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# HAPPY HOURS FOR THE BOYS and GIRLS

D.E. LEWIS



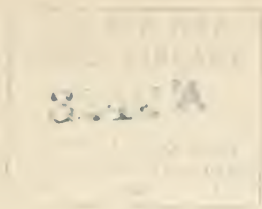
HAPPY HOURS  
*FOR THE*  
BOYS AND GIRLS

A Book for Parents, Junior  
Leaders, Sunday-school  
Teachers and Pastors

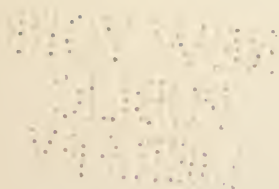
BY  
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Minister at the Erie Avenue Baptist Church, Williamsport, Pa.



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PHILADELPHIA



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DEDICATED in general to the Abraham  
Lincolns and to the Frances E. Willards  
of the future, with the hope that through the  
power of their characters all the world may  
soon be living on the sunny side of life, and  
to the one boy in particular, Raymond by  
name, who has been living happily with me  
ever since he was born.





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## Foreword

The happiest hours of our lives are those which are spent trying to make other people happy. Many of us find our supreme happiness in helping the little folks. This book is the result of the fact that the writer, several years ago, chose to become a Junior leader in his church, where he could work at close quarters with the boys and girls.

The book is not a series of lessons for Juniors, nor is it intended for any particular age, but merely as a collection from which the leaders may make suitable selections to brighten up their meetings. While many of the suggestions will take a full hour to carry out, and others may be enlarged to cover the hour, the most of them are intended simply to put from five to fifteen minutes' live interest into the service. They have all been practically tried with this result.

There is a happy suggestion in the dedication of Henry Turner Bailey's book, "The Blackboard in the Sunday-school," which reads as follows:

"TO MY FATHER, WHO PLACED A  
BLACKBOARD IN THE HOME, FOR HIS  
CHILDREN, AND USED IT ON SUNDAY  
FOR HAPPY RELIGIOUS INSTRU-  
TION."

With this suggestion the book is offered to fathers and mothers who are looking for methods to interest their children in Bible and missionary truth, and to Sunday-school teachers for their use in the class-room or at the home social, and to pastors who hold children's meetings.

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While an ordinary blackboard may be used for many of the drawings, the term "blackboard" as used in the book refers to one made from sheets of white paper, fastened by tacks at the top, and left hanging loose at the sides and bottom. For a good quality of laid book paper, inquire of your local printer. The writer generally uses the ordinary paper on which newspapers are printed, getting the scrap paper for nothing from the printing office. Artist's crayons may be purchased at most any Sunday-school supply house. D. C. Cook Publishing Company, Elgin, Ill., sell the half-inch size, six in a box, for 15 cents a box. These come in two styles, one all black, and the other assorted colors.

If an ordinary blackboard is used, the cover exercises may be given by using black paper for cover paper. The white cover papers are fastened on lightly, at the two upper corners, with photographer's or library paste. Ordinary flour and water will do for most of the pasting.

# HAPPY HOURS

FOR

# BOYS AND GIRLS

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## 1. The Bible Telescope

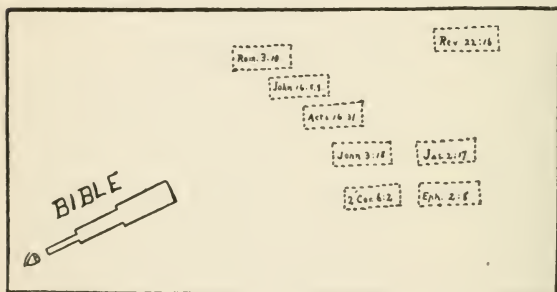
There are many beautiful stars in the heavens above us that can be seen only by the aid of a telescope. There are certain grand truths that we can learn only as we look into the book called the Bible. We will use our Bible as a telescope and search out some of these shining stars of truth.

Have the board prepared by drawing stars to form the constellation of the Dipper, seven stars, with a large star for the North Star. Cover over with cover papers. If you do not memorize the texts, write them on the cover papers faintly with lead pencil as follows: Romans 3:10; John 16:8, 9; Acts 16:31; John 3:18; 2 Corinthians 6:2; Ephesians 2:8; James 2:17; Revelation 22:16. Draw a telescope with the word Bible above it.

## Happy Hours

From these texts may be brought out the simple gospel message: That all have sinned; that the essence of sin is the rejection of Jesus; that salvation is offered freely through him, and that it is important to accept this at once.

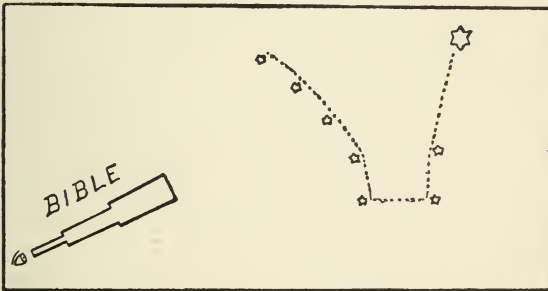
The texts may be prepared on separate slips of paper and handed to the Juniors. When the leader tears off the first cover paper and reveals



the first star, all the Juniors who have Romans 3:10 may stand up and read it. The other covers may be taken off the same way, until all the seven stars of the Dipper appear to view. If the texts are not handed around, the leader may call out the book, chapter and verse, and the first one who finds it may read it.

Some in the audience will know that the stars in the Dipper constellation, if followed around,

will lead to the North Star. (See the dotted line in the diagram.) Tell the Juniors to notice this the first starry night. Explain that the stars of truth that we have been following will take us to the great North Star of truth, the one who is, above all others, the bright and morning star. Tear off the last cover, revealing this star, and read Revelation 22:16: "I am the root and the offspring of David, the bright, the morning star."



Other stars of truth may be discovered, in a similar way, by using other texts.

Bright gilt stars may be pasted on the board, instead of drawn. Small stars may be given out, for souvenirs of the meeting, with texts written on the back for memorizing and repeating at the next meeting.

A star meeting may be held by using stars with texts written on them, after the manner of the

Bible Bullet meeting. Name the groups who happen to get the same texts after the various constellations, and, as they rise to give their star truth, put stars on the board to represent the constellations for which they stand.

## 2. Beginning Right

Dr. Wilbur F. Crafts, in his book, "Plain Uses of the Blackboard," illustrates the danger of a mistake in the beginning of life, by a problem in long division, when he divides 384,605 by 29, and makes the illustrating mistake at the beginning of the problem. This may be simplified for children who have not yet reached the ability to deal with such large problems by the following:

Divide 222 by 2 three times, putting down for the three answers 211, 121, and 112. Each time the children will tell you that you are wrong. Ask them now to tell you how far wrong you are in each case. The problems will look like these on the board.

$$\begin{array}{r} 2 \overline{) 222} \\ 211 - 100 \end{array}$$

$$\begin{array}{r} 2 \overline{) 222} \\ 121 - 10 \end{array}$$

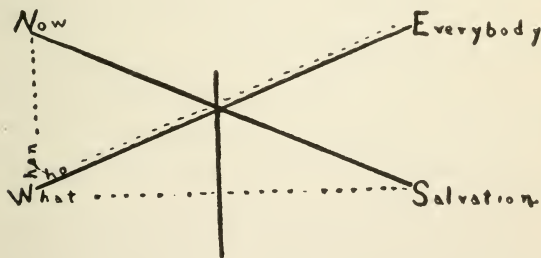
$$\begin{array}{r} 2 \overline{) 222} \\ 112 - 1 \end{array}$$

It will readily be seen that the mistake at the beginning counts most. A mistake farther on is bad enough, but does not make as much difference as the mistake at the start. The biggest mistake that one can make is to neglect Christ and the Church.

The same thought may be reinforced by showing how a bullet from a gun pointed a little out of the way will come far from the mark; or by a ball rolling down an inclined plane, gaining momentum every moment; or by a river (with two diverging lines) that can be stepped over at its source, but cannot be crossed farther down the stream.

### 3. The Good News

Draw a weather vane. It is said that certain papers formerly placed weather vanes at the head



of their columns, with the four letters to indicate North, East, West, and South. Draw the four letters on the board. The papers did this to indicate that the information which they were printing for the public had been gathered from the four corners of the world. We notice that

the four letters spell the word NEWS. What these papers published began to be called NEWS, and the papers received the name of newspapers.

While these papers gathered their news from all directions, we have certain news that we want to send out in all directions, North, East, West, and South, until our NEWS reaches all over the earth.

After the W put three letters so that the word WHAT is spelled.

*What* is this news about which we have been speaking? Who can find the answer suggested by one of the other letters?

Here is the answer: Complete the S so that the word SALVATION appears.

The second question is: "Who may have this salvation? To whom should the good news go?" Complete the W so that WHO appears.

Find the answer in the next letter. Here it is: EVERYBODY.

The third question is: "When should it be sent, or when may I have it?" Finish the WHEN. The answer is in the remaining letter, NOW.

If desired, the vane may be drawn on cardboard and fastened at the center, so that it can be swung around for each writing.

Appropriate texts may be given to the Juniors, to commit, as the lesson proceeds. For example:



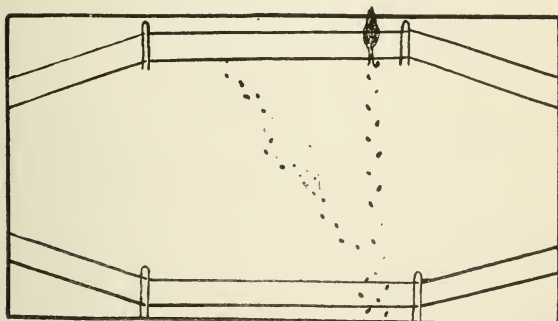
What is the good news? (1 Tim. 1:15.)

Who shall receive it? (John 3:16.)

When shall it be sent? (2 Cor. 6:2.)

#### 4. A Straight Life

One definition of sin is crookedness. Where we should be walking in a straight line, we are making a crooked path. Two boys tried to see



who could make the straightest path across a field of snow. When they reached the farther side this was the result. (Draw field with straight and crooked paths.) The boy who made the crooked path said to the other boy: "How did you manage to walk so straightly? I looked at my feet every step of the way across, and I have made such a crooked path." The other boy re-

plied: "I did not look at my feet at all. I looked at the tree that was on the other side of the field and walked directly toward it." (Draw tree.)

Bring out the lesson that the boy who is concerned only with to-day and with things that come to his notice just about him will not amount to as much as the boy who looks ahead. The one who has a purpose in view, toward which he is aiming, and who is walking toward it as fast as he can, is going to make the best mark in the world.\*

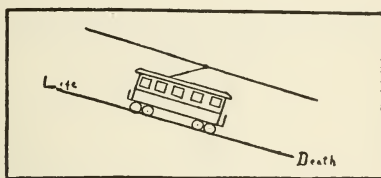
### 5. Power from Above

Draw a trolley car running down an inclined plane, with wire overhead, but without the pole. Ask the Juniors if they think it possible for the trolley to reach the lower end of the line, at the point D, without a pole to connect with the wire overhead. They will soon tell you that a car does not need any electricity to run down hill, and that it can easily be taken there without the pole. Mark an L at the upper end of the line. Tell them that the trolley wants to go the other way now, so as to reach the top of the line at the

\* The above suggestion was written by the author for use in Dr. R. F. Y. Pierce's book, "Pencil Points," published by The Fleming H. Revell Co., and is used in this book with his permission.

point L. Is it possible for it to reach the top? Draw the pole to connect with the wire, and talk on the absolute necessity for being connected with the wire overhead in order to run up hill, and the ease with which this can be done when the power is strong enough.

Anything can drift down to a lower goal. Anybody may reach the higher goal, in spite of all

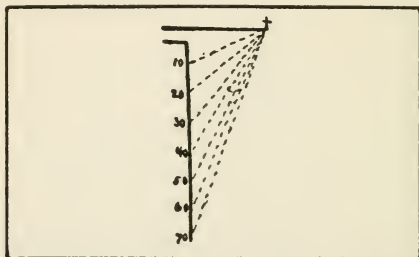


difficulties, if connected with the power from above. Finish the D and the L to read DEATH and LIFE.

## 6. Drifting Away from God

The straight line in this first diagram represents the way that God would have us go—ever with the cross in view. In our sin we turn away from God's path. (Draw the second line, turning it downward as far as the point marked 10.) The line that leads from the 10 up to the cross is not a very steep line. A boy could pull his sled

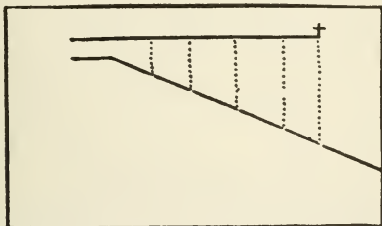
up this kind of a hill very easily. (Draw the line on down to the 20, and then to the 30, until, at last, the 70 is reached.) As you continue the line downward show how the hill is getting steeper. At the 70 it would be almost impossible to climb the hill. Make the spiritual application as you go along. It is easier for a boy of ten to come to Jesus, and to serve him, than it will be when he is older—at seventy very, very few ever come.



The old man may be lifted to the cross, if he really wishes to come, as Jesus will reach down and help him up, but even then his whole life has been lost. As Dr. Torrey says, if you come at ten you save your soul and sixty years of life, but if you come at seventy, while you save your soul, you have lost your life.

The danger of putting off the time for accepting Jesus may be illustrated by drawing the bottom line as in the second figure. When the soul

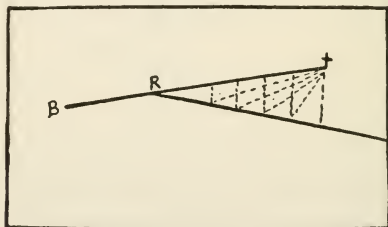
begins to drift away from God, God sends his Spirit down to warn of the danger and to try to win the soul back to himself again. (Draw the inclined line for a short distance, and draw a dotted line down from the upper line to the point where you have ended the inclined line.) This dotted line represents the message which the Spirit brings to the soul. The soul hears the message and knows that it should be imme-



diately responded to, but says: "Plenty of time yet," and continues on the downward course. (Continue the inclined line a little farther, and draw the second dotted line to represent another message. Continue this several times, until the inclined line is at last directly under the end of the upper line.) After repeated messages and repeated neglect of them, the soul has reached the point where the last chance comes. This is not realized, however, by the soul, and once more

the neglectful answer is given: "Plenty of time yet." The soul passes beyond the influence of the Spirit and is lost. (Draw the line as far the board will permit, showing that, in the downward course, the soul at last reaches a place beyond which the hope of uplift is gone.)\*

The two lessons and diagrams may be combined into one by using the following figure, where the B stands for the hour of birth, and the R for the hour of responsibility, when the soul makes its false choices and starts on the downward path:



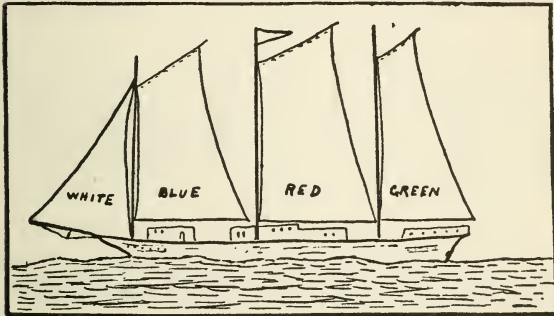
## 7. The Voyage of Life

The Rev. C. H. Woolston, D.D., of Philadelphia, gave the writer the following lesson and

\* For the diagrams and the suggestions of the two lessons above, the writer is indebted to the Rev. R. F. Y. Pierce, D.D., the author of "Pictured Truth," published by the Fleming H. Revell Co., New York.

taught him how to make the pilot wheel. He uses colored pieces of cloth to represent the sails and the flags. The lesson may be presented by drawing these on the board with colored chalk.

