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est avail.” Preachers must remember that only “the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow and is a discernor of the thoughts and intents of the heart” (Heb. 4:12). ♦

Pastor, Sovereign Grace Baptist Church
Spout Springs, VA

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place of the tabernacle of the Most High, the inner chamber of divinity, you must go where you find the church of true believers, for it is here he makes his continual residence known—in the hearts of the humble and contrite, who tremble at his word. Every church is to our Lord a more sublime thing than a constellation in the heavens; as he is precious to his saints, so are they precious to him. ♦



The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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BENJAMIN KEACH - FAITHFUL BAPTIST WITNESS

Every Baptist should know about and appreciate the faithful witness and work of Benjamin Keach, a bold defender of the truth of Jesus Christ. In this paper we shall look at the life, the theology, the controversies and the writings of this courageous and steadfast Baptist forefather.

HIS LIFE

Born in 1640 in Stokehaman, Buckinghamshire, England, Benjamin Keach was the son of a very humble family. The Lord Jesus Saved Benjamin at the age of 15 and he was soon baptized in the General Baptist Church in his town. He was taught the trade of a tailor and was actually employed as one for a time. With no opportunity for formal education, Keach was self educated.

From the beginning of his Christian life he was a serious student of the word of God and he

soon became very proficient in that word. By the time he was 18 his church saw that he had ministerial gifts and they set him aside to be a preacher of the gospel. He immediately began preaching but did not actually pastor a church until ten years later when he was 28 years old. In 1660 he married his first wife who bore him five children in ten years including his only son, Elias Keach.

During the ten year period between his beginning to preach and his becoming a pastor he experienced great suffering for the Lord. Under Charles II Keach and the Baptists in England suffered great persecution. Keach was much harassed and had to be constantly on the move to escape his persecutors in these years. During this time he was



by Laurence A. Justice

jailed many times for preaching and his life was sometimes endangered.

One day a contingent of Cavalry soldiers was sent to root out religious dissenters in his area. They found him preaching and decided to kill him so they tied him up, laid him on the ground and mounted their horses to ride over him and trample him to death. At the very last moment an officer saw what was going on and stopped it. Keach was then taken to jail where he suffered great hardships before being released.

In 1664 one of the most important and definitive events in his life took place. He wrote a small book called “The Child’s Instructor” in which he showed from the scriptures that only believers should be baptized and thus that infants should **not** be baptized. In this book he rejected the Reformed contention that infant baptism is for the New Covenant what circumcision was for the Old. His reasoning was that circumcision was suited only for male children but baptism is an ordinance suited for every believer, whether male or female.

Joseph Ivey in his “History of The English Baptists” gives as a sample of what was in this scandalously unlawful work:

“Question: Who are the right sub-

jects of baptism?

Answer: Believers or godly men and women only who can make confession of their faith and repentance.”

This book exposed the heresies of the Church of England on this subject and so they had Keach indicted. The indictment described this book as containing “By way of questions and answers, these damnable positions, contrary to the Book of Common Prayer and the Liturgy of the Church of England: the rejection of infant baptism, the affirmation that laymen may have a calling and God-given abilities to preach the Gospel, and Christ shall reign personally upon the earth for a thousand years.” According to Tom Nettles in his “Study of Catechisms in Baptist Life,” Keach was arrested for violation of the Act of Uniformity and the Conventicle Act.

The judge at his trial was prejudiced against him and outrageously abused him, refusing even to allow him to speak in his own defense in the trial. The jury brought in a verdict of guilty and the judge then read this statement: “Benjamin Keach, you are here convicted for writing, printing and publishing a seditious and schismatical book, for which the court’s judgment is that you go to jail for a fortnight without bail and the next Saturday stand

the sovereignty of God in his dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor do I think we can preach the gospel unless we base it upon the special and particular redemption of his elect and chosen people which Christ wrought out upon the cross; nor can I comprehend a gospel which lets saints fall away after they are called.” Spurgeon’s Autobiography, Vol. 1, Ch. XVI, p. 172

“It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines, that are called by the nickname of Calvinism, but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian, or a believer in the doctrine of freewill, I should have to walk for centuries all alone. Here and there a heretic, of no very honorable character, might rise up and call me brother. But taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren; I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God’s own church.” From “Election”

