

unhappy victim into the net. Then Harold's indignant denials—his resolve to show himself a man. Yes, poor fellow, he would use that word, she knew. Oh, the descent was easy for a weak nature like his.

'He wouldn't mean it.' Hope actually spoke aloud her feelings though she was all alone in Mrs. Smith's lodgings, packing a handbag with a change of clothes for herself. She had learned that New Northam was only seven hours distant by rail.

'My husband has been called there, I find, suddenly,' she explained to Mrs. Smith, 'and' (oh, how easily falsehoods were beginning to trip off her tongue!) 'he wishes me to join him there. See, here is the week's rent for the rooms. I had better leave that with you, though we may be back to-morrow. Please take in the baggage if they send it up from the wharf.'

She spoke so calmly that Mrs. Smith was

quite taken in. 'Dear me, Mrs. Westall, how trying for you to have to start travelling again so soon. But there—the gentlemen are always wild to be off up country directly. Yes, of course, I'll look to the baggage, and if it isn't sent up to-night, Mary shall run to the office of the line. I suppose you are looking for land up Northam way?'

Hope nodded her head. She was fastening the straps of her bag.

Then as she went away she said, 'If we do not return to-morrow I will write to you; and meantime please take care of the boxes upstairs.'

'Yes, ma'am,' returned Mrs. Smith, perfectly satisfied. These were just the lodgers she liked—respectable people who gave no trouble. Why they might be the whole week away and the rent paid all the same! She knew what that look of after land was—an endless business.

(To be continued.)



## Heroes of the Christian Faith.

S. ANTONY.

**T**HE name of this Christian hero takes us back a century, or more, from the time we have now reached in Church History, viz. the close of the fourth century.

S. Antony belongs to the latter portion of the third century. And yet, as the founder of the monastic system, he deserves consideration at our hands. For in the days of S. Ambrose the monastic life was embraced by a large and increasing number of persons throughout Christendom. And it was destined to rise into still greater prominence.

First, then, let us inquire what we mean by the monastic system. In plain words it was the living apart from the world in solitary communion with God. It was practised in one of two ways. Either a man withdrew altogether from the haunts of his fellow-men, living entirely alone in some desert or mountain solitude, with none but the wild beasts

as companions. He was then called a hermit, which means a dweller in the wilderness. Or he associated himself with a company of friends, to form a community that should live according to strict and set rules, based upon the teaching of our Lord Jesus Christ. Such persons were usually termed monks or solitary men, and their home was known as a monastery. Neither a hermit nor a monk had anything to do with the outside world, their time being spent in prayer and fasting and silent meditation. Besides this, it was necessary that they should provide for their own daily wants.

On another occasion, we shall doubtless have an opportunity of observing how this monastic system developed in the course of centuries, how the monks built the vast and noble abbeys whose ruins are still so beautiful in many of our English counties. Now we have only to do with the system in its