

the Last Day are not to die, but merely to have their bodies transformed: all men are to be changed (I Cor. xv, 51, according to the true reading), the dead by receiving a glorified body, the living by having their natural bodies glorified. In I Thess. iv St. Paul does not mention this glorifying of the body, but it is quite gratuitous to imply (with Mr. Findlay) that he knew nothing about it.

In II Cor. v, 6—8 St. Paul lets us see that his natural preference was to have his body transformed directly into glory (which would mean being alive at the Last Day) without passing through death; but he is resigned to the other possibility. He would "fain not be unclothed," that is, stripped of his natural body, but be "clothed over" with glory, without dying (verse 4). The words "if indeed we shall be found clothed at all, and not naked" (verse 3), refer to the robe of grace, and illustrate the rather disconcerting way in which he sometimes shifts from one meaning of a word to another: his was a swift and sensitive mind. In verse 2 he is referring to his natural desire to be "clothed over" with glory without dying. This glory will be his in any case, as he well knows; even if his "earthly home" or tent, that is, his natural body, be destroyed, he has an eternal home or building, a glorified body, to which to look forward (verse 1). But it is not to be his till the Last Day, which he must live to see, if he is not to die. But whether he was to live to see the Last Day or not, he did not know, for Christ had expressly said that such knowledge was not for man; so that in I Cor. vi, 14 and II Cor. iv, 14 he rather seems to place himself among those who will have died before the Last Day, though I Thess. iv, 15, 17 and I Cor. xv, 52 give a contrary impression. He identifies himself now with the living and now with the dead, without really committing himself.

We profess in the creeds that Christ will "judge the living and the dead," that is, those who have died and those who have not. The words are taken from II Tim. iv, 1, and I Peter iv, 5; see also Acts x, 42. The mistaken translation of I Cor. xv, 51, in the Latin Vulgate was probably due to a failure to understand that St. Paul was writing only of the saved. The Vulgate speaks of a general resurrection—since only a very small fraction of mankind will be alive at the Last Day—and of some being glorified, some not; though an analogous change will take place in the bodies of the lost.

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1. *Is the Magnificat based on the canticle of Anna?* 2. *Were Anna and Samuel types of our Lady and our Lord?*

1. The similarity of the two canticles has long been recognized. A Lapide writes of the Magnificat: "This canticle of our Lady's is a complete counterpart to the canticle of Anna, I Sam. ii. For the theme of both is the same, both breathe the same exultant spirit of