



DR. JOHN HALL.

# THE SCOTCH-IRISH IN AMERICA.

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PROCEEDINGS AND ADDRESSES

OF THE

THIRD CONGRESS,

AT

LOUISVILLE, KY., MAY 14 TO 17, 1891.

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# THE SCOTCH-IRISH IN AMERICA.

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## PART I.

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### THE THIRD CONGRESS.

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BY A. C. FLOYD.

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It is the intention of our Society that our annual volumes shall contain a complete record of all the important facts relating to the organization. Many of these facts cannot well be included in the formal report of proceedings, and, therefore, it is necessary that each yearly volume shall contain a supplementary article similar to this.

The origin and objects of the Society, and its history up to the time of their publication, were included in our first and second volumes. It is unnecessary, therefore, that this sketch should deal with those subjects.

The report of the Executive Committee for the year ending with our Louisville Congress contains a general review of our progress during the period which it covers. From this report, it will be seen that our executive plans have been reduced to a satisfactory system, and that our advancement has been very gratifying in every respect. It will also be seen why Louisville was chosen as the place for holding our third Congress in preference to San Francisco, Charlotte, or Atlanta—all of which sent us pressing invitations. Louisville is about the center of our membership, and, indeed, of the whole Scotch-Irish population of this country.

In Kentucky, as in Tennessee and Pennsylvania, the Scotch-Irish constitute the most numerous and influential part of the population. Daniel Boone, the first explorer and settler of the State, and the people who followed him to Central Kentucky, were from the Scotch-Irish settlements of North Carolina. The great body of the immigration which poured into the State during the years immediately following this original settlement

Mr. Bonner:

To-morrow evening at 8 o'clock, at the Auditorium, we will have an old-fashion Scotch-Irish service, at which Dr. Hall will preach the sermon. Dr. Hall will now lead us in prayer and pronounce the benediction.

Dr. Hall:

Almighty God, our Father in heaven, we worship Thee and glorify Thee, with thanks and praise to Thee through Jesus Christ, Thy Son. Every good and perfect gift comes from Thee. How many of those gifts we have received are of Thy sovereign goodness, and unto Thee we render thanks and praise. Again and again we have presented our united supplications, invoking Thy presence and Thy favor. And now, as these proceedings come to a close, we commit ourselves, we commit our work, we commit the unknown future to Thy fatherly guidance and care. Favor, we pray Thee, this Society; let it perpetually continue, let it be increased, make our efforts a blessing in the land, let us receive good from year to year, and let us be led to do good. Let Thy favor rest upon us who are gathered together here. Let Thy blessing rest upon this city; continue its prosperity; direct all who have to do with its interests. Bless its churches. Let the people in this city, knowing, and feeling, and trusting Thee in Christ, be prepared for citizenship in the glorious Jerusalem above. Forgive our sins, and fill our hearts with Thy blessed peace for Jesus's sake, and may the grace of the Lord Jesus, the light of God, and the communion of the Holy Ghost be with us evermore. Amen.

help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

Dr. Hall's sermon:

*My Dear Friends:* I feel deeply the responsibility that rests upon me in preaching the truth of God's word to such a large assembly of people as we have gathered here to-night. I could not but feel deeply moved as we were singing together these familiar Psalms. I could hardly keep the tears from my eyes as we were going through the twenty-third. I was brought up as a child to sing these Psalms as we have been singing them now in the worship of God Almighty.

Now I shall read slowly the passage of God's word to which I propose to turn your attention. It is a long passage, but much of it is familiar to many of you as far as the words are concerned.

