

Executive Council.

Thursday - March 25th 1852.

Present, -

His Excellency Governor Sumner
Honorable A. Montagu, and
Honorable H. J. Hamblin.

The Council met pursuant to ad-
-journment.

The minutes of the last preceding
meeting were read, and after being
amended, were confirmed.

The Governor informed the Council
that on the 22nd instant he had directed
the Clerk of the Council to write the
following letter to Mr. Moody -
"Sir, I am desired by H. E. the Governor
"to request you will favour him for
"the information of the Executive Coun-
"cil with the sermon by Dean Stanhope
"which you referred to in your state-
"ment before the Council, and to a por-
"tion of which you drew attention as
"having been read by you verbatim." I have
"to this letter Mr. Moody returned the fol-
"lowing reply, on the same date -
"Sir, I have the honour to forward the
"second volume of Dean Stanhope's Lec-
"tures on the Epistles and Gospels, - my
"sermon was taken from the Epistle
"for the 14th Sunday after the Epiphany
"the portion to which I drew the particu-
"lar attention of the Council in my letter
"of the 17th instant, commences at the 130th
page

"page, 7th section - instead of the words 'the page
 "under consideration' I said the words advice
 "or commands (I am not sure which term) of
 "the Apostle which we have been considering
 "represented us the Equity, &c., &c.

"2. As I bought the book second-hand I am
 "not responsible for the ink marks on the
 "margin, except the cross at the word 'lastly',
 "but the colour of the ink will prove this."
 "I have, &c. -

With the letter was sent a book containing
 a sermon preached by Dean Stanhope for
 the fourth Sunday after Epiphany, - The
 seventh section of which had been particular-
 ly alluded to. (Vol 2, Dean Stanhope's ser-
 mons on the Epistles and Gospels. London, 1705.)

The Governor then stated "Gentlemen, you
 "have now heard read over the whole of the evi-
 "dence laid before you at the last meeting
 "of the Council, and if you are prepared now
 "to favour me with your opinion upon the
 "nature and effect of the evidence, I should be
 "glad to receive your advice. If, however, you
 "would wish further time to reflect on this
 "matter; which in my opinion has assumed
 "a very grave and serious aspect not en-
 "tirely confined to the nature of the evidence
 "(be it in your opinion worthy of credit or not)
 "but as affecting what has already been pro-
 "duced by the general ministrations of Mr.
 "Moody upon the minds of the inhabitants
 "of this colony; I am willing to agree to any
 "adjournment you may think necessary
 "without forming any opinion as to the right or
 "propriety of clergymen introducing personal
 "remarks from the pulpit, I believe it to be
 "undeniable that, from some cause or other,

W. J.

"Mr. Moody's congregation have left him
"gradually, until the fact stated in my
"letter to him seems to be tacitly admitted.
"I would, therefore, earnestly request you
"in addition to such remarks as you may
"feel it your duty to make to me concerning
"the evidence you have heard, also to state
"whether in your opinion there is a
"fair prospect of Mr. Moody regaining
"that moral and spiritual influence,
"which from the fact of his being left
"without what may be called a volun-
"tary congregation, he cannot be said
"to possess at present."

Mr. Montagu observed "I should be
"quite prepared to give my opinion
"and if your Excellency should press it,
"but suffering as I am from pain from
"Rheumatism in the head, and consi-
"dering the serious nature of the questions
"asked, I would respectfully request a
"short adjournment. I regret to be
"compelled to make this request, be-
"cause I am aware how great
"must be Mr. Moody's anxiety, and
"how detrimental to the interests of
"the settlement it is to keep the ques-
"tion in abeyance."

The Governor concurred with Mr. Montagu that the painful suspense in which Mr. Moody now is, should not unnecessarily be prolonged.

The Council accordingly adjourned to Monday the 29th instant.

J. M. Montagu
Clerk to the Council

Executive Council.

Monday - 29th March 1852.

Present,

His Excellency Governor Anne
Honorable A. Montagu, and
Honorable St. J. Hamblin.

