

Two sides (face): Baal, Elijah, lesson story.

Change sides: Where wrong, and why fail? Where right, and why succeed?

Choose God! How can you?

Next week.

To arouse attention at the start I shall ask the pupils to tell about the most exciting contests they have ever witnessed, and then say that we are to study one of the most thrilling contests in all the world's history.

To get the scene vividly before them I have them copy a large, home-made sketch map of Mount Carmel, the Kishon, and Jezreel. I will divide the class into a Baal side and an Elijah side. The first side will tell all they can about the actions of the Baal priests; the second side will describe the deeds of Elijah. This, with my questions

and interpolations, will cover the lesson story.

To mark a transition, to rest the scholars, and to bring out the point that they are not to remain on the Baal side even in pretense, the two sides will change positions. The new Baal side will tell where the Baal priests were wrong and why they failed; the new Elijah side will tell where the prophet was right and why he succeeded. I will bring the Lesson to a head with the earnest exhortation to come out on the side of God, and will ask them to tell me how they can do this.

I keep my written outlines and often go back over them in preparing new ones, so as to avoid repetition as much as possible, and keep out of ruts.

Auburndale, Mass.

## CHILDREN AT CHURCH

[It ought not to be necessary to give special attention to the topic, The Children at Church; it surely ought to be taken as a matter of course that they should be there, whether they are in Sunday School or not. But unfortunately it is necessary. In the cities and towns and villages, and in some country places too, it has grown to be the habit that the children go to Sunday School, but not to church. There is the merest sprinkling of children at the church service. There can be only one result, when the School is outgrown: they go neither to School nor church. The tremendous leakage between the Sunday School and the church is mostly—indeed it might almost be said wholly—from this cause, no church-going habit having been formed in childhood. This most deadly practice of allowing children to remain away from church, and the hope that our Presbyterian people, at least, may set themselves to amend it, is the reason for the brief series of articles in the TEACHERS MONTHLY on The Children at Church, of which this is the first.—Editors.]

### I. What the Minister Can Do: In the Country

The writer is a country minister's son and has himself for long years been a country minister. He has never been used to anything but the children at church; and the problem of getting them there, in the country, does not seem to him to be a very difficult one. The country children, from babies Jack and Katie up, love to be taken to church, and count it a hardship when they are told they cannot go.

And therein lies the secret—"taken to church." The writer knows of one whole family of boys and girls who were cut loose

from, and some of them permanently lost to, the church by the fact that there was only a small buggy for Sunday use, and not a big "democrat." When father and mother were in the buggy, there was room for only one child, and the rest were left at home. The children grew up without the church-going habit. This is a case, of course, where the minister was not, in the first instance, to blame, but the parents.

But the minister can do much, even in instances of this sort, by a little friendly and plain talk with the parents. If they could only see how infinitely important it is that the children, as well as themselves, should be