In the second chapter of the book of Joel, beginning with the twenty-eighth verse, we read thus: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord comes. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

These verses are from the prophet Joel. Of the twelve minor prophets, he is the one most ancient, set down generally as delivering his message eight hundred years before the coming of our Lord Christ. Hosea and Amos come the nearest to him in the time when they delivered their messages. We only know regarding him the name of his father and the tribe—that of Judah—to which he belonged. The style in which he delivers his message is very impressive. It is sometimes remarkable in its figures, some of which are taken from the history of

the old days and others from the life of the East, with which he was familiar. Some of the events to which he makes allusions are more fully referred to in the later prophets. He has particular reference in this prediction to two things that were coming on the people, a plague of locusts and the infliction of a great drought that would bring famine, and he directs the people to humble themselves before God, confess their sins in his presence, and pray for relief and forgiveness; and then the assurance is given that God will hear and the relief will be granted. Then he rises from these matters that were in some degree of a temporal concern to speak of things spiritual and eternal, and the passage I have read as the text is his prophetic statement on that important subject. It contains enough of a statement to awaken a healthy curiosity as to the meaning, because that is more or less obscure: and yet I think these statements can be explained with sufficient clearness to satisfy any reasonable curiosity, and it is such an explanation I endeavor to give you.

You are not to suppose that this is a prediction about things speculative. I mean by that those things upon which we can think what we please, but our action is not determined by our thinking. These prophecies are not about things speculative, but about things that are practical in the highest degree—things that concern our eternal life and our personal salvation; that you will see when I simply mention to you the contents. We have the pouring out of the Spirit of God upon all flesh; we have tremendous judgments and penalties inflicted upon the great family of nations; and in the third place we have a statement of the way in which men as individuals can be saved by taking a prescribed way—the way God has been pleased to set before them in his holy Word. You can see that these are not mere matters of speculation. They are practical, they are important, bearing on the spiritual lives and eternal hopes of every one of us. May the divine Spirit interpret the truth to us so that we shall take it not only into the understanding, but receive it and rejoice over it in the heart!

Now we are to look in the first instance upon this matter of the pouring out of the Spirit upon all flesh. What is the time when that is to be done? The prophet Joel says, "Afterward." "Afterward" is a vague word. It may mean long or short as an interval, but as you heard read from the second chapter of Acts, the apostle Peter quotes this passage, and he gives the reading in this way: "In the last days, saith God, I will pour out of my Spirit upon all flesh." Now there is no use of our going into what is called a verbal criticism. There is the rendering of the statement by the apostle Peter, and we have only to raise the question: What does he mean when he says "In the last days?" We

are not left in the dark about that. Do you remember these words, with which the Epistle to the Hebrews begins: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son?" We take that to mean the dispensation in which we live, the period beginning with the coming of Christ in the flesh and going on, in all probability, until he comes again in his glory, the last dispensation with which the human race has to do. I tell you that it is a practical thing to you and me. We know God made man, and made a covenant with him. Man broke the covenant and cast the Father off. Then God revealed his grace, and sent Christ, the Son. Man rejected and crucified the Son. Then the Holy Spirit comes, and if man rejects the Holy Spirit, if they blaspheme against him, if they turn him away, if they break with him, there is no fourth person in the Trinity to come and make overtures of grace to the children of men. There is no forgiveness for those who trample upon the means of grace and the offers of grace and the agent that brings the grace, even the Holy Ghost in this last dispensation in which we live. "I will pour out," says God, "my Spirit." There is the emphasis to be put on the "pouring out," as Calvin notices in one place. It is not the sending of drops of rain; it is not sending a little upon a definite locality. It is the giving out of a copious stream, the shower that will go over the earth as intimated in the words: "I will pour out upon all flesh." I want you to think of the two descriptions given there. They are descriptions that amplify and expand the idea, so to speak. Upon whom is the Spirit to be poured? All flesh. And then, to make the thing more clear and definite, we have the particulars given, old men, sons, and daughters, servants and maids; they will have the blessing. Servants? Does that mean God's servants? No; it means bond slaves, and it is put in, undoubtedly, to show how widely diffused the blessing will be. The writers say that in the Old Testament a revelation was never once made direct to a slave; but so generous, so to speak, will be this outpouring of the Holy Spirit that slaves will be lifted up and share in this unspeakable blessing; and, in point of fact, as some of you know, slaves that became Christians in the first centuries were many times the ministers who brought their Roman owners and masters to a knowledge of Christ and eternal life.

