

Unfortunate Occurrence.

An extremely unfortunate occurrence is reported from Milan which is certain to seriously interfere with the growth of the serum treatment of disease. Eight persons suffering from diphtheria died of tetanus (lockjaw) after being treated with what was supposed to be an anti-diphtheritic serum. The incubate where the serum was made was immediately closed by the authorities and the use of the serum prohibited throughout all Italy, pending an investigation. All of the serum that could be found was called in and destroyed. No one seems to know yet just what caused the trouble. But it seems probable that the serum was either accidentally contaminated with tetanus microbes, or else that through some unaccountable mistake an experimental tetanus serum was used instead of an anti-diphtheritic serum.

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STATE OF OHIO, CITY OF TOLEDO, ss.
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FRANK J. CHENEY,
Sworn to before me and subscribed in my presence, this 6th day of December,
A. D. 1896. A. W. GLEASON,
Notary Public.

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INTERNATIONAL LESSON COMMENTS FOR APRIL 7.

Subject: The Resurrection of Jesus, Luke xxiv., 1-12—Golden Text, I Cor. xv., 20—Memory Verses, 4-7—Commentary on the Day's Lesson.

1. "The first day of the week." Christ was in the tomb part of Friday, all day Saturday and part of Sunday, which was called three days according to Jewish reckoning. He arose very early in the morning on the first day of the week. The manner of the reuniting of Christ's soul and body in His resurrection is a mystery, one of the secret things that does not belong to us. The first company of women were three: Mary Magdalene, Mary the mother of James, and Salome, the mother of the beloved disciple, John. They began their journey to the sepulchre before dawn, reaching the place at sunrise. At the appearance of the angel the Roman guards were so frightened that they fell as dead men, and it would seem that they fled from the tomb before the women came. "Very early in the morning." They came at the earliest moment after their Sabbath. They probably left their homes in different parts of the city at different times, some of them reaching the tomb at sunrise. So, in our service of love for Christ, we ought to come early in the morning of life before we have wasted our energies in sin. "Bringing the spices." Powdered aromatic substances and fluid perfumes appear to have been used in laying out the dead body for burial. They proposed to apply these spices to His body to keep it from putrefaction, which is another proof that they did not expect Him to rise again.

2. "The stone rolled away." As the women journeyed they questioned who should roll away the stone, but when they reached the tomb they discovered the stone was rolled away. The tomb was cut in the side of a rock, like a cave, large enough for several persons to enter. The entrance was protected by a stone, sometimes round, like a large millstone, rolled in front of the opening. The difficulty was a serious one, for the stone was very large (Mark 16: 4); covering an aperture of at least three or four feet in height and two or three in breadth, and it would take two or three men to move it. Sometimes duty seems impossible, but as we go on obediently the difficulty vanishes, as it did before these women.

3. "They entered in." Mary Magdalene seems to have been in advance of the others and only looked in (John 20: 1); the others entered. "Found not the body." The linen grave clothes were there, but the tomb could not hold Christ. The empty grave was the boundary line between the old dispensation and the new. The sublimest expectations of the Old Testament were now fulfilled in the resurrection of Christ.

4. "Much perplexed." They did not know what to do or where to go. Their thought was, "They have taken away the Lord, and we know not where they have laid Him." "Two men." Angels, Matt. 28: 5. Matthew speaks of but one, the one who did the speaking, and Mark speaks of him as a young man. "Shining garments." Matthew says his countenance was like lightning and his raiment white as snow. The raiment was emblematical of the glad tidings which the angels came to announce, and also of purity and fellowship with God. Rev. 3: 4, 5.

5. "They were afraid." It is no wonder that the women were afraid. Matthew says that through fear the keepers "did shake and became as dead men." "They." The angels. "Said." "Why seek ye the living among the dead?" It admits of doubt whether the Greek expression here would not have been more literally rendered, "the living one"—the great source of life, the life of the world.

6. "He is risen." He was crucified, but is risen. Instead of anointing Him as dead they may rejoice in His being alive from the dead. Death hath no more dominion over Him. The resurrection morn was a time of gladness to the disciples of Jesus. It brought (1) joy, (2) victory, (3) faith, (4) hope. It is the true comfort of all believers. How mournfully do the women go to the tomb, but how joyfully do they return. The risen Christ is the remedy for every trouble; His resurrection is the pledge of ours. But that which causes rejoicing on the part of some will bring consternation and despair to others. The proofs of the resurrection are ample. 1. He appeared frequently at different times and places to many. 2. The apostles believed it so fully that they based their hope of eternal life upon it. 3. They were completely transformed after the resurrection and attested their faith by their own death. 4. The very existence of the Christian church and its power for good in the world. 5. The spiritual life put in the hearts of His people (Rom. 8: 11)—the fact that He saves men and makes His promises good to them proves conclusively that Christ is alive from the dead. "Remember." Call to mind what you have forgotten in your sorrow over His death. "In Galilee." This was their home (chap. 23: 55), and nearly a year before He had told of His coming death.

7. "Saying." See chap. 9: 22, 44, 45; 18: 31-33; Matt. 16: 21. "Rise again." Jesus had tried to impress them with this truth in order to comfort them in the hour of their great sorrow, but they failed to comprehend its meaning.

9. "Returned from the sepulchre." Matthew says the angel told them to go quickly and tell His disciples that He was risen, and that they departed quickly with fear and great joy, and did run to bring the disciples word.

10. "Mary Magdalene." She was a native of Magdala, a town on the Sea of Galilee, and was foremost among the honorable women who ministered unto Christ and His disciples, being especially devoted to Christ for His mercy in casting out from her seven evil spirits. Luke 8: 2, 3. There is no evidence that she was ever a bad character. "Joanna." Wife of Chuza, the steward of Herod Antipas (chap. 8: 3), and hence a woman of some influence and wealth. "Mary, the mother of James." Called James the Less to distinguish him from James, the brother of John. She was the wife of Alphaeus (compare Mark 3: 18), who seems also to have been called Cleophas. John 19: 25.


11. "Believed them not." They thought they must surely be mistaken; they could not understand or comprehend their words.

12. "Then arose Peter." John went with Him and reached the sepulchre first. John 20: 2, 3. They heard the story from Mary Magdalene, before the women returned. "The linen clothes." This was the fine linen in which Joseph of Arimathea wrapped the body. This small circumstance is no mean proof of the resurrection of our Lord. Had the body been stolen away all that was wrapped about it would have been taken with it.


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