

P. Hubbard, Esq., Recording Secretary.  
 Marcus Child, Esq., Corresponding Secretary.  
 Wm. Richie, Esq., Treasurer and Depository.

*Committee for Stanstead.*—J. C. Peaslee,  
 Esq., C. Bullock, Esq., Deacon W. Arms.

*Committee for Bolton.*—Alexander Thompson,  
 James Austin, A. B. Johnson.

*Committee for Barford.*—Isaac Wheeler,  
 L. Martin, J. B. Crooker.

*Committee for Potton.*—Deac. L. Orcutt,  
 W. Blanchard, L. C. Coit.

*Committee for East Hatley.*—H. Hazeline,  
 J. S. Woodman, Deac. T. Little.

*Committee for West Hatley.*—J. Merri-  
 man.

*Committee for Barnston.*—Deac. J. Bel-  
 lows, Deac. M. F. Cushing, Deac. —  
 White.

Memberships and funds of the  
 Stanstead Branch Bible Society are  
 transferred to this Society.

P. HUBBARD, *Rec. Sec.*

Stanstead, June 2, 1837.

#### THE RENDING OF THE VEIL.

When our Lord died, the veil of the temple was rent in twain from the top to the bottom, Matt. xxvii. 51. The veil was that which divided the most holy place from the rest of the tabernacle, Exod. xxvi. 33; and in that most holy place were contained the mysterious types, the ark of the covenant and the mercy-seat; and within this veil only the high-priest entered once a year, when he made an atonement for the people and for the tabernacle, Lev. xvi. 33; Heb. ix. 7. And now at our Saviour's death this veil was rent from the top to the bottom; and it imported divers very great mysteries. 1. That now our great High-priest was entering into the most holy, with his own blood, having thereby made the atonement for us; "By his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12. 2. That the means whereby he entered into the most holy place was by rending of his humanity, his soul from his

body, typified by the rending of that veil; and therefore his flesh, that is, his whole human nature, was the veil; "Consecrated through the veil, that is, his flesh," Heb. x. 20. 3. That now by the death of Christ all those dark mysteries concealed formerly in the most holy, the ark of the covenant and the mercy-seat, are rendered open, and their meaning unfolded. Christ, the Mediator of the covenant, and the seat of mercy and acceptation unto all believers, who are founded and seated upon him, is now clearly revealed; life and immortality are now brought to light through the gospel, 2 Tim. i. 10, and the veil being rent in twain, the meaning of the mysteries and types under the law is discovered. 4. That now the use of the ceremonial law is at an end. The greatest and most sacred mystery of the tabernacle, and indeed of the whole ceremonial law, was this that was within the veil, the most holy place, wherein were the most holy and reverend mysteries, the ark and the mercy-seat; but now the veil is rent, the use abolished, the covenant of the people is given, the body of Christ, typified by the temple, separated; and so the use of the other temple, tabernacle, and the holy places, vessels, instruments thereof, ceased. 5. That now the kingdom of heaven, the most holy place, is open unto all believers. Christ, our High-priest, is entered in with his own blood, and has not closed the veil after him, but rent it in sunder, and made and left a passage for all believers to follow him, with our prayers and access to the glorious God, and hereafter in our person: "Having, therefore, 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 veil, that is to say, his flesh, let us draw near with a true heart," Heb. x. 19, 20.—*Sir M. Hale.*