

To this period of 1260, ending, we assume, in 1792 Daniel adds a period of 30 years. This would bring us down to 1822. Then, also, and that very year, was the beginning of a great change in Eastern Christendom, "The drying up of Euphrates" or progressive decay of Mahommedanism at its fountain. What goes far to confirm this is the fact that another period given by Daniel, called 2,300 years, on the end of which the "cleansing of the sanctuary" i. e., the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned before Christ 478, we find its termination in A. D. 1822. To this period, Daniel adds another of 45 years. This brings us down to 1867. Daniel says he is specially "blessed" who arrives at 1867.

Supposing this correct, 1867 would be in the words of Lord Carlisle, "the close of this dispensation" and, according to others, the restoration of all things, the baptism of the earth, and the regeneration of nature.

Another class of interpreters date the 1260 years at the decree of Phocas in 607, which they think was the real transformation of the Western Church into a corporate apostacy. If so, they would end in 1867. The same writers also hold that Daniel's great epoch, ending in the restoration of the Jews, began before Christ 433, and ends therefore in A. D. 1867, and that then, as they believe, the crescent in the east and the crucifix in the west will both disappear, and Christianity, the light of a few, be then the glory and the gladness of all mankind.

What casts some light on this subject is the ancient, and as Bishop Russell has shown, almost universal belief that the week of Creation was in brief the type of the great week of the world—that is that the six working days of the Creation-week correspond to the 6000 of working years of the world and that, as the former ended in the Sabbath day rest, the latter will culminate in the Sabbath of a 6,000 years—what St. Paul calls "*σαββατισμος*, the rest that remaineth for the people of God."

Now, the question occurs—have these 6,000 years nearly run out? According to the vulgar chronology, they are short of their end by at least 140 years. But Fynes Clinton, followed by others, has proved to demon-