

of the Council of Trent, it is expressly stated that Unction should not take place except when recovery is not to be looked for. On this account, Extreme Unction has come to be regarded as the Sacrament of the dying, although the title "*Extreme Unction*," which came into use only about the 12th century, had regard originally, not to the recipient's being in extremis, but to this anointing being the last, liturgically, of the unctions of the Church. So much then for the practice and teaching of the Roman Church on this subject. She has very widely departed from the teaching of St. James, as interpreted and practiced by the primitive Church. The Eastern Church, in this matter, has continued the ancient use, and it is to her we turn and not to the Roman Church, for a proof that the Unction of the Sick has continued to the present day in its primitive significance. In the Roman Church, on the one hand, Unction is administered only when a person is believed to be dying, and the words of administration used by the priest are as follows: By this Holy Unction, and through His great mercy the Almighty God forgive thee whatever sins thou hast committed by sight," or whichever of the senses is being anointed. On the other hand, in the Greek Church the Unction is administered in cases that are serious, but not hopeless, and such sick persons as are able are expected to visit the Church, especially on Maunday Thursday, and to experience through Holy Unction both bodily and spiritual blessings. Only in extreme cases, is anointing administered in the house. The statement of the Russian Catechism is this "Unction with oil is a mystery, in which, while the body is anointed with oil, God's grace is invoked on the sick to heal him of bodily and spiritual infirmities." And the prayer of administration in the Enchiridion is, "Holy Father, Healer of souls and bodies, Who didst send Thine only-begotten Son, Our Lord Jesus Christ, healing every disease and redeeming from death, heal this Thy servant of the sickness of soul and body which encompasses him, and quicken him through the grace of Thy Christ—for Thou art the Fountain of Healings, O Christ our God, and to Thee we send up the glory to the Father, and the Son, and the Holy Spirit."

So much for the witness of the Greek Church to the primitive conception of the rite as a means of bodily heal-