

grave one-fourth of all who die by disease, and nearly one half of those who survive the exposures of childhood. Startling as these facts may be, they do not present the worst features in the history of this dreadful malady. It is self-propagating.—By the heaven-ordained law of hereditary descent, its liabilities are transmitted from parents to offspring. The enfeebled invalid communicates to his children a pre-disposition, which, under the influence of habits and customs, which nurtured the disease in his own case, and which are almost certain to accompany the inheritance of predisposition, will develop into incurable consumption before they pass the years of juvenile manhood.—There is every reason to believe that the mortality of consumption will be doubled in the next generation, if the causes which induce it are suffered to operate unchecked.

There is no subject connected with the existence of man this side of the grave, of more importance to him than a knowledge of the causes of consumption. In it is involved the perpetuity of the race, and on its solution hangs one of the most momentous questions of human responsibility. If our great Creator, in his infinite wisdom and supremacy, has sent this terrible infliction to exterminate the human family from the face of the earth, then we should bow ourselves with submissive obedience to the decree, in the faith that his glory and our highest welfare will be best subserved thereby. If it is the result of agencies attending our peculiar position on the planet; if there are unavoidable influences of climate, of atmosphere, or of seasons, so prejudicial to life as to threaten our utter extinction, then it becomes our manifest duty to seek some dwelling-place, if any such there be, where, in milder climes and under more genial skies, we can enjoy that health and longevity which, from the construction

of our bodies, a beneficent Providence seems to have designed for us.

But if consumption, with its consequent sufferings and mortality, is the result of our own acts; if we have brought this fearful calamity upon ourselves, as the just penalty of our violations of those organic laws which an all-wise, beneficent Deity has established for the government and welfare of our bodies, as we verily believe, then another course of conduct becomes us. Bowing ourselves in humble penitence before the great Lawgiver of the universe, like the publican of sacred record, we should smite our aching breasts and cry, "God be merciful! God be merciful!" and do works meet for repentance.

We shall continue the discussion of this subject till we have given our views of what are, and what are not, the causes of consumption.—How to Live and Breathe.

#### Cultivation of Flowers.

I think that a few leisure hours may be spent very agreeably and very healthfully in the cultivation of flowers, that we may combine the ornamental with the useful. Flowers, O. all things, are the most innocently simple, and most superbly complex objects of study. Flowers unceasingly expand to heaven their grateful odors, and to man their cheerful looks; they are patrons of human joy, soothers of human sorrow, fit emblems of the victor's triumphs and of the young bride's blushes. Flowers are in the volume of nature, what the expression "God is love" is in Revelation. What a desolate place would be the world without a flower! It would be a face without a smile—a feast without a welcome.

"I deem it not an idle task,  
These lovely flowers to rear,  
That spread their arms as they  
would ask,  
If sun and dew are here;