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The Vatican and Diplomatic Relationships.

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There are at present thirty-one countries represented by embassies and legations at the Vatican, and the *New World* (Chicago, Roman Catholic) boasts that "the diplomatic influence of the Holy See is the greatest in the history of the Church" — a statement which can only refer to the extension of these diplomatic relationships and not to the exercise of actual temporal power involved. However, it must be conceded that the Curia has scored heavily during the political upheavals consequent upon the war. When France renews relations with the Vatican, — as now seems certain, — Italy alone, of all the principal countries of Europe, will be without a representative accredited to the Papal Court. A Catholic News Service dispatch of April 1 says: —

"The Vatican is in diplomatic relations not only with all of the great Catholic countries and most of the principal Protestant states of Europe, but has established at least semiofficial intercourse with Turkey, Japan, and China. All of the states which have arisen since the war — Poland, Czecho-Slovakia, and Jugo-Slavia — have exchanged diplomatic representatives with the Holy See. Every country in South America, most of the Central American republics, and Haiti and San Domingo have legations at the Vatican. Canada is represented by Great Britain, whose temporary representative has been made permanent."

The British envoy was sent to the Vatican five years ago on a mission which was intended to be "strictly temporary," its object being "to congratulate the Pope on his election [!] and to keep him informed respecting British policy during the war," as the press announcements read at the time. When no longer needed for this purpose, the representation was to come to an end. But it is two years and a half since the war ended, and the envoy is still at

The Road to Success, or Self-Improvement.

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XVII. HAVE ENTHUSIASM FOR YOUR WORK.

Let your heart be in your work. Choose your work, plan as skilfully as you can, and put your whole heart into what you are about to do. "The heart giveth grace unto every art," as our Longfellow beautifully remarks.

Your work is material with which to build character and manhood. It is life's school for practical training of the faculties, expanding the mind, and strengthening and developing the intellect. The money you receive for your work is a necessary circumstance of your work, but the larger part of your compensation lies outside the domain of money. The best of all is the opportunity for growth, for development, for mental expansion; the opportunity to become a larger, more efficient man and a better Christian, rich in knowledge and good works. The few dollars of your salary are to this larger pay only as the chips which fly from the sculptor's chisel are to the angel which he is trying to fashion out of the marble.

You can draw from the faithfulness of your work, from its high aim and divine grandeur, from the grand spirit which you bring to it, the high purpose and power which emanates from you in its performance, a recompense so munificent that what your congregation pays you will seem insignificant beside it.

Let us beware of losing our enthusiasm for our work. Never ask, Is it worth while? Indifference never leads armies that conquer. The difference between half a heart and a whole heart makes just the difference between signal defeat and a splendid victory. Let us make the best of everything. The best product of labor is the high-minded workman with an enthusiasm for his

work. Thus the head and the hands may obtain what the heart longs for. Enthusiasm looks circumstances calmly in the face and fights it through. Enthusiasm is irresistible.

If enthusiasm is irresistible in youth, how much more so is it when carried into old age. Tom Scott began the study of Hebrew at eighty-six. Noah Webster studied seventeen languages after he was fifty. Robert Hall learned Italian when past sixty that he might read Dante in the original. With enthusiasm we may retain the youth of the spirit until the hair is silvered. Man does not realize his strength until enthusiasm has once run away with him.

It is, indeed, astonishing how much weight and effect and pathos may be communicated by enthusiasm. In what other way can we account for the fact that some of the profoundest and most scholarly discourses have fallen almost powerless from the lips of their authors, while the same discourse, coming from the lips of another man, has acted like an electric shock, tearing and shattering the heart? The importance of manner and enthusiasm in preaching is illustrated by an anecdote which a theological teacher used to tell of one of his pupils. The latter, after completing his theological studies, passed the first two years of his ministry in colleagueship with his father. When the father preached, the listeners were few; when the son discoursed, the church was flooded. The father's sermons elicited no praise, the son's were loudly applauded, whereat the former became jealous and irritable. At last the son borrowed one of his father's sermons, and on the following Sunday preached it from memory with great emphasis and animation. The hearers were louder than ever in praise of the son, and one remarked, "The old man never in his life preached a sermon equal to that!" — It has been well observed that a discourse delivered by one man becomes an entirely different discourse when delivered from another's lips, and charged with another's spirit. The words are the same; the force and fire that make them thrilling and electric are not the same. A preacher may produce a sermon irresistible in argument, perfect in rhetorical embellishment, and correct in style, but nothing can give it that electric fire which darts through and through an audience, kindling the hearts, save natural feeling expressed with the fervor of enthusiasm.

