

**THE DOCTRINE OF THE SACRAMENTS IN  
RELATION TO THE DOCTRINES OF  
GRACE: AS  
CONTAINED IN THE SCRIPTURES,  
TAUGHT IN OUR FORMULARIES, AND  
UPHELD BY OUR REFORMERS**

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The doctrine of the sacraments in relation to the doctrines of grace: as contained in the Scriptures, taught in our formularies, and upheld by our reformers by N. Dimock

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BY

THE REV. N. DIMOCK, M.A.

*NEW EDITION*

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THE original edition of this little book was published in 1871, under the name of "An English Presbyter". The present edition (somewhat abridged in the Latin notes) is issued, with the Author's permission, by some who have been led to feel its value and importance at the present time.

AUCKLAND CASTLE,  
BISHOP AUCKLAND.

*December 21st, 1909.*

THIS Memorial Edition is inscribed to the memory of the Reverend Nathaniel Dimock, M.A., by friends and disciples to whom his name is at once dear and venerable. In him the grace of God combined in perfect harmony a noble force and range of mental power, an unshaken fidelity to conscience and Revelation, and a spirit beautiful with humility, peace, and love.

“Remember your guides, who spoke unto you the Word of God, whose faith follow, considering the end of their walk of life.”

H. DUNELM.



## INTRODUCTION.

THE following Paper has a very unpretending aim. Originally written with a view to being read at a meeting of Brother Presbyters, it grew in the writer's hands till it exceeded reasonable limits. Then, yielding to the wishes of those who desired its publication, the writer was unwilling to send it forth without some additional notes, to support the positions which seemed most likely to be called in question.

Nor does he regret that thus he has been led to swell the bulk of the Paper by numerous quotations from the writings of the Reformers, and of Divines who followed in the steps of the Reformers.

Rather, he will rejoice if thus he may have contributed anything towards setting in a clearer light the real debt we owe to our Divines of the Sixteenth Century.

He believes that the true Theology of the English Reformation has been in our days not sufficiently understood, and he feels sure that it is still very generally not duly appreciated.

Moreover, the writer cannot but regard the subject treated of as having a very important bearing on the present difficulties of the Church of England. And he is not without hope that the view which he has

endeavoured to give of the relation of Sacramental signs to Sacramental grace, and of both to the message of Christ's Gospel, may not only be found helpful to some minds in relieving them of painful perplexities, but may also commend itself, on examination, as the true teaching of Holy Scripture, and as showing the true aim of Christ's holy ordinances.

Almost all the controversies which have recently agitated the Church of England are more or less intimately connected with the question—Is the doctrine and faith of the Gospel subservient to the doctrine and grace of the Sacraments, or is the true doctrine of the Sacraments subservient to the faith of the Gospel?

This Paper undoubtedly takes its place clearly on the side of those who hold that the doctrine of the Sacraments is entirely subservient to that doctrine of Free Justification which is the power of God unto salvation.

Yet its chief endeavour is to show that on this side there has been, especially in modern times, an apparent disposition to degrade the Sacraments from their true place in the scheme of Christian Doctrine, under the impression that no true efficacy can be attributed to the Sacraments without injury being done to the honour of Evangelical Truth.

It aims, accordingly, at showing that there is a teaching of Sacramental Grace, which may be regarded as the true complement of the doctrine of Justification by Faith, insomuch that there is danger, at least, of that doctrine being made to be, in a sense, maimed and incomplete without it.

If there be an error of defect in this matter, it is of the utmost importance to correct it, lest it be found to be the fruitful source of more dangerous errors of excess.

And it seemed specially desirable that at this time some effort should be made to check the efforts made on the side of defect, to represent the witness and teaching of our Prayer Book as inconsistent with the testimony of Scripture and the true faith of the Gospel of Christ.

This Paper, therefore, is now issued with the hope of showing that there is a higher view of the relation of the Sacraments to the doctrines of Grace, which may be supported from the writings of the Reformers, which removes all difficulties in the interpretation of our Formularies, and which was not only the doctrine of the Primitive Church, but which also has the highest claim to be accounted Scriptural Truth.

Such as it is, with all its imperfections, the Paper is now sent forth, with the prayer that the God of Peace and the Spirit of Truth may vouchsafe to prevent and follow it, for His sake, who to the Gospel added His own ordinances for the gathering together and building-up of His Church, to set forth the Eternal praise of His Holy Name.

The writer desires to add, that if—as may very possibly be the case—he has in any particular, through imperfect information, conveyed anything like a misapprehension; or if, through prejudice or any other cause, he has ever misstated or overstated his case, he will be thankful to have any errors corrected, and to be able in another edition to acknowledge his mistakes, and to remove whatever may have tended to mislead.