13—16. JAMES, 795   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 shall save the sick, and the Lord shall raise him up: "even if "3? ah   
 Fair ana nice yates || he have committed sins, it shall be \*   
 and if he have committed forgiven him.   
 sins, they shall be forgiven one to another your trans therefore   
 him. ' Confess your faults and pray for one another gressions, ye   
 one lo another, and pray may be healed.   
 tual for another, that ye of a righteous man availeth much in 2   
 may be healed. The effec- \* The supplication «ge   
   
 @ righteous man availeth 1,   
 1 Sam, xil-18. Kings 9 Kings $3, Folin fx. & doh   
 15. erly. 18, xv. $0.   
 mental form of extreme unction (!), shall sve (heal) the sick man, and the Lord   
 save the sick, i, e., shall confer on him bring him up out of his sickness ; and   
 ray ce by which his sonl may be saved.” if’ it were occasioned by some sin, sin   
 ome Commentators take both meanings. shall be forgiven him. | Such is the simple   
 ‘The Council of Trent prevarieates between and undeniable sense of the Apostle, argu-   
 the two) the sick man, and the Lord (most ing for the efficacy prayer: and such, as   
 probably Christ, again: He whois Lord in above seen, the perversion of that sense   
 the Christian church) shall raise him up the Church of Rome. Here, asin the rest   
 (trom his bed of sickness: thus the of these cases, is our comfort to know that   
 Greek word is used in Mark i, 31; there is a God of truth, whose judgment   
 Matt. viii, ix. 5—7, & i shall begin at His Church. Observe, the pro-   
 our R.-Cath, friends are in sad pe mises heremade of recovery and forgiveness   
 plexity, seeing that these words entirely are unconditional, as in Mark xvi, 18, &e.   
 deprive the passage of all relevancy to 16.] 4 general injunction arising ont   
 extreme unction): even if he have com- of a circumstance necessarily to be in-   
 mitted (he be in a state of having com- ferred in the preceding example. There,   
 mitted, i. e. under the consequence the sin would of necessity have been con-   
 of, some commission of sin; for so the fessed to the elders, before the prayer of   
 perfect tense implies; and hereby the sin faith could deal with it. And seeing the   
 in question presumed to have been the Dlessed consequences in that case,—\* gene-   
 ing canse of his present sickness) rally,” saysthe Apostle,“ in allsimilarcases,   
 sins, it shall be forgiven him (supply as a aud one to another universally, pursue   
 , the having committed them, trom the same salutary practice of confessing   
 foregoing). your sins.” Confess therefore to one   
 Among all the daring perversions of another (not only to the presbyters in   
 ipture by which the Church of Rome the case supposed, but to one another   
 has defended her superstitions, there is generally) your transgressions (i.e. not   
 none more patent than that of the inerely offences against your brethren ; but   
 present passage. Not without reason has also sins against God: compare Matt. vi.   
 the Conneil of Trent defended its mis- 14, 15), and prey for one another that ye   
 interpretation with the anathema above may be healed (in case of sickness, as   
 cited : for indeed it necded that, and every above. ‘The context here forbids any wider   
 other recommendation, to support it, and meaning: and so rightly De Wette, Wie-   
 give it any kind of acceptance. The a ger,and Huther. So even Cornelius-a-   
 Apostle is treating of a matter totally Lapide). It might appear astonishing,   
 distinct from the occasion, and the ob- were it not notorions, that on this passage   
 ject, of extreme unetion, He is enfore- among others is built the Romish doctrine   
 ng the efficacy of the prayer of faith in of the necessity of confessing sins to a   
 afllictions, ver. 13. Of such efficacy, he jest. As a specimen of the way in which   
 adduees one special instance. In ‘siek- it is I subjoin Cornelins-a-Lapide’s   
 ness, let the sick man inform the elders of xplanation “\* One another’ i.e. confess,   
 the Church. Let them, representing the man to man, like to like, to brother,   
 congregation of the faithful, pray over the namely to the priest, who though in oftice   
 sick man, accompanying that prayer with he he superior, yet by nuture is equal, like   
 the syinbolic and sacramental act of anoint- in infirmity, the same in obligation of con-   
 ing with oil inthe name of the Lord. Then, fessing.” “Cajetan, on the contrary, denies   
 the prayer of faith (see Cornelins-a-Lapide that “saeramental confession” “is here   
 above for the andacions interpretation) shall spoken of: here, as in so many other