

and made an apology to the English ambassador. The English demand may have been excessive and unjust, but the object was not to reward Pacifico, but to let the world know that St. Paul's appeal, "I am a Roman citizen," put forth in the form "I am a British subject," shall secure safety and respect in any part of the world.

The more remarkable case is that of Rev. Mr. Stein, for some years an English missionary to the Jews in Constantinople. He went to Abyssinia while the Emperor Theodore was already at loggerheads with the British Government. He was seized, thrown into prison, tried, and condemned to death, but not executed. His two servants, or native associates, were so cruelly beaten that they died. The Christian public of Great Britain were intensely excited about him and other prisoners. Theodore scouted all the measures of the English Government for their release, and at length an army of ten or twelve thousand men was sent from Bombay to secure their release. The army accomplished this, and also killed Theodore and destroyed his capital, Magdala.

Let it be remembered, this was not done to save Mr. Stein as a missionary. The British Government cared precious little for that; but £9,000,000, equal to \$45,000,000, were expended to protect the Englishman, whoever and wherever he might be.

England has another principle of action that is wise. When an indemnity has been decided upon, it has to be paid without delay. Governments of a certain class are ready enough to promise compensations which they never intend to pay. Spain and Turkey have done this repeatedly to our Government, because they have learned they can do it with impunity. A promise is readily and cheerfully made, and is announced as a satisfactory settlement. The offending power is even complimented and praised, and is thus encouraged to greater boldness in future outrages.

Treaties secure to missionaries rights which in many cases our Government will not enforce. All Roman Catholic nations, as well as England, protect their missionaries with jealous care. Our treaties secure to us all the privileges of the most favored nation. Nations have a certain solidarity of interests in half-civilized and anti-Christian nations. They are morally bound to support each other when Christianity is assailed. When the English ambassador, after the execution of two so-called "apostates," demanded of the Sultan the formal renunciation of the inhuman law, all the other embassies except Russia supported him in it. This principle should be acted upon in every case. No government so unwise as to disregard legitimate claims for redress will persevere in it against a positive and determined pressure which will secure the approval, and, it may be, the co-operation, of other powers. Any power that refuses to acknowledge treaty obligations puts itself outside of the protection of international law.

But there is a higher principle of action. Christian nations are responsible for the Christian influence which they may exert upon the non-Christian nations. Christianity lies at the foundation of their greatness