The Council met pursuant to adjournment.
The minutes of the last preceding meeting were read and confirmed.

In consequence of a doubt having arisen as to the correctness of two points in the minutes of evidence taken on the 19th instant, the following letter was directed to be written by the Clerk of the Council to the Rev. Mr. Moody. -
"Sir, I am desired by H.E. the Governor to request you will favour him with an interview at your earliest convenience, for the purpose of explaining a portion of the notes of evidence taken on the 19th instant before the Executive Council. - I have, &c. -

Mr. Moody having consequently attended the Council, the following words were read to him from the minutes of the 19th instant: -
"Mr. Moody stated, on Sunday last, I alluded to charges which I understood had been made against me, namely, that I had been teaching what was disloyal. I then stated that I had never done so." - Mr. Montagu then asked Mr. Moody whether he did not add these words "that my grandfather and my father, who had been fifty years in the service, were Tories, that I myself have been educated at Bedford and

and

"am a Tory, and that I could not there-
 "fore be guilty of teaching disloyalty and sedition"
 Mr. Moody replied, I said before the
 Council, but I did not say in church,
 "that my father had been fifty years in
 "the Queen's service, that I myself had been
 "educated at Oxford and that we were
 "both Tories; and so was my grandfather
 "before us; and that I could not, therefore,
 "be guilty of teaching disloyalty or sedition"
 I said in church "that I myself had been
 "Eleven years in a service that was an
 "eminently loyal one, the Royal Navy,"
 or words to that effect, but I cannot
 now give the exact sentence.

The clerk was then directed to read to Mr.
 Moody the following answer; in reply to
 "Mr. Montagu, Mr. Moody observed, there is
 "no part of the sermon which I recollect
 "in which Smith could build up such
 "a story; and Mr. Montagu asked him
 "if he did not (in substance) add that
 "he might have referred to Herod as
 "having the mark of Cain on his countenance."
 Mr. Moody said he thought he did not, but
 that, after he had answered the question,
 Mr. Montagu made some further obser-
 -vation in reply to which he might have
 said so, but as the sermon was preached
 three months ago, he could not recollect it.
 Mr. Moody then retired, and the Governor
 said "in reference to the questions I put
 "to the Council at the last meeting, I
 "have now to request the opinions of the
 "members thereon." —

Mr. Montagu replied — "I will first
 advert to the lighter charges. The first
 is/

is that regarding Mr. Moody's dress. I find in your Excellency's letter no specific statement; - and that Mr. Moody has generally admitted that he has been in the habit of wearing an unsuitable dress; - because he has been unable to procure a better in the Colony, and has been absent from England eleven years. He states, however, his intention and his ability to wear in future a more appropriate dress. I presume, therefore, that this portion of the subject is at rest.

"The second charge has reference to Mr. Moody's demeanour upon an occasion referred to by your Excellency at Captain Packer's house. Involved in this question was an impression communicated to him by your Excellency (in consequence of certain reports) that he might be a partner in the firm of Messrs Mackinnon and Co. In passing, I would observe that as this is denied both by Captain Packer and Mr. Moody, I think the accusation sufficiently answered. - I collect that your Excellency is not certain that he was smoking a clay pipe which indeed Mr. Moody partially disavows. He states that he took the captain of a vessel which had shortly before anchored in the harbour, who asked him where he could procure meat, to Captain Packer's beefhouse; and says that he shared him beef there and informed him that he had better go to Mr. Whittington's beefhouse and take which meat he thought best. Your Excellency states that he called out at the full stretch of his voice to Captain Packer's shopman; - to this Mr. Moody has not admitted, but I hardly know what inference to draw from your statement. A person in Mr. Moody's sacred position calling out in such a manner,

manner to have individual I feel to be indecorous and unbecoming. Captain Packer's beefhouse is nearer to the jetty than Mr. Whittington's slaughterhouse which is some ten minutes' walk from the Settlement. Mr. Whittington has another place namely a public house where he sells his meat by retail. I cannot see that the going to Captain Packer's beefhouse and not accompanying the captain to Mr. Whittington's is sufficient to justify a conclusion that of unbecoming partisanship on Mr. Moody upon this occasion. Indeed I feel some difficulty in expressing an opinion adverse to Mr. Moody upon the question of partisanship. Assuming that Mr. Moody is a friend of Captain Packer's is his conduct censurable in recommending Captain Packer's beef? Such conduct seems to me natural towards a friend; - but I repeat that upon the evidence before the Council, I cannot draw an inference of partisanship on this occasion, and I cannot extend the evidence by implication. -

