

We can only notice one of them in the 4th chapter. It runs thus :—
 “Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation : and hast made us unto our God kings and priests, and we shall reign on the earth.” John heard that *sung*. It is not one of David’s Psalms. It celebrates the fulfilment of what David prophesied. I wonder whether John joined in it mentally ! and whether he remembered it, and sung it with “the brethren” often afterwards, ere he went to sing it in Heaven !

We may safely affirm, that, on and after the day of Pentecost, the Holy Spirit did qualify men to compose New Testament psalms. In I Cor. xiv. 26, we have the proof. It reads thus :—“How is it then brethren ? when ye come together every one of you hath a *psalm*, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.” The apostle is speaking of miraculous spiritual gifts, and the gift of making psalms is one of them, else it would not be mentioned in this connection. These gifts were to be for mutual edification and to prove that God was “in the church of a truth,” v. 25. But to repeat one of David’s psalms would not prove this ; any child with a good memory could repeat or sing a psalm from the book.

These spiritual gifts were widely diffused over the church, and continued long in it. The holy and learned Irenaeus, who was born about the year 120 and died about the year 200, says, (in Euseb., B. V., c. 7.) “We hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.”

We might naturally expect, therefore, to find New Testament psalms in common use during these early ages ; and some references to them, nay, some specimens of them in the New Testament scriptures. Do we expect too much ? Learned men think not. Let us see.

The Reverend Islay Burns, Professor of Divinity, in the Free Church College, Glasgow, gives in his “History of the Church” some specimens of these apostolic hymns. Thus :—

It is a faithful saying :
 For if we be dead with him,
 We shall also live with him :
 If we suffer with him,
 We shall also reign with him :
 If we deny him,
 He also will deny us :
 If we believe not, yet he abideth faithful :
 He cannot deny himself.

—2 TIM. II. 11.

The Professor adds in a note that “the rhythmical cadence of these words will be better recognized in the Greek original. He gives also. I Tim. iii. 16 and Rev. i. 5, 6, as what may be regarded as “relics of sacred psalmody—having all the rhythm and cadence of true lyrical composition.

There is another short passage, perhaps more remarkable than any of these : it is Eph. v. 14, and reads thus :—“Wherefore he saith, (or as in margin, saith *it*, or *it* saith.)

Awake, thou that sleepest,
 And arise from the dead,
 And Christ shall give thee light.

The apostle evidently is giving a quotation from some composition with