

ON THE PROBABLE DURATION OF HUMAN LIFE.—
Dr. Caspar, of Bertin, in his valuable work, entitled
"Derwahrscheinliche Lebensdauer, &c., 1835, after
having examined the current opinions as to the
average duration of human life, and as the most
satisfactory method of ascertaining such a result,
announces his own doctrine in the following pro-
position:—

The proportion of births to the population in any
place expresses almost exactly the medium of aver-
age duration of life there.

Dr. Caspar treats pretty fully on the influence of
pursuits and occupations on the duration of human
life; and from his inquiries it appears that clergy-
men are, on the whole, the longest, and medical men
are the shortest lived. The different classes may
be arranged, in respect to longevity, as follows:—

	Medium Longevity.
Clergymen	65 years
Merchants	62 do.
Clerks	61 do.
Farmers	62 do.
Military men	51 do.
Lawyers	59 do.
Medical men	56 do.

Another important agent or influence on the pro-
bable duration of life is marriage. It is proved by
the researches of our author, that the marriage state
is favourable to longevity, and especially in refer-
ence to the male sex.

The influence of poverty and destitution in short-
ening the medium duration of life is well known.
Dr. Caspar gives some tables of mortality which
prove the sad contrast in this respect between the
poor and the affluent. From these it would seem
that the medium age of the nobility in Germany may
be stated at about 50 years, whereas that of the
paupers is as low as 32 years.

The last chapter of the work treats of the influence
of the fecundity of a population upon its mortality.
Dr. Caspar shows, by a vast number of documents,
that "the mortality in any population is always in
exact ratio to its fecundity," or in other words,
"the more prolific the people are, the greater, usually,
is the mortality among them."

DIVINITY OF CHRIST.—Two gentlemen were once
disputing on the divinity of Christ. One of them,
who argued against it, said, "If it were true, it cer-
tainly would have been expressed in more clear and
unequivocal terms." "Well," said the other, "ad-
mitting that you believed it, were authorized to teach
it, and allowed to use your own language, how would
you express the doctrine to make it indubitable?" "I
would say," replied the first, "that Jesus Christ is
the true God." "You are very happy," rejoined the
other, "in the choice of your words: for you have
happened to hit upon the very words of inspiration.
St. John, speaking of the Son, says, 'This is *the
true God* and eternal life.'"

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