ON THE LITERALITY OF PROPHECY

“We may sometimes refresh our minds with a prospect of the kingdom which is soon to cover all lands, and make the sun and moon ashamed by its superior glory. We are not to indulge in prophesying as some do, making them our spiritual food, our meat and drink; but still we may take them as choice morsels, and special delicacies set upon the table; they are condiments which may often give a sweeter taste, or if you will a greater pungency and savor to other doctrines; prophetic views light up the crown of Jesus with a superior splendor; they make His manhood appear illustrious as we see Him still in connection with the earth: to have a kingdom here as well as there; to sit upon a throne here as well as in yonder skies; to subdue His adversaries even upon this Aceldama, as in the realm of spirits; to make even this poor earth upon which the trail of the serpent is so manifest, a place where the glory of the Lord shall be revealed and all flesh shall see it together.” “God’s Sense Stands First Zechariah 11:1-5”

ON THE CHURCH

If you would find God, he dwelleth on every hill-top and in every valley; God is everywhere in creation; but if you want a special display of him, if you would know what is the secret

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SIGNIFICANT STATEMENTS

BY CHARLES SPURGEON

HIS FIRST WORDS IN THE TABERNACLE

“I would propose that the subject of the ministry in this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of Jesus Christ. I am never ashamed to avow myself a Calvinist; I do not hesitate to take the name of Baptist; but if I am asked what is my creed, I reply, ‘It is Jesus Christ.’ My venerated predecessor, Dr. Gill, has left a Body of Divinity, admirable and excellent in its way; but the Body of Divinity to which I would pin and bind myself for ever, God helping me, is not his system, or any other human treatise; but Christ Jesus, who is the sum and substance of the Gospel, who is in Himself all theology, the incarnation of every precious truth, the all glorious personal embodiment of the Way, the Truth, and the Life.”

ON BAPTIST HISTORY

“We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves.

We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the conscience of others under the control of man.” New Park Street Pulpit, Vol. vii, p. 225

ON PASTORAL READING

“The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men’s brains, proves that he has no brains of his own.” From The Historic Baptist.

ON HIS CALVINISM

“I have my own private opinion that there is no such thing as preaching Christ and him crucified unless we preach what is nowadays called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel...unless we preach

upon the pillory at Aylesbury in the open market for the space of two hours, with a paper upon your head with this inscription, ‘For writing, printing, and publishing a schismatical book entitled “The Child’s Instructor, or A New and Easy Primer’ and the next Thursday to stand in the same manner and for the same time in the market of Winslow; and then your book shall be openly burnt before your face by the common hangman in disgrace of you and your doctrine. And you shall forfeit to the King’s majesty the sum of twenty pounds; and shall remain in jail until you...renounce your doctrines and make such public submission as shall be enjoined upon you...”

The pillory was a very cruel form of punishment and was usually reserved for the worst, most despicable criminals. It was market day in Aylesbury and the town was crowded. Such crowds would usually throw rotten eggs and stones at the prisoner that sometimes would cause his death. While on the pillory at Aylesbury, Keach boldly preached the truth and the jailer continuously interrupted him.

Here are some of the things Keach said from the pillory that day as reported by Franklin Kerfoot in “The Story of The Baptists In All Ages and Countries:”

“Good people, I am not ashamed to stand here this day with this paper on my head. My Lord Jesus was not ashamed to suffer on the cross for me, and it is for his cause that I am made a gazing stock...The one yoke of Christ, which I can experience, is easy and a burden which he makes light...The cross is the way to the crown.” While he was suspended there on the pillory his dear wife stood near and encouraged him with words of sympathy and love. Keach was just 24 years old when put on the pillory.

At the close of the ten years of his life before becoming pastor of a Baptist church, Keach decided to move. In 1680 he sold his house and started out for London. He, his wife and three children at the time took the stage coach and on the way highwaymen held up the stage and took every penny Keach had. He thus arrived in London penniless and friendless but soon newfound Christian brothers helped him get on his feet.

In 1668 Keach was ordained pastor of the Baptist Church at Horselydown in the Southwark area of London. He was followed successively in this pastorate by Benjamin Stinton, his son-in-law, John Gill, John Rippon and Charles Spurgeon.

