the new earth as “the nations.” They are transferred,  
therefore, alive from the old world to the new. But  
before they enter that world, it is decided whether  
they are of the serpent’s seed or not. This is the  
moment at which the great separation takes place: all  
the non-elect are excluded from the new heavens and  
new earth wherein righteousness dwells. How is the  
lot of the children and the females, who never joined  
the army of the rebels, decided? By the Book of Life!  
 If not found there, their lives would be only sinful,  
and their influence disastrous. The Book of Life,  
therefore, admits all written in its pages, and excludes  
all not mentioned there. According to its entries is it  
determined, whether the individual enter the lake of  
fire, or is admitted to the new earth and the city of  
God.  
 But next we have the award as given against the  
culprits of the dead. They were “judged out of the  
things written in the (first-named) books.” That evidence  
alone was sufficient; no moral testimony, as in our  
courts, was needed. No erroneous statement was there,  
no offence overlooked. The memory of each, super-naturally enlarged, and cleared in resurrection, perfectly corresponded with the accusing records of the books of human deeds. By these they “*were judged*.”  
 They were judged “according to their works.”  
This is the principle of justice: they received their  
deserts. The principle takes two applications.  
 1. First as to the *quality* of the works. Were they  
good or evil? Evil is requited for evil done.  
 2. Secondly as to the *quantity*, or the degree. The  
decent worldly man will not be so heavily doomed as  
the pirate, the murderer, the blasphemer, the adulterer.  
The heathen sinner will not be so heavily sentenced as  
the refuser of Gospel light. The youth cut off at  
fifteen, will not have so heavy a load to bear as the