

stood him to remark that it might be compared to the stones of the mosque of St. Sophia, which was built by the Emperor Justinian as a Christian Church; the stones of the church, it appears, were saturated with musk, and the aroma of the musk remains to the present day; the reference to the supper may serve as a fitting opportunity to supply an omission in the past week's number; when dilating on the elements, the editor should have pointed out that the "fruit of the vine" has to be crushed, (trodden under foot) as well as the corn. Although in critical faithfulness, it has been necessary to indicate the more prominent of this young pastor's shortcomings, the writer is so favorably impressed with his ministrations as a whole, that he hopes *he will decline to execute that order from Aylmer*, and on the contrary will stay here, and divide his time between study and ministering according to his light.

CONNECT THE SUBJOINED "CORRESPONDENCES" WITH THOSE GIVEN
IN No. 31.

Dan. 8, 11.—He shall take away the daily sacrifice.

Dan. 9, 27.—He shall cause sacrifice and ob-

lation to cease.

The above quotations identify "the King of fierce countenance" (ch. 8, 23.) with "the Prince who shall come." (ch. 9, 26.)

Dan. 8, 19.—He shall prosper in the last end of the indignation.

Dan. 9, 27.—Till that determined is poured on the desolater.

Thus "the King of Assyria" (Is. 10, 5 and 14, 25.) "The Prince who shall come." (Dan. 9, 26.), and "the King of fierce countenance" (Dan. 8, 23.) are identified. See also "*the Lion of Jeremiah* 4, 7.

Dan. 8, 9.—He waxes great toward the pleasant land.

Dan. 11, 16, 41, 45.—He enters into the glorious land.

Dan. 8, 17.—At the time of the end shall be the vision.

Dan. 11, 40, 41.—At the time of the end shall he enter.

Dan. 8, 19, 24.—He prospers in the last end of the indignation.

Dan. 11, 36.—He shall prosper till the indignation be accomplished.

"The Prince who shall come" (Dan. 9, 26.) "The King of fierce countenance" (Dan. 8, 23.) "The King who shall do according to his will." (Dan. 11, 36.), are, by the foregoing passages, shown to be identical with "The King of Assyria" (Is. 10, 5, and 14, 25.)