



Checks to antinomianism, in a series of letters to Rev. Mr. Shirley and Mr. Hill.

John Fletcher

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ism. R-nt permit me to observe, that if Pelagius had acknowledged, as we do. the total fall of man, and ascribed, with us, to the free grace of God in Jesus Christ, all the power we have to repent and believe. none of the fathers would have been so injudicious and uncharitable as to rank him among heretics. We maintain, that although " without Chns, we can do nothing," yet so long as the " day of salvation" lasts, all men. the chief of sinners not excepted, can, through his free preventing grace, "cease to do evil, and learn to do well," and use those means which will infallibly end in the repentance and faith peculiar to the dispensation they are under, whether it be that of the heathens, Jews, or Christians. If the author of Pittas Oxoniensis, and father Walsh, deny this, they might as well charge Christ with the absurdity " of tasting death for every man" in order to keep most men from the very possibility of being benefited by his death. They might as well assert, that although " the free gift came upon all men," yet it never came upon a vast majority of them; and openly maintain, that Christ deserves to be called the destroyer, rather than the Saviour of the world. For if the greatest part of mankind may be considered as the world, if repentance and faith are absolutely impossible to them, and Jesus came to denounce destruction to all who do not repent and believe, let every thinking man say whether he might not be called with greater propriety the destroyer than the Saviour of the world; and whether preaching the Christian Gospel is not like reading the warrant of inevitable damnation to millions of wretched creatures. But upon the scheme of what you call the "Wesleyan orthodoxy," Christ is really "the Saviour of all men, but especially of those t...

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