"The next charge I will advert to is his omitting to visit his prisoners: - the first case is that of John Graham. - Mr. Moody states he did not hear of his illness at Macquarie's, I acquit him, therefore of remissness of duty. The next cases are the statements of three prisoners Smith, Gillespie, and Savers. Each of them say Mr. Moody never visited him. Mr. Moody in substance says he did not consider his visits would be acceptable. I feel it impossible therefore to draw an inference adverse

address to Mr. Moody: it is possible that if further evidence had been adduced a lacuna of duty in this respect, might have been disproved or proved. all I wish to say is that I am of opinion that it is not proved by the statements of these three pensioners, especially in connection with Dr. Stamblin's statement that he has very often met Mr. Moody in his visits to the sick.

"I next proceed to the question of Mr. Moody's sermons. The first sermon, that I shall advert to, is that preached on the first of February. I have gone over all the evidence twice, and all I can find as to that sermon is what is stated by Gillespie. Gillespie states (in substance) "that it was against rulers," and that is all.

If I am correct at this stage, I should say I cannot understand what Gillespie means; that the whole sermon was against rulers, he could not mean, that a portion of it (I presume he meant) was against rulers. His evidence, however, is too vague and uncertain to justify an inference that Mr. Moody had preached anything open to censure. But the evidence on this point is not limited to Gillespie, but must be considered in connection with the testimony of ten other witnesses. Lieutenant-major Felton says "the sermon taught you to obey rulers"; - Grace Murray says "it taught you to be subject to authorities"; - Emers says "it had nothing at all about rulers" - and each of these three, as well as the other seven, say there was nothing in the sermon that taught them they were oppressed or to disobey, - although it is uncertain whether Brown, Dowers, Isaac Donnell, or Vanny were present, but the others certainly. As to any misconduct in this sermon, I feel bound, therefore, to acquit Mr. Moody.

Thy

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The next charge refers to a sermon
preached upon Innocent's Day; - Gillespie
says that it was a sermon about
Charity, - and expressly states that he
never heard any such passage as that
to which I will hereafter advert in Smith's
evidence, he also expressly states that it
did not apply to Adderley. Dornis says that
this sermon was teaching us to be subject
to rulers, and this allows Mae Sounell's
opinion. Lejant Elton states that he does
not think it applied to the authorities here.
William Brown, James Brown, and Thos,
who were also present state, with the
four men already mentioned, that there
was nothing in this sermon that taught
them they were oppressed or to disobey the
authorities. Adderley and Varny who
do not say they were present state they
never heard such doctrines preached by
W. Moody. W. Moody himself says
that the sermon was in reference to the
slaughter of the innocents, - and Smith
states that the following paragraph was
a portion of that sermon - "that tyrannical
"governors are the same now that they were
"in the days of Herod; - that some of us had
"fallen under them, and perhaps some
"of us might fall under them, - that the
"mask of Cain was on them, - that the
"sour ascetic look was still on them, though
"they might smile blandly." Sarnes stated
to the Council that the following paragraph
was a portion of that sermon - "that
"some of us had fallen under oppression
"and some may fall, but that should
"not keep you from church": ~~and~~ that W.
Moody

