

"The Adamites, the Cainites, the Serpentarians, and Satanians, must all be admitted members of your Society.—Upon the same principle, I conclude, you are by far too liberal, to exclude from your community the sect of the Cainites. You would not condemn this sect, for holding in the highest veneration such worthy characters as Cain, Corah, Dathan, Abiram, and the Sodomites, but particularly Judas Iscariot, who was singularly useful in betraying the Redeemer, by whose blood we are saved! —"

"The Amsdorffians asserted, that good works were not only unprofitable, but obstacles to our salvation.

"The Beguines maintained, that when once we are united to God, we arrive at a state, not only of sinless perfection, but impeccability—that we may indulge all our appetites and passions without restraint—that the greatest enormities are perfectly innocent—and that, we are bound by no laws, neither civil nor ecclesiastical.

"The Libertines contended, that God was the immediate Author of every action—that, properly speaking, there was no such thing as sin, nor any essential difference between right and wrong—that we might indulge all our appetites and passions without restraint—that all our actions and pursuits were perfectly innocent—that our blessed Redeemer was nothing more than a mere *je ne scai quoi*, composed of the Spirit of God, and the opinion of men.

"Now, Sir, is it not evident, that, upon your principles, Amsdorffians, Beguines, and Libertines, must all be admitted and recognised as church members? Professing to believe in the word of God, you could not refuse them. Nor could you at all condemn their tenets. Why?—You will answer the question yourself. You are 'as fallible, as liable, and as likely to err, as any Beguine, Amsdorffian, or Libertine in the world.' 'The utmost we can expect of men, is, to act on their opinions.'—"

"Thus, Sir, it appears, that upon your principles, persons, whose opinions are the most fanatical, the most erroneous, the most immoral, the most impious and abominable, must all be admitted, and recognised as church members; professing their faith in the Scriptures, they cannot be rejected. Of the heterogeneous materials of such a church, the population of Noah's Ark would be only a faint representation. So far from living together in love and peace, the whole British army could not restrain them from cutting each others throats. From such a church, 'Good Lord, deliver us.' If this be liberality, let me for ever remain a bigot."—*Pp.* 14—18.

CREDO.

BIOGRAPHIA PRESBYTERIANA.

No. I.

ANTHONY KENNEDY.

THE Presbyterian Church in Ireland has not been without her "Worthies." Their history is indeed little known, and their names are shrouded in comparative obscurity. But they are not less entitled to our gratitude as the pre-severs of religious truth and freedom in the most perilous times, nor less worthy of our veneration as men of deep

and fervent piety, than the celebrated "Worthies" of our parent church in Scotland. The establishment of Presbyterianism in this province, with all its attendant blessings and privileges, is the result of their exertions and sacrifices—their privations and their prayers. They were the zealous and intrepid defenders of the truths of the Gospel, and the purity and independence of the church of Christ. They were the firm and consistent advocates of civil liberty. At the trying period of the Revolution, their most strenuous support was given to King William; and their united efforts on that occasion ensured the triumph of freedom and Protestantism not only in Ulster, but ultimately over the whole empire. Yet, notwithstanding their invaluable services, the memory of these men, whether ministers or laymen, has fallen into lamentable and unmerited oblivion. Even their names are scarcely known to their descendants, who are reaping the fruits of their disinterested labours. No attempt has ever been made to place their history before the world so fully or so conspicuously as it deserves; and our church continues to the present day both inexcusably ignorant, and culpably unmindful of her best benefactors and her brightest ornaments.

To remove this reproach, in some measure, from our church, and to offer the humble tribute of our respect for the memory of these men, we purpose devoting a few pages of our work to the illustration of their history.—The payment of this debt of gratitude, however, has been so long deferred, that it can now be very imperfectly discharged. Owing to the loss of necessary papers, and the extreme scantiness of existing materials, the record of their lives is rendered sadly defective. But we are not for that reason discouraged from prosecuting our design. Though we cannot hope to rival the interesting biographies of our "Scottish Worthies," our present effort will at least preserve from being altogether lost what yet remains of their history, and may perhaps form the foundation of a more extended and durable fabric to the memory of our "Ulster Worthies." We are not without our hopes, too, that this undertaking may prove not only interesting but profitable to our church. It was to promote the edification of his countrymen, that Paul thus exhorted the Hebrews, (xiii. 7:.) "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." And

