

## WHERE, GRAVE, THY VICTORY? 157

Death for every man," He has liberated from its fear all who follow in His train. He has broken its bars and torn away its gates. Death's reign is over!

### II

It is quite evident from New Testament history that the knowledge of Christ completely transformed His people's outlook upon Death, and revaluated its power. As the record of their growing apprehension of Him advances, it is noteworthy that the terms which they use, and the figures under which they think of Death, significantly change. At first Death is a sovereign, ruling over a universal kingdom by sheer terror. It is a beast with harmful sting, after the fashion of its progenitor in Eden. It is an enemy, one day to be conquered it is true, but meanwhile harassing and oppressing the whole race. Then later, as Christ was better known and His grace more worthily conceived, Death became but a door into a larger and surer Kingdom, a door whose keys the Son of Man wears at His girdle. The act of dying came to be regarded as the mere casting-off of a ship's moorings, that it might make for the open sea, for the navigation of which it was made. It appeared a positive gain upon even the present joys of life in Christ. Men were bidden to look upon Death as a servant ministering to their highest interests; for this was part of the early positive Evangel, that "all things are yours, whether