

John Long's Journal-1898 thru 1899

PART 2

1898 through 1899

The Matthew 10 Study

Revised December 18, 2022

1898 AND 1899 – The Revival Continues

1898

JANUARY, 1898: In the little town of **Borrisokane** there is a small Methodist Church, where met a little assembly of Godly believers, who loved to see souls saved; and prayed earnestly for a Revival. My former superintendent, S.W.H. Nesbitt, who left Roscrea, and was stationed at that time in Borrisokane. He was an evangelical man who refused to take the title of Reverend; he threw his church open for a mission; also two Godly women named Sisters Gaynor and Rodgers opened their home to receive the Pilgrims. On hearing about the success in **Nenagh**, etc., also hearing that the **Revival** was not popular; but a good deal of opposition had arisen against it from unexpected quarters, they came with warm affection to the help of the Lord against the mighty.

We will ever remember that mission held in **Borrisokane**, as one of the most powerful and fruitful we ever had. It was very unsectarian in manifestation and operation; it was a real conventional time when many Christian workers took part, and both sowers and reapers rejoiced together over the conversion of sinners, even Roman Catholics. Others who were the Lord's people sought and found a second benefit, 2 Corinthians 1:15. The power that attended the singing of Songs of Victory, was extraordinary. The joy in Fellowship, and at meals proved it to be a taste of Pentecost.

A REVIVAL was in the air, for all the fruits and signs expected from a work of God were seen and felt and manifest. There was a **REVIVAL** of the salvation of souls, and of the restoration of backsliders; sick healed in answer to prayer. There was a **REVIVAL** of prayer, praise, and preaching; attended with good works, self denial, and hospitality. There was much use made of Bibles, Testaments, texts, tracts, periodicals such as Bright Words. **William Irvine** took a special interest in circulating Andrew Murray's books, such as "*Abide in Christ*" "*The New Life*," "*The Ministry of Intercession*" etc. Opposition kept within bounds being held back by an overruling providence. Rome showed herself many a time in trying to upset singing, and persons on the way home, nevertheless the two months' mission passed away without anything serious happening.

A Christian commercial traveller, named Edward Cooney, during his business tours, met some of the young converts and being impressed with the genuineness of their testimony was resolved to meet **the Evangelist** and have an interview with him. That meeting was a loving one and meant much for the Kingdom of God. How careful we should be regarding first impressions; as they have real and lasting effects the memory of which is not easily erased.

At the close of that eventful mission, as well as at the close of the one in **Cloughjordan**, there was a Conference in which many Heralds of the Cross took part. In both of them, I was asked to speak. I was very nervous and kept looking to the Lord for a message, and God gave me revelation, liberty, and power, and began to establish my way in presence of the Brethren. I have learned by experience when speaking in the presence of great men, never to aim at anything great, but to be as simple as a child.

MARCH, 1898: Near the Town of **Borrisokane**, is a country district called **Finnoe**, where there are a goodly number of Protestant homes, there stands a little Episcopal church, where my ancestors lie until the resurrection. A farmer named John Burgis, [aka *Burgess per Census*] whose house stands near the church offered his barn to **William Irvine** for a mission. The special **REVIVAL** efforts continued with lasting results; in that barn, whole families got converted, including my Aunts, Rosanna Long's. Others were graciously moved to open their homes in order to entertain the Lord's people and for cottage meetings, among them was **Sister and Brother Falkiner**, Willsborough, Borrisokane, whose whole household got converted and whose home was opened to entertain the Lord's people, meetings and Conferences. **A Christian Schoolmaster named Dennison** got restored; he used his influence and became a fellowhelper of the truth as it is in Jesus. The Spirit of love and loyalty shown to one towards another, in having all things common, proved the extent in which the word and power of God grew and prevailed.

A good deal of opposition arose at that time because **William Irvine** spoke with great authority against the unfaithfulness of the clergy; many threw on the brake, but he refused to be corrected by them **believing that God had raised him up to thresh the mountains**. The strain of continuous ministry; also the care and charge of young converts affected much the physical health of **the Evangelist**; he was known to preach for five hours, all the while holding the attention of his audience. **Besides trusting in God for healing**, he was skilful in being his own physician, and taking natural care, fresh air, and proper food, etc.

Whatever people may say against the man and his work, a grip was taken and a move made that meant many persons passing from death unto life. It was true that some old truths seemed to be set forth in a new setting, but what matter about that when the fruits were manifest and good. I have no doubt but the clergy opposed him when God was mightily using him as an instrument in reaping the harvest, and his first outspokenness was against their opposition to him. Whenever any one of them showed any interest to his

work and displayed a desire to do the will of God in seeking the lost, or feeding the flock of God with sincere milk of the word, he was sympathetic towards them, as was seen in the case of Wetheral, Crookshanks, Nesbitt, and Douglas.