we trust that the contemplation of the lives and labours of our Presbyterian fathers, may not be less useful to ourselves and our brethren. Their zeal may serve to rebuke our inactivity.—Their piety may dissipate our formality.—Their labours may possibly rouse us from our indolence.—Their privations and sufferings in the cause of Christ, may silence our complaints under the inferior hardships we have to encounter, and put to open shame the selfishness of those who ingeniously contrive neither to do nor to suffer any thing for the truth. May we be followers of these holy men of God, even as they were also followers of Christ!

We shall commence our work with a brief memoir of the Rev. ANTHONY KENNEDY, who was for above half a century Minister of the Gospel at *Templepatrick*. Our attention has been thus early directed to him, not so much on account of any marked superiority which he possessed over his brethren, but for these two reasons: first, because he was the immediate successor of Josias Welsh, whom we have already noticed in a former number; and secondly, because of the schism that has lately taken place in the congregation over which he presided so long; a portion of its members having, with its Minister, joined the communion of an Arian body—a sad declension from the principles both of its venerable founder and his successor.

After the death of Welsh, in the year 1634, (*see Vol. I. p. 62.*) the congregation of *Templepatrick*, owing to the commotions of that period, remained destitute of a Minister for several years. On the arrival of the Scottish army in 1642, and the subsequent formation of a Presbytery at *Carrickfergus*, (*Vol. I. p. 91.*) *Templepatrick* was among the earliest places where an eldership was regularly constituted. Shortly afterwards, Mr. Kennedy coming from Scotland, the members of that congregation invited him to become their Minister. He accepted their call in the year 1645, and after passing through the usual trials, he was solemnly ordained to this charge by the Presbytery, on the 30th of October, 1646. The entry, on this occasion, in the old Session-book of the congregation, runs thus:—“The admission of Mr. Anthony Kennedy to the parish of *Templepatrick*, was, by the providence of the Great God, on the penult day of October, 1646. Mr. Ferguson, (*Minister of Antrim.*) being that day Moderator; and with him, Ministers, Mr. Adair, (*Cairncastle.*) Mr. Buttle,

(*Ballymena.*) and Mr. Cunningham, (*Broadisland.*) with expectants, Mr. James Ker, (*afterwards Minister at Ballymoney.*) Mr. John Greg, (*afterwards Minister at Carrickfergus.*) and Mr. Jeremiah O'Queen, (*afterwards Minister of Billey, nigh Coleraine.*)” On the 22d of November following, fourteen Elders and four Deacons were solemnly set apart to their respective offices in the congregation. At the head of the former, stands *Major Edmond Ellis*, of whom, and especially of the interesting circumstances attending his death at *Templepatrick*, we shall perhaps give some account in a subsequent Number.

This zealous session were not negligent of the trust reposed in their hands. The following enactments, agreed to by them, shortly after their ordination, are worthy of preservation, as curious relics of the state of congregational discipline in those days:—

“1st. It is enacted by the Session of *Templepatrick*, that all complaints come into the Session by way of bill; the complaintive is to put in one shilling with his bill; and if he proves not his point, his shilling forfeits to the Session-book; this is done to prevent groundless scandal. 2d. That all beer-sellers that sell best beer till people be drunk, shall be censured themselves, especially in the night-time. 3d. That if parents let their children vague or play on the Lord's-day, they shall be censured as profaners of the Sabbath. 4th. That all persons standing in the public place of repentance, shall pay the church officer one groat. 5th. That no children be baptized till the parents who present them come to the Elders and get their children's names registered, that the Elders may testify of them to the Minister. 6th. It is likewise enacted, (28th December, 1647,) if there be any misdemeanour, as drunkenness or squabbling at bridals, that besides the censures, the persons themselves come under who commit the abuse, the persons married shall forfeit their privileges.”

The first censure inflicted by the Session is thus entered:—

“That John Cowan shall stand opposite the pulpit, and confess his sin in the face of the public, of beating his wife on the Lord's-day.”