Moody spoke about "tyrannical governors" and said
 "that they have the mark of Cain on them, that
 when they walk they look down, and if they
 smile it is only to delude." One of them, I think
 Sayers, stated that he understood the paragraph
 to apply to your Excellency or Captain Reid.
 Smith states that it applied to the authorities here
 personally that it referred to Addenley's case who
 "had just before plain clothes been dismissed
 from the force by Captain Reid with the sanc-
 tion of the Governor." Sayers says he understood it
 to apply to Addenley's case who was present
 in plain clothes. Neither of them of course
 purport to give the entire sentence but I
 understood each to give the substance of a
 sentence, and particular expressions, the words
 "tyrannical governors" (varied indeed after-
 wards by Sayers) the words "mark of
 Cain," the word "smiling," and so on, and
 the language: "have fallen or might fall"
 are testified by both. Mr. Moody states he
 did not preach this sermon against your
 Excellency personally, and he has no recol-
 lection of any part of it to which Smith
 and Sayers could refer. The question I ask
 myself is, first, could Mr. Moody have referred
 personally to his Excellency or Captain Reid?
 The passage as applicable to Herod's slaugh-
 ter of the innocents might have been spo-
 ken, but, when fully considered as personally
 applying to an individual it is a difficult
 question. The passage depicts a murderer,
 and the application of such a passage to
 any individual, much more so to Captain
 Reid or Your Excellency, is scarcely possible
 to be conceived. I must under such a
 supposition impute to Mr. Moody the most
 malignancy

malignant wickedness. I really can scarcely
 bring myself to believe it possible that a
 gentleman, and much more a clergyman,
 could have had any such intention. If
 the passage had been of a milder cast,
 if it had not been so atrocious, so dread-
 fully wicked, it would have been totally
 a different question. Smith and Sanders' opinions
 therefore, I am inclined to think give a
 personal application (arising from the
 fact of Adderley being present) to a passage
 that was intended perhaps to apply to Herod,
 and I feel strongly confirmed in this opinion
 especially when I consider the negative
 testimony of the nine witnesses to whom
 I have before adverted. The next sermon
 spoken to is the first one mentioned by
 Captain Reid. Captain Reid states that in
 consequence of rain or the appearance of
 rain the men were not marched to church
 by him on Sunday, - that the following
 Sunday Mr. Moody preached a sermon
 in which he alluded to the desecration
 of the Sabbath - he complained "of a puff of
 wind not amounting to a top-gallant
 breeze" as among frivolous excuses which
 are assigned for absence from church -
 in passing I must express my opinion
 that such language is indecorous and
 unsuitable to a pulpit on land, how much
 more so on board a man of war. Captain Reid says he thought
 that, on that occasion, Mr. Moody preached
 personally at him. Whether Captain Reid
 is or is not correct, I am unable satis-
 factorily to say: possibly he may be,
 possibly not; there is a doubt around
 the

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The question of which I must give Mr. Moody the benefit. It is natural enough that Captain Reid should give such an expression a personal application to his absence from church the preceding Sunday, though it was occasioned by a fear of rain not wind. - The next sermon spoken to by Captain Reid is that in which he states that he thought Mr. Moody preached against your Excellency - he thought so because he spoke of "desecration of the Sabbath by those in high places," which phrase he understood to apply to your Excellency. Smith in his testimony also seems to have thought that upon the same occasion Mr. Moody referred to your Excellency; - and both Captain Reid and Smith assign as a reason for their belief that your Excellency was out of the Settlement, as it now appears you were on duty. Mr. Moody denies this charge. The phrase "high places," I confess, appears to me emphatically to point to your Excellency, and in connection with the fact that you were absent from the Settlement (it does not appear that Mr. Moody knew that your Excellency was on duty) I might have drawn a similar inference with Captain Reid: doubtless it was more than probable that a majority of his congregation would have drawn such an inference. I have not myself been to church for a lengthy period, and I have not therefore a sufficient knowledge of Mr. Moody's practice to import any personal information of his practice (which I have a right to do in this case) to enable me to judge what he intended. I conceive that it is possible that the inference might have been drawn