Concerning the principals of the Doctrine of Christ, he was sound. He believed in the fall of man, in the Atonement, in the **Trinity**, in the Divinity of our Lord, in the immortality of the soul, in the resurrection of the body, the inspiration of the Bible, in Heaven for the saved, and in Hell for the lost. He believed in a personal Devil, the enemy of God and man. He believed and taught Repentance and that every person can be saved and know it, and that the conditions of Salvation were *"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."* Romans 10:9. He taught that every saved soul is indwelt by the Spirit of Christ; and that the life of Jesus, is the pattern for everyone to imitate and follow; and that the life of forsaking all for Christ's sake was the best to live. The fruits of that teaching resulted in farmers, shop keepers, domestic servants, school teachers, police, soldiers, and persons of every occupation forsaking all that they had to follow Jesus; and to preach the Gospel of the Kingdom of God. *"And John answered Him saying, Master, we saw some casting out Devils in Thy name, and he followed not us, and we forbid him, because he followed not after us. And Jesus answered him saying, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me, For he that is not against us is on our part,"* Mark 9:38-40.

It was a great privilege for me to get the benefit of those meetings; and to be a fellowhelper in pointing anxious souls to Christ. It is true, owing to that cause and being weak in body at that time, I neglected sales; nevertheless, souls were more important than sales; and God was preparing for a more excellent work in the near future

APRIL, 1898: By this time, the testimony of the young converts worked conviction everywhere; and many who were convicted and refused to decide for Christ, never got the same opportunity again; and severe judgment happened to some who spoke and acted against the work. **Two sister Pilgrims were sent on by J.G. Govan, to help at the REVIVAL: Sister Pendry [Elizabeth Pendreigh] and A. McLean.** Concerning women ministry, much has been said for and against it. I only contend for it insofar as the Scriptures sanction it. Paul's liberty, as well as Paul's bridle, should be considered, 1 Corinthians 11:5; 1 Corinthians 14:34. There are abundant proofs that God uses them now, as well as in Biblical times; and the bias of interpretation should go on the side of God's seal. In Psalm 68:11, the Hebrew text reads thus: [Hebrew Letters]. In English characters it reads thus: *Adonai ythen amer ha-mebassheroth tsiba rab.* (Translated) Of the female preachers, there was a great host.

Women's Ministry

Within the temple service
Brave Anna had a part
Serving her Lord and Master
With an obedient heart.
Selected to this honour
The good news first to tell
She spoke of Christ the Saviour
To souls in Israel.

First, woman was created
Out of the side of man.
To show she is appointed
To do the best she can.
By helping souls to Jesus,
Co-workers on the way;
Then let her tell the story,
Then let her speak and pray.

In public, she's instructed
These words St. Paul hath said
To respect man's position
With cover on her head.
Nor should this rule be broken
Although she is set free
And never out of order
Usurp authority.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17.

The following are a few of the Hymns selected from *"Songs of Victory"* which were greatly used and blessed of God at the **REVIVAL** meetings.

Oh the best friend to have is Jesus
There is Sunshine in my soul today
Under the burdens of guilt and care
Oh how sweet the glorious message

I will say yes to Jesus
 I'm more than conqueror through His Blood
 Jesus only is our message
 From the brightness of the glory
 When we walk with the Lord
 Joys are flowing like a river
 Redeemed how I love to proclaim it
 I was journeying in the noontide
 Lord through the Blood of the Lamb that was slain
 Christ has for sin atonement made
 I have given up all for Jesus
 Praise Him' praise Him' Jesus our blessed Redeemer
 God in heaven hath a treasure
 Let us sing of His love once again
 My heart is resting, O my God
 Like a river glorious
 Lo we can tread rejoicing
 I've seen the lightning flashing
 More about Jesus would I know
 Our God will guide us right
 Crown Him with many crowns
 Wash me, O Lamb of God
 Rich are the moments of blessing
 Jesus keep me near the cross
 When Israel out of bondage came
 Have you any room for Jesus
 In tenderness He sought me

Concerning conducting meetings and missions, something could be learned from **Irvine's** methods; he had no fixed forms or stereotyped methods of prayer, praise, and preaching; yet he did it with order and reverence. He seldom prepared his sermons beforehand but was a constant student of the Bible; and brought forth out of that treasure things new and old. He occasionally threw his meetings open for prayer but encouraged shortness and definiteness. He had plenty of singing, and was careful in selecting hymns suitable for the occasion, and kept young converts at the same ones until they had thoroughly learned them. He always valued God's gifts in others and utilised any person who could sing Solos effectually to the Glory of God. He seldom had After Meetings, but tested his meetings immediately after his sermon, without dismissing his audience and nearly always was successful. He often had Testimony Meetings; and encouraged shortness, and up to date testimonies; and always tried to get young converts to speak, sing and pray. Sometimes he closed the meetings by singing the doxology; and at times made them grasp each other's hands and sing "*Keep me true Lord to Thee.*"

William Irvine was a man who had keen spiritual discernment and knew at a glance where persons were spiritually; at the same time he laboured to help into fellowship with God and seldom lost opportunities of dealing personally with men and women. He seldom alluded to his own works or experiences and never coveted position or worldly honour. Like most great men of God, Elijah among the rest, he was subject to what Charles Spurgeon called "*preachers' fainting fits.*" He was a swift witness against pride, vainglory, and hypocrisy, and was a kind friend to the poor and distressed.

