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## ANTIEN T CHRISTIAN BIOGRAPHY.

### M E M O I R S

OF THE LIFE AND CHARACTER  
OF THE REVEREND, PIOUS,  
AND LEARNED DR. BARROW.

**D**R. Isaac Barrow was the son of Mr. Thomas Barrow, a citizen of London, of good reputation, brother to Isaac Barrow late lord bishop of St. Asaph. He was born in London, October 1630. His mother was Anne, daughter of William Buggin, of North-Cray, in Kent, Esq; whose tenderness he did not long enjoy, she dying when he was about four years old.

He was at the Charter-house, for two or three years, when his greatest recreation was in such sports as brought on fighting among the boys: in his after time a very great courage remained, whereof many instances might be set down, yet he had perfectly subdued all inclination to quarrelling; but a negligence of his cloaths did always continue with

him. For his book, he minded it not, and his father had little hope of success in the profession of a scholar, to which he had designed him. Nay there was then so little appearance of that comfort which his father afterwards received from him, that he often solemnly wished, that if it pleased God to take away any of his children, it might be his son Isaac; so vain a thing is man's judgment, and our providence unfit to guide our own affairs!

Removing thence to Foston in Essex, he quickly made so great a progress in learning, and all things praise-worthy, that his master appointed him minor tutor to the lord viscount Fairfax, of Emely, in Ireland. While he staid here, he was admitted in Peter-house, his uncle the bishop's college. But when he removed to (and was fit for) the university of Cambridge, February 1645, he was planted in Trinity college; his condition was very low, his

pter, and our earth. And although Venus, Mercury, and our moon have phases, and appear sometimes falcated, sometimes gibbous, and sometimes more or less round, and even Mars too, in its quadratures, becomes gibbose: yet at such times as these planets shew their full phases, they are found to be spherical, and only lose this figure by virtue of their position to the sun, to whom they owe their light. And this sphericity, or rotundity, is manifest in our moon, yea, and in Venus too: in whose greatest falcations the dark part of their globes may be perceived, exhibiting themselves under the appearance of a dull and rusty colour.

And as this spherical figure holds in every one of the globes at a di-

stance from us, so we may reasonably imagine our own globe to be consonant to the rest. But indeed we have great reason to conclude it to be so from the curvity of its shadow in its eclipses of the moon; from the discovery of new constellations in the heavens, as we change our hemisphere, and make approaches towards either pole; from the surface of the sea, which appears to be of this figure, by our gradually discerning far distant objects, mountains, towers, sails of ships, &c. the parts of which are more and more seen, as we approach nearer and nearer to them: with other arguments to the same purpose, which I need not enumerate in a case now generally owned to be true.

## PHYSICO-THEOLOGY.

### AN ACCOUNT OF THE RHINOCEROS.

**T**HE Rhinoceros, is generally accounted the next four-footed beast in magnitude to the elephant; but his legs are much shorter, and he has a horn on his forehead, which sufficiently distinguishes him from all other animals. The snout seems designed to turn up the earth, in order to find out the roots of plants; it is very pliable, and ends in a point, which it can turn upwards, downwards, or sideways. The whole animal is covered with a thick, rough chapped skin, of an ash-colour; with plates and folds in all such parts as are necessary to allow the creature motion, falling one over another backward. It has no knobs all over its body, as expressed in some figures, except on the hinder quarters, which receive its weight when the animal

first lies down, and there the knobs on the skin are very large. The tail has a few black hairs at its end; and there are also a few scattered hairs on the ears: but on the other parts there are none. The horn is different from that of all other animals we are acquainted with; and is not hollow on the inside, but solid. The creature rolls himself in the dirt, like a hog; and the old ones are so strong, that they will toss up a large bull; as was seen in the amphitheatre at Rome.

The Rhinoceros very rarely attacks mankind, unless he is provoked, or meets with a person in a red garment. When he attacks a man he lays hold of the middle of his body, and throws him over his head with such force, that he is almost always killed with the fall. This done, he comes and licks him; and his tongue is so rough and hard, that it brings off the flesh from the bones: for this purpose his tongue is covered with a rough membrane, resembling

resembling a file: and as we have animals here, which makes a grateful repast upon thistles, whose small points are agreeable to the nervous filaments of the tongue; so the Rhinoceros eats with pleasure the branches of trees, bristled all over with the largest thorns. "I have frequently given him, says M. la Compte, those whose points were very sharp and long; and it was wonderful to see, with what greediness and dexterity he immediately licked them up, and chewed them in his mouth without the least seeming inconveniency. Sometimes, indeed, his mouth would be a little bloody, but that seemed to render the taste more agreeable; and these small wounds to appearance, made no other impression on his tongue than the particles of salt and pepper make on ours."