And not long after, Gilbert Young, Miller, was suspended from privileges, because he set his mill a-going on the fast-day before the communion. The first communion dispensed by Mr. Kennedy, was on the 4th of July, 1647. Forty pottles of the best claret were used on the occasion.

Mr. Kennedy was not long permitted to remain in the peaceful discharge of his pastoral duties. The civil war, which had been for some time raging in England, between Charles I. and his Parliament, now began to extend its

agitations to Ulster. The parliamentary forces, under Colonel Monk, had obtained possession of nearly the whole province. At first, the Presbyterians hailed them as friends contending for civil liberty against the arbitrary encroachments of the king. But the execution of the unhappy monarch opened their eyes to the real character of that party. They thenceforth warmly opposed their designs, and boldly espoused the cause of constitutional monarchy. Charles I. was beheaded at London, on the 30th of January, 1649. So soon as the news of this event reached Ireland, the Presbytery immediately resolved to testify their abhorrence of it. They met at Belfast, on the 15th of February, and drew up a spirited protest against the murder of the king, which was read in all their congregations. They wrote to the parliamentary leaders, at Derry and Dundalk, apprizing them of the step they had taken, and beseeching them to abandon the cause of the regicides. And to Monk, the General commanding at the latter place, they dispatched one of their number, to induce him to unite with them in opposing the anti-monarchical party, then dominant in England. In this attempt, however, they failed. The General adhered to Cromwell, and the Presbytery to the king; and from this period they suffered considerably on account of their bold and uncompromising adherence to the royal cause.

Mr. Kennedy had his full share of the troubles and privations that now befel the church. His integrity and firmness fitted him for acting a prominent part in this agitated period. He was the person whom the Presbytery sent to wait on Monk at Dundalk. He was frequently engaged in similar conferences with the Republican leaders, who sought, both by blandishments and by threats, to induce the Presbytery to relinquish their opposition to the usurper. When Colonel Venables, who succeeded Monk in the command of Ulster, was preparing to seize the Ministers of Down and Antrim, for sedition in opposing the Commonwealth, and preaching and praying for the royal family, many of the brethren fled to Scotland. But Mr. Kennedy remained in the country.—He was one of *three* Ministers, who only, out of the southern part of the County Antrim, continued in their parishes, though obliged to live in privacy, and in daily danger of being either confined or banished. In the month of June, 1650, he was imprisoned, together with

some other brethren, at Carrickfergus, by Venables; but though refusing to abandon the royal cause, he was soon after released. Sentence of banishment out of the kingdom was in the end of the same year pronounced against him. He succeeded, however, in eluding the searches repeatedly made for him by the republican party. The privations to which he and his brethren were now subjected, are thus described by one of their number:—

“Those that staid in the country, though they could not exercise their ministry orderly as formerly; and though their stipends were sequestered, yet they, changing their apparel to the habit of countrymen, travelled in their own parishes frequently, and sometimes in other places, taking what opportunities they could to preach in the fields, or in barns and glens, &c. and were seldom in their own houses. They persuaded the people to constancy in the received doctrine, in opposition to the wild heresies that were then spreading; and reminded them of their duty to their lawful magistrate, the king and parliament, in opposition to the usurpation of the times; and in their public prayers they always mentioned the lawful magistrate.—The Ministers (*of the Counties of Antrim and Down*) had frequent meetings amongst themselves, in order to strengthening one another, and consulting of their present carriage; and they drew up causes of fasts and humiliations, to be kept among the people in a private way, in several little societies, as the time permitted. Sometimes the Minister would, in his parish, call them all together, a part of the day, and preach and pray with them: and thereafter the people would repair to their several societies, for prayer, the rest of the day, the Minister always joining with one of these little societies after another.”

From these privations they were greatly relieved, after Cromwell had dissolved the parliament, and declared himself Protector of the three kingdoms. They then received a stipend of one hundred pounds each per annum, out of the treasury, unaccompanied with any restriction or engagement; and they were living in tolerable comfort and quiet at the time of his death, when they immediately declared for the exiled king.

