

# The Expositor of Holiness.

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No. I.

## AN OLD SONG RESUNG.

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**J**EHOVAH, my shepherd! I cannot want.  
In green pastures He causes me to lie  
down,

Unto refreshing waters He leads me;  
He gives me new life.

He leads me in right paths, for His name's  
sake.

Yes, even though I walk down into valleys  
dense with shadows,

I fear not evil, for Thou art with me;

Thy rod (defensive weapon) and Thy shep-  
herd's crook, they reassure me.

Thou spreadest a table before me in the very  
presence of my oppressors;

Thou hast anointed with oil my head; my  
cup is overflowing.

Surely, goodness and favor pursue me all the  
days of my life,

And I dwell continually in the house of  
Jehovah.

## SPIRITUALITY IN CHINESE HISTORY.

**I**N LOOKING over the most ancient records of the Chinese we found very pronounced indications of spirituality. It would seem that their ancient records tell of a first dynasty of Hsia, which continued under several kings. That at first they were god-fearing and virtuous, and accordingly both kings and people prospered. But finally one of the kings proved to be a bad one, becoming both impious and oppressive. Then the founder of the Yin dynasty conquered the Hsia dynasty and started well, but in the process of time the government fell to an unworthy successor, one who neglected both God and man. Then it was that the king of a smaller western country, called Kan, successfully invaded the Kingdom of Yin and founded

a third dynasty which was more successful and virtuous than them all.

These chronicles take us far back into the early years, at least as remote as the twelfth or thirteenth century, B.C.

But what interests us specially about them is the "*God in History*" which pervades them. In many respects they will compare with the Jewish records of the different dynasties which flourished at Jerusalem and Samaria. For as these latter have their chief interest in the spiritual element thrown into them by their historian, so of these records to which we refer. Certainly the reference is not so clear in the one case as in the other, still to us it is very evident and the similarity therefore between the two marked indeed.

This spiritual element, for example, is brought out in the following utterance of the guardian of one of the earliest descendants of the founder of the third dynasty:

"Examining the men of antiquity, there was the founder of the Hsia dynasty. Heaven guided his mind, allowed his descendants to succeed him and protected them. He acquainted himself with Heaven and was obedient to it, but in process of time the decree in his favor fell to the ground.

So also is it now when we examine the case of Yin. There was the same guiding of its founder who corrected the errors of Hsia, and whose descendants enjoyed the protection of heaven. He also acquainted himself with Heaven, and was obedient to it, but now the decree in favor of him has fallen to the ground. Our King has now come to the throne in his youth; let him