

HEAVEN'S TREASURES

TALKS TO
BOYS AND GIRLS

By
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CONTENTS

Preface ix

I. TALKS ON SOME IMPORTANT VIRTUES

“He Was Subject to Them” 1

“They Shall Be Called the Children of God” 6

“Prayer Is the Christian’s Vital Breath” 11

“Oh, But I’m Very Pious!” 16

“More Precious than Mountains of Gold and Silver” 20

“Everybody Has to Obey. No One May Shirk” 26

“That Little Watchman in Your Heart” 30

2. TALKS FOR THE NEW YEAR

“Do It Now!” 37

“We Should Make Many Real Goodness Resolutions” 41

“Be the Joy of My Heart, Now and Forever” 47

“Ring Out the False, Ring in the True” 51

3. TALKS FOR LENT

“Don’t You Think That a Little Penance Would Help?” 57

“How Much Penance Must Each One Do?” 62

“Work for God! Listen to God! Think of the Savior’s Sufferings and Death!” 66

“See What He Suffered for You!” 71

4. TALKS FOR EASTER

“The Third Day He Arose Again from the Dead” 77

“They Shall Never Again Die” 82

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5. TALKS ON MARY, JOSEPH, AND THE ANGELS

"Angels May Call Her Queen, but They Cannot Call Her Mother"	88
"Tell Me Something about the Blessed Virgin"	93
"Mighty Good Young People"	98
"Grow in Love for Her"	102
"Who Started the May Devotions?"	105
"Go to Joseph"	108
"Always Think of the Beautiful Guardian Angel at Your Side"	113

6. TALKS ON THE SACRED HEART AND THE BLESSED
SACRAMENT

"I Will Never Depart from the Heart of My God and the God of My Heart"	119
"It is the First and Greatest of All Devotions"	123
"How Admirable Is the Sacred Heart!"	128
"This Devotion Is the Oldest and Most Venerable of All Devotions"	131
"I Love You With All My Heart!"	134
"I Am the Bread of Life"	139

7. TALKS MORE ESPECIALLY FOR SCHOOL DAYS

"Piety, Love for Your Teachers, and Devotion to Duty"	147
"Don't Be a Dumpish Dunce!"	151
"Get After Your Disposition"	154
"When God Made the Heart of Man He Placed in It, First of All, Kindness"	160
"I'm Not a Chalk-and-Water Fellow"	163
"Tell Me What You Read, and I'll Tell You What You Are"	166
"The Sower Went Out to Sow His Seed"	169

8. TALKS ON PURGATORY

"How Nice That Really Would Be!"	177
"His Love for Us Made Purgatory"	181
"Blessed Are the Merciful"	185

9. TALKS FOR ADVENT AND CHRISTMAS

"Join In to Get Him Back His Ball!"	193
"Peace on Earth to Men of Good Will!"	196
"During Advent I'm Going to Be as Good as Good Can Be"	200
"Who Is Bethlehem's Babe?"	204

He Was Subject to Them

JUST now I am thinking of one of the most beautiful and most necessary of virtues for young people. It is one that makes them very much like the Christ Child; and, as you all know, we must ever try to become more and more like Jesus. He must be our Model in all things.

Now, I wonder who can guess the name of the virtue I have in mind. But I think I had better tell at once: it is the virtue of *obedience*. If you want to be a good child you must obey your parents, your pastors, your teachers, and all those who may have authority over you.

If you would like to know just why those persons must be obeyed, I can tell you that too. God has given them all a strict command to guide you along the path of goodness and to keep you from evil. You were made for heaven, you know; this short life is only a preparation for the eternal life that begins with death; and parents, pastors, teachers have the sacred duty of bringing you up to be good men and women and zealous, practical Catholics, so that you may really reach your heavenly home. But this they cannot do unless you, on your part, practice the most punctual obedience, and that in everything, as Holy Writ bids you do.

Indeed, there is only one case in which you need not obey, and that is when you are commanded to do what is sinful; for instance, if you were told to steal or to lie. "One must obey God rather than men." But

things are the cross that Our Lord gently places upon your shoulders while He whispers, "Without the cross there can be no crown!" The crown must be won for heaven, dear boys and girls, in the battlefield of life!

Time is the seed of eternity. Make it the seed of a blissful eternity, my little ones. Promise right now that you'll give the Baby-God, all the days of your life until night, the gold of charity, the frankincense of devout and humble prayer, the myrrh of true penance and self-denial. Then you'll be beginning anew in a happy, blessed way indeed.

God grant that you may!

We Should Make Many Real Goodness Resolutions

I SUPPOSE you have often made many good New Year's resolutions. The papers sometimes make fun of such resolutions, especially the silly funny papers. But that is not right. When a new year begins we should see in it a great gift of God, another year, *perhaps*, in which to learn to know Him, in which to love Him, serve Him, and so make more sure of heaven and of a greater reward. That is why we should make many real goodness resolutions and even put them down in writing in order that we may read them over from time to time and ask ourselves how we have kept them.

I

"I will love God, I will glorify Him!" cries a heart that wants to grow in goodness. Now, that's a resolution. But it's simply too big. You have to break it in pieces if you want to keep it properly. And right here I'll tell you how to do it—one way, the best way. Listen.

Jesus lived on earth and suffered and died out of love for the Father, to glorify Him. That, too, was the reason why He instituted the Blessed Sacrament. When, on the night before He died, He took bread in His holy and venerable hands and lifted His eyes to heaven, it was as if He would say, "See, O Father, how much I love Thee. O My Father, loved by Me as

*Don't You Think That a Little Penance
Would Help?*

IT WAS the holy season of Lent, the forty days of penitential preparation for the glorious feast of Easter. While wondering what in the world to chat about, I thought of those words of Cardinal Newman's, "One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves." Now, this is a weighty sentence; and it is worth reading over and over again, thoughtfully. It tells us that the doing good and the being good which hurt are worth so much more than just goodness that's all sweet and easy.

Yes; I'm going to chat about mortification now, even though the subject is as unpleasant as the word is long. Mortification, or self-denial, or penance—call it what you will—means placing some restraint upon yourself, hurting yourself in some way. For instance, you don't like to do your daily work, and yet, just because you dislike it, you force yourself to do it all the better; or you're quite in love with your faults, and *therefore* you resolutely turn your back on them. And this you do in order to show God how sorry you are for your sins, in order to strengthen your will to fight bravely when temptations come again, in order to grow in holiness.

Now you're beginning to see what this long word mortification means, aren't you? There are two kinds