

John Long's Journal-1908 thru 1913

PART 4

1908 thru 1913

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1908 1909 1910 1911 1912 1913

1908

JANUARY 1908: That year of grace, 1908, was a record one regarding the enormous amount of literature circulated, which must have numbered upwards of one hundred thousand; besides my other work for the Lord. The seed was good and the results and harvest that followed were good also.

Leaving Penrith I returned over some of the places wherein I had missioned in Lancashire, namely Leigh, Ashton Under Lyne, and Dukinfield; in these places I always got opportunities of preaching at their ordinary Bible classes, prayer meetings and Sunday School, as well as at the public services on the Lord's Day.

During the mission at Academy Street, Warrington in 1905, an elder named Thomas Dale from Bank Quay, Workingmen's mission, attended the meetings; and liked the plainness of my preaching. I had a letter from him asking me to come and give them a mission in February.

In Latchford there lived a brother Albert Wright; one of the most zealous soul winners I ever met. We started a meeting in his own house, which increased in numbers and blessing and resulted in the building of a little mission hall in Kent Street; soon afterwards he enlarged it and found through time he had to build a larger one: he also asked me to have a mission while in Warrington.

FEBRUARY 1908: I found the Christians in Thewles Street, Bank Quay praying and believing for a revival. The seed was sown, and the harvest was ripe ready to thrust in the sickle and reap. About thirty persons decided for Christ; others were restored and blessed. A man gave up smoking. While in Warrington, I continued the house to house visitation; and the distribution of literature. That mission was followed with a weeks meetings in Academy Street Chapel, when ten persons decided for Christ.

The mission in Kent Street was a splendid one, 30 persons decided for Christ; also the people pressed on us to hear the word of the Lord. I laboured under great infirmity; I had a sore throat, and was hoarse, yet as my day so was my strength; the success of that seven week helped to silence the **Go Preachers**; as I found myself waging a double battle, one against their error, and another against the outside who were not willing for the truth or the cross.

APRIL 1908: After that I went to Ashton Under Lyne, and had a mission in the Bethesda mission Katherine Street. The lady in charge was seeking for the conversion of a number of young men when God had a dealing with her about giving away some of her money; as soon as she obeyed, the young men decided for Christ. In that mission there were a number of little girls who prayed splendidly: *"a little child shall lead them."*

MAY 1908: Any missionary who has laboured among the Romanists feels the lightsomeness of being set free among a Protestant population; it was so with me. Nevertheless the thoughts of trying to reach them with the gospel often troubled me; but how to do it was the great problem. I happened to have a superabundant supply of literature on hand, and knowing that Romanists read what they found, or picked up, better than what was handed to them, I purposed to take a cycling tour through the south and west of Ireland and scatter the good seed, sowing beside all waters.

Leaving England I crossed to Dublin where I spent a week scattering tracts, pamphlets; also I put into the homes one hundred Testaments. Leaving Dublin, I cycled to Waterford where I did the same thing, together with the Baptist pastor, we helped the Salvation Army on the street preaching. Leaving Waterford I cycled to Cork, where I did the same thing, also helped the Salvation Army on the Sabbath day. Leaving Cork I went to Limerick, where I did the same thing I also left them at styles, wells, gates, empty houses, pumps, bogs, foot paths, and occasionally on the high road.

In the city of Limerick, I handed a man a tract, he turned on me and smote me with his hand till the blood began to flow from my right cheek. I said praise the Lord! and prayed for the man remembering the words of our Lord. *"But I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also,"* Matt. 5:39. A Brother man Edward Wright, received me into his house, sympathized with me, gave me a pound; and the present of a new suit of clothes. So all things worked together for good on that occasion according to the promise.

The booklets I was giving away were John Cinnicks sermons; the same were pure and good and spiritual. Among them was one titled *"Naamian the Syrian, or the leper healed."* When the Romans saw the title of the tract, they took me at once to be one of Dr. Long's men: The same man does a good mission work in that city. Little John Cinnick thought that in one hundred and fifty years after, that one of his sermons would be stained with blood on the Streets of Limerick: but he being dead yet speaketh.

JUNE 1908: After that I had a weeks mission in the home of Edwin Smyth, Rieintula, Adare, when we baptized three men, and started the breaking of bread on the Lord's day.