It is when a writer is so completely carried away with his subject that he cannot help writing that he writes naturally. Then he imparts "bowels of feeling" to the words he uses, and pours into them such a charm, sweetness so penetrating, energy so potent, that

his writings have an effect upon the soul something like that of those illicit pleasures which steal away our taste and intoxicate our reason. What is the human mind, however enriched with acquisitions or strengthened by exercise, unaccompanied by an ardent and sensitive heart? Its light may illumine, but it cannot inspire. It is when the orator's soul is on fire with his theme, and he forgets his audience, forgets everything but his subject, that he really does a great thing. Work becomes play when one is absorbed in a mighty purpose. Could anything be more foolish and short-sighted than to exclude enthusiasm from your work and to allow a morbid sensitiveness to interfere with your advancement and success in life?

Let us recognize the beauty and power of true enthusiasm. The man of feeling acts, realizes, puts forth his complete energies. His earnest and strong heart will not let his mind rest; he is urged by an inward impulse to embody his thoughts; he must have sympathy; he must have results. And the enthusiastic effort will have results.

You must have love and enthusiasm for your work. Your heart must be in it, like that of John Adams, who said: "Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote [for independence]. May my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I hesitate or waver. Through the thick gloom of the present I see the brightness of the future. My judgment approves this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope, in this life, I am now ready here to stake upon it." Stick to the thing and carry it through. Your whole heart must be in it. Believe you were made for the place you fill, and that no one else can fill it as well. Put forth your whole energies. Bring your listener close to you. Be awake, electrify yourself; go forth to the task like a conqueror. If you would triumph, you must persist. Want of constancy is the cause of many a failure. Show me a really great triumph that is not the reward of persistence.

Nothing was ever accomplished by a half-hearted desire. I like the man who faces what he must "with step triumphant and a heart of cheer," who goes to his task with indissoluble ties of interest and affection. A healthful hunger for a great idea is beauty and blessedness on the road of life. It is a grand sight in the world to see a man fired with enthusiasm, enraptured with his work, dominated by a great purpose and one unwavering aim. He is bound to win.

What a sublime spectacle it is to see a man going straight to his goal, cutting his way through difficulties, and surmounting obstacles which dishearten others, as though they were but stepping-stones! Defeat, like a gymnasium, only gives him new power, opposition only doubles his exertions, dangers only increase his courage. No matter what comes to him, he never turns his eye from his goal. He has no time for his troubles; his mind is filled with the greatness and paramount importance of his vocation and its work.

Anything which helps to keep the mind on our work and off our troubles tends to restore harmony throughout the body. It is a ray of sunshine coming to light us up. Let us carry enough sunshine with us to light up others also. Work thrives better in the sunshine, just as plants do, and maybe our smiles will make our fellow-workers happier in their tasks. Most of all, let us smile and look happy for our dear ones in our own home. To these our sunshine means not just the common cheering, but the very warmth of the heart. It is a great thing to form a habit, acquire a reputation, of always talking up and never down, of encouraging and never discouraging, of seeing good things instead of fearing bad ones, and of always being optimistic about everything. Wherever you are, put beauty into your life. Take a cheerful view of everything; encourage hope. A life that has been rightly trained will extract sweetness from everything; it will see beauty everywhere; you will leap to your task as to an exquisite privilege. This will make you love your work, and go at it with an enthusiastic, consecrating spirit.

The supreme test of a Christian is consecration. "One thing thou lackest," said the Master. What did He mean? The entire consecration of all we have and are, the lending of all our gifts and talents to God, and the doing of our work with our whole heart and with a devoted, enthusiastic love. That is the one thing that very many lack.

It is a most pitiful sight to see men drudging through tasks in which they feel no enthusiasm, — doing nothing from the heart. When we consider this, we see the need of standing like true soldiers at the post which the Lord has assigned us. Viewed in this light, no labor that is necessary can be low or sordid.

A servant with this clause
 Makes drudgery divine:
 Who sweeps a room, as for Thy laws,
 Makes that and the action fine.

XVIII. SLOVENLY HABITS PRODUCE SLOVENLY WORK.

The outer condition of the body is generally regarded as the symbol of the inner. "The apparel oft proclaims the man" (Shakespeare). People whose personal habits are slovenly produce slovenly work. Always be scrupulously neat and clean. The Talmud places cleanliness next to godliness. "Let thy attire be comely, but not costly" (Livy). Simplicity in dress is its greatest charm. It pays well to dress well. "External advantages make us more respected. A man with a good coat upon his back meets with a better reception than he who has a bad one" (Johnson).