For four years his church

had to meet in homes in order to hide from the authorities. Then in 1672 the Act of Indulgence allowed the church to build a building in which to worship and the congregation grew so rapidly that after several reconstruction projects the auditorium seated 1,000. This was the only church Keach ever pastored.

In 1670, not long after taking this pastorate, Keach's godly wife died. The encouragement and help she had given him cannot be measured and on her death he wrote a poem in her honor which he called "A Pillar Set Up." He said that in writing this poem he was imitating Jacob whom Genesis 35:19-20 says set up a pillar on Rachel's grave. "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. In this work Keach honored his wife for the help and comfort she was to him in his sufferings for Christ, visiting and caring for him in jail and not urging him to quit preaching and thereby escape their troubles. He emphasized how she was content in whatever condition of life God was pleased to bring her. Crosby says that some testified to being led to faith in Jesus Christ by the witness of the godly Mrs. Keach.

Two years after her death

Keach married a widow who bore him five more daughters, the youngest of which married Thomas Crosby, the renowned Baptist historian. Keach's only son, Elias, was from his first marriage and must have given his father much grief for several years. Elias was not saved as a child and rebelled as a teen. At age 19 he ran away to America to seek his fortune and came to Philadelphia. He arrived there a wild young man dressed in black to pass for a minister which would give him certain advantages.

His name, Keach, was well known among Baptists in the colonies and he was soon asked to preach. Having grown up in a preacher's home, he knew the message of the gospel mentally, and deciding to keep up the masquerade, accepted the invitation. He started out preaching but in the middle of the sermon he suddenly stopped, becoming greatly disturbed by what he was doing. He then confessed to the people his duplicity and right there threw himself on God's mercy in Christ and was gloriously saved.

He soon became a preacher of great power and became the leading preacher in the Northern Colonies at that time. After several years he returned to pastor in England where he aided his father in producing an updated version of the Baptist

eral lost ones gathered there with us as we shared the Gospel that day.

From here we traveled to a third village higher up in the mountains and farther off the road. After a very wearing ride, this tired missionary was quickly refreshed. A crowd of about 25 gathered around a thatched gazebo to hear me exhort them from the Word. Afterwards, the leader of about eight families said, "Our spiritual battery has been low. It is faithful preaching of the Word that can recharge it. We have been years without a preacher. We are thankful that David is coming now." David is one of the LiSu men attending the preacher's training.

Please pray for these about 35 men who are attending preachers' training each month that the Lord will bless them in 1) Their personal understanding and growth in the Word, 2) Their homes and children, 3) Safety as they travel, no trouble at

border crossings, and with less expense, and 4) Their labors –the people to whom they minister. It is encouraging to see the work of the Lord multiplying through these men we are training, with souls being saved and churches established.

More doors or ministry are continually opening. There is a great need for educating the teenagers in the mountains. We have a plan for a learning center, but first we need a place and we need volunteers to help us run it. We are still praying the Lord will provide land where we can live, have the preachers' training, and minister to children all in the same place.

The Lord is all-powerful. He who made 1,000 people sick to bring a rebellious woman home, can easily provide the exact place we need. He is good! For Christ count everything but loss... Bro. Paul ♦

Bible Conference *March 10, 11, 12, 2017*

Central Baptist Church, Grenada, Mississippi

Bill Lee, Pastor

*Speakers: Dan Cozart, Ron Crisp, Steve Fulton,
Laurence Justice, Dale Wallace*

THAILAND MISSION REPORT

“Everyone got sick – all 1,000 of them.”

That doesn’t sound like an answer to prayer, but in this case, it was. Last month at preachers’ training, Dwangsuang, a fireball LiSu preacher of about 50 years old, came to me with an urgent prayer request.

“My wife left for Myanmar to go to the preaching conference of a false preacher. I told her not to go, but she wouldn’t listen.” As we prayed, we asked the Lord to use what was necessary – even sickness -- to stop her and bring her back. She called and asked his forgiveness after everyone attending the conference became ill. They had to cancel the meeting without preaching and send everyone home. The Lord does answer prayer!

Dwangsuang is one of our most fervent preachers. He has been traveling to a remote LiSu village and preaching there for the last six months. The Lord has saved some of the people and a small church has been established. They don’t have a building yet, but faithfully gather in homes to listen to Dwangsuang’s preaching.

