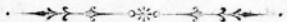


from the table. But in case William fails to answer the question on the large card, he *forfeits the small card* just taken from John, and he must return it. Then it becomes William's turn to read to Charles, etc. The one who has the most small cards, at the end has answered the most questions, and is ahead.

A little ingenuity will suggest many other exercises.

BOOKS OF THE BIBLE.

To remember the number of the books of the Bible:—Count the letters in the word "Old," and also "Testament," place the number of letters in the word "Old," 3, by the number in "Testament," 9, side by side—39—the number of books in the O. T. In the New Testament, the number of letters in "New," 3, in "Testament," 9; multiply $3 \times 9 = 27$ —number in the N. T. 39 added to 27—66 books in the Bible.



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THIS work consists of 148 small cards, 26 large cards, 5 beautiful maps, and a Pronouncing Dictionary of Scripture Proper names, designed to promote a knowledge of the Bible.

THE PLAN.

The plan is obvious. Only a few words need be said concerning it. On the small cards, the remarks numbered "1," "2," "3," are *direct statements* concerning the subject. The questions "A" and "B" are more general.

A reference is given, except on a few of the large cards, either to the Bible, or to one of the maps, to substantiate each statement or answer. For convenience of reference the maps are numbered—1, 2, 3, 4, 5—on the margin.

CHRONOLOGY.

We use the chronology of Usher as found in the margin of the Bible. For exceptions, see note on large card "Outline of Sacred History."

HOW TO USE THE CARDS.

They can be used as a study or as an entertainment. We suggest the following for the benefit of the young. These cards can be used in a similar way to "authors," with which nearly everyone is familiar. The two tints are each grouped by means of names at the bottom, into sets of 12 "books," with four cards in a "book"—48 cards in a set. For instance, the card "ABRAHAM" has, at the bottom, the words, "ISAAC," "JACOB," "JOSEPH." This means that the four cards "ABRAHAM," "ISAAC," "JACOB" and "JOSEPH" make one "book." Hence, when these cards are used as "authors" only the *names* at the top and the bottom of the cards are of service.

Even young children, who can simply read the letters in these names, will be interested in this exercise (the older persons pronouncing the words spelled out by the younger.) Children thus become familiar with the names of the Bible, and learn how to pronounce them.

ANOTHER WAY

in which two or more can take part. We will explain by illustration. Suppose that John, William and Charles are to take part in the exercise. John, for instance, passes 5 small cards (or any other number agreed upon,) face downward, to William, 5 to Charles, and takes 5 himself. No regard, in this case, is paid to color of cards, except that the pink are in general more simple, and therefore better adapted to young children. John reads to William a statement (1, 2 or 3, as he prefers,) from any card in his possession. William answers by telling of whom, or what, the statement is true, that is, he gives the subject at the head of the card from which the state-

ment was read. If William answers correctly he takes the card. Then John reads another statement to William from another card; and so on till William fails to answer correctly. Each time William answers correctly, he takes the card. When William fails in his answers, it becomes his turn to read statements to the next—Charles. When Charles misses he reads to John, and so on as many times around as is desired. The one who has the most cards, at the end, has answered the most questions and is ahead.

MORE COMPLICATED.

The exercise can be made more complicated, for advanced Bible scholars, by requiring that either the "A" or "B" question, or both, (in addition to the statement 1, 2 or 3,) shall be answered before the one who answers is entitled to receive the card.

LARGE CARDS.

The exercise may be made still more difficult, and consequently more interesting to advanced students, by use of the large cards. We return to the illustration. John, William and Charles *each* receives, as before, a number of small cards. The remainder of the small cards are laid, face downward, upon the table. Each person also receives a number of large cards. John begins, as before, and reads to William a statement from a small card. In case William answers correctly he is entitled to receive the small card, and also to *try to answer a question from a large card*. So John (who reads the small card) reads William any question he may select from the *large cards* in his possession. In case William answers *this question* correctly, he may take one of the small cards