

Early to Bed and Early to Rise.

BY ELIZA COOK.

"Early to bed, and early to rise"—

Aye, note it with care down in your brain,
For it helpeth to make the foolish wise,
And uproots the weeds of pain.
Ye who are walking on the thrones of care,
Why sigh for a softer bower;
Try what can be done in the morning sun,
And make use of the early hour.

Full many a day for ever is lost,
By delaying its work till to-morrow;
The minutes of sloth have often cost
Long years of bootless sorrow.
And ye who would win the lasting wealth
Of content and peaceful power,
Ye who would couple Labor and Health,
Must begin at the early hour.

We make bold promises to Time,
Yet, alas! to often break them;
We mock at the wings of the King of kings,
And think we can overtake them.
But why loiter away the prime of the day,
Knowing that clouds may lower?
Is it not safer to make life's hay
In the beam of the early hour?

Nature herself ever shows her best
Of gems to the gaze of the lark,
When the spangles of light on the earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And rich breath of the flower,
If our spirits would greet the rich and the sweet
Go forth in the early hour.

Oh! pleasure and rest are more easily found
When we start through morning's gate,
To sum up our figures, or plow up the ground,
And weave the threads of fate.
The eye looketh bright, and the heart keepeth light,
And man beholdeth the conqueror's power,
When, ready and brave, he chains Time as his slave
By the help of the early hour.

BATTLE OF KING'S MOUNTAIN.

On the pursuit, the Americans passed near where several large parties of Tories were collecting. At the Cow Pens sixty men under Col. Hambright and Major Chronicle, of Tryon country, and Col. Williams, with the South Carolina troops, joined them.

Here they were informed that a body of six hundred Tories were assembled at Major Gibb's, four miles to their right, and would join Ferguson the next day. These they did not take time to molest. The riflemen from the mountains had turned out to catch Ferguson. He was their object; and for the last thirty-six hours of the pursuit, they never alighted from their horses but once, to refresh for an hour at the Cow Pens, although the day of the battle was so extremely wet that the men could only keep their guns dry, by wrapping their sacks, blankets and hunting shirts around the locks, thus exposing their bodies to a heavy and incessant rain. The trail every hour became more fresh, and the Americans hurried with eagerness after the prey, which they determined should not escape their grasp.

The advance met some unarmed men, who were fresh from Ferguson's camp; a short halt was made, and these men were closely examined. From them it was ascertained that the enemy was encamped three miles before them, and were to march next morning to Lord Cornwallis's headquarters; his position was accurately described, and the route to the camp minutely given. Col. Williams and some of his men were well acquainted with the shape of the ground and the approaches to it.

It was now after twelve o'clock; the rain had ceased, the clouds were passing off, the sun shone brightly, and nature seemed to smile upon the enterprise at hand. It was determined to march at once upon the camp, and decide the conflict without further rest or refreshment. Each man was ordered to "tie up his overcoat and blanket, throw the priming out of his pan, pick his touch-hole, prime anew, examine his bullet, and see that everything was in readiness for battle."

While this was being done, the officers agreed upon the general plan of attack, which was to surround the eminence and make a simultaneous assault upon every part of the camp. The men were soon in their saddles and upon their march. When within a mile of the battle ground an express from Ferguson was arrested, on whom was found a despatch to Lord Cornwallis, urging him to send immediate reinforcements, and stating the number under his command; and that he was securely encamped upon a hill, which, in honor of his Majesty, he had named King's Mountain, and if all the rebels out of hand should attack him, they would not drive him from it. The contents of the despatch were, with the exception of the number of the enemy, communicated to the riflemen, the march was resumed, their pace quickened, and they rode in a gallop within view of the camp of Ferguson.

A closer examination of the ground and the position of the enemy, demonstrated the feasibility of the plan of attack already concerted by the officers. More minute arrangements were immediately made and carried into execution. It was decided that the troops commanded by Winston, McDowell, Sevier, and Campbell, being something more than half of the whole number of the assailants, after tying their horses, should file to the right, and pass the mountain nearly out of reach of the enemy's guns and continue around it till they should meet the rest of the troops encircling the mountain on its other side, and led by Hambright and Williams;

after which each command was to face to the front, raise the Indian war whoop, and advance upon the enemy.