We had a great Thanksgiving-

ing service there last week. There are four other men from our preachers’ training who are also reaching out to new Lisu villages. Two of them begged us, “Come encourage our people. It’s on your way.”

Though it was late, we couldn’t turn down such pleas. What blessings were to be ours!

The first was a small run-down village right off the highway where we were traveling. As we entered the simple little LiSu home where about ten people were gathered, we were greeted by the wife of the home. “I have been a Christian for about 10 years, she said. “I’ve lived in this village for many years and for most of that time

I was the only Christian here. The Lord saved these other two women, but we had no preaching until I LiYa came. We are so thankful he came. We long for more people to be saved and a church established here.”

Please pray for faithful I Li Ya, these women, and for the Lord’s work in the village. There were sev-



Paul & Susan Brown

Confession of Faith. What a blessing this story must have been to his father!

From his church at Horselydown Benjamin Keach exerted far reaching influence in the cause of Christ. Preaching the gospel was the pleasure of his soul. He was a plain and fearless preacher who did not mince words. J. M. Cramp in his “Baptist History” says “His (preaching) style was strong and masculine. He generally used notes... (and his sermons were) full of solid divinity.” Cramp goes on to say that “He discharged the duties of his pastoral office with unwearied diligence, by preaching in season, out of season, visiting those under his charge, encouraging the serious, defending the great truths of the Gospel, and setting them in the clearest light.” Benjamin Keach lived what he preached and in the great Controversies in which he became involved he forgave and forgot the injuries that were done to him.

His diligent study and constant preaching exhausted his body but to the very end he had a great zeal for the work of the Lord. According to his son-in-law, Thomas Crosby, Keach became ill in 1689 and the doctors said he was near death. Pastor Hanserd Knollys who dearly loved him came and prayed at his bedside that God would give him

the same extra time that he had given Hezekiah long ago. When Knollys rose from his knees to leave he said, Brother Keach, I shall be in heaven before you.” In God’s providence both Knollys’ prayer and prediction came true to the letter. Knollys died two years later and Keach lived for 15 years finally dying in 1704 at the age of sixty four. On his deathbed he asked that Joseph Stinnet preach his funeral sermon from the text, “For I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day.” One of his sons in law, Benjamin Stinton, succeeded him as pastor of the Baptist Church at Horselydown.

HIS THEOLOGY

When he was saved he was an Arminian as far as freewill and the extent of the atonement are concerned but by studying God’s word and communicating with mature Christians, he soon abandoned the error of Arminianism and came to see the truth of God’s free grace.

His thorough going Calvinistic soteriology and Baptist ecclesiology are seen in his writings and especially in the 1689 London Confession of Faith and in the Baptist Catechism. When William and Mary came to the throne in 1689, the Act of Toleration was passed and within

sixty days seven Particular Baptist pastors in London sent a circular letter to Particular Baptist churches all over England and Wales, calling for a General meeting of Baptists. One hundred seven churches sent messengers to this meeting in London that lasted from September 3rd to September 12th. This assembly of Baptists, led by Benjamin Keach, drew up the London Confession of Faith and it became one of the most important of all Baptist confessions of faith. The Baptists involved took the Presbyterian Westminster Confession of Faith and changed the sections on baptism and the church so that they would conform to the New Testament. It later came to be called, the baptized Westminster Confession.

Thirty seven pastors signed it “in the name and behalf of the whole Assembly.” Among these were three notable pastors; Hanserd Knollys, William Kiffin and Benjamin Keach. These three later became known as “The Three K’s of British Baptist History. In 1855, two years after becoming pastor of Metropolitan Baptist Tabernacle which was a later name for the Baptist Church at Horselydown, Charles Spurgeon republished this 1689 Confession. In the preface Spurgeon stated that “for between 150 and 200 years it had remained the definitive Confession of Faith of the Particular Baptist

churches of England and Wales”... and he described it as “the ancient gospel of martyrs, confessors, reformers and saints.”

This was the dominant early Baptist confession in the new world as well as in England. According to William H. Lumpkin in “Baptist Confessions of Faith,” the 1689 confession was the first generally used Baptist confession in America. It later became the main body of the Philadelphia Confession of Faith that was drawn up by Baptists in Colonial America in 1742.

