

a bore does he develop into, that the doctor and the priest shut their doors upon him, and the invalid brother of the Catholic young lady tells him unwholesome truths. Finally, hearing that the young lady and the priest are going to New York, really on an errand of mercy, his jealousy leads him to desert his wife and follow them. There he finds himself in universal contempt, gets ingloriously drunk, and is saved from destruction by the crafty but good-natured Soulsbys, the debt-raisers, who send for his wife, and export the pair to Seattle to start life anew in the lay element.

This is a powerful book, showing what cleverness of a certain kind without culture may lead a man to. Theron was not a bad fellow as young parsons go. He was originally honest and simple-hearted, but he failed to realize that what drew people to him was this very simplicity and a natural kindness. Knowing nothing of the ways of society, he took all kind attentions as tributes to his attractions, and, yielding, proved in his egotistical *laissez aller*, false to every principle of honor, virtue, temperance, and faith. Nor is it recorded that he made real repentance. On his way to Seattle, his only thought was that he might by his abilities as a speaker become a member of Congress and finally entertain his friends the Soulsbys, at the White House. Young ministers of all denominations, all the world over, may learn a useful lesson from the Damnation of Theron Ware. Egotistical ambition, unaccompanied by solid merit and honorable action, will, in the Church at least, and in really good society, land its owner in universal contempt. Yet the ways that are dark of ecclesiastical politicians make Theron Wares.

Marshall Brothers of Keswick House, London, publish *Ways to Win*, a small book of 96 pages, by the Rev. Dyson Hague, of Halifax, which Messrs. Drysdale sell for thirty cents. It is a treatise of six brief chapters on personal effort for souls, and contains some excellent, if not novel, counsel to those interested in the salvation of others. Most people are open to the influence of a manly or womanly Christianity.