Four sails are needed in order that the ship may safely make the voyage of life. The WHITE sail represents Righteousness. Jesus furnishes the ability to attain to the righteous-



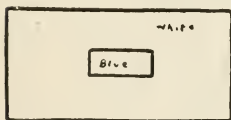
ness that is pleasing to God. Belief in Christ's atonement is necessary.

The BLUE sail stands for Power. The Holy Spirit is given to us to give us the power that we need in order to reach our goal.

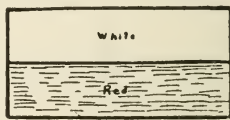
The RED sail stands for love. The love of Jesus makes it possible for us to reach the haven, and fills us with the power that makes us loving and lovable.

The GREEN sail stands for Faithfulness, the quality that makes us true and trustworthy in the performance of our duty, as the result of being filled with faith.

To attempt to make the voyage of life simply with the sails of our own making would mean shipwreck. Look at this sail. (Here produce a piece of flimsy paper and show how easily it is torn. If colored cloth is used for the other sails,



*Pilot Wanted.*



*Pilot Waiting.*

the contrast is strong.) The paper represents any works which we may attempt merely in our own strength. The good sails are the ones furnished us by Jesus.

Every ship needs a pilot as well as sails. When a large ship comes near a port and cannot make its way in alone, it hangs out a signal flag, a white flag with a blue center, which means "Pilot wanted." From on shore comes the answer, as another signal flag is there hung out with white and red stripes, meaning "Pilot waiting."

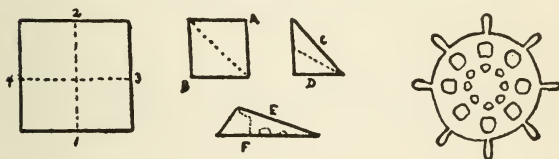
We need, not only the sails mentioned above, but we need the Pilot, Jesus himself, who stands



waiting to come into our lives to take us safely to the haven.

While speaking of the Pilot, make a pilot wheel out of a large piece of paper, about a yard square. At the close sing "Jesus, Saviour, Pilot Me."

Fold the square first along the lines indicated by the dots, so that the bottom, marked 1, is placed along the top, marked 2, and then the right side, marked 3, is folded over to the left side,



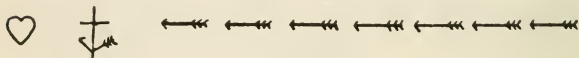
marked 4. This gives you a smaller square, A B, one-fourth the size of the first, but with four thicknesses of paper. Continue to fold by bringing the corner A over to the corner B, which will make a triangle of eight thicknesses of paper. Fold this triangle over once more, so that the side C is brought over to the side D, and you have another triangle, E F, of sixteen thicknesses of paper. Tear this along the lines indicated by the dots, and on unfolding you will have a pilot wheel.

### 8. The Broken Arrow

Draw a heart, bright yellow with red edge; a cross with a transfixing arrow and seven straight arrows.

Cover a square of white paper over the heart, with small drawing tacks, so that it can be easily removed. White tacks show the least. Photographer's paste may be used, applying it to the two upper corners.

Cover the cross in like manner, and on the small cover paper over the cross draw a plain

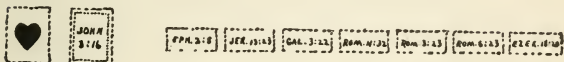


cross without the arrow. Put another white cover paper over this plain cross. Cover the seven arrows with seven separate cover papers.

Begin the lesson by drawing a black heart on the cover paper which is over the bright yellow heart. This black heart is the sinful heart. It may be drawn before the lesson begins and covered over with a second cover paper, which can be torn off and the black heart revealed. On the other cover papers, unless your memory is excellent, write in light lead pencil the following texts, so that the board, while it reveals nothing

but the black heart to the audience, will look like this to you, the dotted lines representing the cover papers over the cross and arrows.

Have these texts written also on slips of paper and distributed among the audience. Tear off the first cover to the right. The heart and the



arrow farthest to the right will appear to the audience.

Ask those who have received Ezekiel 18: 20 to stand up and read what God's first message in the lesson is. They stand and read: "The soul that sinneth, it shall die." The arrow represents the



arrow of death pointed toward the heart blackened with sin. Will it reach it and destroy it?

Listen to another message from the Word of God. Call for the reading of the second text, Romans 6: 23: "The wages of sin is death." As you remove the cover from the second arrow, place the cover back again on the first arrow.

These covers may be removed and put back again without tearing them away from the board by simply bending them up so that the arrow shows and then bending back to cover the arrow again. When the first arrow is covered again, and the second uncovered, it reveals the fact that the arrow is traveling toward the heart. The second text shows that the New Testament unites with the Old Testament in the message that sin kills and destroys.

We know many people who do not seem to be very wicked, and we may consider ourselves in



that class and conclude not to bother any with the fact that the arrow moves closer to the heart. If so, read the third message, Romans 3:23: "For all have sinned, and fall short of the glory of God." Remove the third cover and replace the second one. I wonder if this text in the third chapter of Romans really includes me when it says that all have sinned. Read another message, Romans 11:32: "God hath shut up all unto disobedience." Remove fourth cover and replace third. As the arrow moves nearer the heart it looks as though everybody had sinned in the sight

of God. Read yet again from Galatians 3:22: "The scripture shut up all things under sin." Remove fifth cover and replace fourth. This last text settles it. We are all sinners, and sin destroys, and the arrow of death is getting nearer every moment.

Something must be done to stop its course. Can we do anything ourselves? Remove sixth



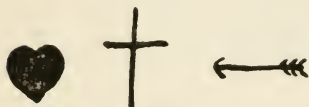
cover and replace fifth. Read Jeremiah 13:23: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." No man can get the sin out of his nature. The New Testament also puts us in the same position. Take off the



seventh cover and replace the sixth. Read Ephesians 2:8: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." The arrow is very near the heart now.

This last text, however, while it teaches us that we can do nothing in ourselves, intimates

that there is a chance for us through what it calls the gift of the grace of God. What is the grace of God, and where do we learn of it? Tear the top cover from the plain cross, read John 3:16, and explain God's gift of love as shown on Calvary. The picture on the board will be like this:



Put the seventh cover back over the last arrow, and tear off the cover on which the plain cross is drawn. This reveals the cross with the trans-fixed arrow. Read Colossians 2:14: "Blotting out the bond written in ordinances that was against us, which was contrary to us; and he



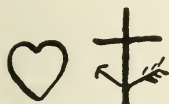
hath taken it out of the way, nailing it to the cross."

Appeal for allegiance to Christ who saves us from the arrow of death by coming between us and death with the power of his cross.

Conclude by tearing off the cover paper with the black heart on it, revealing the bright heart.

Explain that Jesus not only saves from the death power of sin, but also from sin's power to blacken and make impure. The heart is filled with brightness as well as saved from death. Read 1 John 3:3: "And every one that hath this hope set on him purifieth himself, even as he is pure." The final picture appears:

The broken arrow may be drawn on a separate piece of paper if desired and put on the cross like the cover papers, so that it can be torn off at the close, leaving only the bright heart



and the cross, symbols of the time when sin will be completely destroyed by the power of the cross.

## 9. A Missionary Noah's Ark

If you wish to prepare for a missionary meeting over which the children will become positively enthusiastic, buy the book, "The Great Big World; or, A Missionary Walk in the Zoo." The children are taken to the various houses at the Zoo, as the following chapters indicate: "A Visit to the Crocodiles; In the Lion's Den; A Peep at the Snakes; In Monkey Land," etc.

Facts about the countries from which the animals come are so skilfully woven in, that one is studying missions before he realizes it. The book may be obtained for 70 cents, prepaid, from your denominational publishing house, or The Sunday School Times Company.

Ask the Juniors to bring you all the monkey pictures that they can get, preferably those that they draw themselves. Give the book to one of the brightest of the Juniors and ask him to read the chapter on monkey land, and to tell all that he learns. At the meeting, pin the monkey pictures to the board, and call for the report of the trip to the monkey house. If the Juniors have had any previous lessons on India, supplement the report by additional information. Tell them that the two best home-made monkeys will be kept for a Noah's Ark meeting to be held a few weeks later. The two chosen may be mounted on cardboard, so that they will stand up. Get the Juniors to look up texts in the Bible in which these animals are mentioned. The lessons, if followed in this manner, will take up five or ten minutes of the time for ten successive evenings.

The Noah's Ark meeting should be held for the benefit of the older church members. The Juniors could furnish the instruction for a good missionary prayer-meeting. The animals can be



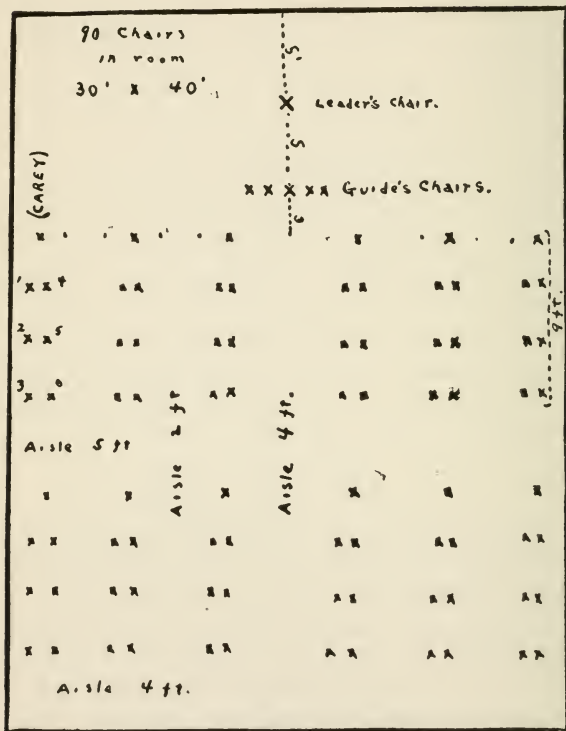
set up in order, and the Juniors make three-minute reports of the countries from which they come. All the pictures should be saved for exhibition at this meeting, as well as the two selected for the ark. For very small children, who are not old enough to read or to report, the stories may be profitably told by the leader.

If you cannot get the book, use the missionary information which you have gained from other sources, especially stories of the children on mission fields. Use the wooden animals of some child's Noah's Ark or get pictures of animals. Animals may be made of paper, so that they will stand on their feet by cutting them double, pasting the upper edges together and spreading the legs out at the bottom.

### 10. A Pullman Car Journey

The journey may be arranged in several ways, according to the purpose of the meeting. Visits may be made to the mission stations within a certain province or to the different stations of one special kind of missionary work, as the Indian tribes, or it may be taken to give a broad view on all the principal world fields. The following journey is simply suggestive, and assumes that a company of Juniors, who have a floor space of 1200 square feet and about one hundred movable

chairs, are going to journey through the five great



countries of China, Japan, India, Africa, and the Philippines.

In a room 30 by 40 feet the chairs could be arranged as on the opposite page:

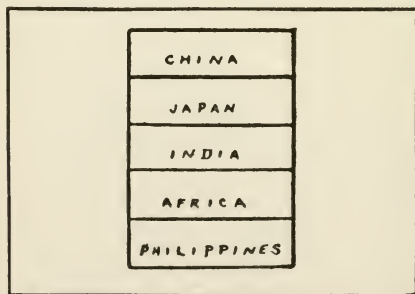
The groups of seven represent Pullman cars, named after the missionaries whose lives have been or are connected with the countries which will be visited. A standard with the name on should be placed by the side of each car to designate it. The seat in front should be reserved for the conductor, who should be one of the youngest of the members. The other six seats in the group should be numbered from one to six, either mentally, by the ushers, or with tags. Tickets are issued, so that when the members come they have particular seats to sit in. One of the groups in the above arrangement of seats has been named Carey, and the seats numbered. Six tickets have been issued for this Carey group, with the name on each ticket, and marked from one to six. Trainmen (ushers) should be appointed to meet the members at the door and show them to their seats. The tickets may be simple home-made articles from pasteboard, in sufficient quantity to correspond with the number of the seats.

If there is room enough for visitors, a few of the cars may be called Observation Cars, and tickets given to the older members of the church who care to attend. Give notice that those who fail to secure a ticket will find standing room

only. Announce, however, that all seats not occupied at the time scheduled for the journey to begin will be forfeited.

The five seats in front are for the guides. Every journey needs its megaphone man to call out the points of interest. If some real live missionaries are in the neighborhood, they make the best guides. If not, select some of the brightest of the older members or some members from the Senior society, and have only those who can speak in a good, clear voice.

Before the journey begins, each traveler is provided with a ticket, either printed or written, as follows:



Begin by saying that all good people observe the Sabbath day wherever they are, whether in trains crossing the continent or in ships crossing the ocean, and that the time for the Sabbath

service in this train has come. Follow with singing, Scripture reading, and prayer. State that the train is running fast toward China and will soon be there. The conductors must collect the tickets. In a few seconds the little fellows who are acting as conductors will tear off or punch, if they use punches, the end of the ticket marked China. Having arrived in China, guide number one takes five minutes to point out the most interesting things that may be seen, and exhibits any curios that he may be able to obtain. It adds to the effect to have the guides dressed up in costume. Having seen China, the train proceeds to Japan in like manner, the conductors taking the tickets, and guide number two giving the points of interest.