Accordingly the troops moved forward, and passing up a ravine between two rocky knolls, came in full view of the enemy's camp above them, and about one hundred poles in front. Here they dismounted, and having tied their horses, left a small guard with them. The right wing or column was led by Winston and Sevier, the left by Cleveland and Williams; the centre was composed of Campbell's men on the right, and Shelby's on the left.

In this order each officer, having formed his ranks, led off at the same time to the position assigned him, under pilots selected from Col. Williams' men, who were familiar with the ground. On its march around the mountain, the right column discovered that there were two gaps in the ridge at the enemy's left flank—one about twenty poles from it, the other fifty. It was decided to pass through the latter.

About the time they entered it, the enemy began to fire on them. The fire at first did not attract attention, until some of Shelby's men being wounded, that officer and McDowell determined to return the fire, and before they had crossed the ridge, broke off towards the enemy, through the gap nearest his camp, and discharged their rifles with great effect.

The rest of the column under Campbell ascended the mountain, and poured in a deadly fire upon the enemy posted upon its summit. The firing became so heavy as to attract the attention of Ferguson, who immediately brought up a part of his regulars from the other end of the line, and a brisk charge was made upon the American right by the British regulars, and some of the Tories.

This charge pushed McDowell, Shelby, and Campbell, down the mountain. At this moment, the left column under Hambright, Chronicle, Cleveland, and Williams, had driven in the enemy's picquets at the other extremity of the encampment, and advancing up the mountain, poured in a well directed fire on the enemy, protected here by their wagons and some slight defence, and commanded by Ferguson himself. Dupoirer, his second in command, was immediately recalled, ordered into line on the top of the ridge, and directed to make a charge with all the regulars upon the Americans at that end of the encampment.

On his passage to the relief of Ferguson, Dupoirer received a galling fire from the South Carolinians under Williams. The regulars were soon rallied, made a desperate charge, and drove the riflemen to the foot of the hill. Here Major Chronicle fell.

In the mean time, the recall of Dupoirer from the charge at the other extremity of the mountain, gave the appearance there of a retreat on the part of the enemy; and the men under Shelby, McDowell and Campbell, having recovered from the slight disorganization produced by the first charge, rallied to the pursuit. The cry was raised—"huzza, boys, they are retreating; come on!"

They advanced with great firmness up the hill, almost to the line of the encampment, and for some time maintained a deadly conflict with the Tory riflemen. Ferguson, as before, decided to resort to the bayonet. But the marksmen had so thinned the ranks of the regulars, that the expedient was adopted of trimming the handles of the butcher knives, and adapting them to the muzzles of the Tory rifles, and of thus using them in the charge. With the number of his bayonets thus enlarged, Dupoirer returned to his first position, and made another charge. It was short and feebly executed; and the regulars returned within their lines.

About this time the front of the two American columns had met, and the army of Ferguson was surrounded by the riflemen. Their firing became incessant and general in all quarters, but especially at the two ends of the enemy's line.

Sevier pressed against its centre, and was charged upon by the regulars. The conflict here became stubborn, and drew to it much of the enemy's force. This enabled Shelby and Campbell to reach and hold the crest of the mountain.

On all sides, now, the fire was brisk and deadly, and the charges with the bayonet, though less vigorous, were frequent. In all cases where the enemy charged the Americans on one side of the hill, those on the other thought he was retreating, and advanced near to the summit. But in all these movements, the left of Ferguson's line was gradually receding, and the Americans were plying their rifles with terrible effect.

Ferguson was still in the heat of battle; with characteristic coolness and daring, he ordered Captain Dupoirer to reinforce a position about one hundred yards distant, with his regulars; but before they reached it, they were thinned too much by the American rifles to render any effectual support.

He then ordered his cavalry to mount, with a view of making a desperate onset at their head. But these only presented a better mark for the rifle, and fell as fast as they could mount their horses. He rode from one end of his line to the other, encouraging his men to prolong the conflict. With desperate courage, he passed from one exposed point to another of equal danger.

He carried in his wounded hand, a shrill sounding silver whistle, whose signal was universally known through the ranks, was of immense service throughout the battle, and gave a kind of ubiquity to his movements.

"But the Americans having reached the top of the mountain, were gradually compressing the

enemy, and the line of Ferguson's encampment was sensibly contracted. A flag was raised by the Tories in token of surrender. Ferguson rode up to it, and pulled it down. A second flag was raised at the other end of the line. He rode there too, and cut it down with his sword. He was frequently admonished by Dupoirer to surrender; but his proud spirit could not deign to give up to raw and undisciplined militia.