Slovenly habits deteriorate a man's work. "He who does not write as well as he can on every occasion will soon form the habit of not writing well on any occasion" (George Ripley). Slovenly habits will hurt your vocation much more than you may imagine. Careless and indifferent habits would soon ruin a millionaire. Everywhere we see the tragic results of such habits: a slighted job, botched work, failure. They have sown their wild oats, and are reaping a terrible harvest.

After slighting your work, after doing a poor job, you are not quite the same man you were before. You have become inferior, you have deteriorated. Your honor is at stake. You may be as polite as ever; but that is not enough. Mere politeness can never be a substitute for moral excellence. A man who slights his work is a false man, and no one can really believe in himself when he is occupying a false position and wearing a mask; when the little monitor within him is constantly saying, "You know you are a fraud, you are not the man you pretend to be." The consciousness of not being genuine, not being what others think him to be, robs a man of power, honeycombs the character, and destroys self-respect and courage.

Do not say to yourself, "I am not paid for doing more work"; for this means a loss of self-respect. You will lose confidence in your ability to succeed; you will always be conscious of the fact that you have done a mean thing, and no amount of juggling with yourself can induce that inward monitor which says "right" to the thing well done and "wrong" to the botched work, to alter its verdict in your favor. There is something within you that you cannot bribe, a divine sense of justice and right that cannot be blindfolded. Nothing will ever compensate you for the loss of self-respect and courage. You may still succeed when others have lost confidence in you, but never when you have lost confidence in

yourself. If you do not respect yourself, if you must doubt your own ability, your career is at an end so far as its upward tendency is concerned.

A man who works simply for his salary, and is actuated by no higher motive, defrauds himself. He is starting out with a heavy handicap, which, if it does not drag him down to failure, will make his burden infinitely greater. He must work all the harder to overcome the handicap. Do not think too much of the amount of your salary. Think rather of the possible salary you can give yourself by increasing your skill, expanding your experience, enlarging and ennobling yourself, and lending great and lasting service to your country and your fellow-men.

The salary is of very little importance to you in comparison with the reputation for integrity and efficiency you have left behind you, and the experience you have gained while earning the salary. These are the great things. No matter how mean and stingy people are, your opportunity for the time is with them, and it rests with you whether you will use it or abuse it, whether you will make of it a stepping-stone or a stumbling-block. The fact is that your present position, your way of doing your work, is the key that will unlock the door above you, the door to some more efficient work. Slighted work, botched work, will never make a key to unlock the door to anything but failure and disgrace.

If you put rotten material and slighted, dishonest, botched work into the foundation, your superstructure will topple. The foundation must be honest, clean, solid, and firm. Those who do not care how they do their work, if they can only get through with it and get their salary for it, pay very dearly for their trifling; they make very sorry figures in life. Regard your work as a great life-school for the broadening, deepening, rounding into symmetry, harmony, beauty, of your God-given faculties, which are uncut diamonds sacredly intrusted to you for the polishing and bringing out of their hidden wealth and beauty. Look upon it as a manhood-builder, a character-builder. Regard the getting-a-living part as a mere incidental as compared with the man-making part of it.

Some deliberately adopt a shirking, do-as-little-as-possible policy, and prefer the consequent arrested development, and thus become small, narrow, and inefficient men, with nothing large or magnanimous, nothing broad, noble, progressive in their nature. Their leadership faculties, their initiative, their planning ability, their ingenuity and resourcefulness, inventiveness, and all the

qualities which make the leader, the large, full, complete man, remain undeveloped. They blight their own growth, strangle their own prospects, and go through life half men instead of complete men — small, narrow, weak men instead of the strong, grand, complete men they might be. But they do their slovenly work grudgingly. The hardest work in the world is that which is grudgingly done. Everywhere we see people who are haunted by the ghosts of poor, dishonest work done in their youth. These covered-up defects are always coming back to humiliate them later, to trip them up, and to bar their progress.

