

St. Peter's Church, the one lately constructed, has been erected at a cost of \$1397. This amount has been raised in various ways in the parish, with the exception of 5/10 derived as follows: From the Society for Promoting Christian Knowledge £25 (stg.); Diocesan Church Society \$40. A gift from Admiral Coffin of \$100, which, unfortunately, owing to the depreciation of American currency produced but \$13.50. Of the balance \$58 was contributed in St. John, and \$12 from other friends to the mission. The church itself is a plain but neat edifice of the Gothic style, consisting of nave and chancel, with a square tower, placed at the side surmounted by a spire. Although the projectors of the building have been engaged a long period in accomplishing its completion they have the satisfaction afforded them of a church with free and unappropriated sittings, capable of accommodating 200 persons. Indeed, both churches in Westfield possess this advantage, and that church which is so truly the "Church of the people" is free to every one who values the privilege of serving God in the sanctuary.—*Com.*

The Lord Bishop of the diocese held an ordination at the Cathedral, Fredericton, on Sunday, 23d ult., when the Rev. W. S. Neales was admitted to the order of the Priesthood. The Bishop preached the sermon from 2d Cor., 4th and 5th v., "For we preach not ourselves but Christ Jesus the Lord."

Last month, the Bishop of Fredericton and Mrs. Medley paid a short visit to Montreal and Quebec. His Lordship preached at two services in Montreal, and we learn from the *Quebec Chronicle* that he preached twice on Sunday at St. Michael's chapel. "In the forenoon an ordination was held, when Mr. Walters, from St. Augustine's College, Canterbury, was ordained Deacon. Mr. Walters's destination being the Magdalen Islands, which it is difficult to reach late in the season, the Bishop of Fredericton admitted him to Holy Orders. The Rev. H. Roe presented the candidate; and the musical service, which was very effective, was conducted by W. S. Petry, Esq."

UNITED STATES.—Another Sisterhood in connection with our Church which was established three years ago in New York under the auspices of the Right Rev. Bishop Potter has been brought before the notice of the public by the New York press. It is called the Sisterhood of St. Mary, and its constitution and rules are similar to those of a like Sisterhood in Baltimore. It is more extensive in the character of its work than that of the Sisterhood of the Holy Communion which has worked so successfully in New York for a number of years, though as yet it numbers but seven confirmed members. There are others, however, on probation.

These useful organizations have received the sanction and recognition of the Bishops of our Church, in England, and will no doubt be eventually introduced into the Church in the Colonies, along with other kindred Societies.

The following extracts have appeared in the different newspapers concerning the Sisterhood of St. Mary:—

The labors of the Sisterhood are at present confined to three institutions: The first is the House of Mercy, in Eighty-sixth street, where the "daughters of shame," who have resolved to lead a life of penitence and virtue, find a comfortable asylum. The second is St. Barnabas House, in Malberry street, where fallen women are received propitiators to being transferred to the House of Mercy, and the third is the Sheltering Arms for infants, a house for outcast children who may not have been admissible to any other institution. When the membership becomes greater, the work of the Sisterhood will doubtless be sufficiently extended to admit of a complex system of outward visitation among the abandoned sick and needy of the metropolis. The attire of the Sisterhood is somewhat similar to that of the Catholic Sisters of Charity: it consists of a black dress and an angular shawl and bonnet.

Each communion of Sisterhood is under the charge of a Sister Superior. She is responsible for its internal government, the control of its operations and matters relating to their work. The members of the community are divided into three classes, resident Probationers, and confirmed Sisters. Every applicant for membership must reside for six months in the Institution, to test her fitness for the work, after which, if approved, she may be entered as a resident Probationer.

The Sister Probationers are those who having passed satisfactorily through their term of resident Probationship, have been advanced to this second stage of Probation.

The confirmed Sisters are those who have passed through the entire period of Probation.

It is desired and contemplated to incorporate into the community the labours of such persons as may wish to be associated with it, and who for various reasons are unable to give their whole time for its interests. To entitle them to be called Associate Sisters, it would be necessary for them to devote a certain portion of each day in the week, as it might be agreed upon, to the discharge of such duty under the direction of the Society. They would be remembered in the prayers of the Sisterhood, and should be careful to conform in their lives to the dignity and responsibility of so sacred and privileged a calling.

There are no "monastic vows;" but it is required that the Sisters should render a promise of obedience to the rules of the community, and endeavour faithfully to observe them.

The Sisters retain their baptismal names.

The religious services of the society are those of the Protestant Episcopal Church. In addition to the service and weekly communion: they have their own specified time for devotion and observe the canonical hours when they are not pre-occupied by the services of the Church.

THE CANONICAL HOURS.—A short time since, the Rev. Dr. Dix compiled the Book of Hours, known commonly as the Canonical Hours, for the use of the Sisterhood of St. Mary, of which