

training colored candidates for Holy Orders, he was ordained Deacon in 1870, and priest in 1886, and sat in the Diocesan Convention of Virginia.

I purposely draw attention to the history and work of this colored congregation, because it has occupied the attention of churchmen in South Carolina for some time and for reasons to be stated hereafter.

St. Mark's Church is well situated in the city of Charleston. It has passed through two afflictions. The cyclone of Aug. 25th, 1885, almost destroyed the building. No public effort was made for the congregation when their church was destroyed, to the amount of \$4,500, by visitation of God, and that amount to a people dependent on their daily exertions was more than many thousands to churches having vested funds and wealthy parishioners. Yet they have battled with this disaster, and will continue the struggle. This debt has been reduced to \$1,451.

The earthquake of August 31st, 1886, again injured St. Mark's, to the amount of \$528.50. The whole of this sum, however, was given by the Diocesan (Bishop W. B. W. Howe) from contributions received from all parts of the United States.

This congregation (with all the difficulties and obstacles in their way) by free-will offerings, laid on God's Altar, for His Church, during the last year, \$2,533.53. The whole of this was not selfishly spent on parochial needs. Diocesan claims were not unheeded. For the Episcopal Fund and Christian Education, and Foreign Missions, as well as Missions to the Jews were alike remembered. The average weekly offerings are \$50.

In short, St. Mark's is a busy hive. The pulpit, which cost \$155, was presented by the children of the Sunday School last June, "in memory of Rev. Thaddeus Salter, Priest."*

The children of the Sunday School have also given the choir stalls, which cost \$90. In the Sunday School there are twenty-two teachers and 250 scholars. There are, at present, 350 communicants. The Holy Communion is celebrated every Lord's Day morning.

St. Mark's, Charleston, is a particularly interesting, self-supporting parish, because it is the largest colored congregation in the American Church, and has the most communicants. There are only three self-supporting colored church congregations in the United States, viz: St. Philip's, New York; St. Thomas', Philadelphia; and St. Mark's, Charleston.

On the first Sunday in Advent, 1887, the choir of men and boys, in cassocks and suplices, entered the chancel singing the first hymn in the American Hymnal, "Lo, He Comes With Clouds Descending," to the familiar tune, the full congregation heartily joining. Throughout the service the organ was efficiently played. The lay reader

(an intelligent carpenter, who is a candidate for the permanent Diaconate) said mattins, and the celebrant preached from the opening words of the second lesson for the Sunday (American Lectionary). One hundred and thirteen persons communicated on this occasion. It was a reverent service.

In the afternoon a shortened evensong was sang by the choir and children, and the scholars was then instructed in carols for Christmas-tide.

At 7.30 o'clock the litany was sung from the fald stool, and an "instruction" given on Death and Hades.

When there Protestant Episcopalians question, as is their wont, whether the American Church is adapted to the wants of the colored people, I would ask them to go and spend a Sunday in St. Mark's and judge for themselves.

This colored question, particularly in South Carolina, is a burning one. The majority of the leading laymen in the last Diocesan Convention seemed to fear that if a colored clergyman is admitted to a seat in the convention, it will lead to the social equality of the white and colored races. Now, I am told, that of this lay opposition to the colored clergy—mark, there was only one present, (Mr. Pollard) who had already sat in the Diocesan Convention of Virginia—the leaders were lawyers. And yet, at every term of court in the South the best gentlemen of the land are seen serving on juries with colored men; at the bar, white and colored lawyers are often associated together in the same court and case; in the legislature the same thing occurs; why do not those professional and civic relations draw after them social relations and social equality? If these do not, why should the others?*

Last Sunday (the third Sunday in Advent) as I read the Second Lesson for mattins in St. George's Mission Church, Kaolin, South Carolina, in the presence of a colored deacon (the Rev. Joseph Quartess, a native of Edgefield, in this State) and colored communicants, I could not help feeling that among the majority of church laymen in the diocese three solemn words in the tenth chapter of the Acts of the Apostles should be inserted to please them, "In every nation (*except the blacks*) he that feareth Him, and worketh righteousness, is accepted with Him."

If the newly appointed "Church Commission for work among colored people" complains of the difficulty of procuring full and accurate information, I may be pardoned, as a Canadian, should any of my facts and figures be liable to revision. The information at hand is scanty and imperfect. These seven millions of people have over 16,000 separate schools, with over 800,000 children in attendance. It is the common cry from nearly all the Southern Dioceses, that the best plan for working the colored field is to be found in the establishment of parochial schools, with industrial

*Mr. Salter, a native of South Carolina, and its first colored priest, sat unchallenged in two conventions, and exercised his rights and enjoyed its privileges.

*"The Issue in South Carolina," the "Church Review," October, 1887, page 404.