People often sing on their journeys, so that a song between any of the stations would be appropriate. If a missionary offering is to be taken at the service, the conductor holds out his hand at the close, and any one who has ever journeyed in a Pullman car will know what that means.

The reason why some Pullman coaches are named as they are is as much a mystery to some people as it is to some others why the Old Testament babies were named the way they were. It would be interesting to bring up the names of these special cars, and have some one in each car

prepared to tell in one minute about the missionary whose name is given to the car.

The meeting might be more satisfactory if divided to cover two evenings, or a better knowledge of these countries could be given by taking five journeys, spending an evening with each country and visiting six stations within the country, in which case the guides could take separate topics, such as dress, social customs, child-life, religion, etc.

A map should be hung up in front of the room, so that the way of the journey may be pointed out as the journey proceeds. A simple outline drawn by one of the Juniors would be better than the complicated maps which have so much on them that nothing is plain.

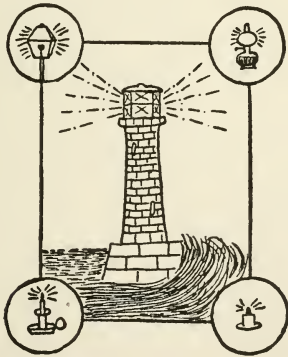
Diffendorfer's "Child-Life in Mission Lands" would form the basis for an interesting journey, which could be entitled "A Journey Through the Child-Life Lands Beyond the Sea." The guides would find in this book many interesting stories to tell as the journey proceeded.

Pictures of the children of the lands visited should be shown, and might be given out for souvenirs. The denominational missionary societies could, no doubt, furnish these, along with material for preparing the guides to make helpful talks. The Woman's Baptist Foreign Missionary

Society, Ford Building, Boston, Mass., publishes a series of paper dolls, nine inches high, representing the children of Japan, India, China, and Burma, which they sell for five cents a set. They also publish a printed ticket to the mission lands.

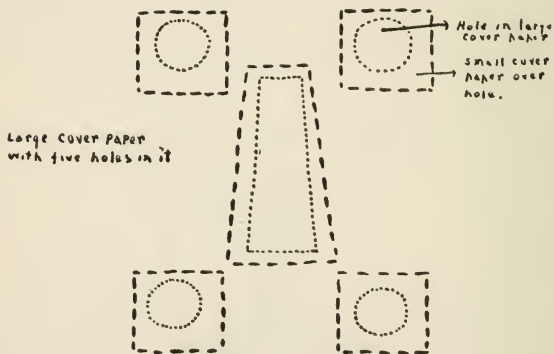
### 11. Shining Lights

The picture used for this lesson is a simplified copy of a drawing by Mr. W. E. Willey, in "Through Eye-Gate to Heart-Gate," published by



the Gospel Publishing House, New York City. The lesson may be taught by drawing the picture on the board and pointing to the five lights as you proceed with your talk, or the lights may be simply drawn at random on the board. I have made

a cover exercise of it. One advantage in a cover exercise is that if you do not have the ability to draw a beautiful picture yourself, you can call in the aid of some friend who has artistic ability, and thus have a beautiful picture come to view at the close of the exercise when the cover papers are all torn off. This is valuable occasionally, but never wait for a beautiful effect. Draw the



best you can, and tell the children what it is if they cannot see at once.

If this picture is used for the lesson, prepare by covering with a large sheet of paper with five holes cut in it so nothing shows but the five lights. Then over these five holes on this large cover paper paste five small cover papers, so that the lights are hidden from view and the audience



sees only the plain white surface. The second drawing shows the large cover paper, the dots representing the holes, and the heavier marks representing the smaller cover papers, which are pasted lightly at the upper corners, to hide the lights.

In the following lesson four of the thoughts of Mr. Willey have been borrowed, but rewritten, and the lesson of the lighthouse used for a missionary suggestion rather than evangelistic, as he has it.

Jesus said, in John 9:5, "When I am in the world, I am the light of the world." Then before he went away he said, "Ye are the light of the world," so that to-day he is shining through those who love him and serve him. There are many ways and places in which we may shine for Jesus. Some folks think that they are too little or weak to do anything, but the first light that we shall see will be one of the little lights that is very valuable. This is the little night light. (Tear off the small cover paper from the lower right-hand corner, revealing the night lamp.) This cannot lighten a whole room, and would not be valuable to read by, but it has a mission all of its own, and in the sick-room is almost indispensable. Maybe we can shine as the little night lamp by carrying a flower to some sick friend who

is shut in from the world and has grown lonely. I am sure that Jesus would say: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

(Tear off next the cover paper from the lower left-hand side.)

This second light takes me back to when I was a boy and carried a candle up the back steps to my bedroom to light me to bed. The candle represents the private room light, the light that shines when I am all alone in my room. No one except myself and God knows whether my life is shining brightly now. Do I take my Bible and read from God's Word, and kneel down and pray to him before I go to sleep? Perhaps I go to the open window and look up at the beautiful stars that are shining to his glory, and ask him to forgive me for anything that was not beautiful in my life that day, and pray for strength that the next day may be lived better.

(Tear off cover from the upper left-hand corner.)

The next day I have a chance to let my life shine for Jesus out where people see me. This is the street light, the light that shines on the daily walk of life. I meet other boys and girls on the street, in the school-room, or at play, some of whom are not Christians, and I have an op-

portunity to show that my salvation is real, and that Jesus can help me to be good and agreeable.

(Tear off cover from upper right-hand corner.)

Sometimes I have a severer test than that of the street. Here we see the family lamp, the one that shines on the family table and represents the religion of the home life. I find that sometimes I do things for other people with a smile, but catch myself grumbling when my own mother asks me to do the same things for her. Some of my brothers and sisters are not yet Christians, and when I think what that means it makes me determine to shine for Jesus in the home life.

(Tear off the center cover paper revealing the lighthouse.)

I find in the Bible that God says that my light should shine much farther than my own room, farther than my own home, farther than out in the streets of my own town. The lighthouse sends its gleams far out over the sea. It represents the light that is shining out from the homeland far over the sea to the lands which lie in darkness, waiting to hear the story of him who said that he was the light of the whole world. Maybe some day God will ask me to go and carry this message over the sea myself. If I cannot do this, I know that he wants me to help

those who are willing to go in my place. I must give all that I can to the missionary offering, as in that way I can make my light shine in distant lands for Jesus. Conclude the lesson by tearing off the large cover paper, revealing the picture as originally prepared. As the Juniors look at the picture, write the words, "Shining for Thee."

## 12. The World Lighted for Jesus

Get a sheet of thin asbestos, 3 by 5 feet, at the hardware store, the kind that is used for covering heater pipes. Draw the great continents and islands. Prepare small Christmas tree candles so that you will have five colors—red, brown, black, yellow, and white. If you cannot get the colors needed, they can be easily painted with ordinary children's water-color paints. Scrape the candles with a knife, dip the tip of your finger in water and rub it over the paint until you get it on your finger about the consistency of tar, and rub it on the candle until it sticks.

Fasten the candles on the map on the places where the Red (Indian), Brown (Malay), Black (Negro), Yellow (Mongolian), and White (Caucasian) races chiefly live.

Small candlesticks to hold the candles may be made by taking pieces of the asbestos paper, 1 by

2 inches, and folding over in an L shape. These may be fastened to the asbestos chart with photographer's paste. Candles can be fastened to these candlesticks by dropping a few drops of the grease on the spot where the candle is to be placed, and then putting the candle on the spot and letting the grease harden.

Do not attempt this with ordinary paper, or your world will catch fire. A hardwood blackboard might be used with metal candlesticks, but great care should be taken if anything other than asbestos is used. With this, a beautiful result may be obtained with no danger.

Having prepared the world, and fastened the candles ready for lighting, cover the whole affair with a black cloth. This is not necessary, but if so arranged, you can tell the children that you have a representation of the world in darkness, and that soon the darkness will be gone and the world lighted for Jesus.

Prepare a good-sized candle about twelve inches long, to represent Christ as the light of the world. Tell how Jesus stayed on the earth for a short time and then went back to heaven, where we cannot see him with our natural eyes. Before he left the earth he said that the message of light and love which he brought was to be carried to all the peoples all over the world, and

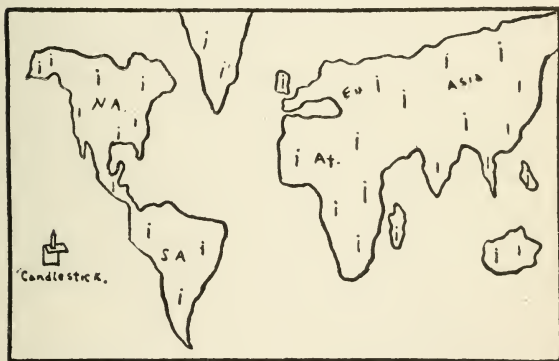
that his followers were to carry the message for him. Those who are willing to do this are called Apostles. The word Apostle means "one sent." Take an ordinary candle and light it from the large candle and say: "This will be our apostle to-day, who has received the light from Jesus and will carry it to all the people." Put the large candle out of sight, and show that the lighting of the world now depends on the apostle.

Light the various candles in whatever order you choose, telling a missionary story of each race as you proceed. A rough estimate of the numbers of the peoples would be: Indians, 10 millions; Malays, 60 millions; Negroes, 180 millions; Mongolians, 550 millions; Caucasians, 600 millions. For the Indians, have candles in Alaska, Canada, and South America, as well as the United States. For Malays, in Madagascar, Australia, and Philippine Islands, as well as Malay Peninsula. Ethiopians, United States, as well as Africa. Mongolians, Western United States and Alaska, as well as Asia, and the Caucasians most any place on the map where there is room, but chiefly in North and South America and Europe. In lighting up the white candles, tell especially of conditions in Western United States, where so many children are growing up without any Bible schools or churches, and of the conditions

among the many foreign children who are coming to live with us.

After the candles are all lighted, sing "The Light of the World is Jesus."

In this exercise use candles long enough to last through the whole talk. Some small candles burn an inch in ten minutes. As the grease runs down



over the candlestick, when the candle burns to the bottom the lighted wick will fall into this melted grease and a large blaze will result. There is no special danger, as the asbestos cannot catch fire, but, for the sake of the audience, it is well to watch the candle and put it out before it quite reaches the bottom. If the candlestick is too weak to hold a long candle, make it out of two



thicknesses of the asbestos paper. Put a newspaper underneath to catch drops of grease that may fall to the floor.

I saw Dr. Yatman give a candle talk at Ocean Grove, in which he lighted up the world by using a small table covered with a black cloth, and at the four corners and the center placed five colored candles. He used a small spirit lamp to represent the Holy Spirit sent by Jesus after he ascended. Use the spirit lamp to teach the lesson that the Spirit takes the message to convict and regenerate the hearts of men. Use the apostle to teach the lesson of personal work. Use both, as children enjoy a lesson repeated. For this latter method, candlesticks may be made of small pieces of quarter-inch wood, about three inches square. Drop some of the wax on the center and hold the candle in it until it hardens.

### 13. Missionary Bullets

A simple missionary bullet exercise may be planned along the line suggested by the exercise "Firing Bible Bullets." For a more complicated plan, get a number of empty shells. These are plentiful in gunning season, if your hunter friends know that you want them saved. If there is a Boys' Brigade in town, with uniforms, they can



help to make the meeting more realistic. If not, improvise some belts in which to carry the shells. Have a number, called Company A, who have been furnished with texts teaching the duty of missionary work. Call them to the front. Tell them that the people sitting before them are enemies from the land of Ignorance. Ask them if they have any bullets that can put ignorance to flight. Have them take out the shells from their belts, extract the texts from the shells and read them. Select such texts that no one at the close will be ignorant of his duty toward mission work.

Call out a few more to the front. These are Company B, and the people that they are facing have all come from the land of Pessimism. Their cry is: "Nothing worth while is being done. It is not possible to do anything. There is no use trying to convert the heathen lands."

Kill these with a number of texts which tell of the power of God, and his commands backed up with the promise of power. Use also some up-to-date missionary facts of work actually and recently done, so that all may see that progress is a real fact.

Call out Company C. Face them with people from the land of Indifference. Follow with Company D against the land of Selfishness. Work

the program out according to local needs, defeating all the enemies to missionary endeavor by firing at them texts and facts that are against them.

These companies might be organized simply as information bands, who have been on foraging expeditions to foreign lands and have captured a vast number of ideas and facts. They will fire these now for the enlightenment of the hearers.

Get the Juniors to memorize some of their most important missionary bullets, and invite them to fire them at one of the regular church services or at the prayer-meeting.

The following song, for which credit is given to "Missionary Camp-Fire, Woman's Foreign Missionary Society of the Methodist Episcopal Church," would be suitable to sing. The song as written is for an evening meeting. A few changes are put in brackets, which would adapt it for the meeting if held in the daytime.

[Tune: "Tenting on the Old Camp Ground."]  
We are tenting to-night [to-day] on the old camp  
ground:

Give us your help to cheer;  
The reapers are few and the fields are white,  
And harvest time draws near.

## CHORUS.

Many are the hearts that are weary to-night [to-day],  
 Waiting for our aid to come;  
 Many are the hearts looking for the light [some ray]  
 To pierce the pagan gloom.  
 Give, then, to-night [to-day]! give, then, to-night [to-  
 day]!  
 Give from the old camp ground.

We are thinking to-night [to-day] on the old camp  
 ground  
 Of work that waits to be done;  
 And of brave, true men who have left their homes  
 To bear the gospel on.

## CHORUS.

We are battling for God on the old camp ground,  
 Waging a goodly fight;  
 But many a conflict must soon be won,  
 So give us your help to-night. [So help with all your  
 might.]

## CHORUS.

The above meeting may become monotonous unless the leader is especially adapted to handle such a plan. The plan may be worked to cover several successive evenings, having a five-minute firing exercise each evening. The Juniors could be given the name of the enemy who would be destroyed at the next meeting, and encouraged to find their own bullets.

#### 14. A Visit from the Children of Other Lands

The dolls mentioned at the close of the Pullman Car Journey exercise may be used, or any pictures of foreign children. Cut the pictures out with the scissors, and paste on heavy cardboard with a small piece glued on the back so that they will stand.

The whole evening may be spent, using a number of dolls, or five-minute talks be given on successive evenings. The latter plan will often interest the children in hunting pictures about which they will ask for a story. Put material into the hands of some of the Juniors and let them prepare the talks, supplementing this with additional information of your own.

The best book of stories for this purpose is Diffendorfer's "Child-Life in Mission Lands." Another good book, for the Japanese child especially, is Chance's "Little Folks of Many Lands." An excellent book, of twenty-four chapters, valuable especially if you wish to build up a large family of children, is Trumbull's "Child-Life in Many Lands." Ask the Juniors to write a short essay on what they have learned from the children who have visited them from across the sea.

