

any can be condemned by law or justice, for the same sins that Christ has been cursed for in his own person for and in behalf of the sinner, for surely justice will not kill Christ for the sinner, or in the room of the sinner, or make the surety and debtor both pay him. No, you would say this was unjust for God the creditor to receive payment at the hands of the debtor and surety both, for this would be making Christ and the sinner both suffer for the same sins. This you can't believe, for then no man could be saved. But, sir, here is the mistake in this doctrine, in putting the marks of conversion or regeneration in, as if conditional, or for the work of redemption.—The reason is this: Redemption or atonement is the work of Christ; regeneration is the work of a separate person—even of the Spirit of God. The work of atonement is to pay the debts of the sinner; and, the work of the Spirit is to prepare them for glory—for scripture tells us that Christ was made of a woman, made under the law. Then, if he redeemed all mankind from under the law, how are any condemned?—You must say, for the same sins for which Jesus died, or, because they could not comply with the condition, repent and believe—one of the two you are forced to choose. Now which will you choose? If you say for the same sins for which Christ died I say this is not just for the surety and debtor both to pay the creditor, because it is double payment. I say again, then, in this case, God at some future time may demand payment of the Saints in heaven, and cast them into hell if they don't pay, although he has received the atonement at the hands of Jesus Christ, if he demands of sinners a payment of the same debt—but this cannot be for God will do the thing that is right. The price or atonement was fixed and agreed on by him and paid by the Son according to agreement, and both parties are equally immutable, and therefore the one atonement is complete for all for whom it was made. If made for all then all are redeemed from under the curse of law, and where there is no law or when a man is not under a law he cannot be condemned by that law, or there is no transgression. If you say that the atonement is general or universal, or sufficient for all mankind: then, the reason why some are benefited by it and not others is because they comply with the condition, repent and believe—and others do not, or will not. Then the atonement made by Christ is altogether an uncertainty, for there it must rest on the basis of a sinner's free will to repent and believe, to make the atonement a certainty or available for any, and in this case Christ might have wholly died in vain and the promise of God in his suretyship not have been true—which said he shall see the travail of his soul and be satisfied,

or, Thou shalt be my salvation to the ends of the earth, or, That I will contend with him that contendeth with thee and will save thy children, or, That the pleasure of the Lord shall prosper in his hands, or, That he shall save his people from their sins. But, suppose his people have not their free will to repent and believe to make this conditional atonement effectual, which the whole tenor of scripture shows they have not, then the promise—will not be true that he shall save his people from their sins. Without sovereign and absolute power given Christ which saves them in the day of this power by this atonement, poor sinful man would be lost forever. And the world and its great men cannot make a child of God believe differently. So then, there is no such thing as a conditional atonement, for a man must be under the law or not under it; if under it then condemned without an atonement—if the atonement is paid then he is not under it. So then, what is to be understood by redeeming from under the law is making the atonement for sin which is the work of Christ and not the work of the Spirit in converting the soul.—Thus men are redeemed from under the law, or, their sins atoned for before they are converted, or born again because Christ's work is finished. But the work of the Spirit is not yet completed on thousands.—And, Christ dieth no more when he dieth unto sin once to make this atonement and finished his work, so that all atonement is made that will be made for sinners henceforth and forever; so that, all that are redeemed are atoned for before converted, and if there is any that are not redeemed they will never be, because the work of conversion is not to redeem, but to sanctify, purify and apply the atonement and thus prepare the sinner for heaven.

Now then there remains one more thing on the atonement worthy of consideration, and that is this: The contention about a general or universal or sufficient atonement for all mankind, yet special in its application by the Spirit of God. In plain words Christ made an atonement for all the sins of mankind, yet the Spirit of God will not apply it to but a part—a few—and the rest are lost although their sins are atoned for.—What a farce is such a doctrine for reasons I will show you: Does not the scripture tell us the Father and the Word (which is Christ and the Holy Ghost) are one? If so, then one in union but three in person or Trinity, one in nature or essence; if so, one in will, one in love, one in power, one in goodness, mercy, truth and holiness, &c; if so, then I see Christ, partaking of the same nature or Divine essence with the Father, must necessarily love the same, will the same and choose the same—because the same cause will produce the same effect, so that Christ wills the salvation of the same people that his

