

## Poetry.

## WAITING BY THE GATE.

BY WILLIAM CULLEN BRYANT.

Beside a massive gateway built up in years  
gone by,  
Upon whose top the clouds in eternal shadow  
lie,  
While streams the evening sunshine on quiet  
wood and lea,  
I stand and calmly wait until the hinges turn  
for me.

The tree-tops faintly rustle beneath the breezes'  
flight,  
A soft and soothing sound, yet it whispers of the  
night;  
I hear the woodthrush piping one mellow des-  
cant more,  
And scent the flowers that blow when the heat  
of day is o'er.

Behold the portals open, and o'er the threshold  
now,  
There steps a weary one, with pale and fur-  
rowed brow;  
His count of years is full, his allotted task is  
wrought;  
He passes to his rest from a place that needs  
him not.

In sadness, then, I ponder how quickly fleets  
the hour  
Of human strength and action, man's courage  
and his power;  
I muse while still the woodthrush sings down  
the golden day,  
And as I look and listen the sadness wears  
away.

Again the hinges turn, and a youth, departing,  
throws  
A look of longing backward, and sorrowfully  
goes;  
A blooming maid, unbinding the roses from her  
hair,  
Moves mournfully away from amidst the young  
and fair.

Oh, glory of our race, that so suddenly decays!  
Oh, crimson flush of morning, that darkens as  
we gaze!  
Oh, breath of Summer blossoms, that on the  
restless air  
Scatters a moment's sweetness and goes we  
know not where.

I grieve for life's bright promise, just shown and  
then withdrawn;  
But still the sun shines around me—the evening  
bird sings on;  
And I again am soothed, and beside the ancient  
gate,  
In this soft evening sunlight, I calmly stand and  
wait.

Once more the gates are opened—an infant group  
go out,  
The sweet smile quenched forever, and stilled  
the sprightly shout.  
Oh, frail, frail tree of Life, that upon the green  
sward strews  
Its fair young buds unopened, with every wind  
that blows!

So some from every region, so enter, side by  
side,  
The strong and faint of spirit, the meek and men  
of pride,  
Steps of earth's greatest, mightiest, between  
those pillars gray,  
And prints of little feet, mark the dust along the  
way.

And some approach the threshold whose looks  
are blank with fear,  
And some whose temples brighten with joy are  
drawing near,  
As if they saw dear faces, and caught the gracious  
eye  
Of Him, the Sinless Teacher, who came for us to  
die.

I mark the joy, the terrors; yet these, within my  
heart,  
Can neither wake the dead nor the longing to  
depart;  
And, in the sunshine streaming on quiet wood  
and lea,  
I stand and calmly wait till the hinges turn for  
me.

## REMARKS

By Pres. HEBER C. KIMBALL, at Centerville,  
Sunday, Feb. 19, 1865.

[REPORTED BY G. D. WATT.]

I desire most humbly to talk very  
simply to my brethren and sisters. It  
is as much my duty as it is the duty of  
any other member of this church to  
learn how to be a Saint. I have got to  
learn how to be a truthful man, an  
honest man, an upright man, and I  
have got to make myself competent,  
through faithfulness to God and my  
brethren, to teach others with prop-  
riety. It is a common saying, do as I  
say but not as I do, but I want to do  
just as I teach you to do without any  
deviation. There is not anything in  
my calling that will justify me in doing  
wrong. It would be nonsense for me  
to undertake to preach righteousness,  
virtue, truthfulness and justice, and not

be a righteous, virtuous and just man  
myself. You hold a portion of that  
same holy priesthood which I hold, it  
is no matter what office you hold in  
that priesthood, and it has all emanated  
out of the holy apostleship, making  
these different offices and callings  
branches of the apostleship. We all  
have a priesthood to honor, which it is  
impossible for us to do unless we honor  
ourselves; and all who hold the priest-  
hood and honor themselves, are worthy  
of honor, and it is impossible to honor  
the priesthood in that man and not  
honor the vessel that holds it.

