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CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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NEW YORK, JANUARY 1, 1902.

Covenanters and the Electric Chair.

By Rev. F. M. Foster, Ph.D.

In my reverie, I saw, and, behold, an officer, the ballot. He votes, and that is sufficient. Let he corrupts the young and should not be in the clothed in armor of steel, with helmet and vizor. him go!"

Judge—"Officer, what have you there, and what charge?"

Officer—"Your honor, I have brought this man before the court. The charge is: 'Always drunk; brutal, and should be deported.'"

J.—"What about his wife and children?"

O.—"They have been starving all winter. He beats them unmercifully. He has pawned everything in the house!"

J.—"Does he swear to the Constitution, and does he vote?"

O.—"Yes, your honor. He will swear to the Constitution, or to anything else, as often as you like; and he is only too glad to vote, for he tells me he gets five dollars for it each time."

J.—"Let that man go!" roared the Judge. "He is an American freeman who rightly prizes

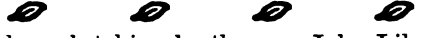
Another officer steps up J.—"What next?"



New Year's.

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and clear,
That shall insure thee
A Happy New-Year?
Peace in thy Saviour,
Rest at his fest,
Smile of his countenance
Radiant and sweet;
Joy in his presence,
Christ ever near:
This will insure thee
A Happy New-Year.

F. R. Havergal.



to the bar, clutching by the arm John Libertine.

O.—"Your honor, I have brought this man please!"

before the court of justice on the charge that

land."

J.—"What is the evidence?"

O.—"He has a side-show which is crowded nightly with boys and girls. The pictures and dances and drinking, while within the law, are ruinous. The community is rising up and demanding to be delivered from his hands."

J.—"What are his relations to the Government?"

O.—"He has sworn allegiance to the United States, and votes every time he gets a chance, and for his kind always."

J.—"I am not so sure about that. We will try him. Prisoner, stand up! Will you swear allegiance to the Constitution of the United States?"

Prisoner—"Why, certainly, your honor! I will swear the biggest oath possible right now, if you wish me to. During the last campaign, I worked day and night to secure the election of Jake Gambler! I am none of your Covenanters,

J.—"The charge against this man is not

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Good morning

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proved; and, besides, he is interested in his country's institutions. He is discharged.

J.—“Officer, what is the charge against that prisoner?”

O.—“The prisoner's name is James Peaceful, and the charge is he is living in our country and will not swear allegiance to the Constitution. Of course, there are thousands of foreigners who have not taken out their ‘papers.’ But somehow this man's case is aggravated. He will not swear because God is the Ruler of nations, and our Constitution will not admit it.”

J.—“What! Will not swear to the Constitution, that immortal document? We will have to examine this case more carefully. Prisoner, stand up. Will you, Mr. Peaceful, swear allegiance to the Constitution?”

P.—“No, your honor.”

J.—“Why?” roared the Judge. “It is the grandest document of its kind ever written!”

P.—“I do not swear to it because there is no recognition of the authority of God in the Constitution!”

J.—“The authority of God in the Constitution! Who ever heard of such a thing? What has God got to do with our Government? We have not voted to give God the right to make laws for us! Have you not yet heard of the Declaration of Independence? Clerk, call witnesses, and let us look carefully into the character and antecedents of the defendant.”

Thereupon Mr. Friend is called to the witness stand, and—

J.—“Mr. Friend, tell us what you know of this man.”

F.—“Well, your honor, Mr. Peaceful is a neighbor of mine, and a good neighbor he is. He is truthful, honest, and trustworthy. He is a great comfort in time of sickness, for he prays for the sick. But I must admit, he does not vote.”

J.—“That is, he does not swear allegiance to the Constitution?”

F.—“Yes. He says he cannot conscientiously do so, because the law of God is not followed.”

J.—“Call the next witness,” and Mr. Trueheart takes the stand.

J.—“Mr. Trueheart, what is the character of the defendant?”

T.—“He is a godly man. He has family worship morning and evening. He never misses divine worship on Sabbath unless illness prevents. He is always seeking to better the community. He tries to reclaim the drunkards and the gamblers. He wrought hard to have Mr. Immoral's side-show closed. He is a good man. But I must admit, he does not vote.”

J.—“That is, he will not swear allegiance!”

T.—“Yes; and because such oath would require him to swear to prote t sins which the law of God condemns—as licensing the saloons and running mails on Sabbath.”

J.—“The law of God! What has the law of God got to do with us? We set our own standard of morality! We are independent, as our Declaration says! Our Constitution is the Constitution of this land, not the law of God! And any man who will not fall down and worship this

‘golden image’ ought to be cast into the fiery furnace!! Officer, keep this man in prison, while the court determines whether to cast him out of the country, as the ‘Herald’ and ‘Presbyter’ suggests; or have him seated on the electric chair, as is advised by the ‘Fremont Tribune!’ We can't be tormented with these God-fearers any longer! Court is adjourned.”

