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THE LAW OF TRESPASS.

MATTHEW XVIII. 15, 16, 17.

There are two kinds of trespass, private and public. A private trespass is an offence committed against an individual. It may, or it may not be, in the face of witnesses. The offence being against an individual or a limited number of individuals only, renders it private whether it be committed in darkness, or in the face of the world. A public trespass is an offence against a community, and as in the case with the other, so with this, evidence is not necessary to make it public. It is so from its nature, whether there be any evidence to establish the guilt of trespass or not.

The law of trespass is plain. First—for private trespass. *If thy brother shall trespass against thee, go and tell him his fault—between thee and him alone.* Do not tell it to another. Do not get angry, and allow a spirit of revenge to get possession of you. Has that trespass been a falsehood on your character,—has it been an injury to your person or property, under either or any circumstance, tell it to nobody, not even your Pastor, nor the wife of your bosom, his life and yours equally depend on your walking in the Law of the Lord, and the moment you breathe to other than the offender, the injury he has done you, you render yourself a transgressor. Go then to the trespasser—go at once—he is your brother, not your enemy—yours is an important mission—it is to save your brother—to convert him from the error of his ways, to save a soul from death and hide a multitude of sins. Do not go to reproach him, your errand is a similar one to that which brought Jesus to this lower world, and O go, in the spirit of your Redeemer. Go ready to make any concessions which righteousness may demand, to bear any reproach which malignity or spite may put upon you, and let your only object be to save the offender. *Tell him his fault between thee and him alone.* Tell him in meekness—keep nothing back—tell him all his fault. Does he revile you—do not revile in return. Is he obdurate—pray for him. Does he relent—embrace him with tenderness. *If he shall hear thee, THOU HAST GAINED THY BROTHER.* But *if he hear thee not*—what then? Have you evidence of his guilt? In the mouth of two or three witnesses shall every word be established. If the trespass be of such a character that he can deny it, and you cannot prove it, you had better proceed no further. Many a Church has had its peace destroyed, and strife and disunion entailed upon it, by the injudicious preferring of charges without proper testimony, which has left the Church to the exercise of a judgment too often biased by prejudices of a nature, friendly or otherwise.—What then say you, shall I suffer sin on my brother? You cannot bring him to judgment without evidence. If you convict and save him—well. But if not, your charging the offence upon him without proper evidence, exposes you to the charge on his part of falsehood. You charge him with guilt, he denies it, you cannot prove it—he charge you with falsehood, you cannot disprove it, and now for the want of evidence you become the trespasser instead of him, and must be dealt with accordingly. But say you again, must I tell nobody? We answer—nobody but the offender himself, and God. True you cannot have fellowship for him—he has added falsehood to crime, and it is your duty now to suffer as a Christian, and to pity him and pray for him. Can I do this? says one. Yes, yes, we reply, if Christ dwells in

you it will be no hard task for you to do it. And further, do not absent yourself from the Lord's table because he does not—he eats and drinks for himself—you have nothing to do with it. Too many fail to do right themselves, because they sin, and suppose others do wrong. If he persist in his denial of the offence, you can only commit your case unto him who said—Vengeance is mine and I will repay saith the Lord.

But if you have evidence of his guilt, then *take with you one or two more.* Take brethren of undoubted integrity—of unquestionable impartiality, such as you suppose the offender has confidence in—talk the matter over in their presence. Their office is an important one—it is to make peace, and save you both, let them judge the matter. *If he shall hear them, and turn unto them and say, I repent, thou shalt forgive him.* But if he shall neglect to hear them, their remains but one alternative—*tell it unto the Church.* This is the highest tribunal this side of the judgment, from it there is no appeal on earth. And in the hands of that Church is entrusted the destiny of a brother. Not to condemn him, not to adjudge him to death—to destroy him—but what the offended failed in—what the *one or two more* failed in, is now the work of the body, namely, to gain their brother. It must be done in the spirit of the gospel—the spirit of love—not by covering his faults—not by forgiving the past without the necessary repentance—not by suffering sin upon him; but by the application of Gospel discipline, by admonishing, exhorting, and rebuking him with all long suffering and forbearance; if he remain obdurate, if he continues impenitent, *if he will not hear the Church—let him be unto thee as an heathen man and a publican.* Better would it have been for that man to have had a millstone about his neck, and he cast into the depths of the sea.

