

1810 Circular Warwick Association

[This is the first Warwick Minute to make reference to the Great Frontier Revivals. The “Great Awakening” was between 1720 to 1760, and then died out. It was clearly a predestinarian, or Calvinistic revival. It was spontaneous, scattered widely where the gospel was not preached, and large numbers of churches sprang up in those areas under that influence. For Baptists, and other Calvinistic groups, it was considered “a Holy Spirit Revival,” because what they believed to be the truth of the historic Christian Faith was embraced by these converts.

Some will take issue with us on this Great Frontier Revival. It commenced, in Kentucky in 1801. The church that received the largest recipients of this movement was Bryan Station, the home church of Ambrose and Thomas P. Dudley. Bryan Station from then on had two different groups occupying the same building. The largest number was early converted to Andrew Fuller’s “new divinity school.” This group was divided into those that supported the Modern Missionary Movement, and those that were Anti-mission Fullerites, called “Means” Baptists. Doctrinally, they were considered “weak,” or “freewill,” whereas the group with Ambrose and Thomas P. Dudley were Calvinistic and Anti-mission Baptists. [While T.P. Dudley was in the camp with Gilbert Beebe, he was **not** an “absolutists.” He objected to the phrase in the London and Philadelphia Confession that “God hath decreed all things that come to pass.”]

Unlike the Great Awakening, the largest proportion of “converts” in the Great Frontier Revivals” was Arminians. Methodists inherited the greater number, and the “Pentecostals” sprang up from it. Hence, those who are Calvinistic do not consider it a “Holy Spirit Revival,” because the truth (as they believe it) was missing. However, this is not to say there were none to be called out and brought to the truth as Calvinistic believers embraced. Some consider that Satan had observed the success of the Great Awakening, being caught by surprise; but during the Great Frontier Revivals, he was prepared to create a counterfeit revival. If one closely reads the Minutes of the Philadelphia Association between 1801 and 1810, he could conclude that there was a devilish prelude to this counterfeit revival already in the making. Those brethren were that early being caught up in the Benevolence Movement that became part and portion with missionism in the next two decades. As I was transcribing this, a Historian in NC who is really into the Great Awakening and Frontier revivals called and in our conversation asked me if I knew how many of the converts in the Elkhorn were members of churches the following year after their thousands were converted. I asked him how many. He said: “two.” Not “two thousand – just two.

Also, somewhat off the subject, but a few years back there was some words in opposition to our separation of a “Church” from its “Congregation,” and a vehement denial that such existed. We find in this minute such a separation also: Under **Item 22**, Of the Philadelphia Association reporting on the revival in 1802, they wrote: “According to information from Kentucky, the following are the numbers of *communicants* in Baptist Churches belonging to the respective Associations in the State:

In the Elkhorn Association	5,310 communicants
In The Salem Association	2,023 communicants
In the Green River Ass’n	800 communicants
In the Bracken Ass’n	753 communicants
In Tates’ Creek Association	1,802 communicants
In the South Ky. Ass’n	1,384 communicants

Totals 12,072 communicants

Allowing **six Baptist church members in a congregation**, to **one** communicant, which is a very moderate allowance, the number of Baptists in Kentucky will amount to about 72,426.”

Item 16 of the Warwick, reads: “A committee, last night appointed to examine letters and minutes from corresponding associations, report, that very pleasing intelligence of the growth of the Redeemer’s kingdom in the Abin(g)ton association – that information **of 1600 members by baptism added to the Edgefield Association in five months** – likewise **308 to the Warren Association**, the year past, and the rapid growth of the **missionary society** of New-York, are matters that call for the highest gratitude to God the Author of all good.”

Because of the present movement, we found the Letter Of Correspondence worthy of publishing. We will print it FIRST, before the Circular Letter.

Ministers present this session: Elders Jonathan Sturdivent, Luke Davies, Oliver Leonard, Simeon Barrett, Lebeus Lathrop, Silas Southworth, John Dodge, Ebenezer Ferris, Henry Ball, Benjamin Montonye, Levi Hall, Henry Charlock, William Connelly, Isaac Rhodes, Ebenezer Jane, Francis Wayland (one of the foremost leaders of the Modern Missionary Movement) and John Stanford.

Corresponding Associations (greatly increased): New-York Association, Stonington Association, Abenton Association, Rensselaerville Association, Union Association, Danbury Association, and Philadelphia Association.

Letter of Correspondence

By

Luke Davies

*The Warwick Baptist Association convened at Lattin Town, Wednesday, June 6,7, 1810.
To the several associations, with which they correspond.*

Wish Grace, Mercy and Peace.

