it may be said that God's system of discipline as administered through the laws of nature provides, on one side, that punishment invariably follows wrong-doing, that different degrees of wrong-doing are punished in proportion to their magnitude, that different kinds of wrong-doing have different kinds of punishment, and that all punishment is connected with wrong-doing as effect to cause; and, on the other side, that reward invariably follows right-doing, that different degrees of right-doing are rewarded in proportion to their merit, that different kinds of right-doing have different kinds of reward, and that reward is connected with right-doing as effect to cause.

It certainly cannot be necessary to enter into a lengthy argument to prove the general truth of these propositions. Here at least only brief mention can be made of the ground on which they rest.

We all know that we cannot do wrong without suffering punishment, and if we do right we will receive our reward. Some circumstances in our experience might lead us to question this conclusion, were it not that our reason tells us that a broader experience must verify it. Otherwise, the moral universe would be a chaos and God himself would be unthroned.

If wrong-doing and right-doing are a matter of degrees, the principles of eternal justice require that punishments and rewards should be graded accordingly. Even human laws and human justice recognize and apply this principle.

A man morally bad may be physically strong, healthy, rich or prosperous. A pious missionary on his way to introduce Christianity into heathen lands may embark in a leaky ship and be buried in the sea, while pirates in a staunch one incur no danger. The young, the beautiful, the promising sometimes suffer and die, while many who become a curse to society are allowed to live on prospering in their evil ways. The plague does not stop to spare the good man's house that lies in its dreadful path. And yet God is just, much that seems unjust being accounted for by the independent operation of the different kinds of natural laws. Physical laws have their own rewards and punishments; so have moral laws. The former can be obeyed, and the latter can be violated, or the reverse.

All natural punishments and all natural rewards are the effects of causes to which they are linked by chains of adamant. When a physical law is broken the penalty must be paid; obedience to such a law is sure to meet with its reward. If a man eat too much, he will get dyspepsia; if he indulge too freely in strong drink, he will die a drunkard; if he holds his hand to the fire, it will burn; if he jumps from a house-top, he may break a limb or lose his life. In the case of broken moral law the consequences are different, but not less certain. The liar, the slanderer, the hypocrite, the thief, the murderer, in addition to the penalty they are apt to pay to violated human law, carry in their own bosoms the bitter sting that avenges their wrong-doing, or, if too callous to feel it, that hardness is in itself the most terrible of punishments. The prodigal wastes his substance, and must live on husks; the sluggard will not work, and "in harvest has nothing;" the miser gloats over his gold until his soul shrivels up, and the hardened sinner converts his very heart to stone, and dies worse than a brute.

In principle, Nature's discipline of consequences may be introduced into the school-room. Bad conduct may be punished and good conduct rewarded after the manner of what occurs under the Divine order in the world about us. It would be easy at least to substitute for the arbitrary punishments that have disgraced school government in all ages, a system that would go far towards meting out to each offence a natural punishment properly adjusted to it in kind and degree. What is to be thought of the moral effect of that kind of school discipline which whips a child or assigns him some disagreeable task for breaking a pane of glass, upsetting an inkstand, or coming late to school? Is the ruler or rod the proper punishment for a child who loses his book, misses his lesson, talks too loud, or pushes a school-fellow off the end of a bench? Did you ever know an instance in which by any form of bodily torture a lazy boy was made industrious, a quarrelsome boy peaceable, a mean boy honorable, or a mischievous boy quiet and orderly? The time has come for such a reform in school discipline as will free it from its arbitrary, illogical character and make it better accord with a sense of justice.

(Concluded in next issue).

Frank H. Cushing, of Zuñi Indian fame, has three Indians with him at his home in Massachusetts, assisting him in preparing a grammar and dictionary of the Zuñi language. Another subject for the schools!—*Journal of Education.*

Examination Papers.

EDUCATION DEPARTMENT, ONTARIO.—MID-SUMMER EXAMINATIONS, 1886.

THIRD CLASS TEACHERS.

ALGEBRA.

Examiner—J. C. GLASHAN.

1. Divide $\left(\frac{x^3}{a^3}+\frac{a^3}{x^3}-2\right)^2$ by $\frac{a}{x}-\frac{x}{a}$. —(*Value* 10).

2. Simplify $\frac{1}{4(x-1)}-\frac{1}{4(x+1)}+\frac{1}{(x-1)^2(x+1)}$. (*Value* 10).

3. Simplify $\left(\frac{x+y}{x-y}-\frac{x-y}{x+y}\right)\div\left(\frac{x^2+y^2}{x^2-y^2}-\frac{x^2-y^2}{x^2+y^2}\right)$. (*Value* 10).

4. Prove that $\frac{a+b}{ab}\left(\frac{1}{a}-\frac{1}{b}\right)-\frac{b+c}{bc}\left(\frac{1}{c}-\frac{1}{b}\right)-\frac{c+e}{ce}\left(\frac{1}{c}+\frac{1}{e}\right)$ is the difference of two squares. (*Value* 10).

5. Resolve into linear factors
$(a^2+bc+ca+ab)(b^2+ca+ab+bc)(c^2+ab+bc+ca)$.
(*Value* 10.

6. Resolve into three factors
$(x+y)^2(x^2+z^2)-(x+z)^2(x^2+y^2)$.
(*Value* 10).

7. Show that there is only one value of x that will make
$x^3+6x^2c+8xc^2+10c^3$
equal to the cube of $x+2c$, and find that value. (*Value* 10).

8. Solve the equation
$$\frac{x-1}{x-2}-\frac{x-2}{x-3}=\frac{x-5}{x-6}-\frac{x-6}{x-7}.$$

9. Solve the simultaneous equations
$$\frac{2x-y}{1}=\frac{2y-z}{2}=\frac{2z-u}{4}=\frac{2u-x}{8}=15.$$
(*Value* 10).

10. Find a number less than 100 the sum of whose digits is 12, and whose digits, if reversed, form a number which is greater by 6 than half the original number.

DICTATION

Examiner—CORNELIUS DONOVAN, M.A.

Note for the Presiding Examiner—This paper is not to be seen by the candidates. It is to be read to them *three times—first*, at the ordinary rate of reading, they simply paying attention, to catch the drift of the passage; *second*, slowly, the candidates writing; *third*, for review.

Maximum, 50 *marks.*

Of his intellectual character, the constituent and fundamental principle was good sense; a prompt and intuitive perception of consonance and propriety. He saw immediately, of his own conceptions, what was to be chosen, and what to be rejected. But good sense alone is a sedate and quiescent quality which manages its possessions well, but does not increase them, and never gains supremacy. He had likewise genius; a mind active, ambitious and adventurous, always investigating, always aspiring, always endeavoring more than it can do. These benefits of nature he improved by incessant and unwearied diligence; he had recourse to every source of intelligence, and lost no opportunity of information. He read his compositions to his friends, and was never content with mediocrity when excellence could be attained. His method, as may be collected from his translation, was to write his first thoughts in his first words, and gradually to amplify, decorate, rectify and refine them. By perpetual practice, language had, in his mind, a systematic arrangement. He examined lines and words with minute and punctilious observation, and retouched every part with indefatigable