

or, as the Greeks called them, the "Symbola" or stone tablets conferred upon the winners in the great athletic games of Olympia.

One of the rights bestowed on the successful competitors who had won the "tessera" was that of sitting down free in all public entertainments: they were passports to the heathen banquets in Asia Minor as well as in Greece proper. On this stone was inscribed the name of the person who had won the prize, and it could not be used for any other person. It could not be transferred from one to another.

This interpretation goes well with the hidden manna, the feast, to which the garment of purity is, as it were, the admission: the victor in life's battle, the victor over all earthly temptations, the cleansed from all defilements, wins his admission through the unmerited love of Christ into the heavenly feast, and cannot transfer his share or his place to another, nor can his share even be lost, for he is part of the Body of Christ, and so cannot fall from heaven as could the angels which kept not their first estate, who were near God, but not part of Christ's Body! And there is the thought contained in the "new" name. When raised to the heavenly state, we are like those raised to an earthly peerage—who receive a new title, or, better still, like those of old who received a new name as suggestive of a renewed nature, as when Jacob became Israel. So we on entering the state of the blessed after the test of our earthly life shall receive a new name—and especially this *new* faculty: that of *perseverance*.

Yes, the name once inscribed on *this* tessera will be *indelible* as well as *individual*. Of that glorious feast it can be said in the words of one of the noblest of mediæval hymns:—

"There, none shall beckon us away,
Nor bid our festival be done."

Strive, then, to win that glory, for that and its anticipation are the things most worth striving for. Amen.

LESSONS FROM GOD'S LOWEST WORKS.

I

The contemplative man may find, even in the alleys and by-ways of Nature's domains, abundant food for reflection, in the manifestations of Divine Providence that the well-ordered lives of minute creatures afford, and in the wonderful adaptation of such creatures to the nooks that they were destined to fill.

A few examples of this fitness and of such histories will, it is hoped, be found interesting to the readers of the MONTREAL DIOCESAN THEOLOGICAL COLLEGE MAGAZINE.