Ans. They were in great doubt whether this distinction was done away.
3. What did Paul say was the duty of those who had these doubts? Ans. To abstain entirely from the things about the use of which they were thus doubtful.
4. What did he say for the direction of others? Ans. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.