Laziness is the main cause of slovenly work. The worst of all foes to success is sheer, downright laziness. There is no polite synonym for it. Too many are not willing to work. They are lazy. There is no place in this century for the lazy man. He will be pushed to the wall. Laziness is a habit that at first binds a man with silken threads, but later with iron chains. Doing nothing is doing ill. Labor ever will be the inevitable price of everything that is valuable. Goethe said that industry is nine-tenths of genius, and Franklin, that diligence is the mother of good luck. Among the main conditions of failure, H. H. Vreeland, president of the Metropolitan Street Railway Company of New York, in the first place mentions "laziness, and particularly mental laziness."

An idle brain is one of the most dangerous things in the world — nothing deteriorates faster. The mind was made for continual, strong action, systematic, vigorous exercise, and this is possible only when some dominating aim and a great life purpose leads the way. Nature gives us the use of only those faculties which we employ. When we cease to use a faculty or function, it is gradually taken away from us, gradually shrivels and atrophies. Nature gives to him that hath. But she will not let him keep what he does not use. Use or lose is her motto. Every atom we do not utilize this great economist snatches from us. If you put your arm in a sling and do not use it, Nature will remove the muscle almost to the bone, and the arm will become useless; but in exact proportion to your efforts to use it again she will gradually restore what she took away. Put your mind in the sling of idleness or inactivity, and in like manner she will remove your brain, even to imbecility. He that would thus abuse the gifts of God shall find His grace and patience turned into righteous wrath, meting out swift punishment upon his guilty head. God makes no law without affixing a penalty for its violation. Whenever Nature is outraged, she will inflict the pun-

ishment. The bad thing about a little sin is that it refuses to stay little.

We are all inclined to be proud of our strong points while we are sensitive and neglectful of our weaknesses. Yet it is our greatest weakness which measures our real strength. The quality which you put into your work will determine the quality of your life. The habit of insisting upon the best of which you are capable, of always demanding of yourself the highest, never accepting the lowest or second best, no matter how small your remuneration, will make all the difference to you between failure and success.

No one can respect himself or have that sublime energy which makes for high achievement while he puts half-hearted, poor effort into his work. The man who has not learned to put his whole soul into his task, who has not learned the secret of taking the drudgery out of his work by putting his best efforts into it, has not learned the first principles of success.

Let other people do the poor jobs, the botched work, if they will. Keep your standard up. It is a lofty ideal that redeems the life from the curse of commonness and imparts a touch of nobility to the personality.

Pray before work: O Lord, bestow upon me, for the duties to be resumed, prudence, wisdom, understanding, blessing, and success, together with health, so that I not only make a good beginning, but by Thy aid arrive at a profitable close, thus at all times faithfully attending to my duties. To Thee I commend my work. Give success to my projects, and let me accomplish what I undertake. O Lord Jesus, in Thy name and upon Thy word I will cast out my net. O Lord, help me to avert slovenly habits and slovenly work. O Lord, grant success!

I need Thy presence every passing hour:

What but Thy grace can foil the Tempter's power?

Who like Thyself my guide and stay can be?

Through cloud and sunshine, O abide with me!

XIX. THE CHARM OF PERSONALITY.

The most important element in an applicant's chances of success on first sight is his personality. Charm of personality is a divine gift. All doors fly open to sunny, pleasing personalities. The power to please is a tremendous asset. If you radiate sweetness and light, people will love to get near you. You haven't the heart to turn away the man with a pleasing personality. There is a charm in a gracious, sunny personality which it is very hard to resist.

Cultivate the art of being agreeable. Lincoln had a passion for helping people, for making himself agreeable under all circumstances. "What thou wilt, thou must rather enforce it with thy smile than hew to it with thy sword" (Shakespeare). Always be polite and courteous. Show a calm spirit and a wise and placid demeanor. Express your sentiments gently, though firmly. Be much larger than anything you say or do. Courtesy is not always found in high places. A fine courtesy is a fortune in itself. Be everywhere polite and affable. The art of pleasing is the art of rising in the world. Men, like bullets, go farthest when they are smoothest. The good-mannered have passports everywhere. Good manners are the kindly fruit of refined nature, and are the open sesame to the best society. Practise good manners also at home. Eat at your own table as you would eat at the table of the President.

Improve the charm of personality by dressing well. Inferiority of garb often induces restraint. God approves of appropriate dress. He has put robes of beauty and glory upon all His works. Every flower is dressed in richness; every field is clothed with a mantle of beauty; every star shines in brightness; every bird is clothed in the most exquisite taste. And surely He is pleased when we provide a beautiful setting for the greatest of His handiworks.