Next in order I visited Burntwood, after which I cycled to Hoystown, Belmont; and had a weeks meetings in the home of William Kenny. While there I broke bread with Barton J. Walls a saved Gentleman, who gave me five pounds towards the Lord's work; the

most I ever received at once up to that time.

Then I cycled to Dublin, and crossed to Liverpool, and cycled to **Keswick, for the convention**. Such cycling tours saved expense; enabled me to abound; also invigorated, and renewed my health with pure country fresh air; as one continuously preaching exhausts vitality and also is hard on throat and voice, and lungs, and the best remedy for health is a pure heart, a clean body, proper food, rest, and plenty of fresh air.

JULY 1908: The Keswick Convention represents Evangelical Christianity in the British Isles; at it there meets annually delegates from every sect from home and foreign missions. Who all meet together as one in Christ Jesus: just as it should be. There is a vast variety in the gifted ministry of the men and women of God who take part: Not only the two tents erected for the purpose; but all over the town, in every place of worship there are conventional meetings held: and God has used their ministry in the Salvation of precious souls and the sanctification as well. One has only to look at the surrounding hills and they remind the Scriptural student of the truth of that text. *"As the mountains are round about Jerusalem, so the Lord is round about His people from hence-forth and forever,"* Psa. 125:2. The Spiritual standard of the Convention was fairly good; but the practical teaching scarcely came up to what we believed and tried to carry out in our lives; nevertheless **Keswick** teaching has had this effect on its hearers, that wherever you meet them, you meet with an unsectarian and Evangelical people who believe in holiness of life; and are open hearted towards all.

AUGUST 1908: A former friend of mine named Harry Sherratt, an ex-pilgrim of the Faith Mission, who for years lived in a tent, that year and for a few years afterwards held a camp conference in North Lancashire, for the purpose of disciples of Jesus meeting together to study the word of God; and preach the Gospel in the surrounding towns, villages, and hamlets. That conference used to be held the week after **Keswick**; at it attended some of my old companions of the Star Hall upbringing, namely Earnest Riley, John Trippier, and James Walsh, John Parr. That year it was held in or near Garstang. While there I met with Thomas Myrescough, from Preston; a Godly Elder, who feared God and all his house, and lived for the Kingdom of God; he asked me to go to Preston and spend some time working for God in that town. That meeting meant much, what great things may spring out of small matters? and first impressions, and first meetings, when God smiles on them, may result in something definite done for the Kingdom unto the ends of the earth. How many times mans programme is a paradox to the will of God; and His dissatisfactionableness is manifest in divine interruption and cross providences, to humble man, and teach him to say, "thy will be done."

1. The virgins trim their lamps,
And round the Word encamps
Just now, are sounding out the gospel cry,
Go ye forth to meet Him.
Be ready all to greet Him,
For the coming of the Lord draweth nigh.
2. The wise their vessels fill,
They do our Saviour's will,
Their prayer and praise ascendeth to the sky,
In Blood washed robes of white,
Their lamps all trimmed and bright
For the coming of the Lord draweth nigh.
3. Hosanna is their song
To Him whom they belong,
For Jesus they would dare to live and die.
The message they proclaim,
Salvation through His Name,
For the coming of the Lord draweth nigh.

SEPTEMBER 1908: For nearly five months, I went from house to house morning and afternoon among a population of one hundred and twenty thousand; where a third part were Romans; I went to rich and poor, small and great, shops and private houses; streets and lanes, courts and slums, avenues and terraces; having many conversations, some good, some indifferent. At times James Walshe and Harry Sherratt, went with me.

During that time we gave away thousands of pure gospel literature from the Bible to the tract. A record day amounted to three thousand four hundred. Among the literature were twenty thousand *"The word of the cross;"* a little booklet of choice texts of Scripture concerning the Atonement. The field was large, the sowing was broadcast and the seed was good; no wonder the Romans had a very clever man on the Market Place preaching against and defending the doctrines of their system.

On Saturday and Sunday evenings the whole assembly went to the Market Place and had a very good and powerful open air meetings, sometimes lasting for two hours each time. Appeals for decision were made, and decision cards given for anxious souls to fill in their names and address's and send them in, when the gospel of St. John would be sent in return; there were upwards of one hundred who did so and some of them followed us up into the mission to be delt with about their souls salvation.

The meeting place was an upper room where waiting prayer meetings were held; and where we met together on the Lord's day for Breaking of bread and worship. At that time they were praying for an outpouring of the Holy Spirit; and a revival of God's work everywhere.