and

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and that Mr. Moody never so intended.
As you ask me to say whether I think
Captain Reid's opinion thus expressed proves
that Mr. Moody had such intention, I feel
bound to say that I think there is a doubt.
I do not think it proved either one way
or the other. The next sermon referred to,
was that in which Mr. Moody alluded
to a man named Reddy, the mate
of a ship, and Fleming. It is precisely
of the same habit imputed in the four
preceding sermons, namely personal;
it is admitted by Mr. Moody that he did
refer to these individuals. He states that
he was desirous to make a strong ap-
-peal to his congregation about Drunken-
-ness and justifies his reference to per-
-sons. Captain Reid says he was grieved,
and he thinks that the majority of
the detachment were annoyed. This
perhaps is a satisfactory proof of the
indiscretion of the sermon. I think, Sir,
the nature of the sermon justified a re-
-spectful introduction of the names of
these persons, - provided it were done
in such a manner as not to hurt or
shock the feelings of his congregation. -
Drunkenness was prevalent in the
settlement, and Mr. Moody's assistance
from the pulpit, I think, in kindly
and in the strongest language ad-
-dressing his congregation would have
been of service to the Government. I
differ from Captain Reid. I should
not have felt hurt, I think, especially
if the language were such as the fol-
-lowing, as Captain Reid admitted: -
"Although

"Although this is an excessively healthy Colony
 "our greatest enemy here with to our health and
 "happiness is drink. - Drink it is that has de-
 "prived this little party of the only member we
 "have lost. I allude to Riddy. - Since then there
 "has been another death, but not a Colonist,
 "the carpenter of the Metacum." -

"I cannot but observe that in reference to
 these five sermons, the same personality has been
 inferred by different members of the congrega-
 tion, the same habit imputed to Dr. Moody;
 and although I cannot say that I think
 proved against him any one of the charges,
 I admit that in connection with the next that
 I shall advert to, the number of charges leaves
 an unsatisfactory feeling in my mind. -
 Sean Stantook's sermon referred to (unless
 there had been an oppression in the Colony)
 seems quite unsuitable to the circumstances
 of the settlement, - and not having been read
 verbatim, but read in parts, commented
 on, added to, given point and force by
 tone and manner, &c, appears to have
 been a dangerous course and most in-
 discreet to a congregation, almost exclusive-
 ly of soldiers and those soldiers grumbling
 discontented and talking that they were
 oppressed (as stated by one of them before
 the Council) like all old pensioners, though
 they all undoubtedly admit they were not
 under oppression. I mean to say that
 I think such a sermon preached extempore
 to such a congregation was highly unsuit-
 able and less calculated to do good than
 harm. But this, I may say, is a matter
 which I think should be left to W. Moody's
 judgement. All of them say with the exception

of

of Smith and Savours that they never heard that any portion of Mr. Moody's sermons taught them that they were oppressed & disobey those in authority. As I do not think the evidence proves satisfactorily that any of these sermons deserve censure, I will proceed to the next circumstance alluded to in your Excellency's letter, namely, that Mr. Moody has no congregation. —

"Your Excellency states in your letter of the 15th instant to Mr. Moody" that the fact "that no Government Officer attends your church service, and that only one or two of the upper class of colonists with a very small number of labourers compose your congregation are circumstances of very grave significance deserving the most serious consideration on your part."

This most distressing state of things seems admitted by Mr. Moody. The question of course is, what is the cause? is it imputable to Mr. Moody or to the people?

I can scarcely conceive that a colony of British subjects trained as they have been by the habits of this constitution can justly be open to such a charge. If the clergyman were beloved and had his fitting moral and spiritual character, I doubt not a fair proportion of colonists would cheerfully and gladly avail themselves of his services, and become members of his congregation. It is impossible to suppose that fathers and mothers of families would take on themselves the responsibility of keeping their children from church. Whatever individuals may think or be, men generally bring up their