About that time the special services spread into three districts. **The two sisters went to Shinrone; Evangelists Gilbert and Hughes** went to a district four miles beyond Portumna; and **Irvine and I** went to Templederry. At the same time God healed us of influenza colds; after spending a week resting in my Aunt Jane Bray's home, Dirrinvoihill, Borrisokane.

MAY, 1898: During the **Nenagh** mission, a draper named **James Robinson**, and his wife got converted; he opened his home to entertain the Lord's people; he had in his employment a young woman named Wallace from Templederry, whose parents invited us to have a mission in their home. Templederry is a mountain district situated between Nenagh and Templemore, where there were a good many Episcopalians. In that home the enemy came in like a flood, but the Spirit of the Lord lifted up a standard against him. The minister, Pastor Anderson, was roused against us because of something hard **William Irvine** said about the clergy in the Young Women's Christian Association Room, Borrisokane. A lady who was then present wrote to him about it and tried to make a man a sinner for a word. Excited with indignation he went through his parishioners and advised them not to attend the meetings. A wise elder of his church said, "*let these men alone. For if this counsel, or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God,*" Acts 5:38-39. That opposition soon ceased, owing to Pastor Anderson's illness, which happened while we were in the district. That mission ended up with complete victory when many souls decided for Christ, including my **Brother Samuel Long**, who was a servant to the rector at that time.

In the County of Galway, between Portumna and Woodford, were were a number of Protestant families, called Planters. One of them Brother and Sister Bayley, converted Methodists, opened their home for a mission; where Evangelists **Gilbert and Hughes** had a

time of blessing. At that mission, **Thomas Turner**, a Schoolmaster, **and his Sister** got converted; he very soon after that gave up his situation and **became for a time my companion in travels**.

In the little town of Shinrone, Kings County, there is a small Methodist church, where **Sisters Pendry [Elizabeth Pendreigh] and McClean [A. McLean]** had a mission; they were helped by a Schoolmaster named Benson, and a shopkeeper named Davis; although they had a stiff time, it resulted in definite blessing to some, so the work spread.

JUNE, 1898: About that time **Irvine** went to Maryborough, and **I went to Portumna where together with Gilbert** we had a mission in Sister Lowrey's home. C. B. Stoney, Portland, a converted Gentleman, took a great interest in the **REVIVAL**, wrote in its defence, and contributed to its support. Just as Jordan overflowed her banks all the days of harvest; people's purses, as well as their hearts, got touched, and there was no lack of money, food, friends, prophet's chambers, etc.

After that **William Irvine and I went to Limerick City, where we had a mission** in the Young Men's Christian Association Room, given to us by a Brethren man named Fredrick Wright. It was a stiff mission with some success. While cycling near Killaloe, I lost control of my bicycle, and was thrown into the ditch; I escaped unhurt but the bicycle was slightly injured. *"As many as I love I rebuke and chasten: be zealous therefore and repent,"* Revelation 3:19.

About that time, the work became scattered. There was an increase of prayer meetings, also young converts began to hold missions in Meath, Kildare, Tipperary. Some joined the Faith Mission, others joined Todd's Mission in the Southeast of Ireland, and others went out not connected with any mission. Opposition against the work became more and more manifest, for some clergy favoured it and others opposed it. As long as the work kept from exclusiveness, and remained unsectarian in manifestation it was wonderfully used of God in the salvation of sinners and the making of disciples. **At that time the workers occasionally went to the various churches and at times preached in them whenever the way opened up, that helped to disarm prejudice, and get at the unconverted to win them for Christ, leaving them to the option of their own will as to where they worship and get the most spiritual food.** I might here once for all give the meaning of some important ecclesiastical words:

Church: Assembly of believers.

Baptism: To dip or to immerse

Saint: Holy, sacred

Minister: To serve. A bondservant.

Apostle: Sent One

Prophet: Foretelling and forthtelling.

Evangelist: A preacher of the Gospel.

Pastor: To feed the flock. The same as elders, bishops.

Preach: To proclaim or publish.

Elder: An old man in office.

Bishop: An overseer, or elder.

Deacon: Minister or servant.

JULY, 1898: At that time **William Irvine, Fred Hughes and I went to Kilkee**, where we had a mission in the Methodist Church; also we had the fellowship of W.B. Merrick, my superintendent in the colportage work. He was a minister who never wore a clerical suit, and rightly so for where in the New Testament do we read of Apostles or elders having any distinction in their dress? While there **William Irvine laid his hands** on a delicate young woman, and God healed her. And these signs shall follow them that believe; *"In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick and they shall recover."* Mark 16:17-18. **Divine healing was not taught nor ministered then**, even as yet it is only believed and ministered by few: this is strange when the Bible says so much about it!

