aged sinner of fourscore. Here is the doom of the  
dead in relation to the throne, and the records of its  
court. All are doomed for evident acts of sin committed. Each is adjudged to the intensity of torment  
which his deeds deserve.  
 Of course the saints who have previously reigned  
with Christ and dispensed judgment, are not now set  
as foes at the bar, to take their trial for life or death.  
 We have next a notice given of the places whence  
the dead come forth. They are three: the sea, Hades,  
Death. This gives us the disposal of the dead in  
relation to their places of custody. The subordinate  
spaces of the globe surrender their dead. At this  
General Assize all the places of custody deliver up  
their prisoners.  
 Why the *sea* is named, I am unable to say.  
 It is not said, “The earth gave up the *living* on it,”  
or “the sea gave up the dead *under it*.”  
 The other two places keep the *souls* of men. Surely  
the sea does not. It holds the bodies, and the mouldering bones of the drowned: but must not their souls  
go into the two places afterward specified? I am not  
ashamed to confess myself at a loss here.  
 The sea is not cast into the lake of fire, and it does  
not appear in the new earth. It flees away, then, with  
the heavens and earth. The sea is reckoned one of the  
unclean parts of the earth, as being the abode of the  
dead.  
 Death and Hades next give up the souls they detain.  
Both are names of places. Jesus has the key of both.  
Where both are mentioned, as distinguished from each  
other, Hades signifies the place of the righteous dead.  
“Death,” is that of the souls of the lost.  
 “Death” is put before Hades in this place. Ordinarily the reversed order obtains. Job xxvi. 6; Prov.  
xv. 11; xxvii. 20. But here the prominent topic is