A "Balloonatic" Party

BY EMILY ROSE BURT

Just as the struggle with windy mentioned, he must rise and blow his march melts into April foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the property of the foolthiness, by and structure of the foolthiness, by and structure of the foolthiness, by and structure of the foolthiness, by and the foolthiness of the foolthiness, by and structure of the foolthiness, by and the foolthiness of the the story of the balloonatics trips to the moon, in which the various trials should also be awarded after supper. and tribulations that real balloonists If you care to introduce dancing, put have been known to undergo may on your liveliest records, and let the come in for exploitation. Each time balloonaties end the evening in their the word assigned to any player is own way.

THE SUNDAY SCHOOL LESSON

EASTER DAY

The Walk of Emmaus, St. Luke 24: 13-21. Golden Text-

here, but is risen.-St Luke 24: 5, 6.

Why seek ye the living among the dead? He is not

II. The Conversation, 17-27.

V. 18. To Cleopas it was incredible than an inhabitant of Jerusalem or a pilgrim to the passover there, should be unacquainted with the stirring svents of the crucifixion. It was the talk of the day in Jerusalem.

V. 19. A prophet. This much at least was certain concerning Jesus, that he was a prophet His teachings and his works attested that the spirit of God was in him in a unique way.

V. 20. The chief priests. According to a concession of the Romans, the Jewish Sanhedrin had to right to declare according to their own religious laws upon whom the death sentence should be passed, but the Romans re-

Before the shrine and offer incense

flowers of pearl the shining

Companion's nearness to us. Many think that Christ is mediated to us by a priest or sacrament or church. But he is near to us as our breathing.

But he is near to us as our breathing. We have but to hear his voice, and our hearts will burn within us. It is a constant surprise to us, this nearness of the Great Companion, and his readiness to join in our wayside conversation, and revive our sinking faith.

Each lily breathes a message on

the air, The words of Christ form for each

"I am the Resurrection and the Life; He who believes in Me, though he

Yet shall he live; and he who lives in Me, Shall never die .- And lo! have I not

'I am the Way, the Truth that frees from strife'? Behold death swallowed up in

Lesson Foreword—The two who walked out to Emmaus were suffering from an eclipse of faith. It is true that before they left Jerusalem the women had brought strange stories from the tomb of Jesus, but these stories the two could not credit. They required stronger evidence than that of the women to convince them that Jesus was still alive. Jesus' appearance to them is characteristic of his post-resurrection appearances. He came upon them suddenly and vanished just as suddenly. By such appearances Jesus convinced the disciples that, though unseen, he was still near at hand and could still hold fellowship with them. The barrier between the seen and the unseen is only the thinnest shell, which he can break through at any time.

1. The Stranger, 13-16.

1. Two of them; two of the Christian community in Jerusalem, v. 2.5. Fools, and slow of heart, etc. The Spring is here, rejoice, O heart Bowed down with grief and care;

Spring spread her mantle o'er the The birds are singing loud with mirth,

From their long sleep the flowers

R. The Stranger, 13-16.

V. 13. Two of them; two of the Christian community in Jerusalem, not two of the disciples. One of them was Cleopas (v. 18), and, according to some, the other was Simon, while others think that it was Luke himself. Went that same day. Their Master having been taken from them, the disciples were scattering to their own homes. Among others, the two disciples who lived at Emmaus went back to that town. Emmaus; a most difficult place to identify, but near enough to Jerusalem (60 furlongs or 7½ miles) for the two to have their evening meal there and to return to Jerusalem the same evening and find the disciples still assembled.

V. 14. These things. The crucifixion, and perhaps the reported resurrection of Jesus were the topic of their conversation.

V. 15. Jesus . . drew near. While And from the air fresh fragrance take And live, and laugh, and sing. So take fresh courage, look above,

O heart bowed down with care, For all is fair, and all is love, And Spring is everywhere. He who serves his country well has

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25 of them delivered free to every person who registers for Shaw's Coldbelt Fonkiry Course for Home Study. 234 people made the right start last year. You may have some of their testimonials. Write Shaw School, Poultry Dypartment, 46 Bloor W., Toronto. things which the two had allowed to destroy their hopes were a confirmation.

V. 15. Jesus . drew near. While they were absorbed in thought and conversation, Jesus came upon them unnoticed from behind.

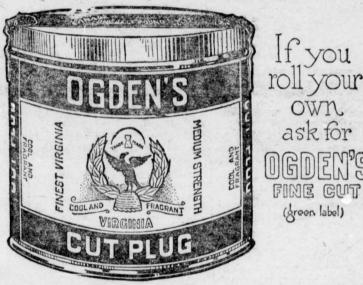
V. 16. Various conjectures have been offered for their failure to recognize Jesus—that they were emotionally unstrung, that his appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the sufferings on the cross, or that he appearance had been disfigured by the suffering the cross of the Old Testament were known to the Jews as the Law (the books of Moses), the prophets.

II. The Conversation, 17-27.

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SMOKE DEDEW'S GUT BLUG



April's Coming.

April's coming up the hill! All the spring is in her train, Led by shining ranks of rain, First the blue and then the showe Bursting bud and smiling flower, blossoms seem; golden calyx seems to catch a Brooks set free with tinkling ring, gleam
Birds, too full of song to sing; Of light from Him, the Altogether Dry old leaves astir with pride, Where the timid violets hide. All things ready with a will, April's coming up the hill!

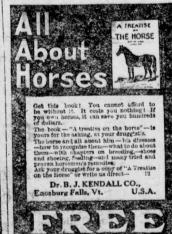


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