We can command the respect of all  
men as a people by making ourselves  
self-sustaining, by acquiring a know-  
ledge of all kinds of mechanical busi-  
ness; and our sisters can make them-  
selves honorable by learning to knit,  
weave, spin; how to make a harness  
for a loom, and how to warp the yarn,  
after they have spun and colored it.  
Every young woman who calculates to  
be a wife and a mother, should make  
herself acquainted with these matters.  
Is there any female in our society too  
good to learn, and work at this home  
industry? I think not; if there are any  
who consider themselves so, they are  
also too good to wear home-made cloth-  
ing. The priesthood is also with the  
woman, because she is connected with  
the man, and the man is connected with  
his God. Being so connected we must  
all be honorable if we are good.

The earth is enlightened by the same  
light which enlightens our eyes, which  
is the light of Christ which enlighteneth  
every son and daughter of Adam and  
Eve who cometh into the world; and it  
is the same light by which I see you  
this morning. And we have, in addi-  
tion to this, a holy priesthood, and have  
been commanded to go forth and preach  
the gospel, and teach the ways of life  
to all men, and not to be taught by un-  
believers. We are also instructed to  
lead all meetings as we are dictated by  
the Holy Ghost. The spirit of truth is  
the spirit of revelation, which we may  
all possess, for it is the privilege of all  
Latter-day Saints to live and honor  
God as to receive of His attributes and  
nature in greater perfection, and become  
more like Him. We are the sons and  
daughters of God, we have proceeded  
from Him through the laws of genera-  
tion, the same as my children have pro-  
ceeded from me. God is the great father  
of our race, and as a man is not perfect  
without the woman, neither is the  
woman without the man in the Lord;  
they depend upon each other and are  
necessary to each other for the propaga-  
tion of our species.

I enjoyed myself very much at your  
party last night. Such social gather-  
ings are always good in their effects, so  
long as we keep within the purview of  
the religion of Jesus Christ in all such  
exercises. It is my privilege and duty  
to live so as to become a good man as  
much so as any man in this church and  
kingdom. Being an apostle does not  
excuse me in the least from the perfor-  
mance of every duty which the religion  
of Jesus makes binding upon me; and as  
far as I am concerned, I live as faith-  
fully as possible, considering the fail-  
ings of mortality which I have in com-  
mon with all men. There is not a day  
passes over my head that I do not bow  
before the Lord once, twice, or thrice;  
that is the way I have got to live in  
order to be a good man, and retain the  
light of the Holy Spirit to guide me into  
all truth; and the same faithfulness is  
required of you, because you are mem-  
bers of the same body, and of the same  
priesthood. We should all be alive in  
the performance of our duties. We can-  
not live the religion of Jesus and not  
pray. I have had an experience in this  
church of some thirty-two years. I  
commenced to pray before I heard of  
the work of the last days, and I have  
prayed every day from that day until  
the present time. I have never been in  
a circumstance or place wherein I could  
not pray if I was disposed to do so. As  
faith without works is dead being alone,  
so our religion is of no benefit to us  
without prayer. I cannot live and be  
prospered in the kingdom of God only  
by a faithful attendance to every duty.  
When Jesus Christ came to the world  
as the messenger of life and salvation,  
He called upon all the ends of the earth  
to come unto Him and be saved, for be-  
sides Him there is no Savior. He also  
said I am the true vine, and my father  
is the husbandman, that is, He pro-  
ceeded from the Father; and He further  
says to the twelve, and ye are the  
branches; and He exhorted them to abide  
in Him even as He abideth in the  
Father. In doing this they partake of  
the same spirit. If we abide not in  
Him we become like a limb that is dead,  
and ready to be burned.