We had heard that the gift of tongues and interpretation of tongues given to the saints at Los Angeles, and to the Church of England in Sunderland, and to the Church of God in the West Port hall Kilsyth; was also given to a few Christians at Lytham. So Thomas Myrescough and I purposed to turn aside and see and hear and judge this wonderful manifestation for ourselves; without partiality or prejudice, by the Word of God and by the fruits. There we saw and heard for the first time persons pray, and speak in other tongues, as the Spirit gave them utterance. We judged it to be of God, because it stood the test of all the essential requirements of the New Testament: 1 John 4:1, 1 Cor. 12:1-3. They confess that Jesus Christ is come in the flesh, 1 John 4:2,3. They trust in and make much of the Precious Blood of Jesus. They are a praying people; also a praising people; a believing people, a missionary people; and a hospitable people. With all these marks and fruits there is much to praise God for and nothing to be afraid of. God is restoring the extraordinary gifts to the church before the second coming of our Lord.

In remembrance of those days I wrote the following piece of poetry, which is no exaggeration, for it can be said as was expressed by the Queen of Sheba, *"The half hath not been told."*

1. Ye saints of Jehovah, to Jesus give praise,
For He is reviving His work in our days,
The gifts of the Spirit again are restored,
And Christians are full of the joy of the Lord.
2. Like Apostolic days the truth is restored,
On Sons and on daughters the Spirit is poured.
In Zion the Ransomed are singing new songs,
And others are praying and speaking in tongues.
3. The power of Jehovah is shaking the place,
And God is now saving vile sinners by grace.
The prophets are speaking a message from God.
And sent ones are preaching the Gospel abroad.
4. The Christians are hailing the latter rain shower
And God is baptizing the seeker with power.
The Lord is reviving His strength to the weak,
For some are anointing and healing the sick.
5. The Devil is angry and tries to oppose,
And empty professors has turned to be foes.
But Christians are praying for Jesus to come,
In clouds of the heaven to take us all home.

Not only in the upper room, and on the Market Square had we those times of reviving and refreshing but also in the home of our beloved brother Thomas Myrescough; the fellowship there was warm, sweet, loving, and loyal; it truly could be called the saints rest for many a weary pilgrim found a place to refresh and recruit body, soul, and spirit. Many a prayer meeting, and Bible reading and helpful spiritual talk have we enjoyed in his home; his dear wife and family taking part and ministering to the temporal needs of the welcome guests. Among the Bible readings that I gave was one on church government; William Burton, one of the students for the Congo States being present; and he told me at a conference in Ballymena, 1922, that he formed his churches in Africa according to that Bible study. Following that revival a few young men met in the upper room, Preston, to study the Scriptures with the intention of going as missionaries to central Africa. That band is now making great progress, and doing a grand work in the Congo; and is known by the name of the Pentecostal Missionary Union.

While we laboured in Preston, Thomas Myrescough was asked over to Yorkshire by a Baptist Pastor, to have a mission, and there was quite a little revival there through singing the following hymn; most of which I composed myself; on hearing the first words sung as a chorus, I added the rest. On his return from that mission, the Pastor wrote to him saying the over Jordanites were still singing that hymn!

1. I find many people who can't understand,
Why I am so happy and free
I've crossed over Jordan to Canaan's fair land
And this is like heaven to me.
2. Each place where the sole of my feet shall tread on,
For ever my portion will be
I've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.
3. I cannot keep silent from praising my Lord,
And telling what Christ did for me.
I've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

4. No longer the manna on old corn I'm fed.
For strength and for service kept free,
I've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.
5. While passing through Jordan his grace did sustain,
And visions of Jesus did see.
I'm over the Jordan on Canaan's fair side
And this is like heaven to me.
6. All conflict and trial for ever shalt cease,
When I the dear Saviour shall see.
Among the great throng I shall sing the new song,
And heaven my dwelling shall be.

