

place and state of the dead both saved and unsaved up to the time at which he was speaking; and here it will be necessary to make a digression.

Previous to our Lord's death all God's people who died went down into Hades, in which was a place for each of the two great classes—saved and unsaved—separated by a gulf beyond which none could pass; but as Hades is not that place of felicity and glory into which the Old Testament saints were led after the death of Christ, neither is it the lake of fire into which the godless will be cast after the judgment of the great white throne revealed in the 20th of Revelation. While the vail was unrent in the Tabernacle or Temple no man save only the High Priest could enter into the holy place within the vail. Until redemption was accomplished man was excluded from God's presence, the unrent vail shut him out, but when redemption was accomplished, when the work was finished and that Blessed One yielded up the ghost, the vail of the Temple was rent in twain from the top to the bottom (mark the order: from the *top* to the *bottom*; from heaven downward; had it been rent by man it would have been from the bottom upward) the new and living way into the holy place, into God's presence, was opened through which Paul exhorts the brethren to enter and to draw near with a true heart in full assurance of faith. "Having therefore brethren boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith. Heb. x. 19-22.