Father did. Then Christ gave himself in covenant as surety to redeem or make an atonement for those his Father chose in him or appointed to salvation by him. Then, as the Father willed certain persons should not be lost—but raised up at the last day. So Christ willed the same and gave himself for the same persons to redeem them from iniquity and present them at the last day without spot or wrinkle or any such thing. So, if the Spirit of God be one with the Father and Son and partaker of the same nature and divine essence with the Father and Son he must necessarily will the salvation of the same persons, love the same persons, choose the same persons to be saved and called that the Father and Son doth, for it is the same cause and effect. So then, if God the Father willeth the salvation of the whole world of sinners, the Son willed it too, and of course made an atonement for the whole world, since without that atonement the world could not be saved. How then comes it to pass that the Holy Spirit does not make the application to the whole world? since he is under the necessity of willing the same the Father and Son wills; can you tell? The truth is that this doctrine of general atonement and special application is false, its advocates are strangers and haters of pure and undefiled religion.

Reader, think of the foregoing with scripture, and your understanding, is my prayer, for Jesus' sake.

Yours in love, till death doth us part.
N. H. HARRISON.

KERNERSVILLE, FORSYTH Co., N. C.,
December 10th, 1874.

An address to the brethren and friends, unto whom I, by the grace of God, have preached the gospel for the last twenty-four years, in "weakness and in fear, and in much trembling." Yea, and I may say also, in bonds and afflictions—such as but few have passed through, and but few would endure. But, I trust that the love of Christ and his cause have hitherto sustained me in all my trials.

I was left an orphan when two years old; grew up without any opportunities; only two months schooling and that was nearly forgotten when I trust that my heavenly Father called me by his grace, to serve under the law—to bring me to Christ. This was while I was yet a boy—not sixteen years old. Soon after I was delivered, I was called of God to preach the gospel. Since I have had a family I have moved twenty-five times (a matter of necessity, not of choice). My house was broken open and robbed twice during the war of all our bed clothing and even of our knives and forks—while I was off preaching—so that I and my family had to cover with wearing apparel till we could make more. At the

surrender I was left without house or home, and without a cent of money—and what goods we had could have been packed in a two-horse wagon.—Having sold out in the neighborhood where I was robbed, I loaned the money out and lost all of that. I lived without having any meat in my family one year after the war. I traveled afoot for five years to preach and attended two churches twenty miles from home afoot and have walked home on Sunday evening after preaching, so as to go to work Monday morning. I have worked until after midnight often since I have been where I now live. I am yet afoot only when I travel by rail. I have bought where I now live; I paid part cash; the remainder is yet to be paid, or lose all. I am now paying \$100 interest per year; on what I yet owe. The property I own is mill property and will handsomely support my family while I am off preaching if I can stop so much interest. I have six children—five of them daughters, all to feed, and school—if I do my duty by My friends who have befriended are needing or wanting their and its interest.

Now, I ask any and all who believe they have been converted and edified by my ministry—the continent—and who wish to travel and preach to others, and who think they are afflicted

called of God to preach to such individuals loan me more or less, as they see interest, and give me the amount to them according to date of receipt is the first that sends in (first paid back)? This plan ed itself to me in my condition—between two while reflecting upon my condition and what would be best to be done—sell out and I and my family live out of doors, or stop traveling and stay at home and attend to my mills and take the third that my miller gets and pay the interest. When I was about to dismiss my miller and take the mills myself, the two dollar loan suggested itself to my mind as a remedy against either, and, I have presented the plan just as it was presented to me. If it be of God it will succeed; if not it will fail.

All who are willing to comply with this request and who believe in the foregoing statement to be true will manifest it by sending the amount to me at KERNERSVILLE, FORSYTH COUNTY, N. C., and, when it is received the name of the sender, amount sent and his post office will be entered in a book, and dated, so that I can know where the parties live and how to refund by mail or otherwise. All who intend to comply with this request will please to forward the amount at once, so that I can pay off my individual friends,