

FIVE-MINUTE SERMON  
TRINITY SUNDAY

CHILDREN OF GOD  
"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii, 19.)  
My dear Christians, the honor and dignity received in Baptism exceed all worldly honors, because in Baptism we are made children of God and heirs to the heavenly kingdom. To-day on the feast of the Holy Trinity, we are especially reminded of the graces received when, in the name of the Father, and of the Son, and of the Holy Ghost, we were made Christians, and I wish to have you consider with me the great honor of becoming children of God, through Baptism.

There are few persons in this world who do not relish honor and praise. This one may be proud of the distinction bestowed by deacon from an old and honorable ancestry; another one glories in the attention given to his skill, wealth, or accomplishments; others again strive for high positions and are only happy when they can command the homage of their fellowmen. But, after all, what are these honors of the world? Alas, they are valueless, deceptive and fleeting; like the men who bestow them. They seldom last long in life, and death ends them all. Contrast with these the honor of being a child of God. Can there be a greater honor conferred upon a creature than to be loved by its Creator? God says to each of us: "This is my beloved child." And in beautiful words St. Paul tells us: "You are all the children of God, by faith in Jesus Christ. For as many of you have been baptized in Christ, have put on Christ." (Gal. iii, 26, 27.) It was different in the Old Testament when Baptism had not been instituted. Much as the Israelites loved the Lord they dared not call Him "Father." God permitted them to call Him "King of Kings, Creator of heaven and earth," but they were not given the privilege of addressing Him as "Father." Although the Jews boasted that they were children of Abraham, they did not dare to call themselves children of God. This exquisite title was reserved for the Christians, who were baptized by the Lord to pray: "Our Father who art in heaven." If not expressly commanded to do so by Our Lord, it would hardly be credible that man could aspire to such honor. God loves us so much that He desires to be regarded as our Father, and, in the words of St. John: "That we should be called, and should be, the sons of God." (1 John iii, 1.)

Endeavor, therefore, my dear Christians, to be worthy of the name of children of God, and God will be truly your Father. Have you at all times duly prized this great honor? As children of "The Almighty" we should in order not to be unworthy of our heavenly Father lead a good and godly life. Many, however, who call themselves children of God, do not show their appreciation of this glorious title. They lead a life which entitles them to be called children of the devil rather than of God, and our heavenly Father has good reason to cry out as he did over Israel: "Sons have I brought forth and raised but they have despised me." When the Pharisees boasted that Abraham was their father our Saviour admonished them: "If you are children of Abraham, do the works of Abraham." (John viii, 39.) And this is also intended for you, my dear Christians. We boast of being children of God, therefore we must show by word, and by deed, and in fact by our whole life that we do the works of our heavenly Father.

PROTESTANT "CONFESSIONALS"

The Sacrament of Penance has always concentrated on itself the severest censure of Protestants. The founders of the various sects, when they set out to make brand new religions, lost no time in getting rid of the confessional. From a human point of view, they acted wisely in thus catering to human pride. Men revolt at the thought of laying bare their souls to a fellow-man. The sins they have committed in secret assume a still more horrible form when there is a prospect of their being revealed to others. How often do we read of men, who for years have been leading filthy lives, committing suicide when their moral necessities lead them to the community in which they have led a Dr. Jekyll and Hyde existence. The offending of an all-seeing God troubled not their seared consciences; but the knowledge that they have been stripped of their cloak of hypocrisy and stand before their fellows in all their moral hideousness drives them to hide their shame in the grave.

Such is the natural repugnance to making known the weakness of human nature. It would be impossible to overcome it, if it were not that the Catholic Church can point to a divine sanction of the Sacrament which, though it at first seems to impose upon a sore trial, in its soothing effect upon a sin-laden soul proves to be a priceless boon. For non-Catholics, who have never entered a confessional under the weight of sin, and come out of it with a sense of the heavy burden being lifted, it is impossible to understand the transformation that has taken place in the penitent, who has heard the absolution spoken assuring him he is once more at peace with his Maker.

Witnessing the outward evidence of this transformation, as shown forth in the conduct of the penitent, a Protestant minister has hit upon the idea that it would be a good thing to introduce into Protestant churches the practice of confession. The minister in question is the Rev. Charles M. Sheldon, Pastor of the Central Congregational Church of Topeka, Kan. He is of the opinion that in every Protestant church there should be a confessional where the members of the congregation could pour

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out their troubles into willing ears. He recently unfolded his plan to a conference of ministers held in St. Louis. He is reported as saying that "the relation of the minister to his congregation should be such that the members would be free to go to him and confess their troubles and receive his advice. The Roman Catholic Church has understood this relation for centuries. The Protestants have not had this understanding. The Catholic confessional contemplates the forgiveness of sins, but its chief hold has been in aiding the members of the Church to bear the burdens they have to carry."

