

of differing laws, but whatever those may be, the simple statement that during the year 1886, 25,535 homes were broken, involving 51,070 parents, bringing disgrace and shame to certainly not less than 100,000 children, is enough to make every Christian man and woman, who holds that the marriage tie is holy, so holy as to be emblematic of the union between the Son of God and His church, put forth every effort to prevent the continued blot upon a Christian nation. Laws are good, but statutes are not enough. Only as individuals are brought to realize their own personal relations to the *laws* will they become a power in the nation. The Catholic conception of marriage as a *sacrament* has in it a mighty truth, which Protestants would do well to realize.

Pastoral Helpers.

And let us consider one another to provoke unto love and good works.
—Heb. x : 24.

In the Year Book of the New York City Mission and Tract Society are printed the following statistics compiled by the *Evening Post*, representing the strength of the leading denominations in New York city, in the years 1872, 1882, and 1887.

Denomination.	1872.	1882.	1887.*
Episcopal	19,650	25,733	33,903
Presbyterian	18,773	21,520	23,016
Methodist	11,507	12,856	12,981
Baptist	11,513	13,027	13,687
Reformed	5,568	6,869	7,281
Congregational	929	2,449	2,515
Total	67,940	82,454	93,183

The minor sects, as Universalists, Friends, Unitarians, etc., are none of them as strong as they were five years ago. The Lutheran Church, with large additions of strength from immigration, barely holds its own. These figures have been questioned again and again, but the closest examination has not disproved them in any particular. They are sufficiently startling. Were the records of all the denominations the same it would be

cause of great alarm, but the fact of the great and steady increase of one of them indicates very clearly that growth is possible. We do not believe in denominational rivalry, in the sense of striving after bigger returns to boast of and publish to the world, but we do believe in "provoking one another to love and good works." If the Episcopalian brethren have found a secret of success, let the Presbyterian, Methodist, Baptist and other brethren rejoice with them, try to find their secret, and see whether they cannot use it themselves.

Undoubtedly there are many reasons that operate in producing these results, but one very important factor, in the view of Rev. A. F. Schauffler, D.D., is the better organization of the Episcopal Church for aggressive work. Dr. Schauffler is thoroughly posted on the subject and speaks from profound conviction, based upon a wide observation and experience. Out of the 73 rectors of New York, 28 have 47 assistant rectors and ministers. Some, as Dr. Donald, Church of the Ascension, Dr. Rainsford, St. George's, Dr. Galaudet, St. Ann's, have three each; several have two. There are almost none of the pastors of the other denominations that have even one, and in not a few cases, where the churches have urged their appointment, the pastors have objected. One Presbyterian pastor is said to have declared it "contrary to the genius of Presbyterianism." A Congregationalist said: "If I had him what should I do with him?" Now if there is anything in the genius of Presbyterianism contrary to means that will advance and strengthen the churches, then the quicker it changes the better. We do not believe that there is. If any pastor does not know how to use an assistant he had better learn. The fact simply is that in these days, with the constantly increasing demands upon the clergy in every line of life, no man is equal to the preparation