The following is given as a sample of the kind of story that might be told by a bright Junior or a Junior leader after reading the first story in

“Child-Life in Mission Lands,” with the Chinese doll held before the children:

“My name used to be Ah San, but it was changed to Wong Min-teh, which means ‘bright virtue.’ Chinese boys always have their names changed when they get old enough to go to school. If I lived in America I might be called Min-teh Wong, as Wong is my last name. I started to school yesterday. The first thing that I did was to knock my head on the floor before a slab of wood, on which was written the name of Confucius, China’s great teacher. Then I bowed to the school-teacher. He gave me my lesson, and, along with the other boys, I started to study out loud. What a racket we made! When I had my lesson learned I backed the book—that is, I laid the book on the teacher’s desk and then turned my back to him to recite. I had to study about the ‘Twenty-four Filials.’ They became Filials by being good and unselfish. One of them, whose parents were so poor that they could not afford to buy mosquito netting, went to bed early and let the mosquitoes bite him, hoping that they would thus be satisfied and let his parents sleep in peace when they came to bed.

“I was afraid when my mother died, even though they did fire off many firecrackers at the grave to scare away the evil spirits. I was taught

to worship my ancestors, and would send money and clothing to them by burning imitation articles made from paper.

“ I never heard of the true God until one day some men came from over the ocean and gave me a bright picture card with Chinese words written on the back: ‘ There is one God, and one Mediator between God and man, the man Christ Jesus.’ I learned of Jesus little by little, until at last I loved him and he became my Saviour. I am telling others about him now, since I have grown older, and am working in the interior of China. Many like myself are glad that the Ocean-men brought the story of Jesus to China from over the sea.”

The scene of burning imitation articles may be made real by using Chinese imitation paper dollars, a hundred of which may be obtained, for a few pennies, through some missionary friend. It would pay to have enough for souvenirs, so that each Junior might have one to burn and one to keep.

“ Child-Life in Mission Lands ” should be used as a study course by the older Juniors. The stories are of real children, told by real missionaries. The book is published by the Young People’s Missionary Movement, 156 Fifth Avenue, New York. Cloth, 50 cents ; paper, 35 cents.

### 15. A Journey to the Mission Field

The leader of the meeting states that a number of the Juniors have been sent on an investigating tour to the mission field, and are ready to report what they saw there and have brought home with them a number of the natives.

Select the brightest Juniors for reporters, and dress up some of the smaller ones to represent the people of the country visited. The following is an account of an actual meeting in which the Telugu Mission Field was the subject. The leader announced that the reports from the nine travelers would include the following:

1. How we went.
2. The kind of weather we had.
3. What we saw growing there.
4. Of what we were afraid.
5. The language we heard.
6. The houses we saw.
7. A wedding we attended.
8. The kind of people we saw.
9. The worship we witnessed.

A home-made map of the world was hanging before the Juniors. No. 1 drew a line from the home city, which happened to be Williamsport, Pennsylvania, to the Telugu field in India, and spoke of the principal places passed in the journey.

The others made brief reports, extracts from which are given below, simply as suggestions:

2. We were there in May, the hottest month in the year. It was 110 degrees in the shade. It is generally 95 and over, and in the coldest month, in January, goes down to 70 only.

3. We saw growing there: rice, millet, cotton, tobacco, and castor-oil beans.

4. Snakes. Many thousands of the poorer people die every year from the bites of the poisonous insects and snakes.

5. The language was very musical, but we pity the children who have to learn their A, B, C's. There are 35 consonants, 15 vowels, and 429 compound letters.

6. There were some beautiful palaces where the very rich people lived, but most of the people are very poor, and their houses are just miserable huts covered with straw, with dirt floors, and are full of all kinds of bugs and vermin.

7. We saw a wedding where the bride was only a mere baby. The Hindu law requires every girl to be married before she is ten. They go to their husband's homes at 11 or 12 years of age. There are 21 millions of widows in India and 79 thousand of these are under 9 years of age.

8. The people look like us except that their faces are much darker. They dress differently,



and as we have brought home a number of them you can see for yourself what they look like.

9. There were millions of heathen temples in India, with bells and gongs to waken the gods, and some of them filled with sacred animals, as swarms of monkeys. Their hope is that after passing through millions of different forms of life they may become a part of their god. We saw some Christian missionaries, also, who are leading these people to a better life and a knowledge of the true God.

## 16. A Missionary-Giving Exercise

Any country may be used ; for instance, China. Draw a rough outline map on the board. Tell a story that will create interest in China and make the Juniors wish to help their little Chinese brothers and sisters. A good one is the story of Si Yong's troubles, as given in Diffendorfer's "Child-Life in Mission Lands," one of the Junior study books of the Young People's Missionary Movement that every Junior leader should have.

The exercise consists in trying to cover China with Bibles. Cut out a number of pasteboards in the shape of books. Let each one represent a penny or a nickel, as you think best. As the offering is brought to you, paste these books on

the map. If they represent a penny, paste a book for every penny brought, or five for a nickel. See if you can cover China with Bibles. If not able to do this the first night, let the map stand for a time and see how soon it can be covered. Make the books of a size to correspond with the ability of the givers, so that there will be a possibility of getting the map covered within a reasonable time.

Another exercise, or one that may be used jointly with this, is as follows: Let a penny represent a mile, and a nickel five miles. Have a line drawn to represent the distance from the home country or city to the mission country or station we wish to reach. Draw on scale of an eighth of an inch to the mile. A thousand miles would be represented by ten dollars in cash, and by a little over ten feet of lines. For every penny contributed, mark off an eighth of an inch, and see how long it will take to reach the destination. Plan proportions to suit conditions in local society. This plan may be adopted at the beginning of the year, with a view to taking the whole year to reach the end of the line, and then other plans to increase special offerings worked jointly with it during the year. Surround the map or chart with pictures of the land in whose interest you are working.

### 17. The Dime Lesson

Hand ten dimes, or paper imitation, of cardboard, marked 10c., to one of the Juniors, and tell him that he is to play that he is spending a dollar. You will be the storekeeper and will have everything to sell that a boy or a girl can think of. As he tells you what he would buy with each dime, write this on the board. Let the others help by suggesting things that they like. Suggest some yourself. Work it so that the list will include some things that need the eye to enjoy them, as picture-books, and some that need the ear, as mouth-organs, and some flower with a sweet odor, as well as the things for the taste that the Juniors will naturally think of in the line of candy and cake. If they remember to give God one of the dimes, call attention to this and praise them for it, making this the main part of the lesson for the evening. Show them how they would not be able to enjoy the other things that they like so well if it were not for the kindness and goodness of God.

If they forget this, look the list on the board over carefully and say that you are not quite satisfied with the result and will make a change or two. The result as it stands shows a little selfishness, as everything has been purchased along the line of satisfying ourselves, and God

has not been thought of. Since we enjoy all the other things through his goodness, we must revise the list, and cut out a few of the things for self and give God a share. Read a couple of texts in which God asks for a share, and then lead the Juniors to see that at least one of the dimes should go to him, and that the right thing to do would be to think of God first and give him the first one as a thank-offering for the pleasure that will come from the remainder.

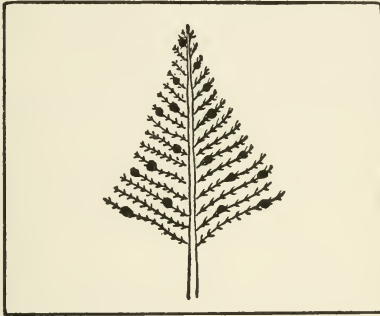
### 18. A Christmas-Giving Exercise

There are two times in the year when most of us look for presents. Who can guess when they are? Christmas time and birthday.

I know of two reasons why we should give something to Jesus at Christmas time. First, because we would not have any Christmas if it had not been through his love for us. In lands where Jesus is not known the children do not have a Christmas. The second reason is that it is his birthday. If we give our friends presents on their birthdays, why not give Jesus something on his? How may we give him presents when he is not here? Some one read Matthew 25:40: "Inasmuch as ye did it unto one of these, . . . ye did it unto me."

Draw a Christmas tree on heavy paper and

decorate it for the poor boys and girls in the neighborhood who will get no presents because they are so poor, or do this in behalf of the children across the sea, where they have no Christmas. As each one brings up a piece of money, paste it on the tree with photographer's paste.



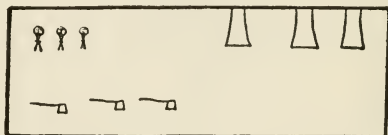
Let the children know beforehand what you are going to do, and ask each one to learn some text on giving, which they will repeat as you fasten the money to the tree. Do the pasting yourself, and practise beforehand with the paste that you expect to use, so that the meeting may not turn into a hunt for lost coins.

### 19. Axes and Brains

A lumberman had three boys who wanted to be woodsmen when they grew old enough. One

Christmas time he gave them each a bright, sharp ax and told them that when the springtime came they would be old enough to begin work. (Draw three axes, as below, and the three boys who own the axes. Draw also three trees that they are to practise on when spring comes. You might explain that these trees are very high and beautiful and strong, but that there is room on the board for only the bottoms of the trunks.)

The first boy's name was Tom. Tom carried his ax over to the railroad on Christmas after-



noon and tried to cut one of the steel rails in half. When he failed in this he practised on the big rock that stood behind the barn. When he got tired of this, he found an old file and rubbed it across what was left of the edge, and finished by hacking away at an old anvil in the blacksmith shop. When springtime came he hunted up his ax in the woodshed and tried to cut his tree down, but he failed to make a dent in the hard wood. "This ax is no good," he said. "A fellow would never get a tree cut down with such a

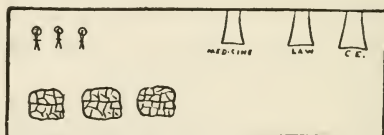
thing," so he threw the ax aside in disgust and went home. Dick, the second boy, knew better than to try to cut railroad rails and anvils with his ax, so that it was kept in pretty good shape for several days after he received it, but he soon grew tired of looking after it, and one day he left it out in the garden and forgot all about it, and there it lay until the winter passed and the spring-time came. He had quite a hunt for it, but he found it at last, half-buried in the mud. He could not do much with it, however, when it came to cutting down trees. It was so rusted that it had lost its edge, so Dick joined his brother in growling at poor axes.

Harry had more sense than his other two brothers put together, and he was the only one who succeeded in getting his tree felled to the ground. The chips flew fast in all directions when he began, and he had the satisfaction of seeing his work accomplished quickly and well. He knew that axes had to be taken care of, and all through the winter he had tended to his and kept it in first-class condition.

You have been listening to this story about boys' axes. Now listen to a similar one about boys' brains. It really was not axes that I had in mind at all. (Draw an elliptical line around the first ax, and fill in so that it will look some-

thing like the pictures of the brain as given in the physiologies. See the cut below. If you tell the Juniors that these are the boys' brains they will believe you.) Mark under the first tree the word MEDICINE.

Tom, or, as we must call him now, Thomas, since he has grown up to young manhood, has made up his mind to study medicine and to be a physician. That is the tree that he is going to cut down, and these brains of his will do the cutting. When he passes his examination we



will consider that he has felled his tree. But Thomas, you remember, is the young man who did not know how to take care of his ax. There was no reason why he should not have passed his examination and made a good physician, if he had only shown good sense. It takes brains, of course, to make a good physician, and the Father in heaven had endowed Thomas with a good set of brains. When examination time came, at last, he failed. He had done the same foolish things with his brains that he had done years before, when a little boy, with his ax. Cigarette



smoking and evil habits and a fast life had taken the edge off, and the strength of mind that he might have had was gone, and so he failed. Richard was not foolish in the same way that Thomas was. He was going to be a lawyer. It takes brains to be a good lawyer, and he had a good set. (Draw second set around the second ax, and mark under the second tree the word LAW.) Richard, however, did the same foolish thing with his brains that he had done with his ax. He did not get into bad habits that would affect his nervous system and lower his brain power, but he simply neglected his opportunities for study. He skipped recitations, and when he attended he paid but little attention to the lessons, so that his brain never received the development that it should have had, and when he came up for the examination he failed. He and Thomas found fault with the questions and the teachers and the schools, just as they had found fault with their axes years before, but the real trouble was with themselves.

Harry was the sensible member of the family. He made up his mind that he would be a civil engineer. He succeeded and became one of the most prominent men in his profession. (Draw the third set of brains, and put under the third tree the letters C. E.) Harry knew that it took

brains to get through, and that they could be weakened or strengthened, and he made up his mind that he would take care of what he had. He refused to form the evil habits which wreck so many boys' lives, and he applied himself to his studies for the sake of strengthening and developing his mind. In after-life, when he started to do any work, he made the chips fly, just as he had done with his tree in the years long before.

### 20. A Temperance Lesson

Get one of the Juniors to commit the following poem:

A barrel of headaches, of heartaches, of woes;  
A barrel of curses, a barrel of blows;  
A barrel of tears of a world-weary wife;  
A barrel of sorrow, a barrel of strife;  
A barrel of all-unavailing regret;  
A barrel of cares and a barrel of debt;  
A barrel of hunger, of poison, of pain;  
A barrel of hopes ever blasted and vain;  
A barrel of falsehood, a barrel of cries  
That fall from the maniac's lips as he dies;  
A barrel of poverty, ruin and blight;  
A barrel of terror that grows with the night;  
A barrel of crimes and a barrel of groans;  
A barrel of orphans' most pitiful moans;  
A barrel of serpents that hiss as they pass  
From the head of the liquor that glows in the glass.

On a number of small cards mark the above names of the evils which follow drinking, as heartaches, headaches, woe, curses, blows, tears, etc., etc.

Get a small toy barrel and put them in. Let the Juniors each pick one out. Tell them first that you are going to find out what is in the barrel. Have it marked "A Barrel of Whiskey.

What Else? "

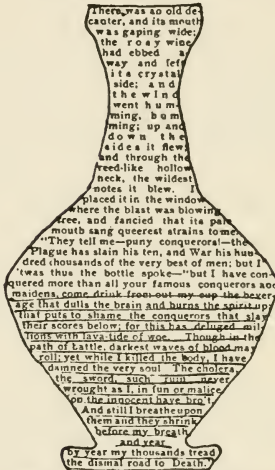
If you cannot get a barrel, make one by cutting two pieces of pasteboard the shape of a barrel and sewing the edges together. This can be sufficiently bulged out for the Juniors to get their hands in after the slips. Call on them in order to see what they got out of the barrel. Tell them that all these things will now be given again in the form of a poem. Have the poem recited at this point.