There is no person passes through such various experiences (especially if he is humble and willing for any service of use for the lifting up of humanity) as an unsectarian evangelist. *"Ye are my witnesses saith the Lord," Isa. 43:10. "Follow me and I will make you fishers of men,"* Matt. 4:19. During my stay in Preston the Temperance bill passed the third reading in parliament, it was celebrated with a demonstration, and display of all the Protestant Bands and Banners in Preston; and the Borough round about; there was a march for five miles in and around the circular roads of the town. We wondered what part we should take for the occasion; being stimulated by that text, *"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth,"* Isa. 60:4. Also trying to witness for Christ in presence of one hundred thousand persons; who lined the streets for fully five miles. I went before with a hand flag, and texts of Scripture written on it, James Walshe, followed with two boards, one behind his back; and another in front with printed texts; next followed Harry Sherratt wheeling his hand car, full of tracts; and that text written upon the front, *"Be sure your sin will find you out,"* Num. 32:23. We got right into the middle of the procession, which extended one mile in length; and it was one continuous read and source of attraction. Two sisters walked on each side of the car giving out tracts; a woman can be a fellowhelper of the man in almost every effort to reach men with the Gospel. It was a day well spent, when we returned weary, tired, and hungry.

DECEMBER 1908: At the close of the old year, Harry Sherratt and I went up to Kilsyth to see the revival in the West Port Hall; in arriving we were surprised to hear of the death of John Burton, the president; he just lived to hear and see the gifts of tongues and interpretation of tongues. We were rather frightened at the shaking; nevertheless that also has to be judged by the Scriptures; and after results and fruits: in Acts 4:31, not only the persons were shaken but the place. It was a great pity that all or nearly all who spoke in tongues believed that every person could have it if they sought for it; and rushed to get them into that experience. Every person should have, and can have the Holy Spirit; but the gifts are diversely disposed.

1909

I will bring this the Fourth chapter on revivals to a close. The reader can observe that the origin of each was prayer, together with breaking the fallow ground and sowing the seed; the seal was a great Redemption of fallen men and women; made new creatures in Christ Jesus: the results were abiding and live, the manifestations and operations differed; yet the same God, and the same Lord Jesus Christ, and the same Holy Spirit, was adored and worshipped as the author, unto whom all glory is given for ever and ever, Amen.

CHAPTER 12

JANUARY 1909: Returning again to England, I went to Ashton Under Lyne, Dukinfield, and Warrington, bringing a good report wherever I went the gospel went with me. I crossed to Ireland fully intending to start pioneer street preaching in the South and west, as a witness for Christ.

Before I ventured I spent ten days at home in prayer for guidance, courage and strength; also seeking God about the gifts of the Spirit; for if there was any additional anointing for me I did not want to miss it through either unbelief or neglect. I spent three hours each day in waiting upon God; very often sleep, tiredness, weariness, and wandering thoughts disturbed the occasion, howbeit sister Annie did what she could to make me comfortable. Nothing very extraordinary took place, only the Calendar promises were very definite; and referred to the work I was about to do regarding protection, and provision; also the promise of Spiritual filling in a general sense.

At the end of the ten days Johnston Stoney arranged for a meeting for me at his castle; and invited the friends and neighbours to come; the room was full including the Episcopal minister. I spoke on the work, and filling of the Holy Spirit; the message was convicting and helpful. Also I brought a good report of what God was doing in Kilsyth, Sunderland, and Preston. Much harm was done from time to time by Missionaries and Evangelists bringing an evil report; they could see isolated cases of backsliding, and error, and shaking; and judged by these without looking beyond them to general principals, experience, testimonies, graces and fruits; and lawfully applying Scriptural tests and fruits. The gifts of tongues and interpretation of tongues are real enough to call for a far more charitable judgment and justice; than it gets from the wise and prudent.

FEBRUARY 1909: At that time I had a weeks mission in our own home Burntwood; it was well attended with Episcopalians. I did not press for decisions, or apply any tests to the meeting but simply preached the Word; and trusted in God to do the work in their hearts by the Holy Spirit. I have already stated that I believe the invisible and unseen results of my mission work to be greater than the visible; yet manifesting themselves in various ways of identification with Christ in words and acts, and graces through time. There attended that mission a young man named John Anglesy about twenty years of age; he took sick the following week, and had a very happy death resting in God and the merits of the Lord Jesus Christ. Previous to that event a young woman named Lizzie Jane Robinson; bore testimony on her death bed to the blessing she got at the cottage meetings. Also in that district there were some old friends who occasionally attended the meetings; and whom I visited from time to time, who died trusting the atonement and are gathered unto the ransomed throng.