We have here a good sample of Protestant incapacity to understand the character of Catholic sacraments. They are not clever arrangements to enable their recipients to bear life's burdens, though incidentally they do strengthen Catholics in their fight against sin—the only real evil in the world. The Catholic Church did not invent them; she received them from her Divine Founder. The Rev. Mr. Sheldon cannot grasp this fact, and we don't expect him to; if he did, he would not be a Protestant. He insinuates that the Catholic Church instituted the confessional, because she "understands human nature." Not so. The Church has simply obeyed the mandate of the Author of human nature, when He commanded St. Peter on the occasion of instructing him and his successors the power of binding and remitting.

The Rev. Mr. Sheldon says: "The Catholic confessional contemplates the forgiveness of sins, but its chief hold has been in aiding the members of the Church to bear the burdens they have to carry." Again he is wrong. He is like a person who is color-blind attempting to pass judgment on different shades of color. "The chief hold" of the Church on penitents is not her contribution to making life's pilgrimage less weary, but the assurance these contributions have that she is the divinely appointed agency capable of leading them safely to their eternal home. In the absence of that assurance, it is not likely that the Rev. Mr. Sheldon's proposed Protestant confessional will be a success.

The reverend gentleman should understand that an imitation cannot be an effective substitute for the genuine article. German silver, however attractive it may be in appearance, is not real silver. The proposed Protestant confessional will be a grotesque mockery.

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CARDINAL GIBBONS' RULES OF LIFE

His Eminence, Cardinal Gibbons, has answered the old, old question of how to live long and happily by quoting from the code of life. The celebration, recently of the Golden Jubilee of His Eminence's ordination to the priesthood and the Silver Jubilee of his elevation to the cardinalate give an added interest to the expression of his views on life. The simple rules which he has followed have enabled him to arrive at his seventy and seventh milestone after a lifetime spent in hard and continued mental and physical labors. "To one living him for the first time," says M. E. Clemens in the New York World, "it is difficult to believe that the kindly-faced gentleman who bears himself with such an elasticity of carriage is a man very nearly eighty years old."

In reply to an inquiry as to the secret of his wonderfully preserved vigor, His Eminence said, with a gentle smile: "There is nothing wonderful about it. Try to preserve an equal and tranquil disposition. By so doing one is enabled to overcome those hindrances in well doing which frequently arise from a turbulent mental condition. Avoid food that meets the many vicissitudes of life calmly. Nothing conduces so much to wear and tear of the human body as worry. Worry is generally recognized as a deterrent to those things which lead to mental and physical progress."

The truth of this is exemplified in His Eminence's own life. He is optimistic. He does not worry. He is calm and collected always. Few have his even poise of will and ability to meet and overcome difficulties and annoyances. Never becoming ruffled mentally, he always is able to decide serious matters and to face a contingency philosophically.

Another important thing to remember, he ran on, "is to eat and drink moderately and regularly in order to keep the mind and the body at the highest standard of efficiency. Avoid excesses of all kinds. Eat generously of the plain foods. Good green vegetables and the substantial roots are best. Eat sparingly of sweets. Late suppers should be the exception rather than the rule, and irregularity in meals is not consistent with good digestion. Moderation in drinking is especially essential to good health."

His Eminence breakfasts at 8 o'clock sharp, and his meal consists, with slight variation, of a cup of coffee, one biscuit, one soft boiled egg. Sometimes there is a little bacon or a chop instead, and marmalade.

The Cardinal dines at 1:30 p. m., as all good Baltimoreans do. This meal is made up of soup, a little roast beef or lamb—the latter is especially his preference. He is very fond of vegetables—string beans and limas, mashed potatoes, peas and tomatoes, let-tuce, and spinach. Not fond of sweets, a small glass of dessert is taken, but he always dilutes it freely. At his evening meal, supper, the Cardinal has tea or buttermilk, and he drinks plenty of it because he considers it most healthful. Then he takes a chop or a small piece of steak or a small portion of cold meat. His Eminence is a person who is retiring unless he is called to officiate at High Mass on the following day, which entails fasting until after the service is finished, about 1 p. m. or later. On such occasions he takes a bite about 9 in the evening.

The third rule which His Eminence gave me—"Take a reasonable amount of outdoor exercise daily"—made me ask him what he thought the best form of exercise. To this he replied: "Walking, I consider, is the best. There are many excellent forms, but there are those who cannot afford to ride or indulge in other means, while walking is within the opportunity of all. The man confined in an office all day should walk to or from his business if possible. If he finds he cannot do this then let him start earlier and take the exercise before reaching his car. Three or four miles a day is not too much for any man in the good air and sunshine. It cannot fail to benefit one who does it. Overexertion, of course, is not good."

