Some peculiarities of Charles Spurgeon

And now I may just hint at one or two peculiarities in that which I have ever preached to you, which peculiarities I desire you most anxiously to inquire into. Now, take nothing at second hand from me, but try all of it by the written Word.

I believe, and I teach that all men by nature are lost by Adam's fall. See whether that be true or not.

I hold that men have so gone astray, that no man either will or can come to Christ except the Father draw him. If I be wrong find me out.

I believe that God, before all worlds, chose to himself a people whom no man can number for whom the Savior died, to whom the Holy Spirit is given, and who will infallibly be saved. You may dislike that doctrine; I do not care: see if it is not in the Bible, See if it does not there declare that we are "elect according to the foreknowledge of God the Father," and so on.

I believe that every elect child of God must assuredly be brought by converting grace from the ruins of the fall, and must assuredly be "kept by the power of God, through faith, unto salvation," beyond the hazard of ever totally falling away. If I be wrong there, get your Bibles out, and refute me in your own houses.

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I hold it to be a fact that every man who is converted will lead a holy life, and yet at the same time will put no dependence on his holy life, but trust only in the blood and righteousness of Jesus Christ.

And I hold, that every man that believes, is in duty bound to be immersed. I hold the baptism of infants to be a lie and a heresy; but I claim for that great ordinance of God, Believer's Baptism, that it should have the examination of Scripture. I hold, that to none but believers may immersion be given, and that all believers are in duty bound to be immersed. If I am wrong, well and good; do not believe me; but if I am right, obey the Word with reverence.

I will have no error, even upon a point which some men think to be unimportant; for a grain of truth is a diamond, and a grain of error may be of serious consequence to us, to our injury and hurt. I hold, then, that none but believers have any right to the Lord's Supper. that it is wrong to give the Lord's Supper indiscriminately to all, and that none but Christians have a right either to the doctrines, the benefits, or the ordinances of God's house. If these things be not so, condemn me as you please; but if the Bible is with me, your condemnation is of no avail."

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