

duct, is the religion which our Lord Jesus Christ has taught the world. That as we look to the Bible for instruction concerning morals, and take its words for the declaration of what is morality, so we look to the same inspired source for the sanctions by which men may be led to practise what is there taught, and for instruction concerning the helps by which they may be enabled to do what they have learned to be right.

(61) That the evidence does not warrant the conclusion that religious and moral training can be amply provided otherwise than through the medium of elementary schools.

(62) That, in the case of a considerable number of children, if they do not receive religious instruction and training from the teachers in the public elementary schools, they will receive none, and that this would be a matter of the gravest concern to the State.

(63) That all registers should be marked before the religious teaching and observances begin, scrupulous care being taken, in accordance with the letter and spirit of the Education Acts, to provide for the case of children whose parents object to such teaching and observances.

(64) That it is of the highest importance that the teachers who are charged with the moral training of the scholars should continue to take part in the religious instruction, and that any separation of the teacher from the religious teaching of the school would be injurious to the moral and secular training of the scholars.

(65) That we cannot recommend the plan which has been suggested of religious instruction to be given by voluntary teachers, on the school premises out of school hours. That such a plan would be no efficient substitute for the existing system of utilizing the school staff and the hours of school attendance for this purpose, a system

which has taken deep root in the country, and appears to give general satisfaction to the parents.

(66) That the State cannot be constructively regarded as endowing religious education, when, under the conditions of the Act of 1870, it pays annual grants in aid of voluntary local effort for secular instruction in schools in which religious instruction forms part of the programme.

(67) That the 14th section of the Act of 1870, which forbids any denominational catechism or formulary to be taught in board schools, merely provided for perfect neutrality among Christian denominations. It does not exclude from the schools instruction in the Religion of Nature, that is, the existence of God and of natural morality, which, apart from belief in the existence of God, cannot be intelligibly taught or understood.

(68) That the conscience clause is strangely misconstrued, when it is understood to "prevent the possibility of any allusion to religious subjects during the ordinary hours of instruction," or to preclude a teacher from "bringing the sanction of the Christian religion to bear" on any moral offence, such as lying, which requires attention during these hours.

(69) That, inasmuch as parents are required to send their children to school, it is just and desirable that, as far as possible, they should be enabled to send them to a school suitable to their religious convictions or preferences.

(70) That in schools of a denominational character to which parents are compelled to send their children, the parents have a right to require an operative conscience clause, and that care be taken that the children shall not suffer in any way in consequence of their taking advantage of the conscience clause.

(71) That the absence of any substantial case of complaint and the