When the second flag was cut down, Dupoirer renewed his admonition. To this he replied by declaring, he would never surrender to such a damned set of banditti as the mountain men.

These men, while they admired the unyielding spirit of Ferguson, had noticed, that whenever his voice or whistle was heard, the enemy were inspired to another rally. They believed that while he survived, his desperate courage would not permit a surrender. He fell soon after, and immediately expired.

The forward movement of all the American columns brought them on a level with the enemy's guns, which heretofore, in most instances, had overshoot their heads. The horizontal fire of the regulars was now considerably fatal; but the rapid advance of the riflemen soon surrounded both them and the Tories, who being crowded close together, and cooped up in a narrow space by the surrounding pressure of the American troops, and fatally galled by their incessant fire, lost all further hope from further resistance. Dupoirer, who succeeded Ferguson in command, perceiving that further struggle was in vain, raised the white flag, and exclaimed for quarters. A general cessation of the American fire followed; but this cessation was not complete. Some of the young men did not understand the meaning of a white flag; others who did, knew that other flags had been raised before, and were quickly taken down.

Shelby halloed out to them to throw down their guns, as all would understand that as a surrender. This was immediately done. The arms were now lying in front of the prisoners, without any orders how to dispose of them. Col. Shelby, seeing the facility with which the enemy could resume their guns, exclaimed,—"Good God! what can we do in this confusion?" "We can order the prisoners from their arms," said Sawyers. "Yes," said Shelby, "that can be done." The prisoners were accordingly marched to another place, and there surrounded by a double guard.

"The battle of King's Mountain lasted about an hour. The loss of the enemy was two hundred and twenty-five killed, one hundred and eighty wounded, seven hundred prisoners, fifteen hundred stand of arms, and a great many horses and wagons loaded with supplies, and booty of every kind, taken by the plundering Tories from the wealthy whigs."

ON THE FIRST PRINCIPLES OF THE GOSPEL, BY ELDER PARLEY P. PRATT, DELIVERED IN THE BOWERY, G. S. L. CITY, SUNDAY MORNING, AUGUST 29, 1855.

[REPORTED BY J. V. LONG.]

I rise before you this morning, my friends and brethren, to preach to you the everlasting gospel, for as my calling has been for the last quarter of a century to proclaim this gospel, I have always endeavored to do my duty both before you and others, here and in many other places.

Before I came here this morning I was thinking what shall I say to the brethren and sisters, if called upon to speak, and after a moment's reflection, I said I will preach the gospel, and when Dr. Kimball called upon me to address you, he said, "Dr. Parley, we want you to preach the gospel to us."

The gospel of our Lord and Savior Jesus Christ is the only system whereby man can be saved, and his being the only name whereby we can approach our Father in heaven with acceptance, the only name in which remissions of sins can be obtained, and the only name whereby man can have power over unclean spirits, over devils, over diseases, over the elements, and over everything this side the celestial kingdom and its influences, it is of the highest importance, therefore, that this message of life should be declared to all the world.

This Jesus Christ, the Son of God, was once born in Bethlehem, crucified on calvary, risen again from the dead, and having ascended to his Father and to our Father to lead captivity captive and give gifts unto men, his name has become the only name under heaven through which man may be saved, receive everlasting life and exaltation; it is the only name by which man can get remission of sins, the gift of the Holy Spirit and all its attendant blessings; it is the only name by which we may approach our Father in heaven and invoke his blessings—the only name by which we may control disease and the very elements by the power of his Spirit and the authority of his priesthood.

This same Jesus, after having risen from the dead, after having received all power in heaven and on the earth, gave a mission to his apostles, Peter and others, to go into all the world, preach the gospel to every creature, baptize them in the name of the Father, Son, and of the Holy Ghost, and gave commandments that repentance and remission of sins should be preached in his name in all the world, beginning at Jerusalem.

Having given these commandments and instructed his apostles that they should teach all things whatsoever he commanded, he ascended up on high and took his seat upon the right hand of God his Father, and he then shed forth the gift of the Holy Ghost and bestowed gifts upon men.

