

**HISTORY OF THE CHURCH
IN NEWINGTON: ITS
DOCTRINE, ITS MINISTERS,
ITS EXPERIENCE**

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History of the Church in Newington: Its Doctrine, Its Ministers, Its Experience by J. Brace

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J. BRACE

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Brace, J.

Half-Century Discourse.

HISTORY

OF THE

CHURCH IN NEWINGTON:

Its Doctrine, Its Ministers, Its Experience:

PRESENTED IN THE

DISCOURSE DELIVERED ON TUESDAY THE 16TH OF JANUARY,
1866, ON HIS RELINQUISHMENT OF ACTIVE SERVICE,
AT THE CLOSE OF HALF A CENTURY FROM
HIS ORDINATION IN THAT PLACE,

BY J. BRACE, D. D.

PUBLISHED BY THE ECCLESIASTICAL SOCIETY.

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M.DCCC.LV.





Mour aff. Paster

Braun

Konrad Huber Lithographier, 346-48, Froschweg, 1873

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in the context of public administration and government operations. The text notes that without reliable records, it becomes difficult to track the flow of funds, assess performance, and identify areas for improvement.

2. The second part of the document outlines the various methods and tools used for data collection and analysis. It highlights the need for standardized procedures to ensure consistency and reliability of the data. The text mentions the use of surveys, interviews, and focus groups as primary data collection methods, while secondary data is often obtained from existing reports and databases. The analysis phase involves identifying trends, patterns, and correlations within the data, which helps in understanding the underlying causes and effects of the phenomena being studied.

3. The third part of the document focuses on the interpretation and communication of the findings. It stresses that the results of the research should be presented in a clear, concise, and accessible manner. The text suggests using a variety of visual aids, such as charts, graphs, and tables, to enhance the understanding of the data. Additionally, it emphasizes the importance of providing context and background information to help the audience interpret the findings correctly. The final part of the document concludes by summarizing the key findings and offering recommendations for future research and action.

that begging of God for his mercy, is my proper experience, on this solemn occasion, when my course is run, and my work is done.

Nevertheless, I have comfort in the conviction, and strength in my assurance that I have taken the determination of Paul, as expressed in the text, as my purpose and rule during the whole fifty years of my ministry. Truly, *I was with you in weakness*—weakness of knowledge, discretion, judgment, that should be equal to the wisdom of the ministerial office. Truly I have always *been with you in fear*—great fear lest any one soul in the whole community should be lost, through any faultiness of mine. Certainly, *I was with you in much trembling*, lest any part of the object for which the ministry is appointed, should fail of being accomplished by my services. I wanted to answer all the counsel of my father, in his ordination sermon; that is, to fulfill all that is included in being a *good minister of Jesus Christ*. I have been anxious to do all that belonged “to the work of the ministry, to the perfecting of the saints, to the edifying of the body of Christ. And who is sufficient for these things?”

In this resolution of Paul, as to his preaching, we have the sum of the redeeming gospel, the

self-originated, eternal grace of the infinite mind, the incarnation of the Son of God, the atoning blood of the Lamb, the justifying righteousness of the great Redeemer. The doctrines which I have taught this people are, that "God so loved the world, as to give his only begotten Son to die for our sins;" that the man who had been "dead in sin is made alive in Jesus Christ;" that "the carnal mind, which had been enmity against God, is cleansed, washed, sanctified, justified, glorified, in the name of the Lord Jesus, and by the Spirit of our God." And I have showed "what manner of persons you will be," as you receive the proper effect of this gospel upon your heart and life, *viz.*, that you will break the power of sin, that you will abhor the love of sin, that you will resist the indulgence of sin, that you shall be delivered from the punishment of sin, that "you shall be holy in all manner of conversation and godliness," thus "growing up, day by day, to a meetness for the kingdom of Christ in heaven." I have made it my single purpose to drive at this one point of Paul, the atonement of Christ, which will secure the salvation of every soul that rests by a living faith upon that atonement. I understand Paul to declare in the text, that he never preached

one doctrine, never held one sentiment, but what had its root in this one ground, "Jesus Christ and him crucified." Indeed no minister, who receives the atonement of Christ in this manner, can there be, but does actually preach, and must of necessity preach, all the great doctrines contained in the gospel. This is something above "the enticing words of man's wisdom. It is the wisdom of God in a mystery. It is the power of God." Here is "the demonstration of the Spirit and of power," by which "a man is born again," and by which a stranger is turned into a child of God. This is the summary of my preaching, during my half-century. I hope it will be thought sufficient for the present occasion, which is rather designed to give a history of the gospel's influence, than to set forth a theory of doctrine.

I will now pass on to describe the formation of character among this people, as it has been made by "the preaching of Jesus Christ and him crucified. This is an original Puritan church, the same from the beginning. The covenant has never been changed, and I pray that it never may be changed to the end of the world. What reverence for creeds, or confidence can there be in them, if every minister that is settled must