"Another thing, it is as necessary to exercise the mind as it is to exercise the body. The mind must be kept active or the mental faculties will deteriorate."

For about one hour before his dinner the Cardinal may be observed any fine day walking briskly in North Charles street, through the boulevard or in Druid Hill Park. In this time he covers from three to four miles and returns usually with a good appetite. Sometimes he takes another stroll later in the day. Walking is his tonic and the good health which he enjoys is mainly due to the regular exercise, his love of fresh air and his almost unbroken regularity of meals and schedule.

The Cardinal's mind is always active. He keeps informed on all the important topics of the day.

"Keep occupied," he continued. "A man or woman without occupation is but a derelict in the path of those lives are engrossed by the necessary effort to benefit themselves or those in whom they are interested, and nothing tends more to longevity than activity. Work is essential to good health. Iron is more wasted by rust than by wear. Activity should be a marked part of every one's nature, and in varied activity will be found the best means of usefulness and success."

"Always make provision for a sufficient amount of repose and sleep. Late hours to bed and lagging habits in the morning are the causes of many failures in the attainment of a vigorous old age. Eight hours of sleep are an important factor in the repair of nervous expenditure, and those who begrudge one-third of the twenty-four hours to quiet and restful repose are very apt to avail themselves of time intended for work in order to replete, wasted energy."

In view of this rule, it is interesting to know that the Cardinal rises at 9 a. m.



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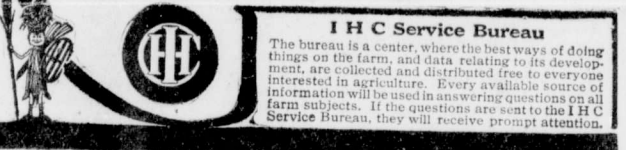
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The Bureau is a center, where the best ways of doing things on the farm, and data relating to its development, are collected and distributed free to everyone interested in agriculture. Every available source of information will be used in answering questions on all farm subjects. If the questions are sent to the IHC Service Bureau, they will receive prompt attention.

and scarcely ever retires later than 10 p. m. Besides this, no matter what pressing business presents itself or who daily little he insists on having his dinner. This hour's repose he feels is necessary to offset fatigue caused by his numerous duties and the better to fit him for the remaining hours of the day. His only relaxation from business affairs is when he takes his annual summer vacation on Long Island or pays a visit to New Orleans.

In concluding this interview he said: "Be cheerful. A sunny disposition, looking always for the brighter side of things, is more personable than a belated clouded countenance. It is not the gray, overcast sky of November that brings the flowers and fruits to perfection, but the warm clear sunshine of June."

His own admonitions are lived up to by His Eminence perhaps to a greater degree than is found in many younger men. With clock-work regularity each day's work is disposed of by him.

The prelate's industry is shown by his habitual routine. He begins the day by saying Mass at 7 o'clock. Then he reads the mail before breakfast. Next he devotes an hour and a half to dictating or he consults with His Chancellor, looking for the brighter side of things, is more personable than a belated clouded countenance. It is not the gray, overcast sky of November that brings the flowers and fruits to perfection, but the warm clear sunshine of June."

In the afternoon he reads his office, and at 4 p. m. more visitors are ushered in. After the last of his guests has departed he takes another little walk before supper. In the evening his favorite recreation is reading.

Does he smoke? Yes. A little. Never more than three cigars a day, and he rarely reaches that number. It is when he is pursuing the works of his favorite writers that he likes to smoke. One of his best liked books is "The Moonstone," by Wilkie Collins. He also delights in the works of Anthony Trollope and Charles Dickens.

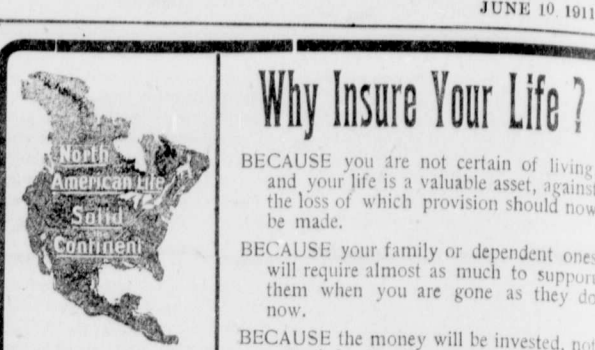
When not reading the Cardinal can be found busily writing. It must not be forgotten that he also is a writer of note, and has published some well-known books.

He preaches on the first Sunday of every month at the High Mass, and always finds a large and attentive congregation. The other Sundays are devoted to confessions, dedications and other church duties.

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