

which are white, tipped with deep greenish black. The legs and feet are a deep lead colour, and the claws are black. Among the ancient Egyptians, a people prone to award divine honour to the brute creation, the Ibis was regarded as an object of superstitious worship, and hence its sculptured outline frequently occurs among the hieroglyphical images which adorn the walls of their temples. The conservation of its mycological body occupied the assiduous care of their holiest priests while living, and exercised the gloomy art of their most skillful embalmers when dead. To slay or insult it, would have been deemed a crime of the darkest hue, and sufficient to call down upon the offender the immediate vengeance of Heaven.

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SYMBOLICAL LANGUAGE.

TIME.

In the Sacred Writings, a *day* in some places is put for a *year*, as in Num. xiv. 31. Ezek. iv. 4, 6.

This practice seems to have arisen, either from days and years being all one in the primitive state of the world, or else from the ignorance of men at first in settling words to express the determined spaces of time. A *day* with them was a *year*; a *month* was a *year*; three months a *year*; six months a *year*; as well as the whole yearly revolution of the sun.

It is worth observing, that the Egyptians, from whom the symbolical language did chiefly come at first, were involved in the uncertainty, and gave the name of *year* to several sorts of revolutions of time, or determined spaces thereof.

Terms of time being thus ambiguous among the ancients, they must in the symbolical language be by the rule of proportion determined by the circumstances. Thus if *days* were mentioned of a matter of great importance and duration, they must be explained by *solar years*, or full years: If *years* were spoken of a mean subject, as of the persons of men, and seemed to be above proportion, they must be explained of so many *diurnal years*, or common *days*. Upon this principle are grounded Joseph's expositions of the dreams of the chief butler and chief baker. For otherwise three *branches* should rather signify three distinct *springs*, or *solar years*; as the seven *ears* of corn in Pharaoh's dream portended seven distinct *crops*, and by consequence seven *solar years*. But the subject matter altered the property. Pharaoh's dream concerned the whole nation the king being a representative of the people; but the chief butler's dream concerned only his own person.

The way of the symbolical language in expressions determining the spaces of time may be yet set in a plainer light from the manner of predictions, or the nature of prophetic visions. For a prophecy concerning future events is a picture or representation of the events in symbols; which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us to understand more than what we see.

And therefore that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must be also drawn in miniature.

Thus for instance, if a vast empire persecuting the church for 1260 years was to be symbolically

represented by a beast—the decorum of the symbol would require, that the said time of its tyranny should not be expressed by 1260 years; because it would be monstrous and indecent to represent a beast ravaging for so long a space of time, but by 1260 days.

And thus a *day* may imply a *year*; because that short revolution of the sun bears the same proportion to the yearly, as the type to the anti-type.

In the symbolical language objects also of extended quantity may be used to represent time, which is only successive; as in the aforesaid dream of Pharaoh's chief butler, the three branches of the vine are explained by Joseph to signify three *days*. In that of the chief baker, the three baskets signified three *days*.

In the dreams of Pharaoh, the seven good kine, and the seven lean kine portended so many years of plenty and famine; as also the seven good ears, and the seven bad ears of corn: So likewise in the statue of Nebuchadnezzar, the proportion and order of the members signifies the order of succession and time; the head begins, and signifies the Babylonian Monarchy, and so on to the feet, legs, and toes, signifying the last tyrannical powers exercising cruelty against the saints and church of God.

In several places of Scripture a *day* signifies an appointed time or season; as in Isa. xxxiv. 8—lxxxiii. 4. And so may imply a *long time*, of many years; as in Heb. iii. 8, 9. "the *day* of temptation in the wilderness," is the time of forty years.

A *season* is used for a *year* sometimes, as in Dan. xii. 7. *Hour* signifies time indefinitely.

TORCH.

Torch, when considered in respect only of its burning, is a symbol of great anger and destruction. It is thus used in Zech. xii. 6.

So in Isa. vii. 4. Rezin king of Syria, and the king of Israel, two bitter enemies of Ahaz king of Judah, threatening war against Judah, are called "two tails of smoking fire-brands"—i. e. two angry, fiery fellows going out in a snuff.