Then I want you to look, in the next place, to the different variety of figure that is used to describe the way that the blessings will work. Old men shall see visions. There will be those who dream dreams; there will be those who will prophesy. Why is that language used? Please use your understanding for a moment, and you can clearly see it.

When a prophet is speaking of divine things to men, in order to be understood, he must take language that men comprehend. Let me illustrate this to you: There is a father who says with a great deal of satisfaction: "The mind of my boy is growing." Did you ever see his mind? No, you did not. You have seen his body, and you know what it is for material things to grow, and you take a figure from that to describe what you could not see. That is the way that the prophets have to speak; they shall see visions, they shall dream dreams, and your sons and your daughters shall prophesy. The way in which the prophet Joel knew that the Holy Spirit had been given before his time was in this threefold manifestation—dreams, visions, and predictions, through which God miraculously made his mind known to the children of men. He takes these familiar and well-understood words to describe these truths: that there would be light from God, divine light and strength from God, saving truth coming to all men, even bond slaves, when God would pour out this Spirit, as he says, upon all flesh. And then all classes and conditions would understand God's mind and see the truth somewhat as the prophet was permitted to see it in the days before him and in his own days. Now will you please note two or three things that I want to indicate to keep you from being misled? The prophet does not mean to say here that the Hebrew people did not have any Spirit before his time. They had. God never could have servants in this world without the Spirit working in them. The Holy Ghost, the third person of the Trinity, has been the means of communication, so to speak, between God and man, to the Jews as well as to all others.

So Abel offered a sacrifice of righteousness; so Enoch walked with God. The Spirit strove with the man before the flood. The Spirit guided Noah. The Spirit was upon Abraham, Moses, Joshua, and David in pointing out their duties and obligations. What this prophet does mean to say is that the Spirit, this Holy Spirit, would be poured out with a fullness and generosity that had never been seen before.

In the second place I want you to notice this: The Hebrew people had been prepared in some degree for a blessing of this kind. Do you remember those wonderful words that were spoken by Moses? There were two men prophesying when it was not expected they would, and Joshua came and reported the matter to Moses, and here is what he said: "Would that all the Lord's people were prophets." And that description had its amplification later in such predictions as we have in Joel, Ezekiel, Jeremiah, and Isaiah. Why do they say "on all flesh?" There is no need to explain it. The Hebrews were God's chosen race. They had a monopoly, so to speak, of sacred privileges. The blessings of

the covenant had been given freely to them. But now a new condition of things, a new dispensation is to commence, and this Spirit is to be given to all flesh, so to speak, to every creed and nation.

The third thing I want you to keep in mind is this: This prediction, Peter declares, had its fulfillment on the day of Pentecost. There is no use in anybody saying Peter may have been mistaken; he may have misrepresented. He names the prophet Joel. He tells us where the prophecy came from. If he had been misquoting or misrepresenting, it was in Jerusalem, it was in the presence of the Scribes and Pharisees, it was before the king's critics, and they would speedily have exposed his ignorance and said that it is an ignorant fisherman of Galilee talking in that way, and he does not know what he is talking about: but they did not say any thing of that sort. He says expressly when all those people were talking with tongues, "This is that which was spoken by the prophet Joel; . . . I will pour out of my Spirit upon all flesh."

Now I want you to follow another line of thought. This pentecostal baptism was miraculous in its character. A miracle is not God's staple way of working. It is not the usual plan upon which he proceeds, but a miracle has its place when he wants to send his messengers and certify they are his messengers, when he wants to attest them, so to speak, to men; then he works a miracle, and when they are so attested, then they deliver the message upon ordinary natural lines. When, for example, the law was given from Sinai, you may remember the scenes that attended the giving of it. But after it was given the Levites in ordinary ways were to teach this law to the people. You remember how the Hebrew people crossed the Jordan, and you remember how the walls of Jericho fell. Those were miracles, but when they had crossed the Jordan, and when they had gone into the Promised Land, not in miraculous ways, but by the exercise of powers that God had given them, they were to carry out his purpose and execute his plan. So it is in the New Testament that Jesus Christ works miracles, and the apostles are permitted to work miracles. They introduce a new dispensation. They were commended to men by adequate and proper evidence as from God, and thus they proceeded, so to speak, and all that accepted their testimony proceeded upon what may be called not miraculous or supernatural lines, but the lines of God's ordinary providence. Now that is our position to-day. The Spirit has been poured out upon all flesh. We are no longer confined as the servants of God to one land or one race or one people. Jew and Gentile stand upon the same basis. All flesh God appeals to, and to all flesh God is offering the means of grace. It is not merely that we have the fulfillment of this promise. In a