THE MATTHEW TEN STUDY

JULY, 1898: While in Kilkee we had a Bible reading on Matthew 10. It was that Bible reading set me first thinking about going on Faith Lines. It was a very remarkable coincident that **Edward Cooney** turned up next day, for he very soon after gave up a very good situation, **and distributed thirteen hundred pounds to the poor**, and went fully on the Lord's work, and became a great advocate of preachers going without a stated salary.

However, as a guide to preachers, **Matthew 10** should only be taken in conjunction with the other Scriptures and Acts of the Apostles after Pentecost. This is a very important point lest young preachers should attempt that which our Lord never meant and run into catastrophe; as in Matthew 10, that tour was only for a few days, to meet a need and prepare the way for His visit to them. Vs. 10-25.

In Matthew 10 they were not to go to the Gentiles, nor to the Samaritans; after Pentecost they were to be *"Witnesses unto me both in Jerusalem, and in Judea and in Samaria, and unto the uttermost parts of the earth."* Acts 1:8. In Matthew 10 they were to take neither gold, silver, or brass, in their purses nor any luggage; after Pentecost they used money, and carried necessary luggage. Acts 4:34-35; 21:15; 28:30-31. 1 Corinthians 9:14. These words *"As ye go preach"* gave rise to the name **"Go-Preacher."** Indeed *"Apostle"* should be the name instead of *"Missionary"* for it is mentioned as one of the gifts of our risen Lord, Ephesians 4:11.

AUGUST, 1898: At that time, **William Irvine** left me and went to Galway town; **Fred Hughes** went back to merchandise and **Thomas Turner** joined me and we visited Kilrush, Spanish Point, and Ennis. While in Spanish Point I spent a day in prayer and fasting, seeking to know the mind of the Lord concerning giving up the Colportage work and going on Faith Lines; while I was praying I got a definite anointing of the Holy Spirit, shed like oil upon my head.

SEPTEMBER, 1898: Our next move was to Galway town, where we were warmly received by the **Congregational Pastor, Robert Miller**, who gave us the Sea Road Hall, for a mission. We tried to sell the Scriptures but the people would not buy. One day we left our books at home and took a **Matthew 10 Tour** into the country going to the homes with the salutation "*Peace be unto this house.*" Luke 10:5 and the "*Kingdom of God is come unto you.*" Matthew 10:7. We did not go far when persecution of a dangerous kind began to arise; notwithstanding some heard us gladly. It is no good sign of Rome being the true church when they persecute them that seek to do them good. While in Galway town, **we had our first experience of Street Preaching**. It is a work that neither gets the sympathy nor the support that it deserves; it is a splendid way of training young disciples; if they cultivate the practice of not speaking too loud, fast, or long. In defence of it from a Scriptural standpoint, I have written this piece:

Hear me ye chosen sons of men
And I will now declare
Things that occurred in Bible times
Out in the open air.

When Abram came to Canaan's land
The Perizzites were there
He built an altar to the Lord
Out in the open air

On Sinai's mount the Lord came down
His name He did declare
He spread His terror all around
Out in the open air

Elijah prayed on Carmel's mount
When all was dry and bare
Until the rain came down in showers
Out in the open air.

Upon a pulpit made of wood
Which Ezra did rear
He read the Bible to a crowd
Out in the open air.

A prophet preached in Nineveh
God's judgments did declare
It caused the people to repent
Out in the open air

On Christ's birth day the angels sang
A carol sweet and rare
Announcing that our Lord was born
Out in the open air.

Upon the mount, meek Jesus sat
And taught the people there
The grandest Sermon ever preached
Out in the open air.

Bring me the loaves our Saviour said
He for their need did care
He fed a multitude with bread
Out in the open air.

That virtue flowed to some poor soul
Our Saviour did declare
To this a woman testified
Out in the open air.

Now many years have passed away,
And I am still preserved.
Mercy and truth they followed me,
Much more than I deserved.

Jesus, the keeper of my soul,
Exalted now must be;
He ever lives to make me whole,
Until His face I see.

"Arise go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah 3:2.

In Simon's ship our Saviour stood
By Galilee so fair
He spoke in parables to men
Out in the open air.

On Calvary's cross our Saviour died
Delightful news to hear
For sinners He was crucified
Out in the open air.

Out of a rock a cave was hewn
They laid His body there
He rose again from Joseph's tomb
Out in the open air.

He led them out to Olives mount
And bade them wait in prayer
A little cloud hid Him from sight
Out in the open air.

Brave Peter preached on Pentecost
To crowds of people there
Three thousand people turned to God
Out in the open air

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, and the halt, and the blind." Luke 14:21.

Good Philip took a walking tour
He and His Lord knew where
To point an anxious soul to Christ
Out in the open air.

St Paul did preach the word of God
Upon a Market square
Men are Redeemed through Jesus Blood
Out in the open air.

God did open Lydia's heart
In that sweet place of prayer
To hear the Gospel preached by Paul
Out in the open air.

I 'm not ashamed to own my Lord
Who did my burden bear
And tell what Jesus did for me
Out in the open air.

When Jesus comes to take us home
For Him let us prepare
With rapture we shall be caught up
Out in the open air.

