

NEWS AND VIEWS FOR WOMEN READERS

A HITCHING-POST FOR A RUN-AWAY WORSHIP WORLD.

The International Sunday School Lesson for February 3rd is: "What Israel Learned at Sinai."—Exodus 19:1—24:8; Lev. 19; Deut. 4:32-40.

By WILLIAM T. ELLIS.

What this runaway world needs most at the moment is a hitching-post. Before it can go right, it must learn to stand steady. Political prophets and social seers around the earth are predicting a grand smashup. Yet all will admit that safety would come, and new stability and orderliness, if the wild horses of our time could be led to the Mountain of the Moral Law, old Sinai, where wandering Israel received the Code that made it a nation.

What a Caravan! I wish I could organize a grand pilgrimage to Mt. Sinai, such as I myself took four years ago. Into the caravan I would gather all the best statesmen of our day; the social agitators; the "modern" novelists; the befuddled editors; the "brittle intellectuals"; in and out of our colleges; the labor chiefs; the

big business men; the Jewish chief rabbis and the Christian prelates of all the diverse churches.

There is room enough for them all on the desert. The long, hard camel ride would, at first, bruce their soft bodies; but it would soothe and heal their restless souls, and in the end would leave them physically fit. My caravan would be simply equipped; nobody would go thirsty or hungry, but also nobody would enjoy luxuries foreign to the desert. I would not do anything to hinder the free and full penetration of the Message of the Mountain.

When at length the spirits of the pilgrims had been awed by the wide wastes and by the silence and solitude of the sandy stretches; and hushed into wonder and reverence by the sublimity of these undescended and indescribable mountains of many-shaped and many-colored rock, they would come to the great open space at the foot of the sheer Mountain of the Law, where once the children of Israel assembled to hear Moses speak from the height—the one spot on the Sinai Peninsula that perfectly fits the Exodus narrative of the incident.

After three days of meditation and preparation by the multitude, I would have the elected leader of the caravan read aloud, as the timeliest and most pertinent and powerful message for the year 1924, the same Law that Moses once read to the bewildered and disoriented host that he had led out of Egypt.

The effect would be to change completely the history of our times.

An Old Cure For New Ills. A pilgrimage to primeval Sinai, the Mountain of the Divine Law, which is also the universal and undisputed law that was contained in the character of the Infinite, and written in the hearts of humanity, long before it was inscribed on the two tables of stone, would solve all the perplexities of our present world. Even as Elijah fled to Mt.

By Juanita Hamel



Dogs are faithful to their masters, little masters are soulful slaves to "beau'ful" ladies whom they'd like to carry off as did the knights of old—if only they were grown—and ladies dream of "little boys grown tall." We all worship something—perhaps the moon, or the stars, or the sun, God or nature, people or ideals—it does not matter. For if it weren't for that worship—that exaltation of the spirit—most of us would walk with our heads down and our eyes cast to the earth. We'd never see the blue sky and not a bit of beauty.

Horeb, (the other name for Mt. Sinai) is a perplexed day, and as possibly also Jesus and Paul took themselves to the same spot, so in

spirit every person with a concern for this generation should journey to Sinai, there to muse upon the immediate applicability of the changeless and eternal Law and its benign Over, whose motive in leading the Israelites thither was Father-love (Deut. 4:37.)

It is a source of wonder to me that, during the past fifty years, at least, according to the records shown me by the Greek monks of the Sinai Monastery, no modern Jews have made pilgrimage to the Mountain of the Law. The Christian leaders have been few and far between. Yet whosoever goes to Mt. Sinai, be he saint or journalist, archaeologist or adventurer, can never again be the same man in his outlook upon life and the moral law.

Memories of the Monastery. My pen pauses poised over paper as I recall the clanging and jangling of the monastery bells with which my caravan was welcomed in 1919; and the reverberating salutes of the mediæval little cannon which sped my departure. Warm is the welcome that any accredited American receives; for the Russian pilgrimage has been at an end for ten years, and the monks covet contact with the outside world. To them, the ancient buildings, which antedate the wall that Emperor Justinian erected about the monastery in the sixth century; and the dusty old manuscripts, and even their lovingly-tended garden, are no substitute for human personalities.

It was not the peerless library of Mt. Sinai—from which the German scholar, Tischendorf, once stole the oldest existing manuscript of the New Testament, which is now in the Petrograd Museum, where I have seen it—or the crypt full of the bones of monks; or the cells in the old chapel; or the nightly converse with the monks, that made my sojourn on Sinai unique and memorable; but the visits to the Mountain top, and the meditations, amidst inexpressible natural grandeur, upon the significance to man of this revelation of God and His Law. An experience of Sinai is both revolutionary and stabilizing to character.

Where Controversy Ends. All churches and creeds can agree upon Sinai. There is no controversy over the Decalogue. Standing on these granite heights, one gets a sense of the irrelevance and irrationality and futility of such quarrels as now rage between "Fundamentalists" and "Modernists" in the face of a drifting and distracted world, which needs first of all, and most of all, the Ten Commandments. Even as these red peaks rise above the gray desert, so the truth of the oneness and supremacy of Jehovah, and the sacredness of the Law which He pronounced at Sinai, and His peculiar care for His chosen people stand emergent above all other considerations.

Let us get back to Sinai, the un-d'puted, where Israel, a huddled horde of discordant slaves, became a nation. Our need now is to reckon with the Moral Law of God, which

is being flouted by individuals and by nations. "In vain we call old notions fudge. And bend our conscience to our dealing; The Ten Commandments will not budge. And stealing still continues stealing."

Nobody ever outgrows the Law or God. There is no "higher life" that rises above the stern demands of the Decalogue. Before we can spiritualize the teachings of the Bible, we must mind the mandates upon which it is founded. Here at Horeb, God gave the clear Code that properly relates man to Himself and to one another. So it is at Sinai that our world, like old Israel, is to find itself and its mission.

A supplemental talk on the Lesson is given by Dr. Ellis over the radio every Saturday night at nine o'clock. He speaks from station WPT Philadelphia, 395 meters.

New Neckwear Ideas. By ELEANOR GUNN

The return to fresh lingerie collars is one of the arresting features for spring. White leads, but ecru, which shades from cream to a deep tone called amber, plays a prominent role just now and is one of the most popular factors, although it does not entirely supersede white. Tailored sets are particularly interesting and are developed in linen, pique, English broadcloth, crepe de Chine and organdie voile. Gauntlet cuffs are shown with the majority of sets, but not the extremely deep types, for they have not proved to be as popular. Straight cuffs are also offered, and several models are fastened with pearl buttons.



Collars are round and pointed in the Peter Pan or Dutch neck type. Vests, have collars similarly modeled in addition to wide V shaped turnover models. Vests are made with pleated jabots of embroidered batiste in three-tier effects, with full length ruffles, and with narrow panels, outlined with cording or formed by pin-tucking. The latter type has cuffs edged with a band of pin-tucking to correspond. Colored embroideries are effective.

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