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What This Greatest of Jewish Celebrations Signifies--"The Beacon Light of Liberty"

The following sermon was delivered by Rabbi Bernard L. Amdur at the Hazen avenue synagogue yesterday morning:

"PASSOVER, THE HISTORICAL LIBERTY BELL."

Passover is the glorious commemoration and the beacon light of liberty. The pillar of our history and the king of all festivals that were repentant memories of our sins and the redemption of our people, not did, and the transition of events rendered obscure. This grand anniversary is the day when the Lord our God, through His prophet Moses, extended a cordial welcome to that great distinguished guest, passover, the institution of liberty, uttering words of welcome and of love, and of expressions of hope for the future.

The scripture in Deut. 16th in regard to the passover is: "In the month of Abib observe the feast of the unleavened bread, (spring) and celebrate the passover unto thyself, thy son; for God in the month of Abib brought forth Israel from the land of Egypt by night." Should not the question arise, for these any specific instructions are given, should we not observe it to make its observance mandatory? Are the wonders of God more potent in the month of Abib? In order to meet this question, we must remember that we must give the matter a reflective thought.

The principle underlying our feast is not merely a remembrance of our sins, but of the great events; a series of incidents, diversities and multifarious. Nations have risen and fallen, humanity has been created, and the human race has undergone such strange mutations that our very existence is a phenomenon to the historian.

It is not only our mind and soul, and as such it is fitting to commemorate this ancient occurrence with such affections as we have, but as the doing of this is in this one event. It is therefore most appropriate that it comes to us with the coming of spring, as the doing of

God in history, the springtime of man's life, it is the same lesson differently told and easily understood by those whose hearts are open to the things of God. The process after truth. How wonderful is the process of nature in the springtime; when the seed is sown, the earth is fertile, the barren and dead, now the promises and forerunners of life are appearing, awakening, the buds are opening, the grasses, the alshakes, the bonds of sleep, the fetters of the wiser, are broken, and nature doth open her arms to the world, and the life of the tree assumes a brighter hue, and the tiny buds were hidden snow-capped, and the flowers are now in bloom, and the slumber, begin to unfold their blossoms. From the depth beneath, from the night of the earth, the life of the world begins the work of recreation and every heart and soul feels the strong pulsation of life, and the new life of the world, the life of the world, the life of the world, and the sick draw fresh hope from the overflowing fountain of power and life, and the world is a new world, and during the months of the winter seemed dead or sleeping, that power is now in the world, and the world is a new world, and the slumbering and to restore the children of

nature unto life. Long and dreary was the slavery under which our ancestors labored in Egypt, groaning in servitude under the iron rule of a nation that was intellectually and morally in darkness; the yoke that was put upon them was calculated to crush out their life, but he who rules in history "does not slumber." He has planned to deliver them against their own destruction to preserve them for the time of liberty. Thus we see the protection of God in nature and in history alike. So as the spring is a time of joy and good tidings, when we draw a deeper breath in the life of nature, so the spring is a time of cheerfulness we love to speak of the unpleasant time of the winter when our movements were hindered by reason of

the cold, snow and ice, thus our father when in the time of liberation had come loved to revert in their thoughts to the time of their misery and oppression; and when the day of their spring of freedom returned in the month of Abib, they were to celebrate the passover as a commemoration of their sorrows and humiliation in the land of slavery. For, as there is no greater agony than to remember happier things in the midst of our distress, so, there is no greater satisfaction than to recall our troubles and misfortunes in the days of our happiness.

Passover days of oppression, of the first independent nation, constituted upon the principles of liberty and equality it was the historic liberty bells of the world. The house of Philadelphia, preeminent in grandeur and sublimity in the annals of the States in the East of the New York. It was erected by the invisible hand of Heaven, and it was the first of the world, of clay, of metal and bronze or of any other material subject to destruction. It was of a supernatural substance that stands the brand of time and space, and it is the first of the world, which is proof against the devastation of time and space. It pealed forth the great proclamation liberty through all the land unto all the inhabitants thereof, Lev. 25:10. Man's free, mind is free, the spirit is free, the ocean to ocean, from pole to pole the eternal blast from the trumpet of freedom.

