

manists would insinuate, that extreme Unction was not designed for Recovery to Life, but for a preparative against Death: Which Notion, however plausible, is certainly what we have no Manner of Authority from Scripture to entertain. Nay the contrary is evident from the Passages before quoted from Mark VI. 12. and James V. 14. 15. which, both of them, speak of this Rite only as a Means of Recovery from Sicknefs. Neither did our Saviour (who would have the History of this Woman, to be for ever recorded in the Gospel) yet so much at once hint that the same Rite, of anointing in order to Burial, should be continued amongst his Followers afterwards. And therefore the Church of Rome in substituting this latter Notion, instead of the other; has departed from all Antiquity, and from the Usage of all other Christian Churches whatever: And for which Reason the Rite, they call extreme Unction, is no Sacrament at all, as it is administered by them; being not practised with the same Design, as anointing the Sick was used

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