For this devoted attachment to the constitution, and to the cause of Charles II. Mr. Kennedy, in common with his brethren in the three kingdoms, was repaid, after the Restoration, with deprivation and persecution. He was deposed, in the year 1661, from the office of Minister of Templepatrick, by the celebrated Dr. Jeremy Taylor, and forbidden, under pain of fine and imprisonment, to exercise any of the functions of the ministerial office. But deriving his authority, as a pastor, from a higher source than human appointment, this prelatical interdict did not induce him to abandon the sacred work to which he

had dedicated himself. He was now, however, compelled to labour in private, and to act with the utmost secrecy and caution. He taught from house to house, and frequently preached in the remote and mountain districts of the parish. Enjoying the protection of the Upton family, and no Episcopal Minister residing in the parish, he appears to have suffered less molestation than his brethren, who occupied more public and exposed stations. Owing to the difficulties inseparable from such a situation as this, we are prepared to expect, that his maintenance would neither be very ample, nor very punctually paid. In fact, had it not been for his own patrimony, he would not have been able to maintain his ground, and persevere in his work. The Presbytery were, indeed, very faithful in reminding the people of Templepatrick of their duty to their Minister, who had abided by them through the most trying periods. In the year 1674, we find the brethren examining minutely into the state of Mr. Kennedy's maintenance, which was found to be very defective. And again, in February, 1686, when nearly all the restraints on the public exercise of our worship and discipline were removed, they held a Visitation Presbytery at Templepatrick. Ten Ministers were present, and six absent. Mr. Kennedy, as was then customary, preached before the brethren. His text was, Matt. xxv. 35. The proceedings of the Presbytery are thus recorded:—

“The ordinary questions were 'put to Minister, session, and people, severally; and a satisfactory answer given to all. They were all encouraged, and the people advised to see that their Minister's hands be strengthened every way they can.”

Having been above forty years in the uninterrupted discharge of his pastoral duties to this congregation, and feeling the approach of the infirmities of old age, Mr. Kennedy, shortly after this meeting, supplicated the Presbytery to receive his demission of the charge, or at least to permit him to take the aid of a pious young man, a native of the parish, as assistant in some parts of his work. It was in February, 1688, when the cause of Protestantism in these kingdoms was exposed to peculiar dangers, that he made this application to his brethren. The minute of the Presbytery on this subject, most probably drawn up by himself, is a very interesting document, exhibiting a deep sense of the obligations of the ministerial office, a magnanimous disregard of persecution of

of danger, and a fervent desire to spend and be spent in the faithful discharge of his duties. It runs thus:—

“Whereas Mr. Anthony Kennedy hath supplicated this meeting, that in consideration of his age, and thereby his infirmity and weakness of body, whereby he is disabled from any part of his ministerial work, except it be to preach now and then as he is helped, and as he cannot catechise, visit families or the sick, as were necessary, he gives up the charge of his present flock, first to Christ, and then to this Presbytery for their future supply; not that he fears persecution, or danger, or maintenance, (though he has spent a good part of his own patrimony in supplying that charge, which, if now to the fore, might be comfortable to his posterity;) but finding his own weakness disabling him from the needful work of such a charge, and the ingratitude of some who make no conscience to receive the Gospel, and subject themselves to it, he willingly and sincerely demits his charge of the people of Templepatrick; and, in the meantime, till further or better supply be provided, he desires that the meeting would enjoin Mr. McNeilly (whom he knows to be both able and sound in judgment) to assist him in catechising and visiting the sick; and withal, that he would take him into the study of theology, in order to be put upon trials when the meeting may see fit; and for his encouragement, he will allow him a third part of his current stipend: all which he humbly submits to the meeting.”

With the occasional assistance of the Presbytery, however, he continued in his charge nearly ten years longer. Throughout the wars of the Revolution, he remained at his post, and lived to see the happy re-establishment of civil and religious freedom on the ruins of Popery and arbitrary power. He was present at the meeting of Synod which was held at Antrim, in June, 1697, but he did not long survive. He died on the eleventh of December following, and was buried beside his venerable predecessor, Welsh. His grave is covered by a tomb-stone, bearing the following Latin inscription, which presents a faithful outline of his character, and justly commemorates the firmness with which he continued at his post, in the worst of times:—

“HIC

“Christo uniti, recumbunt beati cineres viri Dei venerandi Dni, Antonii Kennedi, qui ad Annum Patricii, contumis decem lustris et tribus plus minus annis, Orthodoxam Evangelii veritatem, cultus divini puritatem, ecclesiae disciplinam et pacem, non minus fideliter quam feliciter, praedicavit, propugnavit et coluit: Quem vis nec dolus sacrilegæ turbae, (turbae?) de tramite recto flectere, aut loco pellere, potuere: Quum tandem sincere Christum praedicando et Christo vivendo, multas animas Domino lucraverat, suam, summo spirituum Patri, exaltans reddidit, 11mo. Decembris, 1697, anno ætatis 83.”

