

tion for us." This teaching is so apparent that probably no one would decline to admit that to suggest this and nothing else was the particular purpose which the Evangelists had in view in recording the incident we are now considering.

We note therefore that, supposing the actual historic truth of the three Evangelist in this respect is unimpeachable, and that the death of Jesus Christ was really accompanied by physical phenomena that caused the veil of the Temple to be rent in twain from the top to the bottom, we must either regard it as a mere accident or must allow it to have had the special significance which they assign to it. And, we may add, that it is just here that the Scripture narrative generally differs from any ordinary narrative, inasmuch as it is not content with recording bare facts, but appeals to our faith to accept the interpretation passed upon them. Of course it is open to any one to question the historic veracity of the Evangelists, and to throw doubt upon the fact that the veil was rent in twain as they affirm it to have been, and that is a position extremely difficult, if not wholly impossible, to disprove; or again, accepting their historic veracity in this particular, it is possible to reject their implied inference, that the two incidents not only occurred simultaneously, but had also a correlative meaning, a position, perhaps, hardly less difficult to maintain. But putting aside both these contentions, it is hard to see what remains for us but to accept the position of the Gospels, and allow the designed connection between the death of Christ and the rending of the Temple veil. This is, of course, *the* Christian position, and it is that which the Gospel writers manifestly invite us to adopt.

But allowing to their narrative thus much of historic veracity and of intuitive symbolism, we may question whether the symbolic significance of this incident is exhausted here, and whether there is not more that we may learn from it. And with a view to deciding this, we will trace the history of the veil of the Temple as far as we are able. First, then, it is manifest that the Temple of Herod in the time of our Lord had a veil between the Holy of Holies and the Holy Place. In whatever particulars that Temple may have differed from