It always gives us much pleasure, and often much joy, to receive your communications; our happiness, is materially connected with the honor, interest, and enlargement of the Redeemer’s Kingdom: we view ourselves connected with you by ties, (sic), originating in the Eternal Counsels of Jehovah, redeemed by the same most precious blood; justified by the same meritorious righteousness, kept by the same Almighty power, - with the same love shed abroad in our hearts, -going to the same everlasting home, having the same enemies, we cannot but feel gladdened by your prosperity, looking forward with confidence, (founded on the oath and promise of Jehovah) to that period when the Kingdom of our Lord will extend over the face of the whole earth, when error and darkness shall cease to disturb the peace of Zion; and her watchmen shall see eye-to-eye:- We are fellow soldiers in the cause of our dear Lord and Master, and we go forth with you, in the strength of the great Captain of our salvation,

who has very graciously adopted us into His family, tho' by nature strangers and foreigners, but now fellow citizens with the saints, and of the household of God: we very much regret the several interruptions that have taken place in your communications to us, it is certainly a duty in us to employ those persons to forward our mutual communications; who will take some pains to prevent disappointments of this nature. God is graciously blessing us with gradual additions as particular churches and association, but in the church of Christ, largely considered we behold the stately going's of God our King in the sanctuary: perhaps there never was a period since the days of the apostles in which there was more love, and zeal, manifested for the cause and interest of truth on the earth; these things indicate to us the extensive enlargement of the Church! May we each in our station be found waiting on the Lord, and watching for opportunities of spreading the favor of the knowledge of Christ, in every place: so may be shew forth the praise of Him, who hath loved us and washed us from our sins in His own blood:

Signed by order, and in behalf of the Warwick Association.

Benjamin Montonye, *Moderator.*

Richard Smith, *Clerk.*

Note: It is almost unnoticeable, but the last paragraph is another first in the Warwick. An admonition based upon man's doings. We will see it worsening until the Warwick is turned back again to her moorings. – SCP.

CIRCULAR LETTER

On The Divinity and Offices Of the Lord Jesus

Written by

Levi Hall

*The Warwick Baptist Association, to the Churches they represent,
Beloved Brethren in the Lord,*

We feel it our duty to call your attention, while we address you on a subject of the greatest magnitude, (*i.e.*) the divinity, and offices of the Lord Jesus.

The divinity of the Lord Jesus is evidently exhibited in the Holy Scriptures; they testify that in Him dwelleth all the fullness of the Godhead bodily, Co. 2:9. He is acknowledged by the Father to be His Fellow, Zech. 13.7. and saith Paul, who being in the form of God, thought it not robbery to be equal with God. Phil.2:6. it is plainly

revealed that all men should honor the Son; even as they honor the Father: John 5: 2,3. Jesus and His Father are one. John 10:30' 17:22. He is the brightness of His glory, and the express image of His person; and upholding all things by the word of His power. Hebrew 1:3, the government is on His shoulders; who is over all; God blessed forever Amen. Rom. 9:5; He is the mighty God, the everlasting Father. Isa. 9:6. When we consider the express declaration of Jehovah, we can have no doubt of His being a divine person! "*But unto the Son He saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom.*" Heb. 1:8. the divinity of the Lord Jesus, is beautifully described by Paul, in his first epistle to Timothy, 3:16, and "*without controversy, great is the mystery of godliness: God manifest in the flesh, justified in the Spirit; seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*" He is now the object of the Christian's worship, He was the subject of the ministry of the Apostles, and before whom the four and twenty elders fell down and worshiped: saying, "*blessings and honors and glory and power unto Him that sitteth on the throne and unto the Lamb, forever, and ever.*" The inspired Apostle testifies that He is the true God, and eternal life. 1 John 5:20. "*I am Alpha, and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come; the Almighty.*" Rev. 1:8. He is infinite in wisdom and power: He needeth not that any should testify of man, for He knoweth what is in man, finally, He is the rock on which His church is built, and the gates of hell shall not prevail against it.

Dear brethren, you may with pleasure reflect upon that obedience, you have rendered unto Him as God in His holy ordinance.

Having proved the divinity of the Lord Jesus: we now proceed to point out His Mediatorial character and offices; there is one Mediator between God and man, He is the Surety of the Covenant, Christ drew nigh to His Father in the Eternal Council of Peace and undertook to be the Savior and Redeemer of His people, He substituted Himself in their place and stead, He interposed between the Creditor and the debtor, and became Surety for the payment, He satisfied for their sins, He preserves and keeps them and will present them a glorious Church not having spot or blemish or any such thing, but that it should be holy and without blemish. Eph. 5:27; Heb. 7:22. He was made a Surety of a better testament, and Mediator of the New Covenant. Heb. 12:24. It is the office work of the Lord Jesus Christ to redeem His Church from sin, death and the curse of the law, being Himself made a curse for it and with no less a price than His own blood. The Church is a pearl of great price and Jesus the merchantman has purchased it to Himself Matt. 13:45,46, and Isaiah saith, "*and they shall call them the holy people, the Redeemed of the Lord; and thou shalt be called Sought out: a city not forsaken.*" Christ gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works. Titus 2:14. The blood of Christ cleanseth us from all sin, original and actual, He was bruised for our iniquity, and by His stripes we are healed; justice is satisfied: the law demands no more at the hand of Jesus, He has ascended on high, having already obtained eternal redemption for us.

