

## THE CHILDREN'S RECORD.

### NOTHING TO FIGHT FOR.

Many years ago, two boys at play differed about some trifling matter, and one of them challenged the other to fight. The challenge was accepted, and the heroes went into the field to settle the quarrel. Jackets and caps were thrown on the ground, and all was in readiness; but each appeared unwilling to strike the first blow. "Now, then, strike me if you dare!" said the younger boy, with a fierce countenance. His companion looked at him, but did not like to strike. At length he said, "Nay, I have nothing to strike you for." "Well, then," said the other, who had provoked the quarrel at first, "let us be good friends, for I have nothing to strike you for either." They dressed, and left the field without striking a blow, and never quarrelled after. One of them now holds a very respectable position as a teacher of youth. How few battles would be fought, either among young or old, if in imitation of these boys, the disputants would try to find a reason for a quarrel before they strike a blow!

### THE SKEPTICAL SHOEMAKER.

**I** HAVE read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive quicker at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh, yes," he readily replied; "no man can deny the goodness of the system in practice; but now for the other question;

perhaps I shall get on better with that; you have got a chalk this time against me."

"Well, my next question is this, Suppose all men were infidels, what then would be the state of London and of the world?" He seemed still more perplexed, and remained a long time silent. At length he said,

"You certainly have beaten me, for I never before saw the two effects upon society; I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace.

"Where the Christian builds, the infidel pulls down." Why is this? The fact can not be denied. Infidel France wrote, "Death is an eternal sleep" above her cemeteries, and then tore down civilization, and quenched the light of humanity in seas of blood. And French communists in 1871, while arresting ecclesiastics, describing them as "servants of a person called God," dug down the foundations of law, order, peace, and truth, and with fire and sword destroyed their fellow men by thousands and made the streets of Paris red with blood.

The fruits of Christianity are as precious as those of infidelity are vile. Where the precepts of Christ have sway, war is unknown; robbery, dishonesty, intemperance, violence, and lust are forbidden; and under their benign influence, property is secure; life is sacred; poverty is provided for; sickness is pitied; infancy is nurtured; old age is revered; womanhood is cherished; and manhood is ennobled. Such are the fruits of true Christianity; — and infidel virtues mostly spring from Christian roots. Skepticism cannot blot out a father's godly counsels or a mother's fervent prayers. And as a result there are often traces of Christian principle where there is no Christian profession; as there are plenty of people who practice infidelity, while they profess Christianity. Do not be deceived by names or professions. Set genuine infidelity, beside genuine Christianity; watch their fruits, then choose between the two.—*The Christian.*