What Is a “Moral Person?”

By Prof. J. M. Coleman.

That the corporation is a moral person is a legal fiction which, nevertheless, has been a great convenience in the administration of corporation law. The corporation is a company of men chartered by the Legislature to carry on a certain kind of business under prescribed conditions. Having received this charter the Government deals with the corporation as though it were an individual. The same thing is true in the dealings of the corporation with other corporations and with individuals. It may sue and be sued, may under certain conditions call upon the courts to enforce its demands. In all these it is treated by the courts as a unit. The men composing it are under the law as one man. It was this fact which led lawyers to call corporations moral persons. The utility of this course cannot be questioned, but difficulty arises as soon as this legal fiction is imported into philosophy and treated as a fact. What is the characteristic which distinguishes a person from a thing? We do not hold that an animal is a person though it has all the physical organs of a man. The distinguishing mark is, therefore, not in the physical constitution. Neither do we call the idiot a morally responsible person though he has all the outward appearance of a man. What is lacking in his case? There is but one thing and that is mind. Mind is therefore the distinguishing characteristic of a moral person. Having mind he is able to choose his ends and is held responsible for that choice. He has reason and is responsible for his reasoning.

Does a corporation have mind? If it has, then the Legislature has the power to create mind. Some of the evolutionists hold that mind is evolved as the brute passes into the human, but this is an easier proposition than that it is created by act of Legislature.

The state is a moral personality, but it does not follow that the state acting through the Government creates moral persons. That is a divine prerogative and has not been handed over to the lawyers. We need to distinguish between moral persons and the functions of moral persons. The state has the characteristics of a moral person and the Government is the agency through which the state exercises the governing function. The corporation is another agency through which the state performs its work. The Government and the corporation are not moral persons, but agencies or organs of the moral persons. The state set up the Government and the state can no more create moral persons than the Government can do it. God gave to man when he created him needs which could be satisfied only by the erection of governments, by the organization of industrial institutions. These are the outgrowths of the social life, but they are not the social life. My hand is *mine* but it is not *me*. The Government and the corporation belong to the state but they are not the state. One of the things which has confused our reasoning on our own position has been the importation of legal phraseology into sociology, the taking of fiction for fact.

Geneva College, Pa.

A Memorial to Congress.

By Minister Wu Ting Fang.

In this issue of the Christian Nation we give a memorial to Congress quite different from the one that has been circulated previously. At my suggestion it has been prepared by Minister Wu Ting Fang. It appeals, in a masterly manner, to the financial and commercial interests of both nations, and thus it will secure the favor of a different class of people, and thus be the more likely to be signed by many more than the first issued. Besides, those who have already signed the former should not fail to sign the latter also, and so have the greater influence upon both houses of Congress. I suggest, therefore, that in every congregation throughout the whole Church and land, some one paste the memorial on the top of a leaf of foolscap paper and hasten to put it into circulation. This is the very work for our young people just now. The time is short. After holidays Congress will be flooded with all kinds of bills asking that the Geary Law be re-enacted and made more rigid than ever. If such iniquity be successful the blame will be owing to the inaction of Christians. And so let us resolve that

“In God's own might,

We gird us for the coming fight.”

And who knows but that under the leadership of our Saviour King we shall conquer?

N. R. J.

Minister Wu Ting Fang's Memorial.

To the Senate and House of Representatives in Congress assembled: We are informed that some action will be taken during the coming session of Congress concerning the question of the exclusion of the Chinese from the United States for another period of years.

If this subject is to be considered we respectfully beg to recommend that before taking legislative action, a thorough investigation be made to ascertain the justice, practicability and wisdom, under present conditions, of the re-enactment of the expiring law, and that for this purpose competent and unbiased witnesses be called from those representing the various manufacturing, commercial and transportation interests concerned in the commerce between the United States and China. The foreign trade of China is developing rapidly, while the share participated in by the United States is not increasing as rapidly as it should on account of her great commercial potentiality and her geographical position with reference to China. It is, therefore, in our judgment, of great importance that our commerce with China be not restricted by any unnecessary measures against the Chinese people. We recognize the importance of restricting vicious or pauper immigration from any and all nations, but cannot believe that it is necessary to make a discrimination against the country from which a very large proportion of the increase in our trade must necessarily come. While it is a debatable question whether the prohibition of Chinese laborers from coming to the United States results beneficially to the United States or otherwise, there is reason to believe that the interpretation of the law and the treaty has been so stretched as to debar from our shores many Chinese who are not laborers and therefore not intended by Congress or the negotiators of the treaty to be excluded; and it is also known that the law as at present enforced works great hardship upon Chinese of the exempt class who apply for admission into the United States. We therefore respectfully maintain that the honor of a Christian nation and the law of humanity require the annulment or at least radical modification of the law.

SIGNATURES.

POST OFFICE
ADDRESSES.