their/

families in accordance with the religious habits of their countrymen. I infer that the colony is (except nominally) without the assistance of a minister of God: - that the children, women, and people generally are left to struggle with the idleness and profligacy that necessarily predominate in a young settlement at first until the voice of the schoolmaster and preacher produces its influence. If ever there was a colony, this one appears to me to require the aid of a kind experienced paternal and good man; and if such was here, I see enough of the colonists to believe that his church would be well-attended. I deeply regret to be compelled in the discharge of my duty to your Excellency to make observations of so painful a character, but the question you ask is of too deep and vital moment to the well-being of the settlement to be replied to in other language. These observations will seem to infer that I draw the conclusion, which I admit I do, that the cause lays with Dr. Moody. But what that cause is, I think, the present evidence does not satisfactorily prove; it may be that his language, his dress, his partisanship, his neglect of visits, the nature of his sermons, and a variety of other cause produce this distressing result. Whatever the cause, I draw the inference that he is not here doing that good which a minister ought, and I fear when I say that for a minister of our Religion, I must add that he, therefore, must be doing much harm. -

"Snow"

"I now approach the last circumstance con-
 nected with these proceedings, namely, Mr. Moody's
 conduct on Sunday the 4th instant. I recollect
 that immediately before he went to church
 he was informed that the pensioners were
 not to go in their uniform - he states that
 he had heard about some charges having
 been preferred against him that up to
 this time he had no intention of preaching
 on the subject. It appears that no com-
 munication had been made to him by
 your Excellency - that the statements of the
 pensioners had only been made on the
 Thursday afternoon preceding, and that
 there had not been time physically
 to transcribe those statements, and
 prepare the letter which he received on
 Monday. There was no charge of disloyalty
 therefore, made against him. It is not
 for me to say, what sermon in such an
 exigency Mr. Moody might have ad-
 dressed from the pulpit, but he stated
 here that he told the people that he "under-
 stood he was charged with disloyalty and
 sedition - that he had for eleven years
 belonged to a profession that was emi-
 nently loyal" (all this extempore) ~~that~~
 and I presume more in the same style;
 that he denied the charges: - and he
 has added here a rather singular rea-
 son for the improbability of the supposed
 complaints, "that his father for 50 years
 was in the service of the government,
 and as well as himself were Tories,"
 and he even referred this grand fa-
 ther's political opinions as an addi-
 tional reason. The effect, Sir, ^{I think} of such an
 address

address must have been to induce the congregation to suppose that he had been most unjustly charged before you, and that the military order which had been read that morning to the pensioners originated in injustice and oppression. I deprecate strongly the use, I was going to say the profanation, of the pulpit for such a purpose. I consider Mr. Moody's conduct in using the pulpit and his office on this occasion, and thus vindicating himself against your Excellency, highly unbecoming and improper. He tells us that he preached on that Sunday twice, the very sermon which he understood was referred to as teaching sedition and disloyalty. The very sermon itself might have taught him that it is our duty to submit even to illegal authority; - but Mr. Moody, instead of so doing, when in fact there was no charge assumes that a charge existed, and instead of patiently and charitably (as was his duty) waiting until he saw your Excellency or received from you in writing a statement of what had taken place; with an obstinacy and instability and an indiscretion scarcely conceivable, in defiance of your authority and regardless of his sacred duty or the peace of mind and spirit of his congregation, abuses the sanctity of his church, of the pulpit, and of his office, and thus agitates the settlement; - the effect of which was (as he told you) that in the evening his church was full and many attended who never attended before. I myself cannot but feel that if I had been at the church on that Sunday morning, I never again should

should have entered a church where Mr. Moody was officiating, as a clergyman, simply because I might have left that church under a strong feeling of dissatisfaction and discontent instead of those holy feelings which I believe the institution is provided to encourage. The result of this in my opinion, Sir, is that at the present moment Mr. Moody stands in a position of hostility to the Government, and as an active partisan to excite illwill in the community; - secondly, that he has desecrated the sanctity of the pulpit, and used his office for an unholy purpose, namely, to disseminate illwill instead of cultivating moral and spiritual good; - and thirdly, I fear he has lost the love and confidence of the community, - the only position from which a minister of Religion can do good. He is daily, therefore, depriving the people of that moral and spiritual education which it is the duty of the Government to afford.

