

THE GOOD NEWS.

A SEMI-MONTHLY PERIODICAL:

DEVOTED to the RELIGIOUS EDUCATION of the OLD AND YOUNG

SELF CONQUEST.

A LECTURE BY THE REV. RICHARD ROBERTS, LONDON.

POETRY and prose, the heart and intellect, the imagination and reason, have united in rendering their homage to military heroism. The prince and the peasant, the noble and the mean, the barbarous and the civilized, have taxed their ingenuity to weave their choicest laurels to deck the hero's brow. Sea and land, mountain and vale, proud cities and plains, rocks and hills, the wilderness and the solitary place, have been made vocal with the acclaim of enthusiastic multitudes doing honour to the bold and the brave. Heroes have been lionized in Christendom, canonized in Popedom, and defied in Heathendom. The confident hope that his nation will gratefully and cheerfully acknowledge his services, and pour on him her warmest plaudits, inspires the warrior with boldness, nerves him with steel, and makes his heart firmer than the granite fortifications he assails. All honour to the brave men who have fought our battles and won our triumphs at Trafalgar, on the plains of Waterloo, of the Crimea, and of Hindostan. But while we admire and honour the chivalry of the noble men who have risked their lives and shed their blood for their monarch and their country, we must not forget that there is a heroism far nobler than any founded on military distinction, and victories far more splendid than any ever achieved on blood-stained battle-fields. We refer to the moral heroism displayed in the battle waged on the field of

the heart, to the moral victory achieved over our sinful selves.

Man, in his primeval innocence, was invested with certain high and responsible offices, and among others the kingly office. Power was given him over the fish of the sea, the birds of the air, and the beasts of the field, over sea and land. But his regal sway was not confined to this external empire, although vast and extensive; he had the wide-spread domains of his own heart to keep in subjection. His sway was not therefore limited to the irrational, for it extended to himself. Access was given him to all the trees in Paradise save one. That one was forbidden him at the pain of death. This prohibition imposed upon him the duty of self-discipline and self-restraint. Despite the taunts and scoffs of an infidel philosophy, we hold that the Creator, as Creator, had a right to impose on His creature some restriction, by enacting a prohibitory law to test man's virtue and fidelity,—that man, while regulating the irrational, might learn to regulate the rational in his own person. A failure in this portion of man's duty has involved our race in a common ruin. By the marvellous intervention of God in redemption, the power of self-control is restored to sinful man. There are resources of grace and power adequate to the subjugation of our apostate nature, so that the man who feels the work to be most difficult and troublesome need not despair of victory.