certain sense, we can be the instrument of fulfilling it in our Sunday-schools, in our Bible classes, in our young men's associations, in societies for the promotion of Christian knowledge and virtue, and in the missions sent to the heathen. Many hundreds of Protestant missionaries are being now maintained in heathen lands. In all these ways we are not merely ourselves realizing the fulfillment of this gracious promise about the pouring out of the Spirit, but we are ourselves made by God's grace the instrument for fulfilling that prediction in some degree to our fellow-men everywhere. Oh! what an honor is put upon us, what a dignity is given to us, how thankful we ought to be that we have this Spirit poured out upon us, such a complete knowledge of God given to us here in this world as that if we receive it and believe it and make it part of our own selves it will be to us spiritual life in this world and in the world to come life eternal! Now that is the first great truth brought to us in this passage. We pass on to the second. The language is so striking that I think I had better read it again to you:

"And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

These are very impressing and alarming intimations. What do they mean? I stated to you in the beginning that many of the figures of the prophet were taken from the history of his own people that had gone before him. So it is here. You remember the narration in the book of Genesis. You remember the miracles wrought, the plagues inflicted on the Egyptian people. You remember how the blackness and darkness came over the land; you remember how, with the hail, the fire ran along the ground. You remember how the sun responded, so to speak, to the misery inflicted upon the earth. The sun was darkened and the moon turned into blood. These figures are taken from this history in relation to ancient Egypt. They were part of the judgments of God for delivering his chosen people from the Egyptian power.

Those were two parties—God's people and Egypt. Egypt stands for the world's forces, for the forces under the God of this world; Israel stands for Christ's people, the people of God. There was strife between the two. Then God interfered in these ways, delivered his people, crushed their enemies. And those figures are taken by the prophet to describe what God will continue to do with the world powers and with his people—on the one hand pouring out his Spirit, and on the other exercising his providential power so as to strike this world power. Now I want you to use what knowledge you have of your Bibles and of history. There was Jerusalem itself. It had been a holy place and

its people consecrated to God; but it ceased to be. It went over, as it were, to the world's powers, God's enemies. "We have no king but Cæsar!" the people of Jerusalem shouted. Long before that they had sinned in the same way. The prophet Isaiah refers to it, so complete was the disaffection and so marked in rebellion: and you know what became of Jerusalem; how its walls were overthrown and its battlements cast down; how its people were massacred and the survivors went, poor and miserable, to the ends of the earth. That is the fulfillment of the prediction. "I will show wonders in heaven above," and "fire and vapor of smoke" shall be, referring to the fell destruction that God sent upon a nation and its capital which had allied itself to the powers of this world. Read later history, and you know how it was with ancient Rome. You know how the overturning of that great power came about; and if you follow on down to our own time, you will see the same process, more or less clearly, constantly going forward. The times are not fixed, the details are not given, but this is God's providential government. He is ruling over all. Kings and nations are but the instruments in his hand. His power controls the strong, and where wars and strife and tumults destroy nations—all of these are only so many parts of that great process by which God destroys the world powers and opens up a way for the truth and prepares for the establishment of the kingdom of Christ. I am not pronouncing any thing on the time in which God does this. It was said in the prediction "Afterward." It was vague. Eight centuries passed before it was fulfilled on the day of Pentecost. We cannot say how long a time God will take to fulfill the prediction of the next section, but of this I am assured: that he who is ruling all nations can use his power to break down the bad and abolish idols to make a way for the introduction of the kingdom of the Lord Jesus Christ. It does not matter who brings the strife. It may be Napoleon I., it may be Bismarck, it may be a later Napoleon, it may be Victor Emanuel. It is no matter who begins the battle or carries it on. God is over all; and he uses confusions, strife, and conflicts as so many processes by which the world power will at length be put down and his Church and kingdom established over all. One thing more I will say: We must not suppose when one of these great contests takes place and one is victor that he has God's favor. The potsherd of the earth strive with the potsherd, potsherds both of them, but God is over all, and in his own way and in his own time he will carry out his purpose and break down the world's forces and set up a kingdom that is righteousness and peace and joy in the Holy Ghost. I do not think I need dwell upon this, as it is undesirable to make the address too protracted, but I