In 1693 Keach worked with William Collins to draw up the Baptist Catechism that later came to be called, *Keach’s Catechism*. Keach’s Catechism was the first generally used Baptist catechism. In Colonial America the Philadelphia Association Catechism and the Charleston Association Catechism were just reprints of Keach’s Catechism. The Confession and the Catechism are clear statements of Keach’s theology.

HIS CONTROVERIES

Because of his love for the truth of God’s word Keach became involved in a number of important controversies.

First there was the controversy over infant baptism.

GENEALOGY

BILL LEE

A study of the genealogy of Jesus of Nazareth is a very interesting and profitable undertaking. But in studying these records one must always proceed with caution as well as firm Biblical understanding of the person of Jesus. For instance, many false conclusions will be reached if the person studying the genealogy does not understand and believe in the eternal Sonship of Jesus. When we study the generation or genealogy of Jesus we are dealing with His humanity and not His deity. We are looking at His ancestry as the Son of man and not the Son of God. As the Son of God He is of eternal generation. By this we mean that He has always been the Son of God. He is eternally God’s Son even as God is eternally His Father. Isaiah the prophet, when foretelling about Jesus Christ, asked the question; “who shall declare his generation?” When we deal with the genealogy of Jesus we must be very careful to understand that we are dealing with His humanity and not His deity.

There are two sets of genealogical records in the Bible concerning Jesus. They are found in Matthew 1:1-7 and in Luke 3:23-38. Once again I would urge great care in studying these records. Some have called these generations that are men-

tioned in both Matthew and Luke “the Godly line”. This they do without any Biblical basis to do so. A careful reading of these two records will reveal that both of these are genealogical records of Joseph and not Mary. And we know that Jesus is the “Seed of the woman” and not the man.

It is also interesting to note that Matthew traces this genealogy back to Abraham with Luke traces it all the way back to God and the original creation of Adam. There is another difference that we should mention. Matthew, in tracing this history, uses the word “begat” whereas Luke uses the word “of”. In Luke’s account one should notice that from verse 24 through verse 38, the words “the son” were added by translators. This is very significant. The one mentioned in one generation is said to be “of” literally “out of” the one in the preceding generation. And as this line reaches back to Adam, he is said to be “of” or “out of” God, which speaks of Adam being a creation of God. This is Biblical proof against evolution and has nothing to do with Adam being a “son of God” in the same sense as the redeemed of the Lord are said to be the “sons of God”. ♦

THE TRUE MOTIVE FOR PREACHERS

RON RUMBURG

How important is our motive in preaching? If one is called to preach, then it is imperative that “whatsoever” we “do,” it should all be done “to the glory of God.” This would most certainly apply to our motive in preaching.

When William C. Burns was headed to China as a missionary, just before leaving Scotland a man said to him, “I suppose you are going to convert the Chinese.” “No,” Burns declared, “I am going to China to glorify God.” This is certainly the primary aim in preaching the gospel, in worshipping God, in living according to God’s will.

We will certainly go wrong if our constant aim is changed from seeking to honor and to obey and glorify our great God. What we do for the Lord should not be done as one who is beating the air or shadow boxing. Our motive and purpose must be maintained or we shall wander into a spiritual “By-Path Meadow.” Once God is robbed of His rightful place we begin to adopt our own means. Is the goal of preaching strictly man’s soul or God’s glory?

Are we to be judged by the soundness of our preaching or the visible results it secures? A. W. Pink reminded, “Unless they steadily view

conversion from the way God does—the way in which He is to be glorified—they will quickly begin to compromise in the means which they employ. Bent on attaining a desired object the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing of that end; and since their efforts appear to be eminently successful, only too many churches silently have acquiesced telling themselves that the end justifies the means. Instead of examining the plans proposed and the methods adopted in the light of Scripture, they tacitly accept them on the ground of expediency.”

