784 JAMES. Vv.   
   
 AUTHO ZED VERSION REVISED. | AUTHORIZED VERSION,   
   
 your nay, nay: that ye fall not oath: but let your yea be   
 under judgment. 18 Is any among yeas and your nay, nay;   
 you afflicted? let him pray. Is any Test ye into condemna-   
 smi.e-1 memy? \*let him sing praise. 1M Is, tion. 3 Is any among you   
 ay - sick amon you? let him call 2%, merry? let him sing   
 any sick among you? let him call ovis. MIs any sick   
 for the elders of the congregation, | among you? let him call   
 tnarkvi3 and let them pray over him, tanoint- for the elders of the church s   
 ‘and let pray over him,   
 ing him with oil in the name of the anointing him with oil in   
 Lord, and the prayer of faith the name of the Lord:   
 shall save the sick man, and the) '\* and the prayer of faith   
   
   
 deducing from his words any prohibition of are given) ? let him summon to him (send   
 swearing in general, as has been attempted for) the elders of the congregation (to   
 by many expositors of our Epistle. ‘The use which he belongs: but not, some oue   
 of oaths by heaven, &c., arises on the one among those elders, as many Roman-Ca-   
 hand from forgetting that every oath, in tholic interpreters. The Couneil of Trent:   
 its deeper significance, is a swearing dy anathematizes those who say that these   
 God, and on the other from a deprec elders are not priests ordained by a bishop,   
 tion of simple trath in words: cith iy but elders in age in the congregation, and   
 therefore from a lightness and frivolity thus deny that the priest is the sole ad-   
 which is in direct contrast to the earnest ministrator of extreme unction. It is   
 seriousness of a Christian spirit.” See my true the elders are not simply “the elders   
 note on Matt. v. 34): but (contrast to the in age in every congregation,” but those   
 habit of swearing) let your yea be yea, ho were officially or bishops, which   
 and [your] nay, nay (it is hardly possible in the apostolic times were identieal : sce   
 here to render “But let yours be [your notes on Acts xx. 17, 28: so that priests   
 habit of conversation be] yea yea and n: ordained by a bishop” above, would, as   
 nay,” on account of the ‘position of the applied to the text, be an anachronism),   
 words in the original. So that, in form at and let them pray over him (either 1,   
 least, our precept here differs slightly from literally as coming and standing over his   
 that in St. Matt. The fact bed : or 2. figuratively, with reference to   
 by both would be the same: confidence i him, as if their intent in praying, went   
 men’s siinple assertions, and consequently out towards him), anointing (or, when   
 absence of all need for asseveration): they have anointed), him with oil in the   
 that ye fall not under judgment (i e. name of the Lord (the act thus qualified   
 condemnation: uot as the meaning of the was plainly not a mere human medium of   
 word used, but as the necessary contextual cure, but bad a sacramental character :   
 result, The words in fact near compare the same words, used of bap-   
 to “ that ye be not judged” alx tism, Matt. xxviii. 19; Acts ii, 385 x.   
 that there is here no exhortation to trath- 48; xix. 5; 1 Cor. 13, 15. The   
 ful speaking, as so many Commentators Lord here is probably Christ, from ana-   
 have assumed: that is not in question at logy: His name being universally used   
 all). 13.] The connexion seems to as the vehicle of all miraculous power   
 be, Let not this light and frivolous spirit exercised by His followers),   
 atany time appear among you : ifsuflering, 15.] and the prayer of faith (the prayer   
 or if rejoicing, your feelings not by which faith shall save (clearly here,   
 yandom and unjustifiable exclamations, but considering that the forgiveness of sins is   
 in a Christian and sober manner, as here separately stated afterwards, this term ean   
 preseribed. Is any among you in trouble? only be used of corporeal healing, not of   
 let him pray. Is any in joy (light of the salvation of the soul, This has not   
 heart)? let him sing praise (literally, always been recognized. The R.-Cath.   
 onan instrument: but used in Rom: xv. 9, interpreters, who pervert the whole passage   
 and 1 Cor. xiv. 15, and elsewhere, of sing- to the defence of the practice of extreme   
 ing praise generally). 14,] Is any uuetion, take it of the salvation of soul :   
 sick among you (here one case of affliction Cornelins-a-Lapide saying, “ The prayer of   
 is specified, and for it specific directions faith, ie. the sacrament and the sueri-