Liberty is God's gift to mankind, and Israel was the first people that started in the existence with a declaration of independence. Israel was the first people that had a moment to forget the principle, which is the cause of its national existence, and aim and goal of its organization, for it is the highest moral importance. Freedom is the indispensable condition of goodness. Free man only can be virtuous, moral and honorable. The slave, whose doing are forced, cannot be virtuous, moral and honorable. The person to act so and not otherwise is not free. The person without a free will is neither virtuous, moral and honorable. The person, whose doing are forced, is not virtuous, moral, honorable nor despicable. All his doings are unconcerned as that of the animal, the tree, the fish or any other creature. The person, who is not free of human nature, and whatever remains of it is an anomaly, some nameless thing of the world. The person, who is not free, is not free to Israel, not only for their benefit, but that they might spread the principle of freedom to the world, and standard to proclaim it to the world and to teach at the same time, that while liberty is the highest moral importance, it is not a goal of no avail unless it is concomitant with the highest moral importance.

enlightenment. Servitude and darkness go together, but where there is light of reason, the fetters are broken and minds are free. Liberty is the light of reason. Yes, the two principles must go together, either one is worthless without the other. Liberty without reason is like a light that is dangerous for people to have freedom without having wisdom how to use it. Liberty must not become license, but must be properly regulated by reason and order. Unbounded freedom is the compulsion of slavery, as to borrow of Peter to pay Paul. Liberty beyond compulsion is the same as slavery. Liberty is bare slavery. When our ancestors were to be freed from Egypt, it was not that they might run riot and pursue their own passions, but that they might voice speech to Pharaoh through Moses saying, "Let my people go that they may serve me." It exhorted the people, ye are my people, ye are free, ye are only free after they gained deliverance, they were not free a few weeks on their march of freedom, but they were free when they reached the Mount Sinai, from which in thunder tones were proclaimed the commandments, telling them what they must do. Liberty is not freedom to do as one pleases, but freedom to do as one ought, conveying the idea that man being the image of God is his representative on earth, a free, moral and intellectual agent, and that he is to be governed by the law. "Ye shall be a kingdom of priests," was announced to the people, every one a priest, every one a king, no superior and no inferior—class and caste—none to rule and none inferior—no law and no statute to be for all, the native and the foreigner, the white and the colored, the one who live among you and seek prosper-

"As an enterprising newspaper man with the interests of St. John at heart, you should not neglect to call attention to the fact that the passengers on this steamer will be nearly one day later reaching Liverpool owing to the arrangement which necessitates its taking of the mails at Halifax," said Sir Thomas Shaughnessy, president of the C. P. R., to a Telegraph reporter yesterday just before he sailed for England on the Empress of Britain. "The Empress will be at Halifax until 5 or 6 o'clock tomorrow evening," continued Sir Thomas, "while if the mails had left Montreal last night and been shipped here the steamer would have gained

The Express got away at 1 o'clock yesterday morning and will make its first trip to Halifax in about fifteen hours, arriving there early this morning, and will be waiting the arrival of the train the entire day. The train will consist of the Pullman section of No. 9 train, which went straight to Saint John, and at 1 o'clock the steam-puller pulled out from their wharf.

At 10 o'clock the President of the Express to England is one of combined business and pleasure. It was reported from Montreal that Arthur Paris, the marine superintendent in England, had given orders for the ship to be ready to start at 1 o'clock. He denied this story. "No orders," he said, "have as yet been given, and no plans have been made in that direction."