Christ now stands in His Mediatorial character in order to make reconciliation between God and men; He is our Advocate: He pleads the merits of His own blood: the Father's wrath is appeased, mercy and truth meet together, righteousness and peace kiss each other. Jesus pleads, the fountain opened for sin and uncleanness, in which the Church is cleansed from all her pollution, and justified from all her guilt; He will defend her before the Father from all the powers of darkness and from all the assaults of hell and sin.

“A feeble saint shall win the day,
Though death and hell obstruct the way.”

Jesus ever lives to intercede in their behalf, not one of the purchased of His blood will be forgotten in His prayer, “Father I will, that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me.” Therefore just as sure as Jesus ever lives to intercede for them just so sure they shall forever live in Him, through His intercession; “*because I live ye shall live also.*” The offended God is in His dear Son, reconciling offending man unto Himself, not imputing their trespasses unto them; Christ the substitute, for all who were chosen in Him before the foundation of the world, because a willing sacrifice in their room bearing their sins and suffering the penalty of the law; which was done to them, He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all thing? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God; who also maketh intercession for us.

Jesus is the Shepherd of His sheep, He knows, washes, leads, feeds, heals, resolves, defends and watches over His sheep, and they shall never perish, but have eternal life. He leads them beside the still waters, and into green pastures: “*Behold He that keepeth Israel, shall neither slumber nor sleep, the Lord is thy Keeper, the Lord is thy Shade upon thy right hand.*” Therefore, the powers of darkness shall not destroy them, for the Lord their Shepherd shall gather them in His arms and carry them in His bosom.

He is the Door of the sheep, by Him they enter into the rich pastures of His glorious Gospel; fresh and green, they lay down under His shadow with great delight, and His fruit is pleasant to their taste, they enjoy His smiles, and are transported with His beauty.

Jesus is the Prince of peace, He has made reconciliation between God and men; having made peace through the blood of His cross. Col. 1:20. God is in His dear Son, reconciling the elect world unto Himself, not imputing their trespasses unto them; for the chastisement of our peace was upon Him, and with His stripes we are healed. Every new-born child having evidence of the Father's pardoning love through His Son Jesus, possesses peace of conscience and joy in the Holy Ghost; He proves the efficacy of His blood; and when we sensibly enjoy His sweet presence, our mind is calm and serene, having good hope through grace that we shall enter into the Kingdom of our Father,

where Jesus our Forerunner is gone.

Christ is the Author and Finisher of our faith, that precious grace which works by love, and purifies the heart, which enables the child in the midst of the rolling seas, and tempestuous storms; to rely upon the Lord; looking forward to the fair haven of eternal rest, which is in sight. Heb. 12:12.

Jesus Christ, is a wonderful Prophet which God has raised up unto us; Him shall His people hear in all things, Acts 3:22. He has foretold His coming, time, manner and place; He now teacheth His own, the mysteries of godliness, and the way of salvation.

Jesus is our great High Priest, He officiated in His priestly office, in offering Himself a sacrifice to God for the sins of His people; His soul and body being without spot or blemish, He has magnified the Law and made it honorable in the shedding of His blood, in the days of His incarnation, He left us an example, submitting Himself in obedience to every Gospel requirement: and gave Himself up to the stroke of Divine Justice, saying, "*It is finished,*" and then expired, but Jesus is risen and is ascended at the right hand of God, wearing His Priesthood; still ever living to make intercession for us.

He is now crowned the King of kings; thrones, powers, and dominions are subject unto Him, all power is in His hands, in heaven and on earth. He is the King of saints, He defends their lives and destroys their foes: He governs them for they are His spiritual Kingdom, they acknowledge subjection to His government and crown Him Lord of all. Christ is the Head and Husband of His Church, she is His bride, the Lamb's wife; growing up unto Him in all things, Eph. 4:15; 1.22. to the praise of the glory of His grace, for we are members of His body, of His flesh, and of His bones; He is the Savior of His own body; He is now gone to prepared a place in His Father's house above, for His bride: He has promised He will come again and receive her to Himself: There remaineth therefore a rest to the people of God; a Sabbath which shall never end. Then dear brethren, rejoice in hope; knowing that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Let us therefore press toward the mark for the prize of the high calling of God, in Christ Jesus.

We subscribe ourselves your affectionate brethren in the Lord.

Benjamin Montonye, *Moderator.*

Richard Smith, *Clerk*