"This brings me to the last question put by your Excellency - namely whether I think there is a fair prospect of Mr. Moody regaining that moral and spiritual influence which, from the fact of his being left without a congregation, he cannot at present be said to possess." I have stated that I do not know from this evidence the causes why he has no congregation but I am induced to think it rests with himself. - Whatever my notions of regeneration or change at
his

his time of life may be, I cannot ~~but~~ think that, (whatever change may take place in himself), years and years must elapse before he can be beloved as he ought to be, - before he could regain that influence which alone could render his ministry efficacious. I am sorry to say that I do not think there is any chance of his regaining in a reasonable time the influence which he ought to have. "I believe I have now answered the only questions put to me by your Excellency."

Mr. Chamblin stated "I coincide entirely with the opinions expressed by Mr. Montagu regarding Mr. Moody's mess, his smoking, and his connection with the sale of sheep, and will confine myself to some remarks as to the personalities imputed in Mr. Moody's sermon. My opinion is that, although the evidence on this point is rather contradictory, that of Sergeant Smith is greatly corroborated by Sanders and indirectly by others, who remember a conversation about it outside the Church door. The expressions "brand of Cain" &c must I think have had reference to blood (the subject of the sermon being the slaughter of the innocents) and this I think goes far to explain what would otherwise be incredible for I do not think Smith and Sanders could have invented such a story. - The allusion may have been made in so ambiguous a manner as easily to mislead these men, accustomed as they are to personal allusions from the pulpit. This personality is admitted by Mr. Moody with respect to Reddy, Fleming and others, and the evidence of Captain Reid in my opinion affords strong grounds for believing that his

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his personalities were not limited to these occasions. - The very pertinent remark of Sumner, "that if there was no oppression there was no occasion to preach about it," plainly shows the effect of such preaching on the minds of some of his congregation and the influence they drew from it - and the ^{significant} major evidence on his first Exhortation ^{that it might have a bad effect on ignorant ~~men~~ ^{people}} is again corroborative. It is to be regretted that owing to Mr. Moody's preaching extempore he cannot bring forward what would be conclusive evidence, namely his written sermon, and I cannot here avoid expressing my surprise at Mr. Moody's statement that he had only adopted this practice since the arrival of the Missionaries, for I myself have heard him preach extempore, when I was in the habit of attending his church three years before their arrival. -

In reply to your Excellency's concluding question put at the last meeting, whether I think there is a fair prospect of Mr. Moody regaining his proper moral and spiritual influence here, I agree to say that I do not think it will ever be in his power to regain that influence which he ought to possess, and which the colony on his arrival was prepared to yield him. Having lived here since 1843, two years before Mr. Moody's arrival, I can state positively that the residence in the colony of a clergyman was looked forward to by the few families then here as a great boon, and it was a considerably

considerable time before Mr. Moody alienated the respect which every one was prepared to yield to his sacred position. Since then the number of families has quadrupled, but Mr. Moody's influence, so far from increasing, has become almost annihilated. I stated in reply to a question from Mr. Moody that I had frequently met him at the bedside of the sick. But I conceive something more is expected from a clergyman than merely visiting people at the point of death, which, when he does call, is generally the time he selects. Therefore, taking all things into consideration, particularly the undeniable fact that Sunday after Sunday the congregation consists almost entirely of a few Pensioners and children, I am of opinion that Mr. Moody has no proper influence in the Colony nor ever can regain that which he ought to have, and indeed I think that to recover such an influence, when once lost, in a small Society like this where all the feelings of hatred or friendship, respect or indifference are necessarily so intense, is a work which scarcely any one could undertake successfully.