will say one thing that you can all understand. The city in which it is my duty to live and work is growing in one particular direction, and in that direction there are great masses of rock, in some instances as high as this roof, which have to be gotten rid of before streets can be constructed there. Sometimes it is my duty to go through those portions of the city, and I see a multitude of workmen busily engaged on these masses of rocks. The steam machinery is there boring a hole, and the explosive will be put in and the explosion take place. I see the hard rock is being gotten rid of. I do not know who is doing it. I do not know who is to build upon the place, but the fact that it is being done is conclusive proof to me that it is intended that edifices should be erected. So it is with wars and rumors of wars. What the issue is to be we cannot tell; but we may be sure that these things are of the providence of God, that he means to break down the powers hostile to him and build up instead a Church in which his people are prepared for home and their mansions in the skies.

Dear hearers, believe in the Lord Jesus Christ, and the promise that is given to you is: You shall have salvation, you shall have eternal life. May God bless the word! and to his name be the praise.

Rev. Dr. Macloskie:

O God, do Thou grant that this closing service may reach every heart. Our hearts are separated from Thee, but blessed be Thy name, O God. "Whosoever calleth upon Thee shall be saved." Do Thou pour out Thy Holy Spirit upon us at this time, and grant that every one of us may come to have eternal life. We thank Thee, our Father, for the happy meeting that we have had here, where numbers are gathered together from distant parts of this broad land. And now we separate, never to see each other again in this world. O grant that we may all meet together at the right hand of Jesus, and bless His name forever and ever, and to Thy name shall be all the glory. Amen.

Dr. Hemphill:

We close the exercises by singing the first two and last two verses of the sixty-eighth Psalm.

Dr. Hall:

"For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake." "And the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen."

George Searight, Hendersonville.  
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 Mayor George B. Guild, Nashville.  
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 Frank M. Ewing, 11 Vendome Building, Nashville.  
 Judge J. M. Dickinson, 230½ Cherry Street, Nashville.  
 J. W. Lawless, 217 Public Square, Nashville.  
 Paul W. Treanor, Commercial Club, Nashville.  
 W. B. Walton, Sr., Madison Station.  
 David C. Scales, corner Berry and Meridian Streets, Nashville.  
 Robert F. Jackson, 224½ North Cherry Street, Nashville.  
 Samuel Cowan, 135 McLemore Street, Nashville.  
 Robert Cowan, Cole Building, Nashville.  
 Hon. William J. Sykes, Memphis.  
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 T. D. Smyth, Nashville.  
 David P. Stuart, corner Scovel and Bellville Streets, Nashville.  
 Tully R. Cornick, Jr., 34 and 35 Deadrick Building, Knoxville.  
 Cornelius E. Lucky, Knoxville.  
 W. Ramsey McIver, Nashville.  
 Robert P. McGinnis, 306½ Union Street, Nashville.  
 Evander McIver, Nashville.  
 Frank R. Birdsall, 329-331 Church Street, Nashville.  
 William M. Brown, 308 North Market Street, Nashville.  
 J. P. W. Brown, 211 North Spruce Street, Nashville.  
 Lewis K. Torbet, 218-220 North Front Street, Nashville.  
 Charles Sykes, 304 North College Street, Nashville.

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