

The spirit of persecution which nailed the great Nazarene to the cross and filled the Roman dungeons with His early followers; the bigotry that fanned the flames where human beings were consumed during the long, dark ages, should find no place in the most enlightened country of the nineteenth century. It is an anomaly. To the shadows of a past night they belong and not to the glorious day of spiritual light. Opinions will differ on religion as on other subjects; but if argument cannot be met by argument and error overcome by the force of truth, it cannot be overcome at all. It has been well said that persecuted persons sometimes have been wrong, but the persecutors are always wrong. No matter, then, what the circumstances, an outrage of the kind spoken of can never be justified. It is a reflection and a blot not only upon the Christianity but the civilization of the section where it occurred.

#### MISSION PRESIDENTS AND ADDRESSES.

The NEWS is frequently asked by letter for the names and addresses of the presidents or the Elders of the various foreign missions of the Church of Jesus Christ of Latter-day Saints, and inquiries of like character are almost daily received at the President's office in this city. To obviate the necessity of answering each individual letter of this kind, and in order to place conveniently before the Saints the names of those with whom they may communicate direct on all appropriate matters of business, the following list has been prepared, and will be published occasionally with such corrections as changes in the personnel or the location of the respective headquarters from time to time may render necessary. In the following list, the designation of the mission comes first, then the name of the present president, and then the street and post office address of the mission headquarters:

- EUROPE.—A. H. Lund, No. 42 Islington, Liverpool, England.
- SWITZERLAND AND GERMANY.—George C. Naegle, Postgasse 36, Bern, Switzerland.
- SCANDINAVIA.—Peter Sundwall, St. Pauls Gade 14, Copenhagen, Denmark.
- THE NETHERLANDS.—Edwin Bennion, Isaak Hubert Straat 120, Rotterdam, Holland.
- SOUTHERN STATES.—Elias S. Kimball, P. O. Box 103, Chattanooga, Tenn.
- EASTERN STATES.—Job Pingree, 48 Sands Street, Brooklyn, New York.
- NORTHERN STATES.—D. F. Stout, 191 Graham Avenue, Council Bluffs, Iowa.
- CALIFORNIA.—Henry S. Tanner, 29 Eleventh Street, San Francisco, Cal.
- SANDWICH ISLANDS.—Matthew Noall, P. O. Box 410, Honolulu, Sandwich Islands.
- AUSTRALASIA.—William Gardner, care J. H. Dalton, P. O. Box 236, Auckland, New Zealand.
- SAMOA.—Thomas H. Hilton, P. O. Box 41, Apia, Upolu, Samoa.

SOCIETY ISLANDS.—J. W. Dameron, Paapeete, Tahiti, Society Islands.

INDIAN TERRITORY.—Andrew Kimball, No. 376 W. Fourth North, Salt Lake City.

UTAH COLONY OF HAWAIIAN ISLANDERS AT JOSEPA, TOOELE COUNTY.—Harvey H. Cluff, Grantsville, Tooele County, Utah.

#### RELIGION IN POLITICS.

The question of the true relation between religion and politics is one that needs a good deal more attention than it generally receives. Citizens who feel the duty of giving their influence or their talents to their country, in order to help in developing and perpetuating the institutions they love, and who also realize the allegiance due to the Supreme Being to whom they owe their very existence, understand that there should be nothing conflicting in their position. If their religion is true, it demands nothing of them but what is for the benefit of their fellowmen; if their politics are good, they in no way interfere with their duties as conscientious citizens of the highest moral standard.

Christianity—the religion which a majority of the people in this country profess—demands no formal recognition in state constitutions or party platforms. As the Founder of the system refused to receive a king's crown, the symbol of authority, from subjects whose idea of recognition was limited to the visible emblem, so His religion is indifferent to mere formal acknowledgements. True religion demands the hearts, the minds, all the faculties of human beings. In its first principles and all through it appeals to the individual with the object of finally, in this slow but sure way, leavening the masses.

The lesson of this is that the best politician—perhaps not the most successful if immediate results only are considered—is he who is most conscientious in his religion and applies its principles to his politics. If it is true that religion claims the power and right to inspire the sentiments, mould the thoughts, shape the utterances and control the acts of human beings, it is clear that when men or women so influenced engage in political pursuits the results will be widely different from what they are when only selfishness rules. A human being, who in the first place applies himself to the attainment of truth as regards the world in which he lives and the requirements of the Ruler of the world, governing himself accordingly in his life, and then goes forth to serve his fellowmen in whatever capacity it may be required of him, is the one whose public career—be he a standard-bearer or only a soldier in the ranks—will last longest and produce the most permanent results. And he presents the faithful likeness of a true, Christian politician.

People sometimes reason as if religion and politics were antagonistic elements. They are not in themselves, but they may be made so, and they often are separated by those whose religion is a Sunday issue and nothing else. There is no more reason to exclude religious principles from politics

than from the daily business pursuits. Whatever is wrong, measured by the standard of religion, is wrong everywhere and can be nothing else. Thus, deception is deception, whether used in a political argument, or in a business transaction, or in a sermon. When this is recognized, and the people begin to demand truth in every dealing one with another, religion will have done its part of the work in our political campaigns, and will be welcomed, not as a "meddler," but as the most potent and priceless of allies.

#### HEED THE SAFETY VALVE!

During the past few weeks the papers of this city and vicinity have contained almost daily notices of the death of comparatively young and normally sound, healthy men. The number of such instances will be startling in the highest degree to those even who recall only the most prominent of them; and the reflecting mind cannot but cast about for an explanation of a mortality at once so unusual and so alarming.

The NEWS believes that overwork lies at the bottom of most of the ailments that result fatally in the class of cases spoken of. We are aware that almost any amount of physical labor can be performed without immediate or apparent injury to the average constitution; few men kill themselves with bodily work if their mental faculties are preserved in health, their food be sufficient and their rest regular. But anxiety, care, worry—these are killers of men which no physician can combat, which no lock or wall can keep out. And when to mental ills is added the ceaseless labor of the hands—when after days of severe toil there follow nights of uneasy tossing—when the tired body and all the faculties woo repose in vain—then worked-out nature must succumb, the sturdiest frame must break, the candle of life, which had been burning rapidly at both ends, must suddenly flicker out in death.

The trouble with men—and with active, sensitive men this trouble is aggravated when reverses environ them—is that they think themselves capable of harder and more varied and more prolonged exertion than mortality was ever designed for. They not only set out to run at high pressure all the time, but they screw down the safety valve so that no warning of over-exertion can be given or received. The human machine cannot stand any such treatment. It is built with the capacity to withstand a certain strain, and the ability to perform a certain amount of regular work. This it can sustain and perform for an indefinite time with perfect safety. For a sudden emergency this pressure and this work may be many times increased, and still the machine run safely and with seeming ease. But not for long. Forced draft, dampers down, utmost tension of every part long continued, must quickly tell. There comes a slight thumping of some bit of the machine—a warning to shut off steam and make needed repairs. If heeded at once, all may be well—the danger is seen and averted; if disregarded, the slight weakness develops instantly in-