My being one of the First Presidency  
of the Church does not excuse me from

living my religion, but I should on that  
account be more faithful, and show an  
example to the flock of Christ, and con-  
stantly be alive to know how things are  
progressing in the Church, and be dic-  
tated by the Holy Ghost in every act of  
my life, that I may have power to dis-  
cern the spirits of men, and be able to  
give unto them the very counsel that  
my Father in heaven would give them  
if He were here Himself. I endeavor  
to take this course, and when I give  
counsel I do not run against Bro. Brigh-  
am; because I am led by the same  
spirit. You call these things little  
things but they are as big things as I  
know of; these things lie at the root of  
the matter, and from them spring the  
fruits of righteousness. The main roots  
of a tree are fed by the little fibres, and  
from them spring the trunk and the  
branches and the fruit; let us cultivate  
those principles which lie at the root of  
all righteousness, that our professions  
and our works may accord with each  
other, instead of being contented with  
a mere form of Godliness without pow-  
er or foundation. This church is found-  
ed upon eternal truth; its roots run  
into eternity, and all the power of the  
devil and wicked men may seek its  
overthrow in vain, for it will triumph  
over death, hell and the grave. I know  
this. I know it by revelation—by the  
spirit of God, for in this way my Heav-  
enly Father communes with me, and  
maketh known unto me His mind and  
will. I have never seen Him in person  
but, when I see my brethren, I see His  
image, and I discover the attributes of  
God in them; then let us honor our  
bodies and spirits which are made in  
the likeness of Him who has created all  
things and upholds them by His power.

I have never seen a time since I en-  
tered this Church, when there was great-  
er necessity for this people living faith-  
fully than now. It is a very prosper-  
ous time, and we are gaining property  
fast, and many, I fear, are losing sight  
of everything else but the riches of this  
world; and, were you to warn them of  
it, they are so blinded by the deceitful-  
ness of riches that they would not be-  
lieve a word you say. The more people  
stray away from God the harder it is to  
make them sensible of their danger, and  
the more light that men and women  
possess, the easier it is to correct them  
when they go astray, because they are  
more like the clay that is in the hands  
of the potter, and they can be moulded  
and fashioned according to the will and  
pleasure of the master potter. We have  
got to walk very faithfully before our  
Father in heaven, and strive with all  
our might to honor the covenants we  
have made with Him in His House.

I do not say but that you are just as  
good men and women in this place as  
in any other place in the mountains;  
yea, I admit that the people are better  
in the country towns, than in G. S. L.  
City, for the froth and scum of hell  
seem to concentrate there, and those  
who live in the City have to come in  
contact with it; and with persons who  
mingle with robbers and liars, and  
thieves, and with whores and whore-  
masters, etc. Such wicked men will  
also introduce themselves into Davis  
County, and among all the settlements  
throughout these mountains; but where  
the people are truly righteous and just,  
wicked men can do them no harm;  
were the people all righteous, who pro-  
fess to be Latter-day Saints, they would  
constantly be on their watch against  
the encroachment of a wicked power.  
The wicked and corrupt who have set-  
tled in our community are taking a  
course to lead away those who are wil-  
ling to be led away from the truth—  
those who have turned away from God;  
and it will be for our good as a commu-  
nity if such persons will leave and never  
again return to our Territory, unless  
they can do so with a determination to  
serve God and keep his commandments.  
I love those who love God; they are  
more precious to me than gold and sil-  
ver, or possessions.

Do we live our religion as faithfully  
as we might? Are we not in the habit  
of telling lies now and then? Oh, yes,  
we tell occasionally a white lie, or a lit-  
tle catnip lie once in a while. We  
should be perfectly truthful and honest  
in all our sayings and dealings with all  
men, especially with those who serve  
the same God that we do and are in the  
bonds of the same religion. How to do  
this is one of the great mysteries of the  
kingdom of heaven. By telling these  
little fibs we loose the spirit of the Lord,  
and get into darkness, then the sim-  
plest truth becomes a mystery to us, but  
when our minds are enlightened by the  
spirit of truth, everything is plain and  
clear to the understanding. People get  
an idea that there is no sin in little lies,  
or catnip lies. You read in the Book of  
Mormon where it is said that the devil  
goeth about deceiving the children of

men, and tells them to lie a little, and  
steal a little, and take the advantage of  
your neighbor a little, and speak against  
thy neighbors a little, and do wrong a  
little here and a little there, and thus he  
leadeth them with silken cords, as it  
were, down to destruction. It is just as  
much a crime to steal a penny, or a cent  
as to steal a quarter of a dollar, the quar-  
ter of a dollar is more in value than the  
cent, but what difference is there in the  
crime. These little things we are apt  
to pass over unnoticed, but they will  
operate materially against your obtain-  
ing that glory which you design to in-  
herit in the next existence. If little  
wrongs are not checked, they will lead  
on to greater ones until we are cheated  
out of our salvation. By checking these  
little wrongs as they are called, we be-  
come more grounded and rooted in the  
faith of Christ, as a tree is rooted and  
grounded in the earth.