Those apostles began at Jerusalem to perform the duties of their mission, for it had been said that they should tarry there until they were en-

dowed with power from on high; and after receiving this power they stood forth and preached to the people on the day of Pentecost the crucified and risen Redeemer, and when the people were convinced of the death and resurrection of the Messiah, and wished to know what to do to get rid of their sins and become acceptable in the sight of heaven, Peter told them to repent and be baptized every one of them in the name of Jesus Christ for the remission of sins, and he then added, for the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.

This being written in the 2nd chap. of the Acts of the Apostles; in the New Testament, the apostles at the place appointed, and at the time appointed, and under the circumstances appointed, and this being the first attempt to carry out the great mission "to preach the gospel to the world," hence we conclude that the gospel there preached was the same gospel that was to be preached in all the world, and that was to be efficacious to all the world, it matters not what color or country, what nation or language, learned or unlearned, Hindoo or anything else; it was the everlasting gospel given by the Savior at the place appointed, and at the time appointed when they were endowed with power from on high, the Holy Ghost descending upon them agreeably to the promise.

Consequently, at that time and under those circumstances which I have briefly named, the apostles made that proclamation, viz., that all should repent and be baptized in the name of Jesus Christ for the remission of sins, and they were told that all who would do this should receive the remission of sins, and that the gospel with its promises should go to every creature, and whether in some distant age or country that mankind should be found, it matters not; there the Lord should send his gospel with the promise of remission of sins, and the gift of the Holy Ghost through obedience to the gospel; yes, in every place and among all people the promises should hold good and the signs follow them that believe.

This gospel, its history and characteristics, are clearly recorded in the New Testament, in the English version, translated by the order of King James, and handed down to us by our fathers, and it is also given to us by our fathers in the Book of Mormon, and in many other good books, and in the words of many other good men who lived in ancient times, and in the words of many modern men, and many of our young men are made partakers of it by becoming members of the church of Christ, and they know what it is to become members of the body of Christ, and to be justified, freed from sin, and to stand before God with clean hearts and pure minds.

We have to know these things, and to be made sensible of what it is to feel the satisfying influence of his Holy Spirit.

Mind you do not forget when we preach this gospel that it is a gospel of repentance; do not slip over part of it, but while summing it up, look at it item by item. It is the gospel of repentance, not a mere gospel of baptism, but a gospel of repentance and remission of sins, to be preached in all the world.

Why have any people a notion or disposition to obey this gospel? How can the people determine whether this gospel is good?—whether it is of any value to them, or what it will do for the people generally if complied with? What would this gospel do for the people of any age if they would obey it as a people? Whether it were a neighborhood, a town, a city, a nation, or a world, or a million of worlds.—I ask what would it do for that neighborhood, that people, that city, that nation, or that world? I will tell you. There would be no thieving there any longer, there would be no lying there any longer, no cheating, no deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking. But why would all these things cease? Simply because they obeyed the gospel; because obedience to the gospel implies repentance, which means nothing more nor less than putting away all our evils and ceasing to do them. Among the people that obeyed the gospel there would be no longer adulterers, nor fornicators, nor any other evil that you can name.

Now what cause of objection can people have in any age, among any nation or language—in England or in Texas, or any where else to a gospel that would have a tendency to put away all those evils from among men? But say you: Are there no evils where this gospel is obeyed? No sir; where this gospel prevails in the heart of an individual, that individual ceases from those things which are evil for he is cleansed from them; he refrains from all that tends to evil; as the gospel influences a man's heart, he ceases to countenance all evil practices, and where the gospel influences his family, there is a family without those evils, and if a town or a city can be found that is influenced by the gospel, there you will find a town or city without those evils which I have named, and you will find them gradually putting away those which may be amongst them as fast as they perceive them.

But really, says one, in Utah, I thought the gospel was pretty well obeyed, and yet we are not without those evils, we are not entirely free from those sins. Allowing such to be the case, that does not make these words false. Show me a man that is guilty of false swearing, a man that is found traducing his brethren, or that is found evil speaking, or that is a fornicator or a thief, and I will show you a man that does not obey the gospel; he may call himself a Mormon, a Latter Day Saint, or a brother in Christ, but that is not proving that he has repented of his sins, but as repentance is a part and parcel of the everlasting gospel of Jesus Christ, and without which we cannot be benefitted by his atonement and his mercy, we cannot have the blessings he purchased without we associate repentance with our faith. I say,