If a brother is guilty of a public trespass, the whole Church of God is the offended party, and it now becomes the duty of any member to go to the offender. It is not the exclusive duty, as many suppose, of the Pastor; in his relation to the Church he has doubtless an increased duty, but he cannot do the work of another, each member is aggrieved, and it is the work of each to save the fallen brother. And however public an offence may be, however widely known in the world, however much reproach it may bring on the Church of God, the first object is to gain the brother. And however great the fault in which he has been overtaken, if he shows Gospel repentance he must be forgiven. Let none suppose that because an offence is public, that the reproach of it can only be wiped off by the execution of the offender. Nay there is more glory in the conviction and restoration of one wanderer than in the “cutting off” of ten thousand offenders. Jesus came to save men's lives, not to destroy them. But if the offender cannot be restored by private labour, it then becomes the duty of the Church to adopt the last alternative as in the case of the private offence, and if he will not hear the Church “gathered together” then let him also be as a heathen man and a publican.

MECHANICS' INSTITUTE.—The Lectures for the Season, in the Institute were opened on Monday evening last, by the Rev. James Porter, who took for his subject “*The improvement of a leisure hour.*” We understand he gave a very excellent lecture, on the importance of turning all our leisure time to some real good.

A course for the moral benefit of the young, will be commenced on the 16th inst., by the Rev. Dr. Gray, who will lecture on “*The importance of giving early a right direction to the intellectual powers and moral affections of the young.*”

SOCIAL SYSTEM OF MORMONS.

Orsen Pratt, a Mormon Prophet, is the editor of a paper published in Washington called *The Seer*. It is devoted to the advocacy and dissemination of Mormon principles. Mormon Preachers occasionally find their way into the Provinces, and for the information of our readers we make the following extract from *The Seer*. This fatal delusion is making rapid progress, and from Utah, (their present New Jerusalem) in the valley of the Great Salt Lake, they are sending out Missionaries to every part of the Globe. It will be seen from the following, how subversive of social purity, immoral, and soul destroying this vile system is:—

THE RULES OF CELESTIAL MARRIAGE.—Inasmuch as the saints in Utah consider it moral, virtuous, and scriptural, to practice the plurality system, they should seek by every means to eradicate, not only from their own minds, but the minds of their children, every erroneous improper prejudice which they have formerly imbibed, by their associations with the Nations of modern Christendom. Parents who have daughters should seek to instil into their minds, that it is just as honorable for them to be united in marriage to a good man who is already a husband, as to one that is single; they should be taught to reject the society of all wicked men, whether single or not. A father should be impartial to all his children, and cultivate the same love for them all, while each wife should instil into the minds of her own children the necessity of loving the children of each of the others as brothers and sisters. Each wife should not only care for the welfare of her husband and children, but should seek the happiness of each of his other wives and children. And likewise, the children of each wife should not only respect, honor and love their own mother, but also the mothers of all their brothers and sisters. By observing these precepts, peace and tranquility will reign throughout every department of the family, and the spirit of God will flow from heart to heart.

Here follows sixteen rules to be observed by those who practice this beastly system. We copy the last.

Rule 16th.—Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any others; let her not correct the children of the others without liberty so to do, lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years; and it is his duty to see that all of his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel and abuse those of the others, neither to be disrespectful or impudent to any branch of his family.

A HEART RENDING APPEAL.—A religious awakening has been going forward for some time among the *Indians at Rice Lake, Canada.* They have suffered severely by intemperance, and have recently made the following appeal to the whites to stay that awful plague:—

The villages, Alnwick, Rice Lake, Mud Lake, Scogog, and Credit, is all that is left of the Missisagan Indians. Save us! Our white brethren, save us!

Long ago you came to us and asked us for a place to build your wigwam. We gave you a country; say, was it not worth giving? We ask you for deliverance from an enemy we ourselves cannot overcome; like everything else of the white man, it is too strong for us. We love our home, and we do fight this invader of its purity and being; but our ranks are getting thinner and weaker; our deadly foe is marching onward, wasting, destroying, crushing—a victor to the West!

My white brethren, could the soul of the dead Chippewas and Mohawks, killed by firewater, come from the land of shades, and camp by the door of the whisky trader, from the city of Rock to the head-waters of the big lake, town and city would be crowded by the pale outcast—red no more—scorched by the blue flame! Warriors no more, the totems of fathers lost. Hopeless! The track of a canoe cannot be seen upon the waters, nor the