

HIDDEN TREASURES

LIONS IN THE BIBLE

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The word **lion** is found in the Bible considerably more than a hundred times, only nine of which uses, however, being found in the New Testament.

The Hebrew language is grammatically simple, but literarily picturesque. There are seven words in the Hebrew depicting this interesting beast. There is a word for lion, a different word for lion in the plural, a word for a young lion or whelp, with another one for the plural of young lions, another one for a bold lion, a different one for an old lion, and still another word for a roaring lion.

The New Testament Greek has only one word for lion, which is a short and not a particularly meaningful word, which is **leon**. The "o" in the transliteration is the Greek **omega**, which has the long o sound. It is the word from which we derive our proper name in the English, **Leon**, usually the Christian name for a man; sometimes the surname.

In the several uses of the word lion, Greek **leon**, in the New Testament, the picturesque descriptions of the Old Testament words appear to be carried over, with figurative uses, at least in part.

Paul tells us in II Tim. 4:17, that he was delivered out of the mouth of the Lion, in which instance he probably referred not a beast, but to the ferocious Emperor, Nero. This picture is sketched more colorfully by Paul's use of the word **erusthan**, the Aorist passive form of **ruomi**, which means to snatch out of danger. So Paul writes I was snatched out of the mouth of the lion, a supernatural deliverance by the hand of God.

The Hebrew writer in Chapter 11, verse 33 tells us that some of the faithful worthies of the Old Testament, "stopped the mouths of lions". This use may be partially figurative, but in the case of Daniel was literal.

Peter uses a roaring lion to describe Satan, whom he depicts as walking about, seeking whom he may devour, I Peter 5:8.

In the several pictures of the **lion** in the Book of Revelation the beast is employed as an important part of the imagery of the highly expressive, colorful picture of the Apocalypse. Chief among these is the one in which the lion symbolizes strength, and is used to depict Jesus Christ, in which it is said, "Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seal thereof," Rev. 5:5.

It was the Prophet Isaiah who brought lions into the picture in describing the Highway of Holiness, when he wrote: "No lion shall be there, nor any ravenous beast shall go up thereon," Isa. 35:8, 9.

It appeared, however, to Christian as he proceeded toward the Celestial City, as John Bunyon depicts him, that a mistake had been made somehow. Looking ahead he saw, in the way, two lions, large and ferocious. He was frightened and tempted to turn back. But, picking up fresh courage, he went forward, discovering as he came nearer, that the lions were not in the way at all, but chained on either side of the way, so that persons could pass unharmed, by keeping in the middle of the way. They had been chained on either side of the way to frighten the timid and fainthearted to cause them to turn back.

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NOTES AND OBSERVATIONS

By W. Edmund Smith

The great Park Street Missionary Convention recently closed. About forty missionaries were in attendance and a total of \$103,000.00 was raised. This church, with about 1400 members, will keep upwards of 100 missionaries in the field. Besides it carries a local budget of some \$40,000.00. We doubt if there is another church in all America that can equal this liberality.

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The great Methodist church with its 66 bishops and 800 delegates is now in session. The meetings are held in Mechanics building on Huntingdon Ave. This great building has a floor space of more than 4,000 sq. ft., and it is all occupied by the wonderful exhibits that are displayed. The auditorium seats 5,000. The Methodist church was formed in 1939 by the union of The Methodist Episcopal Church, The Methodist Episcopal church, South, and the Protestant Methodist church, and is now called The Methodist Church. It has a membership of more than eight million members, and as many more adherents. They come from all corners of the earth and they represent the biggest evangelical church in all the world.

During the last four years they put on what was called "The Crusade for Christ". Their objective was to raise 27 million dollars during the quadrennium, and to gain a million new members. They report that they have raised 27 million dollars for this special work of restoration and other purposes, and have taken in a million new members; 52 percent from the Sunday School. The per capita giving for eight million members amounts to eighty-five cents a year, for four years. If all of their members had given \$1.00 per year they would have raised 32 million dollars and had the eight million adherents given just half as much they would have raised forty-eight million. Eighty-five cents a year does not seem like big giving. That would not go far to pay the women's bill for cosmetics and other superfluities.