At 11 o'clock the President of the Express to All Red route, Sir Thomas said that the scheme was not yet, in such a stage as to call for serious consideration. "How business while in England discussion of the project may take place, but my main

and happiness with you. This is the groundwork of liberty proper, so in your actions, in our thoughts, in our behavior, we must be guided by the guidance of a higher principle, of truth. Let us bring under notice the conditions existing in our presentage. What is the cornerstone of the dominion of the New World? The spirit of the United States. What makes it to become so pre-eminently the land of freedom, while the republics of ancient and mediæval times were unsuccessful experiments of liberty? What is the origin must of the American? The founders of America got their ideas, not from any text-books on politics or political economy, but obtained their main inspiration from the Hebrew

standard of liberty, and it entirely dwells on the need of education, and insists on it: encourages the spread of the light of wisdom and admonishes that the actions of every citizen should be based on the freedom of the mind. But, nevertheless, he is governed by the principles of right, justice and truth, for with the individual as well as with a nation, liberty and light go together. Now, there is a darkness, a gloom, a darkness, a gloom, whose despotic record is dyed with human blood; all the existing evils there are entirely due to the barbarous way over which its subjects; by keeping them in darkness, and by making them "no light" is the order of the day that prevails there. It not only fails to provide for education, but even places impediments on every possible way leading to a point where the light of truth is able to prevent them from gaining the light of reason and truth—there darkness

and servitude clink together. The slaves were sold in the streets of the great cities, and the wretched creatures, who were thus branded, were hurled into the process of time. Despicable and worthless in the estimation of the world, they were the victims of poverty. Sad, indeed, is his fate, but more so is the pitiable predicament of the slave, who is the victim of the world's sin and inconstant physical and mental exertions succeeded in discovering a most anxious and painful way to escape from his hands and helpless, was forced to give away the production of his brains and the creation of his hands to the hands of others. They prospered, nourished by it, while the poor in the hands of others, and with a heavy heart laments over his ill-fate. Who is the first to blame? The slave? No, the world. Who are the people that always conceived an aversion to slavery, protesting against the rights of the slave? No, the world. Who obtained equal rights to all inhabitants of the land? Who will gain say it? No, the world. Who will give up the land? Yet, the barbarous nations of the Orient perpetrated the most atrocious acts in regard to the rights of the slave. The world, the first banner-bearer of freedom was made the target of intolerance, prejudice and servitude.

dance and prefigure the springtime of liberty dawned for Israel as for all humanity, we are celebrating the triumph of liberation, the triumph of the Jewish people over the vicissitudes we have undergone in the vicissitudes of time in history. It is the symbol of the Jewish people's liberation from the yoke of despotism, of spiritual and bodily bondage to the bright and luminous day of freedom, of the Jewish people's freedom and equal duties, of mutual respect and mutual assistance—a time when man is free to love his neighbor as himself, a time when man is esteemed for his love to all and not for his hatred against a helpless class.

Let the historical liberty bell that first resounded the declaration of independence in 1776, let the Liberty Bell ring out in honorous tones to inspire the heart and soul of true mankind. Let liberty proclaim the rights of man, let liberty proclaim the bounds of law and order and may the remembrance of our celebration become a permanent reminder to all people that as it proclaims the old Jewish principle so ardently sought by the most sagacious of our sages, so it proclaims the right for all, liberty for every individual.

RECRUIT CHURCH FROM THE STAGE

Rector of the Church of the
Ascension in Brooklyn
Makes a Suggestion

Referring to the death of candidates for Holy Orders in the Anglican Church Rev. Walter E. Bentley, of the Church of the Ascension, Brooklyn, N. Y., makes a novel suggestion, in which he recommends the reverend profession as a recruiting ground.

The reverent gentleman speaks from years of professional experience, followed by work with several church organizations composed of theatrical people.

As to the Living Church, the leading journal of the Episcopal Church in the United States, the reverent gentleman says:

To the Editor of The Living Church:

How frequently nowadays we hear the lament over the dearth of candidates for the Holy Ministry. Letters pour in from

purpose in going is to enjoy myself." Sir Thomas was asked regarding the sale of the N. B. Southern to the C. P. R. but he laughingly turned the question aside. "You will have to ask the C. P. R.," he said. "It is not for me to decide."

Mr. McNeal, vice-president of the P. R., who accompanied the president, in conversation drew attention to the Empress being delayed by the call at Halifax. "It is a needless arrangement," he said, "and you will find it very annoying here in St. John. I have it remedied."

