

THE DEPARTED WORTHIES.

NEARLY two columns of the *Watchman and Reflector* for December, 31, are devoted to a sketch of the life and labors of the Rev. Dr. Miles Sanford, for twenty-five years identified with the Baptist ministry of Massachusetts, and for eighteen years Pastor of the large and influential church in North Adams. He was a man of wonderful power, impressing all classes alike with a sense of his moral and mental as well as physical superiority. He was Chaplain of the 27th Regiment of Massachusetts volunteers, and in the battles of Roanoke and Newbern, he stood in advance of the men, encouraging them to duty, and afterwards providing for the wounded. He took a deep interest in everything connected with the town in which he lived, its politics, its material prosperity, its educational matters, and its movements in the great temperance reform. He was especially wise in winning souls, having been permitted to baptize, as the manifold fruits of his ministry, nearly one thousand persons. The Masonic Lodge of which he was an active member, will feel that a great light has been extinguished. A pillar, in which "Wisdom, Strength, and Beauty" were happily combined, has been removed from its earthly position, to the "temple not made with hands, eternal and in the heavens."

The same paper gives a lengthy account of the Rev. Otis Converse, or "Father Converse," as he was familiarly called, who died at his residence in Worcester, Massachusetts, December 1, at the advanced age of seventy-eight. He, too, was a man of rare pulpit power and of great personal influence. All classes of people honored and loved him. His funeral services were held in the Pleasant Street Baptist Church, the Masonic Fraternity, including the Commandery, of which he was a member, attending in a body.

We love to feel that many of the bright and shining lights in the church, like the ones whose deaths are here chronicled, and like Bishop Griswold, Bishop Randall, Dr. Taft, Dr. Benedict, and Dr. Gano, of our own jurisdiction, were members of the "Mystic Tie," and that while they did not believe Masonry to be Christianity, they nevertheless regarded it as the handmaid and helper of Christianity, and labored effectually for its advancement and progress.—*Freemason's Repository*.

FREEMASONRY IN NEW JERSEY.

THE Annual Grand Communication of the Grand Lodge of New Jersey, held at Trenton, last week, was an interesting and important meeting. Grand Master Pembroke presided. A motion was made for the substitution of New Brunswick, as the place of meeting of the Grand Lodge, in place of Trenton; under the rules, the motion lies over until next year. Although New Brunswick has but two lodges, the brethren there have erected a fine Masonic Hall, and they naturally wish the Grand Lodge of New Jersey to occupy it. Grand Master Pembroke concluded his Annual Address as follows:

"The relation of Masonry to religion is, I am well aware, a well-worn theme, and a very delicate one to handle; but it cannot be denied by any intelligent Craftsman, that a certain amount of religious principle is an essential element of our institution. Certain great duties are inculcated in the lecture and work of every degree.

If prayer hallows every undertaking, there must be a devout recognition of the presence and power of that *Supreme Being* to whom all prayer is to be addressed. Nor is the form *in itself* sufficient; there must be the *substance* and the *reality* if we would be conscientious and intelligent members of a Craft, whose principles, teachings and ritual are derived from the Holy Bible as the great light of Masonry, and from that alone Masonry co-operates with religion in regulating the tempers, restraining the passions, sweetening the dispositions and harmonizing the discordant interests of men: breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and the Christian graces in the web of the affections and the drapery of the conduct. It inspires its members with the most exalted ideas of God, admonishing them never to mention His name but with that reverential awe which is due from a creature to his Creator.

"Believing then, that, as good Masons, we should endeavor to live in obedience to the *two great commandments*, let us acknowledge God in all our ways, and begin, continue and end all our thoughts, words and works, to the glory of His Holy name. Then shall we fulfill the mission of Masonry by *loving each other*; for love to God is the source from which springs *real love* to man; the foundation from which constantly flow the streams of charity and benevolence, of kind words and tender sympathies that