"And passing through he preached in all the cities, till he came to Caesarea," Acts 8:40.

OCTOBER, 1898: After a visit to **Clifden**, where we could not sell, for it seemed as if God was closing the door for sales, but another door, a great and effectual one opened up. We returned to **Ballinasloe**, to the great fair. We got a little table and placed our books upon it, yet no person bought from us. **Thomas Turner, my companion** sang a hymn, and a crowd gathered but our success was hindered by the interference of the man whose house was opposite our stand. **Robert Miller from Galway town** came to our assistance, **and we had three days preaching on the streets** during the fair week with very little opposition. While preaching under the agricultural hall, water and chaff were thrown on us, and we got a sprinkling, but did us little harm. The Methodist Minister, Pastor Munton, stood by us and said that right should be defended. After preaching in Aughrim and Stoney Ireland, we went to Birr, where we again met with **William Irvine** who was having a mission in Soldiers' Home, given to him by Brother Elgie, a worthy saint of the Lord.

NOVEMBER, 1898: That was the only mission in which **Irvine** said, so far as he could judge, there was no conversions; in years afterwards I heard of a woman who was converted at that mission. We cannot forget the joy of his private life and the effects and fruits of a single chorus, *"He Redeemed me, He Redeemed me."*

While in Birr, I resigned the Colportage work; the last day I spent in it, I sprained my foot through a fall off my bicycle which laid me aside for two weeks; I went into **William Irvine's** lodging and he washed my feet in warm water: six years passed away, and he met with a bicycle accident, and sprained his foot, in Warrington, and came to my lodging, and I washed his feet. In the Colportage work wherein I spent three years and nine months, besides the other features of it, in round numbers I must have sold, and circulated upwards of 100,000 literature, from the Bible to the tract; and although I gave up the selling, it was by no means a finish of my literature experience.

No matter what way a Christian Evangelist may try to reach Roman Catholics with the Gospel of the grace of God, as long as they are true to the principals of their church, they cannot be delivered into the liberty whereby the truth doth set them free. I venture to say there is less danger and persecution to the Missionaries in China, India and Africa, than in the South of Ireland, and next to Mohammedans, the Romans are the hardest people in the world to Evangelise. And while we deplore the abuse and negligence of Protestants who have the truth, but have rejected the power of it, yet we cannot value enough that liberty of access to God through Christ, the one Mediator; and the free use of an open Bible for which the Martyrs shed their blood.

DECEMBER, 1898: William Irvine, Thomas Turner, and I went to Roscrea, to have a mission in the Methodist Church given to us by Pastor Crookshanks. Much good was done by personal talks and prayer meetings in the day time. **Ben Boles**, a shopkeeper from Roscrea and **John Sullivan**, a School Master from Moneygall, gave up their occupation to go fully on the Lord's work.

Thomas Turner succeeded me in the Colportage work for one month, when he resigned and went as an Evangelist on Faith Lines. Through the instrumentality of **Goodhand Pattison**, Cloughjordan, he and Brother [Alex] Givan, went to the West of Cork, where God blessed their labours in the Salvation of souls. While there I took a walking tour from Roscrea to Templederry, and returned again in about eight days. I called at some Roman houses, and told them to Repent and believe the Gospel; they received the message well. Street Preaching and personal conversation, are the most powerful and straightforward methods of reaching Roman Catholics with the Gospel, whether they will hear, or whether they will reject. The preachers have faithfully done their work and the responsibility rests with themselves; and is without burdens and expences.

Faith Lines

My faith at first was very weak
It faltered by the way
But in the will of God I stood
Encouraged day by day.

By His own hand He led me on
Exploits I tried to do
The people laughed, and said he's mad
Ink with the wine that's new.

Long walking tours from place to place
Till God did bid me stay
Telling that I was saved by Grace
To people by the way.

Following verses were added later:

Now many years have passed away,
And I am still preserved.
Mercy and truth they followed me,
Much more than I deserved.

Jesus, the keeper of my soul,
Exalted now must be;
He ever lives to make me whole,
Until His face I see.

The mission ended with an **all-day conference**, that was attended by many noble servants of the Lord, among them was **George C. Grubb**, whose testimony concerning going on Faith Lines helped me to make the final decision that night. **William Irvine wanted me to join the Faith Mission**, but I was not clear about it being the will of God, only to venture out on unsectarian Lines of Faith.

The powerful principal of **Irvine's** way of discipline; also the standard of obedience, self denial and liberty, imitating the pattern as seen in Jesus; were sure to clash with the ritual and rules of ecclesiastical ministry; and the opposition to his method became more and more manifest every day; so that it meant either a reformation with the one, or a separation by the other. **Irvine** being a man of foresight, and feeling the tremendous responsibility of being a reformer and leader against his will, made him give a soul touching and loving address; and left the Conference with a broken Spirit, a man of sorrows and acquainted with grief, like His Master.

Reader, I now bring this chapter to a close. I have not exaggerated; as what is recorded here are very fragmentary accounts of all that did happen, nevertheless these should be sufficient (no matter what changes time brought about) to prove the work had a Divine origin; and that **REVIVAL** was of God.