TRANSLATION.

Here, united to Christ, lie the happy remains of that venerable man of God, Mr. Anthony Kennedy, who, for about the uninterrupted space of fifty-three years, with equal fidelity and success, preached the Orthodox truth of the Gospel, maintained the purity of God's worship, and preserved the discipline and peace of the church: whom neither the violence nor intrigues of an ungodly multitude could induce to deviate from his integrity, or abandon his post: until, at length, having converted many souls to God, no less by his faithful preaching of Christ, than by his own Christian life, he resigned his soul, with joyful hope, to the great Father of spirits, on the 11th of December, 1697, in the 83d year of his age.

 HISTORY OF THE METRICAL VERSION OF THE PSALMS
 USED IN THE PRESBYTERIAN CHURCH.

TO THE EDITOR OF THE ORTHODOX PRESBYTERIAN.

SIR,

I TRUST it will not be unacceptable to your readers, to be furnished with a brief account of that metrical version of the Psalms which is used by the various sections of the Presbyterian Church in this country. To every *Orthodox Presbyterian* this version is full of deep interest. It has been so long used by his venerated forefathers;—he has been so early and constantly familiarized with it as an inseparable appendix to the Word of God;—it is so interwoven with all his recollections of early instruction, of a mother's tender solicitude, or a father's graver care to imbue his mind with the elevated piety of its simple strains;—it is so indispensable to the performance of his devotional exercises either in the sanctuary, or the family, or the closet; and so many tender and hallowed associations link themselves to almost every verse, that it stands, in his estimation, as a part of the Bible itself, and is equally venerated with the prose original. As poetry, it has no doubt its defects. What work of man has not? But though, since its adoption by the Church of Scotland, many versions of the Book of Psalms have been published, and several of these by distinguished poets and critics, yet it is not too much to say, that, *as a whole*, it has never been exceeded—perhaps not even equalled. I am borne out in this opinion by the testimony of Dr. Beattie, himself an eminent poet. In his letter to Dr. Hugh Blair, on the improvement of Psalmody in Scotland, lately published, though printed fifty years ago, he thus speaks of this version:—"Notwithstanding its many imperfections, I cannot help think-

ing it is the best. The numbers, it is true, are often harsh and incorrect; there are frequent obscurities and some ambiguities in the style; the Scottish idiom occurs in several places, and the old Scottish pronunciation is sometimes necessary to make out the rhyme. Yet in this version there is a manly though severe simplicity without any affected refinement, and there are many passages so beautiful as to stand in need of no emendation."

Of the various metrical versions of the Psalms that are in use in Protestant Churches, ours is both the most extensively adopted, and has had exclusive possession of the psalmody of the church for the longest period. The version by Sternhold and Hopkins, though of older date, has for a long time been very generally disused; and the other authorized version of the English Church is of a much later origin. How many thousand Presbyterian Churches in Scotland, England, Ireland, North America, the United States, &c. do, on every returning Sabbath, tender their united praises to Jehovah through the medium of this valued version! How many broken hearts are bound up—how many afflictive dispensations soothed—how many death-beds brightened by its simple and consoling strains! And now, for nigh two centuries, it has been employed throughout the church in these sanctifying ministrations. Our fathers sang its verses on the mountain-side, when hunted, like wild beasts, from the abodes of men, by their bloody persecutors. They carried it with them to the scaffold; and oftimes, in the very words in which our infant innocence lisped a Father's watchful care, did these men of God, of whom the world was not worthy, close their pilgrimage, and commit their souls to His keeping. What Bishop Horne says of the Book of Psalms in prose, in one of the most eloquent passages that can be found in our language, may, with equal propriety, be applied to it when versified:—"The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise, become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest, will relish them best."