When the Rhinoceros is seen running along it is pretty easy to avoid him, because he cannot turn about very readily; so that when he is about eight or ten feet distant, a man need only go on one side, and then he will be out of his sight, his eyes being so small, that he can see nothing but what is directly before him; which is the reason why he always runs in a right line when he pursues his prey, overturning whatever lies in his way; for scarce any thing will stop his progress, or make him turn aside.

The Rhinoceros, called by the Indians Abadu, is found in the island of Java, and is frequent in the kingdoms of Bengal and Patna. There is another kind with two horns, which are natives of Africa, and may be seen in plenty at the Cape of Good Hope. The antients have frequently mentioned this animal, but without giving an exact description of it. Pliny contents himself with saying, that it has a horn on its nose; that it sharpens it upon a stone before it engages with the elephant, there being a natural antipathy between these two creatures, and that they are

nearly of the same bigness; but that the Rhinoceros has shorter legs, and that the skin is of the colour of the box-tree. Ælian, who has given a detail of very common animals, did not think it necessary to describe the Rhinoceros, because all the world had seen it in the shews which the emperors exhibited for the amusement of the people. Strabo says, that he saw the Rhinoceros at Alexandria, but is as superficial in his relation as Pliny; though he cites Artemidorus. Dio Cassius only tells us, that these creatures appeared for the first time at Rome, in the triumph of Augustus.

Though the greatest part of the body of the Rhinoceros is wrapped in armour, and those who attack him are exposed to great danger, yet the Indians hunt him as they do other animals; because his carcass is of great use to them. The Moors eat his flesh, however hard it may be. His horn is not less curious than useful. When it is cut through the middle, on each side appear the figure of a man, small birds, and the like, whose out-lines are marked by little white strokes, as in the Egyptian flints. Most of the Indian kings drink out of cups made of this horn, because it sweats at the approach of all kinds of poison. At the Cape too they have cups made of it, which are mounted in gold and silver: when wine is poured into it, it will raise a ferment, and seem to boil; but, when mixed with poison, the horn cleaves in two: an experiment, says Dr. Brooke, which has been seen by thousands of people. The people of Java also set a great value on this animal, because there is no part of it but what is useful in medicine. They are persuaded, that there cannot be a better antidote against poisons of all kinds than its horn, and they attribute to it the same qualities as the antients did to that of the unicorn: indeed, it is generally thought that the unicorn was the same animal with the Rhinoceros.

ros, and many learned commentators suppose, that in Deuteronomy xxxiii. 17. and other passages of scripture, where our translators have rendered the Hebrew word Unicorn, the Rhinoceros is meant.

Every thing in the creation of God is calculated to give us high ideas of the goodness, wisdom, and power of the Creator: and every truly re-

ligious heart will immediately suggest such ideas, especially upon a contemplation of more extraordinary objects; which being the principal ones we shall produce, we shall have no doubt of their good effects upon serious minds; and we recommend to parents particularly this mode of instruction to their children.

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## CHRISTIAN MONITOR.

### ON THE HAPPINESS OF A FUTURE STATE.

**W**ITHOUT society, it is impossible for man to be happy. Place him in a region where he was surrounded with every pleasure; yet there, if he found himself a solitary individual, he would pine and languish. They are not merely our wants, and our mutual dependence, but our native instincts also, which impel us to associate together. The intercourse which we here maintain with our fellows, is a source of our chief enjoyments. But, alas! how much are these allayed by a variety of disagreeable circumstances that enter into all our connexions! sometimes we suffer from the distresses of those whom we love; and sometimes from their vices or frailties. Where friendship is cordial, it is exposed to the wounds of painful sympathy, and to the anguish of violent separation. Where it is so cool as not to occasion sympathetic pains, it is never productive of much pleasure. The ordinary commerce of the world consists in a circulation of frivolous intercourse, in which the heart has no concern. It is generally insipid,

Vol. III. No. 18.

and often soured by the slightest difference in humour, or opposition of interest.—We fly to company in order to be relieved from wearisome correspondence with ourselves; and the vexations which we meet with in society, drive us back again into solitude. Even among the virtuous, dissensions arise; and disagreement in opinion too often produces alienation of heart. We form few connexions where somewhat does not occur to disappoint our hopes. The beginnings are often pleasing. We flatter ourselves with having found those who will never give us any disgust. But weaknesses are too soon discovered. Suspicions arise, and love waxes cold. We are jealous of one another, and accustomed to live in disguise. A studied civility assumes the name without the pleasure of friendship; and secret animosity and envy are often concealed under the caresses of dissembled affection.

Hence the pleasure of earthly society, like all our other pleasures, is extremely imperfect; and can give us a very faint conception of the joy that must arise from the society of perfect spirits in a happier world. Here, it is with difficulty that we can select from the corrupted crowd; a few with whom we wish to associate in strict union. There, are assembled all the wise, the holy, and

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