At that time I counted the cost and prepared myself for preaching on the streets, in towns and villages, as a witness for Christ in the southern counties of Ireland. The difficulties and dangers of that work were real and many, namely, long journeys in inclement weather, party and sectarian prejudice, difficult stand, etc. From 2nd week in February 1909, until the Sinn Fien rising in Dublin, April, 1916; every summer, I visited southern Ireland and preached as a witness, in most of the towns and villages in Tipperary, Limerick, Cork, Kerry, Clare, Galway, Kilkenny, Kings Co., Queens County, Carlow, Kildare, Dublin, Wicklow, Wexford, Waterford. This together with scattering and giving away Bibles, Testaments, books, booklets, wall texts, periodicals, tracts, etc. Occasionally during the summer months, I gave my brother Ken as a helping hand on the farm; and he in return gave his home to entertain Gods people, and his barn for meetings of Evangelists subject to long continuous times of preaching; a little physical exercise lifts the mind, renews the health, strengthens the muscles, rests the voice, and fits for more mental and vocal as well as spiritual service for God and man. I have been asked had I many conversions as the fruits of the street preaching? my answer is I cannot tell; for a session of meetings on the streets would provoke hostility; or organized persecution; this I do know that the impression and conviction lived on for months afterwards; and while Romans are very ignorant they are very sensitive as well; and the life as well as the words speak to them. Nearly every campaign or tour paid for more than its own expense, for God brought me in contact with practical protestant homes here and there, among the people, where I met with hospitality and gifts of money towards the work; and had inside meetings as well. I preached that they should repent and believe the Gospel whether they accepted it or rejected it.

My first attempt was in my own town Cloughjordan. I kept my intentions to myself; and trusting in God, on a very fine day I walked down the street crying out texts of Scripture; there was a peace and stillness that showed that God kept back all rage of the adversary. Some time afterwards I met the parish Priest who asked me, are you the man that went through the street preaching? I answered, I am, well he said, *"What is your authority for preaching?"* I answered, *"You will find it in 1 Peter 4:10."* Every question I answered from the Scriptures, and he heard them without gainsay or resisting. Near Portadown, an Episcopal minister asked me the very same thing; and I gave the same answer; but besides this answer I would say: **1st** there is the grace, **2nd** the call, **3rd** the seal; and I trust I have had all these as my authority for my ministry; besides I have been appointed by an assembly of Elders.

My next attempt was in Moneygall. I walked into the town; carrying my Bible Wallet in my hand. On one side of it was written *"Repent and believe"* and on the other side was written *"Jesus saves"*. There was no cross or square, or market place where I could stand so I walked slowly through the town preaching as I went and a great sensation arose; the people came out of their shops and they laughed. The police stood with wonder and amazement; however all went off quietly.

Its an easy matter for a Missionary or Evangelist to preach on the streets among Protestants; but to do it among Romans, means a Pauline experience. I went into the town of Borrisokane, and had much the same experience as in Moneygall; on the way I scattered some pamphlets, and tracts; and there passed by a priest and a policeman and I overheard their conversation. The priest said that sort of thing stirs up a bitter feeling; and the policeman answered him, well, they can do the people no harm anyway.

In Dunkirren, Shinrone, and Ballygarry, Goatstown, Carringhoug, Riverstown, Birr, and Roscrea; I had a good stand and hearing with no opposition. In one of those villages, a young man who listened to me called me over to him and said, *"Sir, how can we have that saving faith that you speak about?"* I said to him that *"Faith cometh by hearing, and hearing by the word of God."* I advised him to read the Bible, and listen to the Word preached.

MARCH 1909: Its not often that I get invitations to have missions without searching for them, for I was never a very popular Evangelist; yet on a few occasions that has occurred; and I was willing to go to any part of the British Isles, for sake of a mission when the door opens, and there is a cry, *"Come over and help us"*. At that time I got a letter asking me to go over to Bolton, and have a mission in Dean, Congregational Church. I responded to that invitation knowing that I could come back to the open air work in the South of Ireland at any time. I took a cycling tour through Queens County, Carlow, Wicklow, and Wexford, preaching in the towns and villages until I came to my sister Maria Long, in Bree, near Enniskillen; then I headed towards Dublin to cross for Liverpool preaching by the way in Ferns, Gorey, Arklow, Wicklow, etc.

In a village near Gorey, while I was preaching some person in the field was taking a good aim at me, and hit me in the back of the head with a stone, but did me little harm, only it bled freely. *"And in her was found the blood of the prophets, and of the saints, and of all that were slain on the earth,"* Rev. 18:24.