Mrs. Stella B. Irvine, Riverside, Cal., publishes a tract called "Stop! Read! Think!" in which there is a picture of a barrel with the poem printed on it. Price, 15 cents a hundred. Effective souvenirs for the meeting can be made by cutting out these barrels. Distribute and read over again responsively, the leader reading the first line and the Juniors the second, and so on.

Another interesting tract, "The Old Decanter," by the same publisher, gives the following poem,

printed in the shape of a decanter. Same price as above tract.

### The Old Decanter



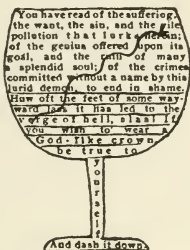
There was an old de-  
cantor, and its mouth  
was gaping wide;  
the rosy wine  
had ebbed a  
way and left  
its crystal  
side; and  
the wind  
went hum-  
ming, boom-  
ing; up and  
down the  
side it flew,  
and through the  
reed-like hollow  
neck, the wildest  
notes it blew. I  
placed it in the window  
where the blast was blowing  
free, and fancied that its pale  
mouth sang queerest strains to me.  
"They tell me—puny conqueror!—the  
Plague has slain his ten, and War his hun-  
dred thousands of the very best of men; but I  
'twas thus the bottle spoke—"but I have con-  
quered more than all your famous conquerors and  
maiden, come drink from out my cup the bever-  
age that dulls the brain and burns the spirit up  
that puts to shame the conquerors that slay  
their scores below for this has deluged mil-  
lions with a tide of woe. Though in the  
path of battle, darkest waves of blood may  
roll; yet while I killed the body, I have  
damned the very soul. The cholera,  
the sword, such ruin never  
wrought as I, in fun or malice  
on the innocent have brought.  
And still I breathe upon  
them and they shrink  
before my breath  
and year  
by year my thousands tread  
the dismal road to Death."

This is one of a series of Envelope Leaflets published by Mrs.  
Gladys B. Trevi at Riverside, California. Price 15 cents per set.  
\$1.25 per 100, postpaid.

Still another smaller one, "The Fatal Wine Cup," by the same publisher, at the same price, is the following poem, printed in the shape of a wine glass. These may be decorated by under-scoring the lines half-way up from the bottom with red ink and drawing a red serpent coiling around in the glass. Cut out and paste on card-board for souvenirs. These, as well as most card

souvenirs, present an attractive appearance if a large number of them are pasted on a large sheet of white paper and placed on the wall during the

### The Fatal Wine Cup



This is one of a series of Gem Leaflets published by the Sunday School Temperance Bureau, 115 Walnut Street, Riverside, California. Price 10 cents per 100; 45 cents per 1000, postpaid.

exercises. These poems are used by permission of the publisher. Use them on three different evenings.

## 21. Cigarettes

Prepare half a dozen ordinary candles by shaving them down with a penknife so that they will represent a boy who is getting thinner and thinner. Shave the last one so thin that it will fall over at the least touch. These are to represent how a boy who persists in smoking cigarettes will grow weaker physically, mentally, and morally. As the candles are brought out, one at a time,

give the boys facts about cigarette smoking from different points of view.

The Sunday School Times Company, Philadelphia, issues a small 2-cent tract, "Cigarettes: A Perilous Intemperance," by Zillah Foster Stevens, which gives a long list of leading business firms who will no longer employ boys who smoke cigarettes. Here are a couple of samples. Morgan & Wright Tire Company, "No cigarettes can be smoked by our employees." Swift & Co. (packing house, Chicago), "So impressed with the danger of cigarette smoking that we will not employ a cigarette user." Other brief testimonies are given from athletic clubs, railroads, life insurance companies, schools, etc.

Another 2-cent tract, by the same publishers, is "The Cigarette: Some Thoughtful Opinions." Testimonies from leading business men and educators are given in this.

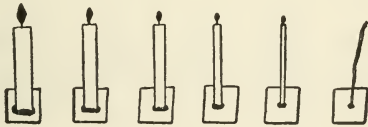
For expert testimony from physicians, as well as from other sources, read the 10-cent booklets, "What's the Harm?" by B. McCall Barbour, published by Palmer-Goodman Company, Philadelphia, and "The Cigarette," by Orison Swett Marden (editor of "Success" magazine), published by The Success Company, New York. These are packed full of illustrations.

Send to the National Temperance Society, New

York City, and to the Sunday-School Temperance Bureau, Riverside, Cal., for samples of their small tracts on smoking. A few pennies will cover the expense.

The tracts mentioned above will give plenty of interesting illustrations and forceful stories.

As the different candles are brought out and lighted they may be made to represent a weakened body, a weakened mind, will, purpose, etc., as the leader shows how a boy loses his chances of becoming a strong man, of getting an educa-

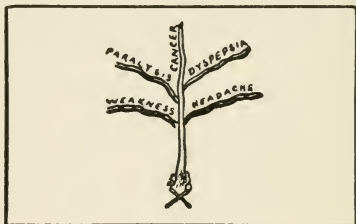


tion, of getting a good position, of developing a Christian character, and even runs a chance of reaching the asylum.

Invite the parents to this meeting, or ask the pastor to repeat the talk in some regular service, and give the parents The Sunday School Times tract, "The Question of Tobacco," for souvenirs (\$1 a hundred).

As the material mentioned in this lesson is sufficient for several talks, another lesson might be given by using the picture of an old dead tree

with its roots nourished by tobacco smoke. The following suggestive cut is given in "Blackboard Helps for Loyal Temperance Legions," published for 25 cents by Miss Ruby I. Gilbert, Chicago, Ill.



The limbs of this tree can be multiplied and named to suit the lessons to be brought out, such as loss of position, character, brain power, etc.

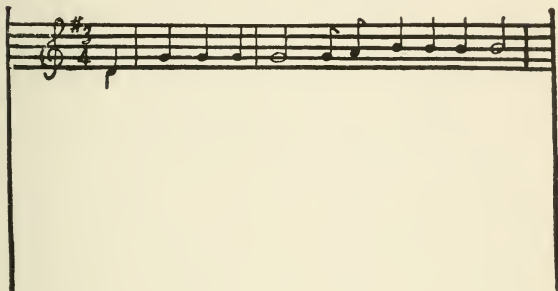
## 22. A Message for God.

Draw a telegraph line, and put musical notes on as shown on the next page:

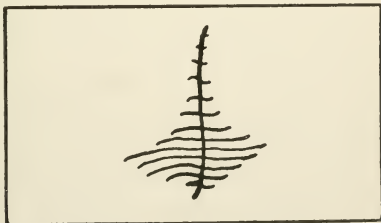
Put a cover paper on between the poles, so that the notes on them are hidden from view. On this cover paper draw the wires across again, without the notes. Speak of the value of the wires for sending messages. Tell how they get loaded down in the winter time with snow and ice, so that they become broken and useless, or



perhaps a fierce wind storm will interfere with the purpose for which the line was built.



Ask the Juniors if they know of any parts of the human body which may be compared to the telegraph wires, from the point of view of their usefulness in sending messages. Draw the nervous system.



This cut is taken from "Blackboard Helps for Loyal Temperance Legions."

Messages are sent from the brain to the ends of the body by means of our nerves. I wish to go down the street, and my brain orders my feet to start. (Illustrate by walking.) I wish to see what is in this book, and the message travels from my brain to my hands, which pick up the book and open it. The messages come the other way also. My finger touches the hot stove. It would be burned off, only that the message is carried to my brain, so that I order my hand away immediately. It is important to keep these message carriers in good condition. There are certain things which destroy their use, just as the storms break down the telegraph wires. Drinking, smoking, evil living, etc., wear the nerves out.

If I drink whiskey, my brain may order my feet to carry me straight down the street; but the whiskey has interfered with the message, so that my feet cannot obey, and I lose all control of them as they wobble along.

Dr. Russell H. Conwell tells a story of an automobile and a man which illustrates this fact. This automobile, beautiful in its appearance, rich in its velvet fittings, studded with gold and silver, should have been running smoothly down the street, admired by all who saw it, but instead it was an object of laughter, as it was being dragged

homeward by an old mule, having suffered a complete breakdown. There was a man coming down the same street, a man made in the image of God, the noblest being on the face of the earth, who should have been walking along with glad, joyous look and manly step, but instead he was being dragged along from one side of the pavement to the other by an old beast of passion. His nerves had been destroyed by rum.

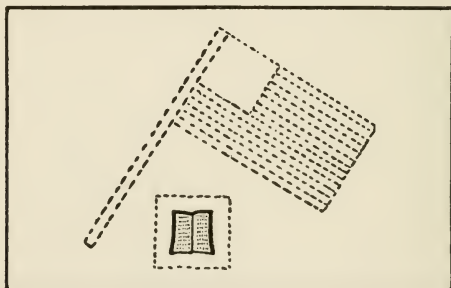
If we destroy our nerves, our lives will dishonor God. If we take care of them, our lives may better honor him. Let us send a message to God to-day telling him which we want our lives to do, to dishonor or to praise him! Which shall it be? If we wish our lives to praise him every day, just as we are going to sing about it now, we will need every day the help of Jesus, who can take away from us the sin which destroys us.

Tear off the cover paper from between the telegraph poles, revealing the musical staff. Ask the organist to play the message. Have a book with the music ready for the organist. The piece chosen will, no doubt, be familiar enough to the Juniors so that they can sing a stanza without the books. If not, have these ready for them. If the flowers are blooming, use daisies or violets to make the notes on the staff.

### 23. The Bible and the Flag

The D. C. Cook Publishing Company, New York, publish a very easy and interesting exercise of Mrs. H. Elizabeth Foster's, entitled "Flag Drill: An Exercise for Rally Day." Price 5 cents.

The following is suggested as an introduction to this exercise, or it may be used by itself:



Fasten a small flag, about one foot square, to the board. If the flag stick is too bulky, flatten it with a penknife. Cover the blue field of the flag with a white cover paper. Cover the thirteen stripes with thirteen separate cover papers. Paste a cover paper beneath the flag and draw on this a book, the size of a small Bible that you will later use.

Have fourteen patriotic texts prepared and distributed among the Juniors, the last one being

Matthew 28: 19. Any texts with reference to the national life will do. The following are suggested: Exodus 19: 6; 33: 13; Deuteronomy 28: 1; 2 Samuel 7: 23; Isaiah 26: 2; 58: 2; Proverbs 14: 34; Psalms 22: 27; 22: 28; 33: 12; 106: 5; 144: 15; 147: 20.

If these texts are used, tell the Juniors that they are going to be resolved into an army, and that all who have Exodus 19: 6 will be Company A. These will stand up and read their text. Have the texts written in lead pencil on the cover strips, and tear off the one marked Exodus 19: 6. Company B will be those having the second text. Proceed until the thirteen have been read, and the stripes on the flag have all come to view. Make a brief statement about the blessings that come to the nations who know God and live up to his laws. Mention that there are some nations who do not yet know of Jesus. Company N, the last company, will tell us our duty toward such nations. They will read Matthew 28: 19: "Go ye therefore and teach all the nations." Tear off the last cover, and the flag appears in full.

Tear off the cover paper with the book drawn on it. Pick up a small Bible that is lying handy. Take the flag from the board, and, standing before the Juniors with the Bible in one hand and the flag in the other, give a short talk on the rela-

tion of the flag to the truths taught in the Bible, using the colors red, white, and blue to signify love, purity, and fidelity.

Follow with the flag exercise mentioned above, or if you do not use that in full, sing the songs suggested in the exercise during your talk on the red, white, and blue. These are "There is a Green Hill Far Away," "Whiter Than Snow," and the following stanza:

"Three cheers for the red, white, and blue;  
Three cheers for the red, white, and blue;  
Love, purity, fidelity forever;  
Three cheers for the red, white, and blue."

The Scripture reading may be given by simply calling out the book, chapter, and verse, instead of forming into companies, and letting the one who finds the place first in the Bible read it.

The above exercise may be used with candles. (See the next exercise, The Red, White, and Blue.)

#### **24. The Red, White, and Blue**

Fasten a dozen or more small candles on a board base about four by eight inches, with red candles at one end, white ones in the center, and blue ones at the other end. If the exercise, "The Bible and the Flag," has not been given lately, the closing part may be used, letting the three colors stand for love, purity, and fidelity.

A Scripture text exercise may be prepared by using texts in which the three words, red, white, and blue, occur. The following texts are suggested in July, 1909, number of "Expositor and Current Anecdotes." Isaiah 1:18: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Revelation 3:5: "He that overcometh shall be arrayed in white garments." Numbers 15:38-40: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, . . . and that they put upon the fringe of each border a cord of blue: . . . that ye may look upon it, and remember all the commandments; . . . and be holy unto your God."

The Bible significance of these colors will furnish a strong religious lesson.

Miss Whiting gives the following color significance to the flag, and says that it should speak to every boy and girl: The Red says, "Be brave"; the White says, "Be pure"; the Blue says, "Be true."

Give the Juniors the task of finding in the Bible the single verse in which all three of these colors are mentioned. (See Esth. 1:6.)

As you light the different colored candles, let a few remain unlighted. Call attention to these

unlighted ones at the close of the exercise. They represent those who refuse to accept the truth as it is given to us by the Bible. Perhaps there are some associate members who have not yet given their hearts to Jesus. Let us light them. Pass the light over from the lighted ones to the ones that are not lighted, and make a plea for more lights to shine for Jesus, and ask those who are Christians to use their influence in getting all to accept Christ.

This exercise may be made in more spectacular form by using a large sheet of asbestos, as in the exercise "The World Lighted for Jesus." Draw a large flag. Fasten the blue candles on the square where the stars are, and the red and white ones on the corresponding stripes.

## 25. Character Names

Among the Indians, names are given on account of some trait which the owner shows, so that we find Hawk-eye, Pathfinder, Deerslayer, or even such a queer name as Man-not-a-fraid-of-his-horse. Many Jewish babies were named because of some peculiar significance in the name given. When the Christ was born he was called Jesus, because that name means Saviour. The word "name" in the Bible stands for character.



Most of us were given our names because some of our relatives or friends had the same names before, or because our parents liked the names. We are going to name some of our boys and girls over again to-night, and give them character names. Possibly your name will not appear, but if it does, see if you can guess what it is.

(Write a number of expressions characteristic of your Juniors, and then separate the letters so that it will take some guessing on their part. A few samples are offered below.)