CHAPTER 6

1899

JANUARY, 1899: On the first of January, 1899, I started on the new Lines of Faith in God. That morning one pound came to me by post. Faith Lines is a preacher going forth without any fixed or stated salary, neither any public collections at meetings, but just trusting in God to put it into the hearts of God's people to give to the support of them who ministered in spiritual things. If more came in than necessary, learning to abound; if less, learning to suffer lack.

I started on a Matthew Ten walking tour from Roscrea to Rathmolyon in County Meath, with the intention of speaking to every person I met about Christ. This was too much for any person to undertake, as some persons were easier reached than others. However the cross was in it, and the issues and results were good, for nearly every walking tour of that kind led on to definite mission work, and pioneered the way for others afterwards. During that tour I began conversation by personal testimony, asking them would they like to hear what God hath done for my soul? It was a good way of introduction, yet I think the law of adaptation mentioned in a previous chapter to be better.

On the way, I got preaching the Gospel, in a barn at Clonsarce, County Kildare. Soon afterwards a **REVIVAL** took place in that district, at a mission held by Brother Bridgell, an Evangelist from Trim and many persons decided for Christ. It was that walking tour that led him to go there. As the outcome of that time of visitation the Methodists built a Mission Hall, where services are still held.

I reached Rathmolyon just in time for an **all-day conference** in the School Room, by a band of young men and women whose hearts God had touched; and we had a good day of prayer, praise, preaching and testimony; at that Conference was an evangelist named **Aleck Buckley**, from Greystones, who came to help and to see what God hath wrought.

The Methodist Evangelist from Trim, asked me over to have a mission in the Methodist Church; the Protestants did not attend well, so we went out on the street and for three days preached the Gospel to the Romans; the first meetings were good and undisturbed; nevertheless, as we succeeded, and numbers increased, hostility and persecution of a dangerous kind arose. On hearing of our adventures, a few brothers from **Rathmolyon**, came to our help on the Sabbath day. It took seven policemen to keep back a howling mob of upwards of two hundred men of Belial who pressed upon us throwing stones, missiles, and ugly language. In the evening we quietly left the town and went to **Rathmolyon**, and took the meeting in the School Room, and **Maud Watson** got converted.

Although I resigned the Colportage work and the salary, I did not as yet cease to be a member of the Methodist Church.

Faith trusts in Christ for things unseen
When in the life there's naught between
The man of faith in prayer believes
That what he asks he will receive.

Faith thrives upon the word of God
And trusts the merits of the Blood
No fear while Jesus face we see
Like Peter walking on the sea.

Faith grows apace by exercise
And anchors safe beyond the skies
Faith soars aloft like eagles wings
And to the precious promise clings.

Men stand the test in trials great
By exercising mighty faith
They rise beyond the world and sin
And lives the crown of life to win.

FEBRUARY, 1899: Leaving **Rathmolyon**, I took another short walking tour into **Dublin City**. While there I helped at some meetings in Abby Street Methodist Mission Room, where a few persons decided for Christ. While there I preached with power, without any preparation beforehand, and was exposed to the criticism of Scribes and Pharisees; a race that are living still. Because I did not accurately pronounce one or two words, they laughed at me; nevertheless, I spoke unconsciously with great authority and confounded their criticism.

While there I met with an old companion **Walter Bradley, from Kilrush**, a candidate for the Methodist ministry. I am sure a young man would be better fitted for the Lord's work by the experience of four years active service, learning at the feet of Jesus, than four years in college, coming out having to use a manuscript and not able to preach by promptings as the Holy Spirit gives utterance. It's time that the churches waked up to the fact that it's not Gold and College that fits for Gospel ministry, but Conversion and the Holy Spirit, 1 Peter 4:11; Acts 20:28. While singing a hymn in an upper room in Abby Street, I received a definite anointing of power; it was by these anointings that I was led on and set free, for that is ammuny (sic) till our work is done.

MARCH, 1899: A Christian lady named **Sister Peacock**, who knew me used her influence to get a mission in Bray Methodist Church; while there I spoke out against concerts, and pleasurable meetings attached to the church of God; and found it not popular to witness against those things, however, some got blessed and received the word of the Lord with gladness; among them was the kind lady who got me the opening and paid for my lodging, because she believed in that Scripture "*Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me,*" Matthew 25:40. On my return journey, I spent another week in **Dublin City, and**

met with Irvine Weir, George Walker, Albert Quinn, and others who soon afterwards gave up their situations to go fully on the Lord's work.

APRIL, 1899: From **Dublin** I returned again to the South, and helped at a mission in Shinrone. About that time, other features of the Lord's work presented themselves; unto them I said, "No," being in the will of God. The Methodist asked me to undertake an evangelistic campaign in a tent during the summer months in the City. Two ladies proposed to send me to D. L. Moody's training school in Chicago. Pastor Harpur asked me to join his band for street preaching in the Southern Counties. If I had got these chances at the beginning of my experience, I might have accepted them; **but having been so clearly led out on Faith Lines**, I was afraid of turning aside to the right hand or to the left.

