

heed, watch and pray; for ye know not when the time is."

"In those verses Christ tells you to watch, watch. In Luke xxi, 33, we find the same principle: '... and so that day come upon you unawares.' As long as Chicago spends \$30,000,000 a year for whisky she will not be ready. She is overcharged with whisky. He does not tell you to watch for the rebuilding of Jerusalem, but for His return. The true attitude of the Christian is watching for Christ, 'and to wait for His Son from Heaven.' The true attitude of every son of Adam since the fall has been one of waiting, waiting for Christ, except the thirty-three years He was here on earth.

"He may come before I get through this sermon. Now don't go off and say that Brother Moody said that Christ was going to come this morning. I said He might come. What He will do when He comes none of us know. Some people believe it will be like a lightning in the east, and that He will do things like a whirlwind."

Mr. Moody then began reading a poem entitled "Coming," founded upon the thirty-fifth verse of Mark xlii: "At even, or at midnight, or at the cock-crowing, or in the morning."

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight
And watch the sinking sun.

Mr. Moody's voice became husky and faltered. He stopped and applied his handkerchief to his eyes and then turned to Mr. Torrey.

"Won't you please finish it," he said, and then sat down and buried his face in his handkerchief, overcome by his emotion.

Sensitive women allowed the tears to trickle down their faces, the men huskily cleared their throats to control their manly sympathies. Mr. Torrey finished the poem, which ended:

I lift my head to watch the door, and ask
If He is come.
And the angel answers sweetly,
In my home:
"Only a few more shadows
And He will come."

On Sunday night Mr. Moody spoke a second time to a still greater audience, aisles, galleries and stairways being crowded with people standing on tiptoe to hear the great evangelist. Here is an extract from what he said:

"Be not deceived, God is not mocked. Whatsoever a man soweth, that also shall he reap," was the text for Mr. Moody's sermon. Like the laws of the Medes and Persians it is unchangeable, he said. It applied to Adam in Eden, to Cain out of it, and has stood 6,000 years since. "I gave out that text in Connecticut once," said Mr. Moody, "and a man in the audience spoke aloud and said he didn't believe it. He didn't want to believe it. When the meeting was over the sheriff arrested him on a charge of stealing. That was why he didn't want to believe it. He was hurt by it. You hear men crying out against preachers and the Gospel. They have been hurt. There are four facts I want to place before you.

1. Man expects to reap when he sows.
2. He expects to reap the same kind he sows.
3. He will reap more than he sows.
4. Ignorance of the kind of seed he is sowing makes no difference in the harvest."

REAPING THE SEEDS OF EVIL.

Mr. Moody then elaborated these four heads. Saints and sinners alike,

you have got to reap what you sow. If you curse and swear your children will curse and swear. You will reap the same kind of seed you sow. There is not a man on earth who can afford to sell liquor, because if you sell my son liquor somebody will sell your son liquor. That's the law. Is there a rum-seller here tonight? I want to ask him if he can find a man who has been in the business twenty years who has not got the curse in his own family? I don't ask him to sell out his business. Take an ax and let the stuff run into the sewer. You say you will starve then. Think of it—a martyr in the nineteenth century! Grand! A man starved to death because he wouldn't sell liquor! I'd see that that martyr got a monument higher than any in the land.

Mr. Moody then told the stories of Jacob and of David to point the moral that a man will reap more than he sows. "I've been building up a Christian character for thirty-five years," he said, "but I could blast it in thirty minutes." He told a number of apropos stories, and concluded with an appeal to young men.

Here Mr. Moody hits the nail on the head, and accounts for the opposition to "Mormonism." The thieves and cut-throats oppose it because, to them, the truth is bitter. In fact Salt Lake Gentiles might peruse this sermon with profit, and that Kingdom which they fear so much may be nearer at hand than they fancy. It is not the fact that Mr. Moody preaches so boldly and openly that means everything; but it is the fact that thousands are already prepared to hear with tearful emotion, in Chicago, doctrine that sets judges, juries, sheriffs, and legislators grinding out penal laws in Utah. It is this fact which means much, and which should dispose Latter-day Saints to maintain their position with dignity, decorum, fortitude, and faith in God.

JUNIUS.

CHICAGO, Jan. 21, 1890.

OGDEN POSTOFFICE ROBBED.

On January 25th, a reporter called on Postmaster Kimball and asked him if he had any information to impart relative to the rumored robbery of the postoffice in Ogden. The general replied that the rumor was true, but that he had endeavored to keep the matter quiet until some clue could be had of the robber; and that he thought he had succeeded in doing so until he began to hear that other people seemed to know more about it than he did himself. In view of this fact the general thought the matter might as well be made public through the newspapers, or as much of it as he knew or was at liberty to tell.

In the postoffice is a vault containing a number of small drawers, in which were stowed away the valuables, documents, etc., belonging to the office. The top row on one side is composed of three drawers, the first one containing box keys and key deposits; the second one the money accruing from the sale of stamps and rent of boxes; the third one the cash for money orders. It was the middle one of these drawers, containing the stamp money and box rents, which was robbed. It had

been pried open with a hatchet which was used in the office for opening boxes, chopping kindling wood, etc., and a bag of gold and silver coin to the amount of \$1100 taken therefrom. The theft had not been discovered until 4 o'clock on Saturday last and everything was secure at 9 o'clock on the previous evening (Friday), so that the robber must have had access to the vault some time between these hours.

As soon as Postmaster Kimball discovered that the crime was committed he sent a dispatch to the inspector at Denver, asking him to come to Ogden at once on important business. The general also sent a letter of particulars to the inspector, of which the following is the substance:

"On Saturday, the 18th day of January, at 4 p. m., my assistant, R. H. B. Minty, called my attention to the fact that a drawer in the vault had been pried open and a bag of coin, gold and silver, amounting to about \$1,100, had been taken. The drawer seemed to have been opened with a hatchet, which next day was found secreted in the vault (the same we used for opening boxes, etc.) When the work was done, or by whom, I am unable to say; but believe it was done during the day on Saturday the 18th. Everything was safe and right at 9 o'clock on Friday night, when the vault was locked for the night by General Minty when he went home. Two night clerks remained all night in the office, as usual. The chief of police, county sheriff, U. S. marshal, and other officers were informed at once and are all at work on the case. I am utterly at a loss as to whom to suspect."—Ogden Standard.

INSANE ASYLUM REPORT.

STATISTICS AND CONDITION OF THE INSTITUTION.

FOLLOWING is the report of the Superintendent of the Insane Asylum, at Provo, which was rendered to the Legislature, Jan. 21:

In compliance with the law, I have the honor herewith to submit to you my fifth annual report, in detail, of the operations of the asylum for the fiscal year ending November 30th, 1889. Appended to this report will be found tabulated statements of all matters pertaining to the movement of patients, etc., also reports of expenses, receipts and disbursements of the administration.

ANNUAL SUMMARY OF MOVEMENTS OF PATIENTS.

	Males.	Females.	Total.
Number of patients, Dec. 1, 1888.....	57	52	109
Number admitted during the year ending Nov. 30, 1889	92	79	171
Number discharged, recovered.....	10	12	22
Number eloped.....	1		
Number died.....	13	6	19
Total number died, discharged, eloped	24	18	
Total number of patients remaining in asylum, Nov. 30, 1889.....	68	61	129

In explanation of the above: At