1. GENE RAL LYLA TET OMEE TING  
(GENERALLY LATE TO MEETING).

2. GROW LSW HEN THIN GSD ON  
OTSU IT HIM.

3. TR IEST OGE TOU TO FALL THE  
WO RKHEC AN.

4. MI SSTA LKSA BOU TOTH ERP EOP  
LE.

5. BO YWI THTH EFR OWN ONH ISFA  
CE.

6. HA PPYA LLTH ED AY.

7. LI KEST OHE LPOT HERS.

8. HA SAG EN ERO US HE ART.

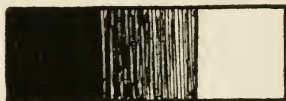
9. AT TEN DSME ET IN GSFA IT HFUL  
LY.

10. CLE ANH ON ESTG OOD NATU RED  
AN DKI ND.

## 26. Border-Line Amusements

The Rev. Frank Gardner of Johnstown, Pa., is responsible for the illustration of the following practical advice in regard to such amusements as are regarded questionable for young people.

Deep black can readily be distinguished from pure white, but in some shades of gray it is difficult to tell which color predominates. If a person wants to be absolutely sure that he is standing on the white, there is plenty of room without



getting near the border-line where the black is shading off through the gray to the white. The wicked man will take his stand on the black, and the man who wishes to be absolutely sure that he is right will stick to the white. A man takes the risk of not being always right if he lives in the land represented by the middle square. A little girl wanted to wear her white dress one day with a party who were going to see the workings of a coal mine. "There is nothing to hinder me from wearing my white dress when I go down into the mine, is there?" she asked. "No, child,"

replied the foreman, "but there are a good many things down there to hinder you from wearing a white dress when you come out again."

## 27. The Japanese Monkeys

All over Japan the children see in hundreds of places, on fans, in picture-books, in paintings and in public places, three monkeys, which are intended to teach them that they should close their ears to things that are bad to hear, and should



Hear  
Nothing  
Bad.



See  
Nothing  
Bad.



Say  
Nothing  
Bad.

close their eyes to sights that are not good to see, and should refuse to say evil words. The first monkey has his hands over his ears, the second one with his hands covers his eyes, and the third one has his hands over his mouth.

The Juniors of America might profit by having these pictures placed before them. They can easily be made by any one who can use a mimeograph or duplicating machine and can draw the pictures.

### 28. Little Boy Blue

The suggestion for the Blue Family was received at Dr. Yatman's meetings at Ocean Grove.

Three sets of candles are needed to represent three families, the regular blue candles, which are colored all through; white candles painted blue, and white ones painted blue on one side and black on the other. For painting candles see instructions in the exercise "The World Lighted."

The first are the True Blue family. They can always be depended upon, rain or shine, are always smiling and happy; the children are always on time, with faces clean and bright, the boys play fair on the playground, and the girls are gentle and kind.

(Scrape the candles and cut them deeply to show that they are true blue clear through and through. Have several short ones to represent the children. Say all the good things about them that you can think of.)

The second group look as though they were of the same family, but we will see that there is a great difference. These are good blue only when everything goes right to please them. They are easily offended. We might call them Sometimes Blue, or Fickle. They are the kind of folks who stay at home for little excuses, like a slight rain. (Rub some of the blue off with a wet

cloth.) They cannot stand it if any one rubs up against them too hard. (Rub some of the blue off with a piece of stiff paper.) Their characters are only skin-deep. (Scrape blue off with a knife and cut into them to show how thin the blue is.)

The third family also look like the True Blues. (Hold them up with the side that is painted blue to the audience.) These might be called Changeable, or even Hypocrite sometimes. Look at the other side, how black they are. (Turn the candles around and show the black side.) This little Blue-black boy is all smiles, but you cannot tell how long it will last. You might think that he was a little angel when he is at an afternoon party, with plenty of things to amuse and please him; but when he gets home, and his poor, tired mother asks him to carry in a pail of water, his face looks like a thunder-cloud. Sometimes Blue-black happens to be a little girl. As she trips merrily home, every one says: "Is she not a pleasant little creature?" but a moment later, after she enters the door and her mother reminds her of her practise, she blurts out, "Oh, that horrid old music!" and her smiles all change to scowls.

Let us all write for our motto for the coming week "True-blue," and live right in with that family all the week.

## 29. A Watch Meeting

The hands of a watch indicate whether the works inside are in good running order or not. If our watch points to three when the twelve o'clock whistle blows, and to twelve when it grows dark in the evening, we know that the works inside need repairing.

Look at this watch and see whether it needs any repairing, judging from the pointing of the hands.

(Here draw an ordinary dial and put the hands at the right time. If there is a clock running in the room, make the watch correspond with the clock.)



When the children see that the hands are pointing to the correct time, so that the watch is all right, remove it and draw another dial. Instead of figures, use the letters THOUGHT & DEED. Do not draw the hands at first.

Explain how the thought and deed show the condition of the heart. Mention some things that a boy may do if his heart is mean. Do not dwell

long on this, but tell how his heart needs changing when he does such things. Mention a number of things that he may do if his heart is kind. Emphasize the thought that the things he does show what sort of a heart he has. Who can make these hands point in a way that we may know that the heart inside is all right, just as we knew that the works of the watch inside were in good condition when the hands pointed to the right time?

Draw the minute hand to the G and the hour hand to the H. Who can tell why those hands now show that the heart within is all right, and that the thought and the deed will be right? It is because the hands are pointing to GOD'S HELP. Draw these letters as in the figure. If our hands are reaching out toward God's help always, we will keep our hearts right, and then our thoughts and our deeds will be all right.

There are other letters to which we may point the hands and may see that our hearts are in good condition. See if you can guess any of them. If you cannot guess the letters, see if you can guess what they stand for after the hands are made to point to them.

Try the following letters:

T G—TRUST GOD.

H G—HONOR GOD.

O G—OBEY GOD.

H E—HELP EVERYBODY.

G T—GOVERN TEMPER.

H E—HATE EVIL.

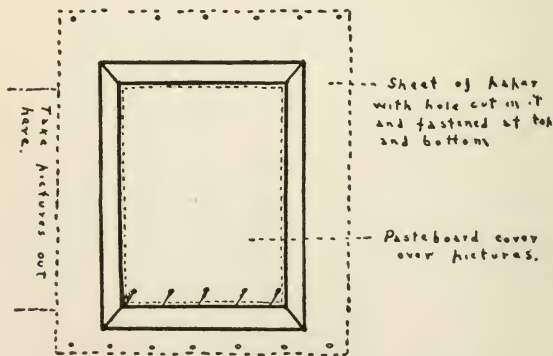
D G—DON'T GRUMBLE.

D G—DO GOOD.

It might be well to make a set of pasteboard hands and hold them in the various positions, as drawing many lines on the dial would spoil the appearance, or use ordinary blackboard and erase the hands.

### 30. A Picture Evening

Use the pictures from the Infant Department Sunday-school roll or any good-sized biblical pic-



tures, or draw some yourself. Cut a square of white paper, the size of the pictures to be shown.



Around the hole thus cut out draw lines to represent a picture frame. At the bottom, inside of frame, drive a few tacks to hold a white pasteboard cover, the size of the hole cut out. Put the pictures in at the side, so that they will rest on these tacks. When the pasteboard cover is lifted from the tacks, the first picture will appear in the frame. After explaining this picture, place the cover in position and draw out the picture from the side. Remove the cover and the second picture will be seen. In this way show all the pictures.

The game of Hidden Verses may be combined with the pictures. Write dashes for the words of some Bible verse connected with some scene or person in the picture. The names and places of the picture may also be taught by using the exercises Guess Who? or the Game of Omission.

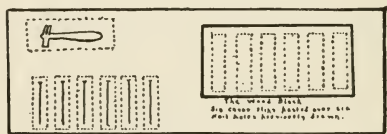
These three exercises might be used profitably some evening with Perry pictures, when the characters, places, and texts connected with the pictures could be worked out.

### 31. The Nail Holes

Draw a rectangle, six by twelve inches, to represent a block of wood, and mark half a dozen dots on it for nail holes. Cover these with six separate white cover papers. Paste six strips of

cover paper on the board at the left. A hammer may also be drawn on a cover slip previously pasted on the board.

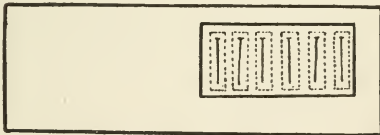
Tell the story of the boy who caused his father much trouble and anxiety because of certain bad habits. One day, as the father was starting on a long journey, he gave the boy a block of wood. (The rectangle can be drawn better at this point than before the talk begins. If it is outlined first with light lead pencil marks, it will not be difficult to make the necessary straight lines. The little



dots with the cover papers over them can be placed so that the rectangle may be drawn around them.) He also gave him a hammer (draw) and some nails. (Draw six nails on the six cover strips fastened to the left of the board.) The father told his boy that every time he did anything that he knew was wrong, he was to drive a nail into the block. He could pull a nail out for every good deed. The father said that he hoped to find the block with no nails in it when he came back from his journey.

Soon after his father left, the boy got cross at his mother because she wanted him to bring in some kindling wood when he wanted to play ball. As he thought it over afterward, he knew that he must drive a nail into the block. He got his hammer and put in his first nail. (Tear off the slip with hammer on it and one of the slips to the left with nail on it, leaving five, and draw a nail on one of the cover slips on the block.)

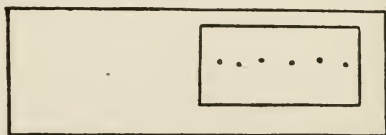
Select five other faults, the ones that from local conditions in your society most need correcting, and transfer all the nails to the block in the same manner as the first one was placed there. The board will then look like this :



Tell how the boy got ashamed of looking at so many nails, as they continually reminded him that he needed to improve his disposition and mend his ways. He prayed for forgiveness, and then one morning, without being asked, he started for the wood-pile and cut the wood and brought it into the kitchen with a smile on his face. His mother spoke a kind word of thanks

to him, as it made her feel so happy, and then he got his plyers and soon had the nail that went in when he got angry at the wood-pile pulled out, clean and clear. (Pull off the cover slip that has the nail drawn on it. This leaves in view five nails and one hole.)

Get the other nails off, one at a time, by using stories of good deeds that need to be done, especially in the local society. When the father comes home, he sees the block at a distance, and immediately congratulates the boy because there are no nails in the block. As they draw nearer the block, the boy says: "Father, I was ashamed when the block got so full of nails, and I made up my mind that there would be none in by the time that you returned, so I prayed for forgiveness and help; but look! the holes are still there and I cannot take them out."



Draw the lesson for the young people that certain effects of sin are sure to last in body, mind, and soul, even if we are forgiven for the sins themselves. A drunkard falls asleep on the railroad track, and his arm is taken off by the train.

His reformation will not put his arm back, even though it helps what is left of his body to do better service. Sin leaves certain permanent effects. Show the need for keeping the nails out of the block in the first place, that there may be no scars left.

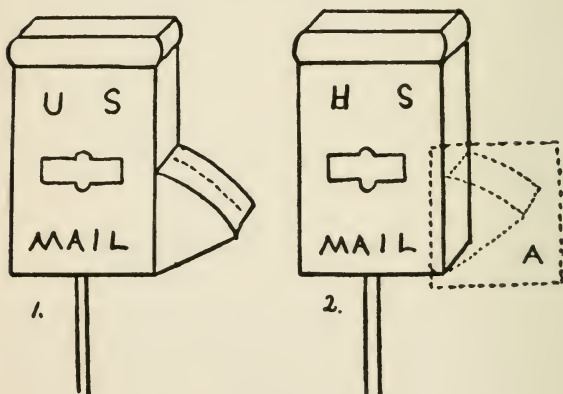
This exercise may be given with a real block and nails by preparing the holes for the nails with a gimlet or an augur, and filling them with some soft substance, so that the nails may be readily put in and removed again. No doubt this would be more readily understood by the younger children. The above method could be used for the repetition of the lesson.

### 32. The Message from the Mail-Box

Draw an open mail-box as in Figure 1 (page 92), large enough to make a slit in the paper along the dotted line, so that the hand can be thrust through. Put a cover paper over the corner where the opening is, pasting it on lightly at the two upper corners, so that it can be easily torn off. The dotted square in No. 2, marked A, shows the cover paper in position. Draw the lines on this cover paper, so that the box will look like a closed box.

Speak of the pleasure that we have when we receive letters, and how eager we are to read

them when they come. (Draw U. S. Mail on the box.) Tell the Juniors that there is a message in this box for them. As you change the U to an H tell them that this message is not a United States letter, but a Holy Spirit message. We should always read carefully the messages that God sends us, for he is our best friend. We will



open the box and get the message. Remove the cover paper so that the box will appear as open. Thrust your hand through the opening already made, and bring out the message which has been placed back of the paper in easy access to the hand.

The message may be in the form of Bible

verses for the Juniors to receive and read, or pretty Bible verse cards for souvenirs, or you may have pasted on the back a leaf from an old Bible, which you bring out and read. You can handle an ordinary Bible so that it will look as if it had been in the mail box, if you act quickly. Slip the Bible up under the paper with your left hand as you put your right hand into the box through the opening, standing in front, so that the audience will not see the move. Then stand aside a moment with your hand still inside, and then draw it with the Bible in it out of the box and turn to the chapter which you wish to read. A real thin Bible or Testament may be fastened back of the paper with a tack and string, so as not to make very much bulge on the box, but in this case all of the drawing had better be done before starting.

### 33. Bible Anagrams.

Write the name of a Bible book on the board with the letters transposed, as O B J for JOB, or U H T R for RUTH. Most of the Juniors will quickly guess these two, but the brightest of them will puzzle over N N T M A A E T S O I L before they guess the right name.

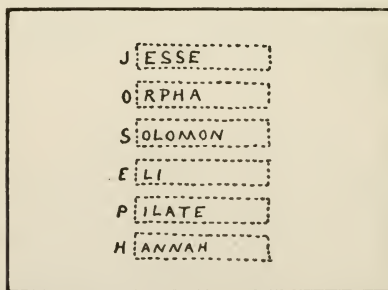
Let each one of the Juniors be given a chance to make an anagram and put it on the board for

the others to guess. Let them work some out during the week, and come prepared to put them on the board.

Write a dozen or more transposed names on the board, and see who can hand in the first complete list. The outfit of a Junior society should include lead pencils and blank paper, especially spelling blanks. Try the above exercise with verses of Scripture, transposing words instead of letters.

### 34. Guess Who?

Write a number of names on the board, so that only the first letter shows, having the other letters covered over. See who can guess the names.



Prepare the board by writing all but the first letter and covering over with cover papers. Write the initial letters as you need them. Allow ques-



tions in order to discover the correct answer. The initial letters may be made to form an acrostic.

If no one can think of a name, give the place in the Bible where found, and credit the first one who finds it.

