

**WHERE ARE THE DEAD?
AND WILL ANY
SUFFER ETERNAL
TORMENT? A DEBATE**

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Where are the dead? And will any suffer eternal torment? A debate by Various

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VARIOUS

**WHERE ARE THE DEAD?
AND WILL ANY
SUFFER ETERNAL
TORMENT? A DEBATE**

WHERE ARE THE DEAD?

AND
WILL ANY SUFFER ETERNAL TORMENT?

A DEBATE BETWEEN

ANTIPAS, F.D.,

"A Ringleader of the Sect called the Nazarenes,"

AND THE

REV. ELI CLARKE, A.K.C.,

Vicar of Christ Church, Swansea,

AND THE

REV. F. D. THOMPSON,

WITH A PREFACE BY

C. M. SPURGEON.

ALSO A CONFESSION OF FAITH OF THE ANCIENT AND MODERN SECT OF THE

"NAZARENES."

And a Phrenological Chart (with Portrait) of ANTIPAS, F.D., by
Professor FOWLER.

PORTRAITS OF THE DISPUTANTS.



ANTIPAS, F.D.



REV. ELI CLARKE, A.K.C.

SIXPENCE.

LONDON:

J. MARTIN & CO., 30 & 32, LUDGATE HILL, E.C.
1886.

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Faithfully
yours
Antipas F. D.



P R E F A C E .

For some years past my mind has been much exercised on the questions dealt with in these pages, and I cannot doubt but that there are thousands like minded with myself, throughout the world, seeking for light on questions which are confessedly "hard to be understood." I have therefore pleasure in introducing this book to the reader, in hope that by the lucid and logical way in which the arguments *pro* and *con* are advanced, perplexities concerning the state of the departed, which doubtless beset the path of many devout minds, may be dispelled, and the Christian Pilgrim may be thereby enabled to "go on his way rejoicing." It is admitted on all hands that the way is rough at the best, and therefore any thing that has for its object the help of travellers to the "better land" is always welcome to those who are struggling for no less a blessing than eternal life, associated therewith eternal glory and honour.

While not committing myself to all the views of either of the disputants, I am fully convinced that the reading of the work will do no harm, and verily believe will do some good.

Yours faithfully,

C. M. SPURGEON.

Cambridge Heath, London.



AUTHOR'S PREFACE.

LORD BACON'S advice on reading a book is—"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse; but to weigh and consider." If there are any questions more than others which demand "consideration," they are those touched upon in the following pages. We have carefully "weighed and considered" the statements brought forward by Mr. Thompson and Mr. Clarke, and have (we are sorry to say it), found them sadly wanting. It were easy to fill a large-sized volume in replying to their fancies, but we have contented ourselves by simply writing a discursive reply. We have noticed *briefly* most things they have said, and hereby submit it to the careful perusal of all into whose hands it may fall. We have no object but the advancement of scriptural knowledge. Tradition dies hard, but we feel sure that the pure and unadulterated word of Jehovah will ultimately prevail. For this consummation we devoutly wish, pray, and work; and as the press is now the recognised medium of communication, from man to man, we have collected the matter which was used in the debate of 1878, and now for the first time in its classified form, place it in the hands of the public, in the hope that the interest then awakened will not only be revived, but largely increased throughout the length and breadth of the land. All we ask for the book is a candid, and careful reading, and comparisons of both sides these great questions in the light of the scriptures of truth—leaving the results to Him who "giveth the increase." Should the numerous readers of our literature ask the question to what "sect" does the writer belong, the answer is, we are out of fellowship with all the sects, because none, as we think, are walking "in the light." So much so is this the case that the utterances contained in this work and others published for years past over our signature would not for one moment be tolerated in any community of so-called Christians extant. Notwithstanding the much vaunted talk about "liberality," "toleration," and so forth, the "sects" are hopelessly and chronically off the lines, and our experience teaches us that they are by no means anxious to be put right, and are often positively displeased with any efforts in this direction put forth by these would-be reformers. Strange to say, that out of the nearly two hundred registered denominations in England, not one of them is known by the designation of the primitive Christians, although it is plainly recorded in sacred history. One of the "ringleaders" of this early Christian section of society was the apostle Paul, and of him it is stated "He was a ringleader of the sect of the *Nazarenes*." Should any who read these pages be inspired to form a body, and meet together in small or large numbers, the name by which they should be known is the scriptural one, "*Nazarenes*." The prevailing persistency of what is called Christendom to refuse the truth, does not deter us in our efforts to do our best while we have the means at our command to call men back to the "old paths" from which, under the influence of a false and antiquated theology, they have unfortunately wandered. The precise meaning of the word *Nazarene* is *separated one*; and this of itself would be a sufficient excuse for adopting it as an epithet of description, for it most concisely expresses the attitude of a follower of him who "was called a *Nazarene*" himself; for whilst it is a fact we are in the world, it is also a fact or ought to be, that we are not of it, that is, we are "separated" from it in spirit and purpose. We adopt this designation for the convenience and purposes of identification; and, furthermore, on account of its being scriptural. We are