I have attended already quite a few of the meetings. I heard Bishop Oxenam read the Episcopal address. He read fast but it took him more than two hours to read it. He is a very liberal Bishop, and advocated that the church train fifty of her finest young men every year and let them join the Labor Unions, beginning at the bottom, and work up to leadership. I can imagine the reception such men would receive from the union men, Methodists for coming in to reform them. Wouldn't they be razed?

Many of the Methodists have tendencies to the Left and say nice things about Henry Wallace, who has the support of all the Communists. The coming election for President promises to be a hectic affair. If we get through without some shooting we shall be fortunate.

We heard Bishop Moore Sunday morning in the packed Park St., church. He preached a great and an inspiring sermon on the text "For I determined to know nothing among you save Jesus Christ and him crucified". He believes in the "old-time" religion. The Southern group that came into this union does not ban tobacco and some of their delegates, while not permitted to smoke in the building, come outside to smoke their cigars and cigarettes. I have had the privilege of talking with quite a number of men. Some are not at all optimistic about the condition of the Church. They have

taken in members the same as a lodge takes them in. Of course these joiners make vows they never expect to keep, and the preacher who takes them in knows that they cannot keep them, for that would require real salvation. A brother from a big church called St. Paul's, with several hundred members, told me they cannot have a prayer meeting altho the new pastor tried it last Winter. They are strong in their social programme. He has to go to the little Nazarene church for some food. They have a prayer meeting of more than fifty in attendance, and a good spiritual time.

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The whole tendency of the Church is to cater to the world. Anything to hold the young people. But they don't hold them. The young people will take all the Church can give of fun and frolic, and then go outside to get more. Movies, and all the world can give they greedily take. A pastor from the West told me with sorrow of heart, that in one of the greatest churches in all Methodism—a regular cathedral, that the pastor, a brilliant speaker, goes down to the recreational hall of the church and dances with his young women. He does that to keep them from becoming corrupted by the outside dances.

But the foundation of God standeth sure. The church today is preaching largely the humanitarian, and the social Christ. Getting men to Christ means getting them to join the church. Get them in and then convert them, they say. Jesus said "you compass sea and land to make a proselyte and after you have made him"—you finish it.

I talked with an old brother from Kentucky, he was a classmate of Dr. H. C. Morrison. His father who was a district superintendent, gave Dr. Morrison his first licence to preach. This old brother knew all about Asbury College and its founder, J. W. Hughes. He knew many whom I had become acquainted with in the long-ago. He had been preaching 63 years and seemed full of pep and life. He believes in holiness and that is how I came to have sweet fellowship with him.

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I heard a Bishop from India the other morning over the air. He is a man with a dark skin. But his message was beautiful. He closed with a personal testimony to the wonderful saving power of Jesus through the blood. It does seem that those from heathen lands are far more spiritual than those born and reared in this land of light and privilege. The more I see of the popular Church the better satisfied I am with the blessing of holiness. I can enjoy a great address and can appreciate a beautiful sermon, but if the speaker fails to aim for and hit the central theme of the Bible which is holiness without which no man can see the Lord, it does not satisfy me.

OBITUARY

Francis H. Locke, a former resident of Amherst, N. S., passed away in Victoria, B. C., recently. Brother Locke, who was 80 years of age, was born in England, but had spent the greater part of his life in Canada. He was a faithful member of the Reformed Baptist Church of Amherst, N. S., and was a regular attendant of our Alliance Sessions and Beulah Camp meetings for many years.

Surviving the deceased are his widow, now residing at 549 Vancouver Ave., Victoria, B. C., and one daughter, Mrs. Harold Freeze, of Lockport, New York.

The funeral service and burial were at Victoria, B. C.