### 35. A Spelling Bee.

Choose sides as for an ordinary spelling bee, but use only Bible names. Announce for the first exercise proper names of four letters and less. Later try words of five letters, then six, and so on. The Juniors will be more apt to study through the week if they know what definite sets of words will be used.

Take in order the cities, persons, countries, etc., of the Bible, irrespective of the number of letters in the words. Show the Juniors where to find these various lists, so that they may study them.

A series of contests may be carried on between two sides for a number of evenings. This will stimulate preparation. The spelling bee may continue for a definite time, say ten or fifteen minutes, and the score counted by crediting each side with the number standing at the close, or one side may be spelled down and the other side credited with the number left standing.

Furnish spelling blanks and pencils, and give out twenty-five words. This may also be played with sides, each side being credited with the total number of words spelled correctly. Return the papers to their owners, and have each one learn the words which he has spelled incorrectly.

### 36. The Alphabet Regiment.

The following exercise is the result of a suggestion from "Pleasant Sunday Afternoons," published by The Sunday School Times Company.

If you have enough members, tell the society that you want twenty-six to form an Alphabet Regiment. If the society is a small one, form a Tenth Legion instead. Call out the letters of the alphabet, not in regular order. The Juniors will give names of Bible characters beginning with the letters which you name. Let the first one up be captain. If you begin with Q you may not have a captain for the first evening, and can take the place yourself, as you name Quartus. V is another hard one. They will be ready the next time. Substitute other letters for W, X, and Y to make twenty-six. If you play the game with verses, in which case the verses must begin with the letters that you call, accept for X and Z any verses which have these letters anywhere in

them. It is a good plan to have the one who answers rise first.

If you have enough Juniors, form two regiments on opposite sides of the room. After they have been formed, continue to call the letters, but do not accept names which have been already given. The side which succeeds in getting to their seats first, wins.

Try the game sometimes with the whole society formed in two sides by choosing. When one side has all of its members down it is credited with as many points as there are members still standing on the other side. Or the game may proceed for a definite length of time, and then the score be counted by each side being credited with the number standing on the opposite side, or the winning side may be credited with a number of points equal to difference between the numbers standing on the two sides. A tournament covering several evenings may be arranged.

The exercise may be made more difficult by requiring some statement about the person, place or city named, or the book in which the verse is found. Allow the use of Bibles at first, and later form a regiment with Bibles closed.

When the game is played, and those who were standing are being sent to their seats, if there are any of the Juniors who failed to get into the

regiment, let them suggest the letters. It is well to have some one write the names on the board as they are given, to avoid repetition. A board of umpires is useful to settle disputed claims.

### 37. Making Bible Books

A plan that might become too boisterous for a Sunday meeting, but would work excellently for a week-day social and could be used with profit even with older people, is the following:

Give each one in the room a card with a good-sized letter on it. Get them to form groups as rapidly as they can which will spell the books of the Bible. For instance, four who have S, M, A, and O should get together and stand in a line, so that they spell AMOS. Each one of this group then receives credit for 4 points. If a group can form a larger name, like Lamentations, each member of that group receives credit for 12 points. As many points of credit are given in each case as there are letters in the name of the book formed. As soon as a group gets its credits it breaks up and the individuals attempt other groups for further credits. No book is allowed to enter the contest more than once. If Amos has been formed, it does not count again. Characters and places may be formed in the same manner.

### 38. Firing Bible Bullets

Select half a dozen texts, and write them on slips of paper, having as many slips as there will be members present. Pass around at random. Tell the Juniors that you have them divided into companies, and that each company has a Bible Bullet to fire. You do not know who are in these different companies, but will soon find out. Name the book, chapter, and verse of your first text. Tell all who have this text to stand up. This discovers Company A. Talk for two minutes on the text, and tell this company that they will be expected to tell you later in the meeting what was the special thought in their text. Discover Company B with your second text, and so on till all the texts have been read and commented on.

Divide up now according to companies, having changed the children's seats so that the members of the various companies will sit together. Have each company arise and repeat its text again, and give you the special thought that was taught by the text.

The following half-dozen texts are suggested as the basis for a meeting:

Have these tests all related to one common topic, so that one main thought will be enforced throughout the exercise.

## BRAVE CHILDREN OF THE BIBLE

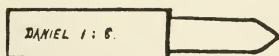
|                        |                          |               |
|------------------------|--------------------------|---------------|
| Daniel .....           | Daniel 1:8.....          | Purity        |
| David .....            | 1 Samuel 17: 34, 35..... | Courage       |
| Naaman's Maid.....     | 2 Kings 5:3.....         | Unselfishness |
| Jesus' Boy Helper..... | John 6:9.....            | Helpfulness   |
| Rhoda .....            | Acts 12:13.....          | Faith         |
| Paul's Nephew.....     | Acts 23:16.....          | Friendship    |

At the close make the emphasis on real bravery. Do not attempt to impress a half-dozen virtues in one evening, as the above outline might seem to do, but use them as illustrations of the one virtue which you are attempting to fasten on their minds. If you know the individual needs of the children well enough, form the companies in the beginning and hand out texts that meet the need. A timid Junior should then be put in the second section, where he would get 1 Samuel 17: 34, while a Junior with a spirit of daring, but with a selfish disposition, should go into the third division.

The name, "Bible Bullets," was suggested by certain small tracts published by the Rev. Maurice Penfield Fikes, D.D., pastor of the Woodward Avenue Baptist Church of Detroit, Michigan. These tracts are in the form of small pasteboard slips, about one and a half by three and a half inches in size, and called by the publisher, "Bible Bullets," from whom they may be obtained for

\$1 a thousand, prepaid. Some of them make excellent souvenirs for Juniors. The following are among those best adapted for use in a regular Junior Meeting: "He Pays All Debts," "A Mighty Arm," "If You Want Work," "He Loves You," "Sick Folks," "All in Three Letters." Four of these have good analyses, which may be written on the board, and all of them include stanzas of familiar hymns, which may be sung to brighten the meeting. With the help of the Bullets, the Juniors can furnish very interesting help in the regular midweek prayer-meeting.

Bullets that look more real may be written on pasteboard slips, cut out in the shape of cartridges or shells. This method adds variety after the former methods have grown old.



For a more complicated Bible Bullet meeting, follow the plan suggested for the Missionary Bullet exercise.

### 39. A Bible Ball Game

Some Junior leaders who follow a course of study prescribed by the denomination to which they belong, find trouble at the end of the course in preparing the Juniors to pass the examination

necessary for diplomas. A suggestion given in The Sunday School Times for a Quarterly Review may be wisely adapted to the review work for Junior examinations.

If the Junior leader is ignorant of the mysteries of the national game, boys in abundance will be ready to explain it.

Organize two nines, and put the boys against the girls. Place nine chairs in the room in the positions of the nine players who are in the field. Nine other chairs are placed at the side near the front for those who are at the bat. A chair is placed between the pitcher and the catcher, near the latter, for the one whose turn it is at bat. Select one who understands the regular game for score-keeper. He will call out the name of the one who is to bat first. This first batter takes his seat in front of the catcher. The pitcher fires a question at him. A sample question would be: "How many books are there in the Bible?" The correct answer is 66.

If the batter answers the question correctly, he walks down to first base and stands before the first baseman. Or double chairs may be placed, so that he may sit down at first base. The second batter is then called to the batter's chair and another question is fired at him. If he answers correctly, he goes to first base and the first man



moves on to second base. If the third man answers correctly, it places the first man on third base, and the second man on second base. If the fourth man answers correctly, the side scores a run, as the first man has been sent all the way around and comes back to the home plate.

Answers must be prompt, in order that the game be bright and lively. A timekeeper is appointed, who allows a limit of five seconds for the batter's answer. If he fails within this time to answer, or answers incorrectly, the catcher, who sits behind him, has a chance to answer the question within the same time limit. If the catcher answers correctly, the batter is out. Three outs retire the side.

If the batter misses, and then the catcher also misses, the batter goes to first base on an error, which is marked down against the catcher. Then the pitcher and the shortstop are given opportunities in turn to answer the question. If it is answered correctly by either of them, the batter remains at first base, and the game proceeds by calling the next batter to the chair. If, however, both the pitcher and the shortstop miss the question, the batter proceeds to second base, and errors are marked against the two who missed. The three basemen then have their turns in order at the question, and if any of the three answer cor-

rectly, the runner is halted at second base, but if they all miss it he goes to third. The three fielders, right, center, and left, then take their turns at answering. If any one of the three succeed, the runner is held at third base, but if they all fail, he goes to the home plate and a run is scored for the side.

It will be seen that runs may be scored by the batting side answering the questions correctly one after the other, or, when a batter misses, by the side in the field missing one after the other. Every time any one misses a question an error is marked against him. It is possible on the score-card to mark opposite each name—runs, outs, and errors.

The position of catcher is the most important one in the field, as his knowledge of the answers puts the batter out when the batter misses a question, while if he misses a question that the batter has missed, he allows the batter to start around the bases, which eventually enables him to score, unless the side is retired before he gets forced around.

If a runner is on first base, and another on third base, and a batter answers a question correctly, as the batter goes to first base, he forces the runner at first over to second base, but the one on third base remains there until he is actually

forced off by a runner coming up from the base next to him.

It is possible to have three runners on the three bases and then fail to score, if the next three at the bat miss their questions one after the other. Show this to the nine, and they will encourage the ones who may be a little dull to do their best in the preparation. If the society is a large one, have a number of nines and play a series of games.

Interest will be added to the game by having the scorer keep the score on a blackboard in plain view of the audience, marking hits, errors, and runs as they occur.

It would be wise to have a board of umpires, each side to choose one, and the two thus chosen to select a third.

A fair list of questions would be twenty-five, furnished for study a week beforehand with answers given; twenty-five furnished beforehand without answers, and twenty-five selected by a fair committee, but not known beforehand to the players.

A missionary book or a Sunday-school lesson or any kind of study work may be reviewed by this method. The audience will learn much as they listen to some of the questions answered several times.

The following is a copy of a mimeograph invitation that was sent out by one Junior society to their friends for a ball game:

THE ERIE AVENUE BAPTIST JUNIORS  
WILL PLAY BALL



TUESDAY, JUNE 5, 1906, AT 7.30 P. M.  
IN THE CHAPEL, ERIE AVENUE AND SEVENTH  
AVENUE, WILLIAMSPORT, PA.

[You have heard of wireless telegraphy. Did you ever hear of a bat-less and ball-less game of ball? Play ball in the church?!!!! Do not get nervous. We will not tear down the building nor break any of the windows. Unless you come inside you will not know that we are around. No rooting allowed, as the players and the umpire will do all the talking. If the crowd is greater than the number of chairs, we will let you occupy the grandstand. Wear your colors. If you want the girls to win, wear blue; if you want the boys to win, wear red.]

At this game, mimeograph score-cards on paper, letter size, with the rules of the game, were distributed to the audience, so that they might better understand the game and keep the score if they

chose. Below is a copy of one side of the score-card as arranged for keeping the runs, etc. This

|                | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | Runs | Hits | Errors |
|----------------|---|---|---|---|---|---|---|---|---|------|------|--------|
| Catcher        |   |   |   |   |   |   |   |   |   |      |      |        |
| Pitcher        |   |   |   |   |   |   |   |   |   |      |      |        |
| First Baseman  |   |   |   |   |   |   |   |   |   |      |      |        |
| Short Stop     |   |   |   |   |   |   |   |   |   |      |      |        |
| Second Baseman |   |   |   |   |   |   |   |   |   |      |      |        |
| Third Baseman  |   |   |   |   |   |   |   |   |   |      |      |        |
| Right Fielder  |   |   |   |   |   |   |   |   |   |      |      |        |
| Center Fielder |   |   |   |   |   |   |   |   |   |      |      |        |
| Left Fielder   |   |   |   |   |   |   |   |   |   |      |      |        |
|                |   |   |   |   |   |   |   |   |   |      |      |        |

also was put on the blackboard by the official scorer of the game.

#### 40. Memorizing Texts

Most Juniors, especially the smaller ones, like to get texts in unique form. It is well to give out texts as often as possible, and have them repeated from memory at the next meeting. A good time to have the texts is when the roll is called.

On Memorial Day write text on small swords cut from red paper, and on Washington's Birthday use hatchets. Near the Christmas season

prepare them on shepherds' crooks, or on stars, and at the Fourth of July roll them up to look like firecrackers. At Thanksgiving time give little cakes with the texts in icing. In the autumn put them in empty nutshells, or tie them to pretty autumn leaves. At Easter time make cardboard butterflies. In fishing season prepare pasteboard fish. The various simple toys of the children may be imitated. At Valentine Day, or for any heart lesson, use small candy hearts. The silly sentiments that are usually printed on these hearts can be scratched off and texts written on with a sharp lead pencil. The texts may be written with lemon juice, and instructions given to discover them by heating the papers. In the springtime the flower committee may prepare them by tying them to bunches of wild flowers. Ask the Juniors to be prepared to give their favorite verse from the books of Proverbs, Psalms, etc. Let the older Juniors and the Seniors help in the preparation of these texts.

Some of these souvenirs look very pretty if they are pinned to a white background, and every Junior, as he looks at the board, will want one. Give them only to those who promise to learn the texts.

#### 41. A Help for Memory Work

Sometimes the Juniors are following a course which requires a certain amount of memorizing. The Rev. E. R. Powell of Milton, Pennsylvania, is responsible for a scheme which may be adapted to any kind of memorizing or supplementary work as an incentive to the Juniors.

The work to be done is divided into courses of twelve divisions each. The names of the Juniors are hung up in a prominent place. Opposite each name are twelve squares. Different-colored stars may be placed in these squares to show which course the person is in and how far he has progressed in that course. Suppose that the first course consists of the following twelve divisions: 1. The Lord's Prayer; 2. John 3:16; 3. The Beatitudes; 4. Matthew 11:28-30; 5. Books of Pentateuch; 6. Historical Books of the Old Testament; 7. Poetical Books of the Old Testament; 8. Twenty-third Psalm; 9. Major Prophets; 10. Minor Prophets; 11. First Psalm; 12. Books of the New Testament.

If white is taken as the color of the first course, as soon as the Junior can repeat the first division, the Lord's Prayer, a white star is put in the first square. When he learns the twelve, he is ready to cover the white stars, which will be

twelve in number, with blue stars, if that be the color of the second course. If the chart shows four blue stars and eight white ones, it reveals the fact that he has completed the first course and four divisions of the second course. The number of courses, the colors for each, and the matter which must be learned for each division, may be adapted by the leader to suit local conditions.