We ought not to take a course to in-  
jure each other. A man holding the  
priesthood of the Son of God, a high  
priest, for instance, will try to destroy  
the influence of a better man, causing  
him to walk in sorrow, that he, the high  
priest, may step over him and get to  
some particular distinction; but as the  
Lord lives, and as the sun shines, such  
men will be deceived in their designs,  
and will receive in full the measure they  
have tried to measure out to others. In  
our deal with each other it is better to  
give a man a dollar than to take a cent  
from him; by wronging a man of a dol-  
lar or a few cents, you may thereby  
cause a division between yourself and  
one of your best friends. What for? For  
a poor miserable dollar. I have been,  
and am now subject to many weakness-  
es, that I would guard you against, but  
I am trying to fortify myself, and over-  
come every evil that is in me.

I will relate a little incident in my  
own experience to illustrate the selfish-  
ness of the human heart, and how by  
perseverance it can be overcome. I  
have lately been at work putting down  
some carpets in the endowment rooms.  
I had a piece of good carpet myself; and  
a spirit came upon me which whisp-  
ered, "brother Heber, you may just as  
well put that carpet into the endow-  
ment house as let it lie on one of your  
floors. Before I got it out of doors to  
move it to the endowment house, my  
generous feeling puckered up, and a  
thought came to me, that the Church  
was fully able to carpet its own rooms.  
I took the carpet and put it away again.  
In a day or two afterwards a thought  
came to me like this, "Heber, you had  
better take that carpet and use it in the  
Lord's house, for before the spring it  
may be eat up with moths." I looked  
at the carpet again, after bringing it  
from its hiding place, and said to my-  
self, "that is really a pretty carpet, it is  
almost too good to put down in that  
house," and I put it away again. The  
thought came to me again, you had bet-  
ter put it in the endowment house, and  
beautify the Lord's house with it, for  
the Lord may notice it, and He will no  
doubt see you dressing up and adorning  
His house." I seized the carpet again,  
and dragged it out of doors at once, and  
placed myself between it and the door,  
saying to the carpet, "you do not go  
back again into that room any more." I  
presume that nearly all of you have  
had just such feelings and just such  
fightings against the power of evil in  
yourselves, and against carrying into  
effect your good and generous inten-  
tions.

The other day my wife was sick, she  
came to me and requested me to  
pray to the Lord that she might be  
healed. The matter passed from my  
mind. The day following this I remark-  
ed to her that I had not seen her look-  
ing so well for some time previous. She  
replied, "I am perfectly sound." I  
had forgotten about her request that I  
should pray for her, and had not done  
so, but she was healed, through her hon-  
esty, faith and integrity towards the  
Holy Priesthood. She revered and  
honored it, the Holy Spirit saw it, and  
the angels of God saw it, and she was  
healed by the power of God, without  
the laying on of hands. It was with  
that circumstance as it was anciently.  
"The centurion answered and said,  
Lord, I am not worthy that thou  
shouldst come under my roof; but speak  
the word only, and my servant shall be  
healed."

We who hold the priesthood do not  
honor each other as we ought in our in-  
tercourse with each other; if we do not  
honor each other, how can we expect to  
be honored by God, and by his Holy  
Spirit, who seeth us and is cognizant of  
all we do. We must try to overcome  
all unpleasant and unkind language to-  
wards each other, and strive to have our  
intercourse such as angels will applaud.  
It is written, resist the devil and he will  
flee from you. Some people do not be-