The Governor then stated "Gentlemen, I have listened with great pain but with my most earnest attention to the remarks you have just favoured me with. Mr. Montagu has gone through the whole evidence adduced against Mr. Moody with great impartiality in my opinion; in every case in which there appeared to be a doubt he has given it in Mr. Moody's favour: in this principle I entirely agree with him. Notwithstanding, however, the justice which has thus been accorded to Mr. Moody as regards

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The evidence brought against him, the
 remarks which both Mr. Montagu and
 Mr. Knatchbull have felt it to be their duty
 to make to me in reference to matters
 not proved in evidence are of the most
 painful and perplexing nature,
 and although I am not prepared
 at this moment to state definitively
 my views, I cannot help feeling that
 another question is unavoidably pressed
 upon me by the opinions I have just
 heard expressed by you in the concluding
 portion of your remarks. The question, which
 I now feel it to be my duty to put to the Council,
 is what in their opinion would be the proper
 course to take - whether the evidence with
 the opinions of the Council thereon should be
 transmitted to the Secretary of State leaving
 it for Her Lordship to take Majesty's Govern-
 ment to take such steps as they may
 think proper respecting the continuance
 of Mr. Moody's ministrations in the Colony,
 leaving him in the meanwhile to pursue
 his preaching: - or whether it is their opi-
 nion that I should exercise the power
 confided to me by Her Majesty in sus-
 pending him from his functions as the
 clerical officer of this Government. Before
 requesting an answer to this question
 I wish to say that I am fully aware of
 its painful importance - and I would
 (were it not for the position in which Mr.
 Moody now stands) be disposed to
 reflect a little longer on the subject.
 I cannot, however, see that any fresh
 evidence can be brought to bear, which
 would justify a delay in other respects

injurious

inquiries. I am indisposed to add to the very clearly and strongly expressed opinions of the members of Council, further than to say that the observation made by Mr. Montagu respecting his own feelings, - "namely, that if he had heard Mr. Moody preach as he did in defence of himself against rumours for which he had had no official notice, that he would not have gone to church again under his ministry" - has a most important bearing in a Colony such as this, where frequently Captains and officers of ships and strangers attend (probably only once) and leave the Colony under an erroneous idea that oppression and injustice are exercised on the part of the authorities, communicating to their friends in England and others whom they meet an account of what they have heard and thereby seriously injuring the Colony by giving intending settlers to believe that dissension, disaffection and want of cordiality exist between the only minister of Religion, and the authorities. I believe few questions are sooner asked by intending emigrants than that as regards the clergyman and the nature of the doctrines preached at any place to which they may be disposed to emigrate, and the answer to which influences most materially their decision.

Mr. Montagu answered "I have carefully endeavored, and I believe have not made a single observation except on matters of evidence before the Council or matters admitted by Mr. Moody. The deductions I drew were based on the fact of his congregation having left him and on his sermons on the 14th instant. With reference to the question asked me whether I would

would advise your Excellency to suspend Mr. Moody at once or to send the proceedings home to the Secretary of State, I consider it a question of expediency. Mr. Moody at present marries, boxes, and christens: in other respects he can do no good and negatively harm: but if you suspend him you must leave the settlement for an uncertain and possibly a lengthened period during which his duties cannot be discharged. If the settlement was nearer England or the postal arrangements certain, I think I should advise your Excellency to suspend Mr. Moody, provided you could supply the Colony with a clergyman who would efficiently discharge his duties: but as you cannot do this I advise your Excellency to transmit the proceedings to the Secretary of State, respectfully suggesting that you should in the meantime caution Mr. Moody from public allusion to these proceedings, and the expediency of leaving the matter at rest, and that you would also caution Mr. Moody to be perhaps somewhat more cautious in his addresses from the pulpit to avoid the possibility of those implications of imputing censure to military commands, and creating dissension, contrary to what may be his intention. —

Mr. Hamblin stated "I coincide entirely with the views expressed by Mr. Montagu, and would at the same time add that I hope your Excellency will press

Wm

upon Lord Grey strongly the necessity of removing Mr. Moody from this Colony as soon as he can conveniently be replaced. -

The Governor replied "Gentlemen I will take the advice you have favored me with today most seriously into consideration, and I shall request you to meet me again at the very earliest moment that I can be enabled to state to you the course which I shall feel it my duty to pursue. -

The Council then adjourned sine die.

J. Whongden
Clerk to the Council.