DAWN OF GENIUS.

CYRUS, KING OF PERSIA.—Astyages, King of the Medes, dreamed that while he was yet alive, the child of which his daughter Mandane was then pregnant, was raised to a throne; this so troubled him with fears for the safety of his crown, that he caused the infant, as soon as born, to be delivered to Harpagus, with strict orders to have it destroyed. Harpagus, willing to shift the sin of so cruel a deed from himself, entrusted the execution of it to the herdsman of Astyages; but the herdsman's wife happening at the very time to be delivered of a still-born child, she prevailed on her husband to substitute the living, for the dead, infant. When Cyrus, (for such was the boy's name) grew up, he was particularly distinguished among his playmates, for his boldness and intelligence; and as an honour justly due to super-eminent merit, they conferred on him the title of the King. Cyrus put the rush crown on his head with all the confidence of one who was entitled to a real one. He proceeded to appoint one playmate to be his prime minister; another to be his chamberlain; a third to be his sword bearer; so many to be of his privy council; and so many to be his guards.

One of these boy-subjects, son of a nobleman,

called Artambaris, happening to disobey some of the royal commands, Cyrus ordered him to be seized by his guards, and soundly flogged. The lad, as soon as at liberty, ran home to his father, and complained bitterly of the treatment he had received. The father repaired to Astyages, and showing him the bruised shoulders of his son, 'Is it thus, O King,' said he, 'that we are treated by the son of thy bondman and slave?' Astyages sent for the herdsman, and his supposed son; and addressing the latter sternly said, 'How dar'st thou, being the son of such a father as this, treat in so vile a manner the son of one of my court?' 'Sire,' answered Cyrus, with firmness, 'I have done nothing to him but what was fit. The country-lads (of whom he was one) chose me for their King in play, because I seemed the most worthy of that dignity; but when all the rest obeyed my commands, this boy alone regarded not what I said. For this was he punished; and if on this account I have merited to suffer any punishment, I am here ready to suffer it.'

While Cyrus spoke, Astyages was so struck with the family resemblance of features, that he was tempted to make some particular enquiries of the herdsman; and pressed him so hard, that he at last extorted from him a confession of the truth. Dismissing them for the present, Astyages went and consulted the Magi on the discovery he had made, revealing to them at the same time the purport of the dream which had given such trouble to his mind. The Magi, ingenious in behalf of humanity, declared that, in their opinion, all that the dream imported had been already realized, by the circumstance of Cyrus having played the King in sport. This interpretation lulled the fears of Astyages; he became reconciled to the boy's existence; and after acknowledging him as his grandson, sent him into Persia to his father.

But mark the sequel! Ere many years had elapsed, Cyrus stimulated the Persians to revolt, overcame Astyages, his grandfather, and united the empire of the Medes to that of the Persians.

In a visit which Cyrus made to his grandfather, shortly after his royal descent was recognised, Astyages was much charmed with his sprightliness and wit, and gave a sumptuous entertainment on his account, at which there was a profusion of every thing that was rare and delicate. All this exquisite cheer and magnificent preparation, Cyrus looked upon with great indifference. 'The Persians,' said he to the king, 'have a much shorter way to appease their hunger: a little bread and a few cresses, with their answers the purpose.' Sacras, the king's cupbearer, displeased Cyrus; and Astyages praised him on account of the wonderful dexterity with which he served him. 'Is that all, sir?' replied Cyrus; 'if that be sufficient to merit your favour, you shall see I will quickly obtain it, for I will take upon me to serve you better.'

Immediately young Cyrus was equipped as a cupbearer, and very gracefully presented the cup to the king, who embraced him with great fondness, saying, 'I am mightily well pleased, my son; nobody can serve with a better grace; but you have forgot one essential ceremony, which is that of tasting.' 'No,' replied Cyrus; 'it was not through forgetfulness that I omitted that ceremony.' 'Why, then,' said Astyages, 'for what reason did you omit it?' 'Because I