

guage, when reading; every word you do not understand the meaning of, refer to the Dictionary, and learn the definition, and pronunciation, and the way of spelling at once. In this way you will, in reading a few books, get a command of language much easier than any other way. Take all the care you can of your sister; as she is large enough to go to school with you, watch over her that no accident happen to her, and help her to learn all you can, as this will encourage her and make you more perfect in the same studies.

Make yourself as intimate with your little brothers as you can, and cultivate the most affectionate feelings with them, for by so doing you can do them much good in time to come; impressions formed in the cradle are often lasting and very valuable, and they will be apt to follow your example. And I pray God to preserve you in the path of virtue and honor all the days of your life, and make you an ornament to society.

Zepha often speaks of you and says you are the best boy she knows of. Try and do well, for a good name is better than gold. Always speak the truth, even if it is against yourself, for God has said thou shalt not lie, and he will not hold him guiltless that bears false witness. He that tells a lie cannot be believed when he speaks the truth. Maintain an honest heart always and then you can hold up your head any where. If any boys of your acquaintance entice you to do little tricks, steal, or take care of what they have got dishonestly, shun their company; for a boy is known by the company he keeps. Poor Tray was cruelly treated for being found in bad company. Never rob a melon patch or fruit garden, a meaner act cannot be done than to steal melons.

I want to see you very much. I am doing all I can to make a good place here; my house is commenced, and I have got out half my mill timber. The storm is so severe today that I am writing, and all the hands are idle about the camp. Give my love to all the family, and take all the pains to make your grandfather and mother comfortable.

My son, learn to read writing, and you will learn to write better than I do, I hope, before long.

I am, as ever, your affectionate father,  
GEORGE A. SMITH.

From the Millennial Star.

#### HIGHLY IMPORTANT FROM DENMARK AND SWEDEN.

196, NORGESGADE, COPENHAGEN, }  
DENMARK, Nov. 21st, 1850. }

ELDERS O. PRATT AND F. D. RICHARDS:—

Beloved Brethren: I arrived per steamship British Queen, on the morning of the 30th October—four days from Hull—I had been absent from this place 26 days. I had a rough passage both going and returning, and suffered considerably from sea sickness, though I was quite as comfortably situated as is possible for any one to be upon the sea in a storm.

I will here repeat what I have several times said to my brethren, that I feel doubly paid for my visit to England, notwithstanding the expense and exposure attendant upon such a journey.

Although through contrary winds and other events beyond my control, I was unable to reach there in time for your General Conference, (a privilege which I should have

highly prized,) yet the principal objects of my visit were attained, and I feel refreshed and warmed up for my winter's labor in this cold country.

It is with pleasure that I embrace this, the earliest convenient opportunity, to redeem my promise, and to furnish you with a sketch of matters and things that pertain to the interests of the kingdom of God in this country and Sweden, which a press of other things prevented my doing while I was with you. I will begin with brother John E. Forssgren, in Sweden.

The readers of the Star will recollect that our last communication left him under arrest at Stockholm. As he is now with us in Copenhagen, I am enabled to furnish some further particulars, which, though necessarily brief, I trust will not be uninteresting.

When Br. Forssgren landed in Gefle, the latter part of June, he found a brother and sister at the old homestead—his father gone on a sea voyage to America—his brother very low with consumption, and by physicians considered past recovery. He found the religious and intellectual state of society at a very low ebb; and the laws of the country as stern and rigid as ever, against any and every innovation of the Lutheran religion; and the priests and chief authorities disposed to enforce them, notwithstanding many of the middle and lower classes were panting for liberty. These began to seek unto him to hear his words. He was closely watched by the priests and police; and, according to their laws and customs with travellers, his passport was detained in the "Landscancellie," that he might not go into the country or any other town without permission; for you must understand that any traveller, native or foreign, without a passport, is virtually an escaped convict, liable to arrest at every turn of the road.

Under these circumstances he fasted and prayed much that the Lord would open his way before him, and privately instructed such as he had access to. He translated into Swedish the small work containing the "Visions, Rise of the Church," &c., but the printers refused to publish it. He left the manuscript with the believers. He instilled faith into his brother, and raised him up and baptized him and his sister and one other man privately, after which he concluded to go to Stockholm, in hopes of finding more liberality and a better opening, and called for his passport to start on the 3d of August, but before he reached the steamer she loosed from her moorings and left him.

Immediately after, he heard of the company of farmers mentioned in our former letter, who had come from the country to emigrate to America. He sought them out and found them in a warehouse waiting for the vessel. They had read the scripture, and became sick of the oppressions of their country and its religion. They heard him gladly, and he visited with and instructed them until the 6th, when they proposed a public meeting in a grove a little out of town. He resolved to bear a public testimony, and abide the consequences.

The first meeting went off well, and all were anxious for a second. He appointed another for the next day at 6 o'clock, p. m. and went the same hour to the water and baptized 17 persons out of the emigrating company. The next day he organized them, and ordained elders, priests, and teachers,

administered bread and wine, instructed them relative to their journey and future proceedings, baptising their comrades, &c., and labored hard with them, being impelled forward by the Holy Ghost, until the hour for public preaching.

The rumor of the preceding meeting had drawn a vast multitude both from the town and country, and among the number were some priests, and the marshall with police ready to take him. But they had no power until he had finished his testimony; for the power of God was upon him and over all the people—some wept, some rejoiced, and nearly all seemed to feel that surely a prophet had come among them. The marshall and priests were full of indignation and boiling over with rage. He was arrested with terrible threats and denunciations, but they had no power to harm him. As he marched into town the vast multitude followed, and they were met by large crowds from the town and ship-yards; and as the officer proclaimed "Dipperen," (the dipper,) the multitude swung their hats and cried with deafening shouts, "Hura til Propheten," (Hurrah for the Prophet.)

The next day he was had first before the chief officer of police, next he was taken before the chief officer of the Landscancellie, then to the chief priest and his associates, all of whom in their turn examined and questioned him, and took minutes. He answered as the Spirit suggested, in his characteristic meekness, but everything was like a two-edged sword, and they were more and more confounded and perplexed, and did not know what to do with him.

He was next ushered before the governor of the city, where all the before-mentioned dignitaries were assembled, with the priests and police. Here he had another opportunity of bearing witness to the truth, for as they proceeded with their accusations of what he had said and done, he explained and bore testimony. Among other evil deeds which the marshall accused him of was healing the sick. The chief priest sent for his brother to have him examined—he believed he was sick still. But when his brother came, he testified boldly that he was well, and had been healed by the power of God through the instrumentality of his brother. The doctor was ordered to examine him—he pronounced him well. The physician was also ordered to examine brother John's head. They would fain have sent him to the lunatic asylum, but the doctor very significantly told them that he (Forssgren) knew well what he was about.

Every thing increased their perplexity. He was well dressed—bore passports from Washington—this, added to his bold indifference, made them feel dubious about imprisoning him. They finally concluded to send him to Stockholm, with a full account of his doings and sayings in Gefle. The marshall suggested that for his bold impudent demeanor he was worthy to go to Stockholm in irons, and the irons were produced for the purpose. But after a little further consultation, he was dismissed with the following endorsement upon his pass, which was suggested by the chief priest:—Translation: "The bearer of this pass received it and had it signed August 3d, for his departure to Stockholm, but was unable to leave at that time. The North American consul, now present, rejects him, and leaves him without protection. The bearer of the pass has, in days