Owing to the growing difficulties of getting halls and churches for Gospel Missions, **Jack Carroll**, from Nenagh, organised the building of a Wooden Hall, for itinerating mission work; **and in one year there were at least dozen built in the British Isles**. They were very laborious but a great invention and the mission work done in them was very successful and fruitful as persons came to them who would not attend any place of worship.

MAY, 1899: My next mission was in Aughrim Methodist Church. I cycled from **Cloughjordan** on a very wet day. I too can say with Paul, *"In journeyings often in heat, and cold, in weariness and painfulness, in perils of waters, in perils of robbers, in reproach by my own countrymen, in perils in the city, in perils in the wilderness, in perils among false brethren."* Sister Storey faithfully received me and encouraged me to go forward. At that mission many young persons decided for Christ; among them were a number of orphans who came in from an institute in the village. I think that those places are splendid means of training young children, and one of the fruits of Christianity; how much better if Christians opened up their homes and got the reward contained in that one word, *"Inasmuch."* From Aughrim, I returned through Portumna to Cloughjordan.

JUNE, 1899: I took a walking tour to **Kilrush**, and held a mission in the Methodist Church, given to me by W. B. Merrick. The Peacocks treated me very friendly; and helped me on my journey after a Godly sort. At that mission Maud O. Donnelly, decided for Christ, she was a Roman, under conviction at that time, and was servant to the Peacocks family. Owing to fierce persecution that followed, she left Kilrush and went to live in Belfast; she now is married, and a converted Protestant, having said farewell to Rome, forever, she enjoys the liberty whereby the Son makes free indeed.

JULY, 1899: After that I took a tour to **Castlebar, County Mayo**, where I had a mission in the Methodist Church; where my old friend, **Samuel Weir**, was stationed. He was a very loyal and loving man; a good counsellor; and gave me many useful hints and advice and helped my education very much. At that mission there attended a young woman who never confessed Christ with her mouth in public. I spent a day in prayer and fasting for her. After preaching from the story of Jesus casting out a deaf and dumb Devil, I left the meeting open for testimony; when she stood up and confessed Jesus for the first time. That is one of the benefits of the Testimony Meeting; it gives liberty and facility to confess the Lord Jesus in public; if the believer speaks short, simple, and truthful, it never fails to strengthen in experience and cross bearing.

AUGUST, 1899: Next in order I went to **Galway town**, and had a mission in the Sea Road Hall. It was given to me by **Robert Miller, the Congregational minister, and Sister Barton**, the kind lady who entertained the preachers during the persecution that arose over Street Preaching; she bore the cross faithfully during life, and when in death her sunset was glorious; lit up with the joy of the Lord. It was a custom of mine to give at least a tenth unto the Lord, and I found it one of the secrets of temporal blessing; my money increased to ten pounds, and my mind was exercised as to who, or what I should give one pound to, when I heard of an Evangelist in Dublin, who was in need; and while enquiring for his address, a beggar man called at the door and handed it in, written on a visiting card. I left Galway and went to Cloughjordan, and as I continued to honour God with my substance, the joy of Christ in my soul was precious to me.

SEPTEMBER, 1899: About that time I took a walking tour through **Portumna**, Mountshannon, and **Scarif**, into Limerick City. On the way near Mountshannon, feeling the need of greater power to witness for Jesus, I went into a field and prayed, and the Holy Spirit came upon me; so as that the joy of the Lord was my strength. While in the city I met with my former friend **G. C. Grubb**, who asked me to the Soldiers Home for tea, and we had a warm time of prayer and fellowship. The Baptist minister, Pastor Gibb, took me out into the country to have a meeting in the home of **William Doherty**.

Leaving Limerick, I went by train to **Dublin**, on the 19th and crossed to **Rothsay, for the Faith Mission Convention**. On the ship I again met with **G. C. Grubb, Sister Falkiner and others** going to the Conference. Christian fellowship is a valuable and necessary means of grace and help, and there is no time it is so cheering and refreshing as when on a journey, away from home, in a foreign land, *"iron sharpeneth iron; so a man sharpeneth the countenance of his friend,"* Proverbs 27:17.

In the service of our Saviour
Let us try all saints to love
He will keep us in His favour
Till we reach our rest above.

Keep those graces boiling over
Christ commanded it to be
Now abideth these for ever
Faith and hope and charity

For these virtues are abiding
When the gift of tongues shall cease

And the fruits of their existence
 In the world shall never cease. (Or, not decrease)

Every member in the Body
 Is connected with the Head
 One in Christ are all believers
 From the vine the branch is fed.

CHAPTER 7

From the **REVIVAL at Rothesay** that gave birth unto the Faith Mission; an annual Convention was held for the deepening of spiritual life, when the whole staff of Pilgrims, and Prayer Union representatives, auxiliary workers, etc. gathered together and spent a week in prayer, praise, and preaching, together with setting and arranging for future service, companions and districts. At these gatherings, **G.C. Grubb, F.B. Moore, J.G. Govan** and others gave stirring and searching addresses. That Convention was a memorable one when a measure of power and blessing was felt by many who came to spend a day in God's courts which is better than a thousand (Ps. 84:10). We cannot quickly forget the singing of that glorious hymn:

Crown Him with many crowns,
 The Lamb upon his throne
 Hark how the heavenly anthem drowns,
 All music but its own.