Practise tact. Tact is more than talent. Talent is power, tact is skill. Talent knows *what* to do, tact knows *how* to do it. Never be boisterous and indefinite; be simple and clear. Simplicity is beauty. Simplicity is power. "It is with words as with sunbeams — the more they are condensed, the deeper they burn" (Southey). As the banks and shoals of the sea are the ordinary resting-place of fogs, so it is with thought and language; the cloud almost invariably indicates the shallow. The man of tact, the cautious man, uses words as the rifleman does bullets; he utters but few words, but they go to the mark like a gunshot, and then he is silent again, as if he were reloading.

Cultivate your social side. It is through social intercourse that our rough corners are rubbed off, that we become polished and attractive. Always be frank and open. Secretiveness repels as much as frankness attracts. There is something about the very inclination to conceal or cover up which arouses suspicion and distrust. We cannot long deceive the world. What you say and how you say it, will betray all your secrets, will give the world your true measure.

You must give much if you would be a charming personality.

The more generously you give, the more you will get in return. You must give much in order to get much. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6, 38.

Cultivate humility of soul. "Let each esteem other better than themselves." Vanity, the opposite of humility, goes strutting through the world seeking honor from men and forgetting God. What a contrast the humble Christian presents! Esteeming others better than himself, he puts his heart in an attitude of worship and praise to the heavenly Father. Christians who honor others often entertain angels unawares; such a spirit invests him who possesses it with a charm and beauty which will always be admired and never forgotten.

If you would be interesting and charming, you must take the trouble to learn to talk well. Develop your powers of conversation. The ability to interest people in your conversation, to hold them, is a great power. Conversation is a training in a perpetual school. It stimulates thought wonderfully. We think more of ourselves if we can talk well, if we can interest and hold others. The power to do so increases our self-respect, our courage.

In order to attract and charm others by your personality, you must be able to control yourself, keep cool and sedate, and avoid all nervousness. Nervous impatience is a conspicuous characteristic of the American people. The charm of the days of chivalry and leisure has almost vanished from our civilization.

Above all, cultivate a pleasant, cheerful disposition. Nothing else influences a man's career in life so much as his disposition. Why does many a man fail of success? He is sour and morose, has a surly temper, is sullen, fretful. He may have capacity, knowledge, and pluck to back him at the start; but it is his disposition that will decide his place in the world at the end. He has some unfortunate, crooked twist of temperament that invites disaster. He is ill-tempered, or conceited, or trifling, or lacks interest in his vocation. Is there no antidote? Is there no remedy?

Alas! the evil which we fain would shun
 We do, and leave the wished-for good undone;
 Our strength to-day
 Is but to-morrow's weakness, prone to fall;
 Poor, blind, unprofitable servants all
 Are we alway.

XX. THE OPPORTUNITIES FOR SELF-IMPROVEMENT.

Resolve that you will no longer be handicapped and placed at a disadvantage because of that which you can remedy, because of that which industry may retrieve and integrity may purify. You will find the whole world will be changed for you when you change your attitude. You will be surprised to see how quickly you can very materially improve your mind and memory after you have made a vigorous resolution to do so. Go about it with a firm determination. There is a natural hunger in every normal being for self-expansion, a yearning for growth or enlargement. Beware of stifling this craving of nature for self-development.

The very reputation of always trying to improve yourself, of seizing every opportunity to fit yourself for something better, the reputation of being dead in earnest, determined to become more useful to others and to do something in the world, is of untold assistance to you. People like to help those who are trying to help and to improve themselves. They will throw opportunities in their way. Such a reputation is a good kind of capital to start with.

The world teems with opportunities. They lie all around. There are far more opportunities than men able to embrace them. The biggest opportunity means nothing to the little man; but to the big man the smallest opportunity is the open door to fortune and public service. Oil was a pitifully poor business when Rockefeller first brought his power of organization to bear upon it. Steel had made no millionaires when Carnegie's brain and enterprise made of it an opportunity. Henry Heinz, who made millions and gave noble sums to worthy causes, found his opportunity in the humble pickle. Peter Cooper made his wealth in glue. The two little steel balls that govern or regulate the steam engine brought their inventor millions. The simple invention by which the perforations in postage stamps are made yielded more profit than a gold mine. The silk fiber device in banknote paper brought large monetary returns. New processes of making buttons, pens, and pins have built palaces. Hundreds of men have left enormous fortunes made from relatively insignificant things. These men have developed their chances and opportunities into a good thing by patience, perseverance, energy, and industry. You also have your chances and opportunities. Turn them into a good thing. Develop them for self-improvement.

(To be concluded.)