Once preachers think that human means can make the difference, then there is an ingathering of goats and not sheep. What are we doing and why are we doing it? Only God can change a dead sinner into a living saint. Only God the Holy Spirit can make the gospel preached effectual unto salvation; yea, only He can birth one into the kingdom of God’s dear Son. One has said, “No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slight-

In this controversy Keach debated and wrote in answer to such famous Protestants as Richard Baxter and John Flavel. He often bested these men by the way. The way he handled Baxter was to publish a treatise called “Baxter’s Arguments for Infant Baptism.” In this work he simply quoted what Baxter had said about the biblical teaching that adults have to be baptized after they have been saved. Keach gave the book and page where Baxter had written these words and then Keach commented on them. Here are two of Baxter’s statements that Keach quoted in his treatise:

- That Christ, in his commission, directs his Apostles to make disciples, and then baptize them, promising that he that believes and is baptized shall be saved; and who can tell, that a man is a disciple a believer or an infidel but by his profession.
- That those instances which we have in scripture of persons baptized, declare, that they professed faith before they received baptism...”

In his comments on these things Keach basically said that if adults must make an intelligent profession, infants must therefore not be baptized.

Baxter never answered this devastating treatise. He just brushed it off saying, “I have no time to satisfy him” meaning Keach. Crosby says Baxter’s answer “is as short an answer as ever was made to a great charge.” It is interesting that Baxter wrote so many books and got involved in almost every controversy but did not have time to answer his self contradictions as pointed out by Keach. Keach’s answer to Flavel’s teaching of infant baptism was published under the title of “The Ax Laid to the Root.”

The second controversy in which Keach was involved concerned congregational hymn singing.

The issue was whether there should be congregational singing in Baptist worship and whether unsaved persons should join in with church members when they sing. Keach believed that God’s people should include congregational singing in their worship of him so he introduced congregational singing in his church. He met great opposition to this. He published a hymnbook in 1691 and this caused a heated debate in the Baptist Assembly in 1692. The secular press poured forth multiple pamphlets and books on the singing controversy. Keach led his church to vote not to censure those who disagreed and to allow them to step outside while singing went on if

(Continued on page 16)

they did disagree and the church would not consider them being disorderly in doing so. The church split and the anti-singing folks established another church with the same doctrine as Keach's church except they would not allow singing in worship. The new church continued songless until 1739 when it finally relented and allowed singing in worship. According to A.C. Underwood in his "A History of the English Baptists" Keach's church was the first church in all England to introduce congregational singing of hymns in addition to Psalms and paraphrases.

The third controversy in which Keach became involved had to do with paying the pastor.

Many Baptist pastors in those days including Keach had to supplement their incomes with secular employment, not because their churches could not pay them enough but because the people did not see the need of paying a pastor a living wage. Keach had to run a bookstore to supplement his meager salary from his church. Keach preached from the scriptures that pastors should be paid fulltime by their churches so their pastors could devote all their time to the ministry of the word. He wrote a book on the subject the title of which was "The Gospel Minister's Maintenance Vindicated." Because of Keach's influ-

ence and leadership in this matter the Baptist General Assembly in 1699 voted after debate that "it is the duty of every church of Christ to maintain the ministers they call by allowing them a comfortable maintenance according to their ability."

HIS WRITINGS

Benjamin Keach wrote forty three works that Crosby describes as polemical, practical and poetical in nature. They were mostly in defense of Baptist principles. He wrote two religious allegories before Bunyan wrote *The Pilgrim's Progress*. Of course, there was the book, "The Child's Instructor." Soon after Keach's trial on its account all copies of this work were destroyed by the police but Keach rewrote it from memory and it ran into several editions.

"Spiritual Melody" was the title of his hymnbook. There was a book on the parables originally called *Tropologia* and later coming to be known as *Gospel Mysteries Unveiled* or *An Exposition of All the Parables*. Three hundred and thirty five years after publication his book, *Preaching From the Types and Metaphors of the Bible*, is still being used by pastors in studying God's word. Other titles by Keach include: *Pedobaptism*, *The Everlasting Covenant*, the *Marrow of Justification* and *The*

Counterfeit Christian or *the Danger of Hypocrisy*. Crosby gives a complete list in his *History of the English Baptists*. Keach's books were widely circulated and read thus extending his influence for Christ in his own and future generations.

CONCLUSION

Benjamin Keach was a Baptist by conviction who stood boldly, courageously and continuously for the truth of God's word. He was truly a faithful Baptist witness! ♦

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**Should earth against my soul engage,
And hellish darts be hurled;
Now I can smile at Satan's rage,
And face a frowning world.**