At the conclusion of each course, give a button to wear to indicate that the course has been finished. When a second course is finished, exchange this button for one representing the second course. The D. C. Cook Publishing Company, Elgin, Ill., have four buttons that lend themselves nicely to this scheme, at little cost. Two of them, silver and gold stars in celluloid buttons, are a cent apiece, while two others, silver and gold plated metal, are 6 cents each. If four courses are followed, requiring four buttons, make the last two somewhat difficult. As these buttons are returned at the end of each course for other buttons, it does not take such a large quantity, as the same ones may be used several times.

Leaders who have to teach such courses as the Bible Readers' Course in the Junior Baptist Union, where certain texts must be memorized



## A Help for Memory Work III

each week in order to gain diplomas, will find this scheme helpful by putting the required memory texts on the chart.

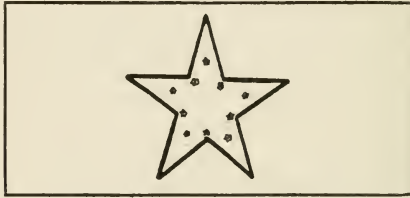
The following chart shows how the work is done. Recitations of the parts memorized each week may be included in the program of the regular Junior meeting.

| COURSE 1. ☆   | LORE<br>PRAYER | JOHN<br>3:16 | BEATI-<br>TUDES | MATT<br>11:12-14 | PETER<br>TEUCH | HIST<br>BOOKS<br>O. T. | POET<br>BOOKS<br>O. T. | PSALM<br>23 | MAJOR<br>PROPHE-<br>TS | MINOR<br>PROPHE-<br>TS | PSALM<br>1 | BOOKS<br>N. T. |
|---------------|----------------|--------------|-----------------|------------------|----------------|------------------------|------------------------|-------------|------------------------|------------------------|------------|----------------|
| COURSE 2.     |                |              |                 |                  |                |                        |                        |             |                        |                        |            |                |
| COURSE 3      |                |              |                 |                  |                |                        |                        |             |                        |                        |            |                |
| COURSE 4      |                |              |                 |                  |                |                        |                        |             |                        |                        |            |                |
| JOHN SMITH    | *              | *            | *               | *                | *              | *                      |                        |             |                        |                        |            |                |
| THOMAS BROWN  | *              | *            | *               | *                |                |                        |                        |             |                        |                        |            |                |
| MARY BROWN    | *              | *            | *               |                  |                |                        |                        |             |                        |                        |            |                |
| JENNIE JONES  | *              | *            | *               | *                | *              | *                      | *                      | *           | *                      | *                      |            |                |
| ARTHUR THOMAS | *              | *            |                 |                  |                |                        |                        |             |                        |                        |            |                |
| ETHEL GEORGE  | *              | *            | *               | *                | *              |                        |                        |             |                        |                        |            |                |

Another method that has been successfully used by Mr. Powell is as follows:

Cut out as many five-pointed stars as there are Juniors, and hang them in a case or on the wall, with the Juniors' names on them. Make the courses consist of ten divisions, printed on separate sheet. The different seals or stars are pasted on this large star, ten white ones showing that the first course has been finished. The stars for the second course are then pasted on top

of those which show the first course completed. When the stars are completed, they are given to the Juniors. A special occasion may be made for giving out the stars, and all the Juniors urged to complete the courses before the stated time, so that they may receive their stars, or all the stars may be given out at this time, and special



rewards given to those whose stars are completed. The large stars, if desired, may be covered with gilt or silver paper.

#### 42. Bible Geography

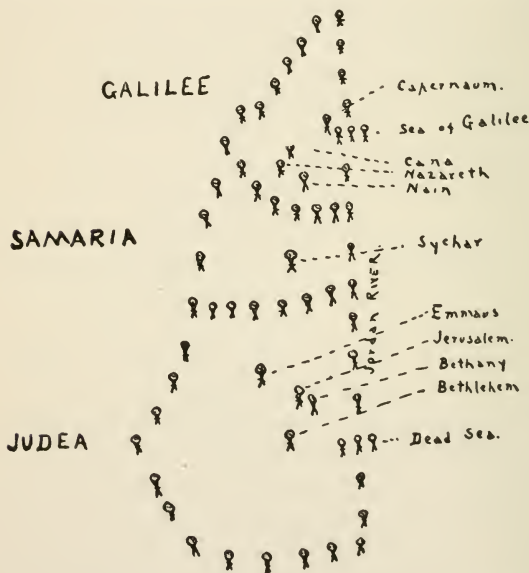
Arrange the chairs so as to form the outline of Palestine. The division lines between Samaria and Galilee, and between Samaria and Judea, could be made in the same manner as the outline, in an immense room with a large number of Juniors, but ordinarily should be marked out with tape or chalk. Two or three grouped nearer together than the rest could represent the Sea of Galilee and the Dead Sea. When the Juniors

are seated in the chairs, those forming the Jordan River might join hands. Place chairs inside the outline thus formed to represent the principal cities of Palestine.

Drill the class until they will know which chairs to take when they are told to represent certain cities. Even the dullest in the class will soon learn that if he is called upon to represent Cana of Galilee, he is in no danger of falling into the Dead Sea. They will all learn in which sections of Palestine the various cities are, and also the relative positions of the cities and countries. The drill may be modified by placing the children in the positions and letting them tell where they are. Bible history should be taught in connection with the drill, and the events which happened in the cities learned.

After the children have learned the history and the geography of the cities of Palestine, a Bible story game may be played. The leader may tell the Bible stories, and the Junior who recognizes the place where the incident occurred may leave the outline chair and become that place. If another incident is mentioned which occurred at the same place, the one representing that place must recognize the fact, in order to hold the place, or the one who recognizes it before him may take it.

The following is a crude attempt to show the map of Palestine, west of the Jordan, as it would look made up of children with the main divisions of Galilee, Samaria, and Judea, and with the cities Nazareth, Nain, Cana, Capernaum, Sychar, Jerusalem, Bethlehem, Bethany, and Emmaus.



In the beginning of these drills, call in the help of several members of the Senior society who have learned the geography themselves, and who

will be useful in helping to arrange the children and in keeping order.

After the children have learned the lessons well, their knowledge may be used at an exhibition game or at the picnic.

The journeys of Paul may be worked out with these same living pictures, having the chairs placed in the relative positions of the cities, and the Juniors taught the order in which they were visited and the principal events which occurred in each city.

The location of the tribes of Israel may be taught by dividing the Juniors into groups representing the tribes. The lesson of altruism in Joshua 1:12-18 should be brought out in connection with any study of these tribes, where the Reubenites and the Gadites and the half-tribe of Manasseh, having been located in a part where no fighting was necessary, on the east of the Jordan, were nevertheless willing to cross over with the rest and to help them to obtain their places.

The division at the time of the rebellion may be shown by forming the two groups of Israel and Judah from the twelve tribes, with two leaders, from the Juniors, named Rehoboam and Jero-boam. Dialogues may be arranged between the two leaders, through messengers, to show how the rebellion came about.

**43. Bible Buzz**

[Exercises 43 to 47 are the result of suggestions taken from "Pleasant Sunday Afternoons," published by The Sunday School Times Company, Philadelphia, and adapted, with original modifications, to Junior meetings.]

At their social parties children play a game called Buzz, in which they stand in line and count in order 1, 2, 3, etc., substituting the word Buzz whenever they come to 7, or a multiple of 7, or a number with 7 in it. A player forfeits his place when he makes a mistake, and the next player starts at the beginning again. One of the objects of the game is to see how far up they can count before an error occurs. Substitute the names of Bible books for numbers, and see how many of the 66 books can be named before a mistake is made. When any one misses, he takes his seat, and the next one starts at Genesis again. After many of them have learned the books, it will be necessary to go over them backward to put out some of the brightest.

For those who learn the books forward and backward, modify the test by having the books bounded as well as mentioned. To bound a book the name is first given, then the name of the book immediately preceding, and then the name of the book that follows. To play the game by bounding the books, the Juniors would

proceed as follows: 1. Genesis, Exodus. 2. Exodus, Genesis, Leviticus. 3. Leviticus, Exodus, Numbers, etc.

The exercise may be made more difficult by requiring a statement of the purpose of the book which is named. Insist on correct pronunciation, especially after a few drills. Do not always begin with the one at the end of the line. Try it by pointing to different ones, so that no one will know when his turn is coming.

Form sides and have a battle. The one who misses may go to the other side, or the leader of the other side may choose whoever he wishes from the side where a mistake has been made, or the one who makes the mistake may take his seat. For the first two methods, limit the contest to a definite length of time.

The game may be played by using Bible cities, persons, places, etc. The first gives a character beginning with A, the next one beginning with B, and so on down the alphabet.

#### 44. Hidden Verses

[See note at the beginning of Exercise 43.]

Select a verse helpful to the children, such as Luke 18: 16: "Suffer the little children to come unto me."

Select seven other texts in which these words will be found. The following will answer: Luke 22:15; James 3:5; Ephesians 5:1; Matthew 5:13; 1 John 5:20; Matthew 11:28; John 7:37.

The first word of the sentence which we will search for is hidden in the first text, Luke 22:15. Let all the Juniors turn to this text, and, starting at the end of the line, let them guess which word is the first one, counting the number of guesses that it takes to discover the word. Find the second word in like manner from James 3:5. As soon as any one can complete the text let him stand up and say it. These exercises may readily be worked out by using a concordance, as there are numberless references for each word needed. Try to find the sentence with the least number of guesses.

Find another text by writing on the board as many dots as there are letters in the sentence. For the text: "If ye love me keep my commandments," arrange the dots as follows:

.. .. .... .. .... .. .....

Let Junior No. 1 guess one of the letters which is in this sentence. If he says E, mark an E over the fourth, eighth, tenth, twelfth, thirteenth, and twenty-fifth dots. See in how few guesses the sentence can be completed.



### 45. Winning the Letters

[See note at the beginning of Exercise 43.]

Prepare a number of pasteboard squares with letters of the alphabet on them. Name one of the letters, and give it to the Junior who rises first and names a Bible character beginning with the letter. Write the name given on the board, so that it will not be repeated. Whoever gets the most letters wins the game. If no one thinks of a character for ten seconds, lay that letter aside.

If a Junior rises and then gives a wrong name, or one that has been given already, take a letter from him or count one against him if he has no letters, so that he must then win two points before he gets a letter. Insist on correct pronunciation after a few drills. Later ask for some fact in connection with the character given, counting one point for the name and another for the fact. A number of additional pasteboards may be made to hand out for the giving of the facts.

Winning the letters may be called Catching Fish. Pasteboard fish with letters on may be used instead of common squares.

Near Valentine Day play the game with candy hearts. Once a year try cookies with the letters put on in icing.

After the Juniors are well acquainted with

many names, and can spell them moderately well, place ten letters on the board, and give them ten minutes to write as many names as they can think of which begin with these letters. Count one point for correct name and one for correct spelling. This may be played with sides, and score kept for several meetings.

#### 46. Imagination Moving Pictures

[See note at the beginning of Exercise 43.]

This suggestion is for those who have the ability to tell stories to children in an interesting way. It may be used indefinitely with any pictures, but best with those having action in them. With a piece of chalk in hand, tell the Juniors that you are going to draw on an imaginary blackboard, and as you describe the picture see who can guess what it is. Take the following example:

I am drawing the picture of a man who is gathering a vast amount of lumber together. Now I am drawing him as he gets his ax and saw, and a lot of nails and a hammer. He has a great house finished. It is beginning to rain. He opens the door of the house, and into it are moving all kinds of animals, two of each kind—a couple of dogs, a couple of chickens, etc. The water rises, and the house floats away, etc., etc.

This is an easy one for the children, and they will guess Noah's Ark before you are half through. Finish the story briefly, for the sake of the little ones.

The life of Joseph may be illustrated in this way, covering several evenings. Select scenes in which there is much action, and those especially in which children take an active part.

Give out Perry pictures some evening for souvenirs. Make the Juniors guess the picture from your description of it. After they have it in their hands, have some one read the Bible account of it, while they look at the picture to see how the account corresponds.

#### 47. The Game of Omission

[See note at the beginning of Exercise 43.]

Write the first and last letters of a name on the board, with dots to represent the omitted letters, as P . . L for Paul.

Omit all the vowels, as J N H for Jonah.

Omit all the consonants, as I A I A for Isaiah.

Omit every other letter, as E T E for Esther.  
E R or Z A for Ezra.

To drill the smaller ones in spelling the hardest names put a certain number of the letters down, as above, tell them what the name is, and

have them fill in the remaining letters. Every Junior society should own a set of lead pencils and spelling blanks.

Try filling in sentences with words, as well as words with letters. Write some familiar portion of Scripture on the board, as the First Psalm, omitting half of the words, for the Juniors to fill in.

#### 48. An Easter Egg Hunt

The Easter Egg Hunt has brought so much joy to the hearts of so many thousands of children that a plan is given with the hope that the lovers of children will act on the suggestion. The plan is a modification of an annual event held in some of our Southern cities. While suitable on a small scale for a Junior social in a building, the plan here described has been carried out on a large scale for three years at Easter time in one of the parks of the city of Williamsport, Pa.

The leading citizens of the city cheerfully contributed the money to buy several thousand ordinary candy eggs. Experience proves these to be better and more acceptable than common eggs. Several hundred business firms contributed reward eggs. For these, porcelain eggs were used, with the firm's name pasted on the eggs by the use of gummed paper. The child who found one

of these eggs took it to the firm whose name was on the egg and received a reward. One or two firms gave five-dollar rewards, but the majority were limited to goods valued at fifty cents. It is better to appeal for the cheaper rewards, as they are sufficient to make the children happy, and more of them will be obtained, and the egg hunt will not become a burden to the smaller business firms. These reward eggs were purchased and the names all written on by the managers of the hunt, so that the business men did not have to bother with the matter at all, except to hand over the reward when the eggs came in.

The eggs were hidden in Vallamont Park about daylight on the Saturday preceding Easter. The city furnished a couple of policemen to keep stray boys out of the park, and at noon, about two hours before the time set for the hunt to begin, more policemen were sent to keep the line back until time for the start. About all the children that the city could furnish under fourteen years of age, except the few that were sick in bed, were on hand for the two o'clock signal, which was given by the Mayor of the city.

Three sections were roped off for different ages, and in the youngest section, intended for little tots under five years of age, a great number of Easter novelties were placed in full view.

Experience teaches, however, that the best way to distribute these novelties to the very little ones is to hand them out directly through a large committee, as they are overrun by the larger ones, whom it is almost impossible to hold back. For the three egg hunts in Williamsport, the weather man furnished excellent spring weather for two and rain for one. The hunt is worth all that it costs, as a source of unadulterated delight to the children and to the older witnesses.

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