Mr. McNeal was asked regarding the truth of an interview in Montreal which stated that the C. P. R. was to buy the poor quality of the coal fields at Minn. to on the Central Railway. "I said that the seams discovered so far have been unprofitable," he said, "and I am not quite ready to enter the field if the mines prove profitable, and we keep ourselves informed on these matters. The C. P. R. has no proposition for the purchase of the mines look like paying."

Mr. McNeill was also questioned concerning the sale of the N. B. Southern. He said that he had no knowledge of the same, but that he had been accused of buying every board road which does not pay, give a poor service, and is looking for a new owner. He said that he was the wish being father to the thought."

Mr. McNeill came to St. John to accompany the men who sailed on the Empress. He will remain over in St. John, and will be joined today by J. J. McNeill, who is also coming to St. John, make a tour over the lines in this section, accompanied by General Superintendent Downie and other officials.

Every quarter attempting to solve these problems and yet it remains unsolved. We earnestly offer the Litany petition, "O God, send forth Thy Spirit, and let there be room" and the laborers are still few. "Why not follow the parable to its logical conclusion? Why not obey its injunction? Why not increase the number of the clergy as we do that of the laity—"Go out into the highway and compel."

ten to come to draw the earnest attention of my brethren, both clerical and lay, to the one great "highway" that has been so badly neglected and crowded, and to the dramatic profession. This, I assure you, would prove grand recruiting ground (especially nowadays), and for the benefit of those among which let me state the following:

First.—Young men enter into the dramatic profession through the love of the stage, and the desire to be actors, or enter into business ranks as managers, etc., and forsake the artistic impulse for the love of the finances. The truly dramatic man, however, is not so easily deceived of the money sense. This, I beg to remark, is the reason most commonly adduced for the failure of the dramatic man to death among the clergy; the sphere of "business" holds out a more flattering reward (at least here below), and seriously attracts the dramatic man, who is devoid of fine taste and high ideals—the young man the Church so badly needs and does not always get—business as commonly understood, is the only thing that is so tasteful. There are scores of such in the actors' calling who, for lack of a guiding hand—for lack of men-upon-the-pulpit—have been misled by the love of the pulpit, and are simply throwing their lives away when they might be devotedly employed in the service of the Church, and the chance and did but know the way.

I speak what I do know. Many of professional experience, followed by my own, have been drawn from the ranks of the Actors' Church Union in Great Britain and Ireland, added to nearly a dozen who have been drawn from the ranks of the help directly towards the ministry, and may be, at least, a living experience that

truly count for something.

Secondly, The first requisite of a factor is that he should be able to open a new mouth. Think what this would mean in and to the American church if all our clergy possessed that faculty and were of such qualifications. To no more lingering deaths of a murdered thought "matchless Liturgies" droning, posing, and drowsing in the ears of the people. To no more the decay of family Bible reading. God's Holy Word read as it deserves to be read, thus enabling Him, at least once a week, to

Remember our Lord's mountain sermon and how He "opened His mouth" (St. Matt. 5: 2). To the delivery, of His words of life. His words of life. His words so vividly spoken were remembered and recorded years after and they were sent as heralds and to preach "from the house-tops," and sometimes we are not heard beyond the front rows. Oh, that, if we were to have the gift of tongues, or, at least, would not consider it indecent or improper, to do so.

I know there are dangers what I propose to do. But I have no doubts; for many years I have been convinced something should be done, and to this end I have been doing it. I have been the leading Dramatic Journal of this country and already have received replies and still they come. What shall I do with those who are not of my opinion? I say, I will. Right Reverend Fathers welcome them upon my recommendation, following my personal examination and test as to worth, and I will have them to be the next master in Israel, read Bishop Huntington, took me from before the footlights (after Phillips Brooks had played my dramatic part) and made him the next successor of my associates what we are today. Who, I ask, will be his successor in the good and noble work of the drama? I say, I will. He may be a question of "first come, first served." I anxiously await

replay. **WALTER E. BENTLEY.**
Ascension Rectory, Kent Street,
Brooklyn, N. Y.
P.S.—My latest living example was a
man who had passed twenty-six years on
the stage, and who, after three years'
hard training, is now in charge of his
own work, highly esteemed, and they who
know him best, love him most. **W. E. B.**

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