The Faith Mission teaching for Christians, consisted in the necessity of a surrendered life to God, a clean heart, the indwelling of Christ; also they encouraged all believers both men and women to pray, praise and witness for Jesus in the meetings and in their own homes. Their teaching on these essential truths were given the same as the original Methodists, Friends and Salvation. Besides the salvation of sinners, the organization was much used in the Sanctification of Christians; also in giving presence to home and foreign mission work. **They did not teach the Ordinances of Believer's Baptism, and the Lord's supper; the cause of this was they maintained their mission to be unsectarian;** nevertheless, teaching young converts obedience to the commands of the Lord Jesus does not necessarily mean a new sect; or a bigoted attitude to others. **A. B. Simpson, the leader of that mission in America called The Christian Alliance**, a greater organization than the Faith Mission, not only teaches Baptism and the Lord's Supper; but anoints the sick with oil, and ministers divine healing; yet it is an unsectarian mission. The Faith Mission, like all other divinely appointed missions, in its original days, suffered much opposition from the clergy, and professing Christian churches, and it was only the Evangelical ones that countenanced them.

OCTOBER, 1899: After the Convention William Irvine invited me over to his sister's home in Queenzieburn, Kilsyth. At the same time, he went to meet some young men that came over from Ireland, with the intention of going fully on the Lord's work. [Editor's Note: This expedition is known as the "1899 Bicycle Trip to Scotland" led by Irvine of 7 or 8 young men. [View Photo](#)]

While I waited his return, I went into Kilsyth; and helped at a mission in the West Port Hall held by **Sister Cameron**, an auxiliary of the Faith Mission. I went to many homes and told them to repent; also invited them to come to Jesus, and to the mission; also I helped in the after meetings to ground anxious souls to Christ. It was a fruitful mission when upwards of one hundred souls decided for Christ. During the time we spent some half nights in prayer; and I knew it to be four o'clock in the morning when we went home. These were days of refreshing coming from the presence of the Lord; the fruits and results were real and lasting.

A Methodist local preacher, named Malcolm Stark had asked John Barton, the president of the West Port Hall, for an Evangelist to hold a mission in Condarrat. He told Malcolm about me and it was arranged for us to meet. I took my local preachers certificate in my pocket to show him; when I searched for it I could not find it, for it had slipped out of my case and fell on the floor; it was picked up and given to me in a few days afterwards. From that event I never found any liberty of using letters of commendation; only to trust God, with a Bible in my pocket; and a testimony for Jesus on my lips; nevertheless, I have no objection to others writing for me if they are disposed to do so. Rom 16:1.

NOVEMBER, 1899: About that time Irvine returned when I had started the mission in Condarrat (Scotland), and he left me a partner named Irvine Weir. The mission was a splendid success, upwards of thirty persons decided for Christ. After that mission I was asked into Kilsyth to take a service in the Methodist Church on trial, with the intention, if they liked me, to have a mission, however, some of their elders rejected having me; and a fire broke out that night in the vestry room and quenched itself. **From that time I ceased to be a member of the Methodist church.**

DECEMBER, 1899: Irvine Weir returned to Ireland and **Samuel Boyd** joined me, and we had short missions in Auchinstarry, Banton, Queenzieburn; while we resided with David Bradshaw, in Colzeum Stables and we had some blessing among children. I was not strong in body. I felt the changes of climate very much; yet in my weak days I trusted Jesus; and he preserved my soul alive. At that time I made much use of pure gospel literature, such as giving Bibles and Testaments to young converts.

About that time I had a letter from **William Irvine** telling me of a remarkable experience which happened to him in Hillsborough. One night when he was going to bed he asked a drink of water; it was awful to drink; he could not sleep but kept trusting in God; and He revealed to him that some offensive matter had poisoned the well; next morning he, by the means of a rope and a bucket fished two rotten ducks out of it. That year we spent the watchnight in Queenzieburn School Room; thus passed away the first year on Faith

Lines, during which I proved that promise, "*My God shall supply all your need*," Phil. 4:19. God sent me in more than I got in the colportage work.

Praise ye the Lord; praise ye the Lord
Join in ye saints with one accord.
Shout Hallelujah loud and high,
Because he harkened to our cry.
He led us on from grace to grace,
And brought us to a larger place.

About that time a wooden hall was set up in Stoney Acre where **Matthew Wilson, Dick Norman, Irvine** and others held a mission and many young men got converted. At that mission, my mother, William, Annie and Thomas were led into a saving knowledge of the truth as it is in Jesus; and began to pray and testify. **Henry Culbert, William Williams, James Clarke** and **William Culbert** got converted.

Go To: Part 3 – 1900 thru 1907

Significance of John Long's Journal