The first two weeks meetings in Dean, were very successful, many souls decided for Christ; but the work was somewhat injured by the continuation of the mission for three weeks, rather an uncommon fact. While there I gave away 50 New Testaments to friends and converts.

APRIL 1909: After that I visited Preston, and from thence James Walshe and I had a short mission in Lowe Street, Manchester; where we were helped by John Trippier, John Parr, and Earnest Riley. One poor fallen woman decided for Christ. Its an astounding

fact that many of those defiled creatures are more humble and ready to receive the Gospel than the Scribes and Pharisees, who are so self-righteous that they do not see the necessity of being born again.

While in Rochdale in 1906, I met a Brother Edwards, from London, who asked me some time to pay them a visit in that great city; so I purposed to cycle there which I did in four days. I got entertained in the home of his Brother who belonged to the society of Friends. On the Lord's day I went with him to the Friends meeting. I was surprised at the absence of singing, so common in other assemblies; there was a long silence when an elder Brother arose and spoke a very direct message from the Lord, just suited for me. In the evening his Brother took me to Spurgeon's Tabernacle, where I heard a very good address from Archebald Brown, the Pastor; there was good singing but no music. I also visited the City Road Methodist Chapel; but was surprised to see the carved memorials set up in the House of Prayer.

MAY 1909: I left London and cycled to Bristol, and crossed to Cork, then cycled to Adare, where I had a weeks mission in the home of Edwin Smyth, Rieintula. While there I preached in most of the towns and villages of the County Limerick. Except on the eastern border, I had a good hearing, free from persecution. Twice that year they put paragraphs concerning my street preaching in the news paper.

Its strange that Rome does not like her people to read the Scriptures; and because the Protestants circulated an edition of the Douay Testament, cheap, and without notes they lack of the proper editions of it. While Evangelical protestants seek to make the church as like the Bible as possible, Rome seeks to make the Bible like her church, by corrupting it with the sign of the cross on the outside; and Bishops signatures on the inside; also pictures of a very carnal and physical cast; also notes, some good, some bad so as to contradict the text. Wherever Bibles of that kind are in the homes they are more for ornament than use, for they are seldom read.

JUNE: After that I went home, and helped my Brother Thomas on the farm; then I went to William Kennies, Moystown, where I had some meetings; and from whence, I preached in most of the towns and villages for twenty miles round about the Kings County; and County Galway. I had some good hearings; also some opposition as well: stones, and missile were occasionally slung. At times I escaped hostile crowds by aid of the bicycle; and at times I was saved by the police. In many a town I feared to preach; and returning again had a peaceful time. I lodged in Roman houses, but they do not meddle with my business; for I kept reserved and watched with caution; in some of them I left a Testament in the room for them to pick up and read.

JULY: Leaving the Kings County, I cycled to Dublin preaching in the towns and villages on the way; I crossed to Liverpool and cycled to Preston, where I spent a few days. Harry Sherratts camp conference that year was in a country district near Blackburn: At it a few disciples met for Christian fellowship; and Street preaching in the towns and villages round about. On the return journey John Pare and Earnest Riley, accompanied me to our own home in Burntwood; where we had a fortnight mission during the month of August; after which John and Earnest returned to England.

I took a tour round South riding Tipperary; and found it a hot spot; where Satan's seat is being excited by political agitation; even in those parts God restrained the power of the enemy, and kept them from hurting me. I believe that God sent me over these towns and villages; as a witness and herald, before the distress of Southern Ireland by the Sinn Fien, and Republican parties which began in 1916 and continued until Home Rule, and Free State laws were granted to Ireland in 1922.

SEPTEMBER: My next move was to Brackna, near Portarlinton where I lodged at Brother Walkers; and from thence preached through most of the towns in the Queens County and Kildare. In those parts I met with very little opposition; owing to the mild, and faithful labours of Pastor Harper, a Methodist minister who devotes his time to street preaching; and he had been over these towns and villages, so as that the people were used to it.

On entering a town, my first difficulty was to find a proper stand; then with my bicycle, I began to cry out such texts as "*Repent ye, and believe the gospel*". I usually spoke of sin, atonement, and faith, and peace; life, death, heaven, and hell and eternity. The hearing I got always indicated how long the message should be; if hostility arose I walked away. In going from place to place, and town to town, and on most journeys, I got speaking personally to people and gave away many copies of the Douay Testament; and penny A. Versions as well.

OCTOBER 1909: Leaving Ireland, I crossed to England, and had a mission in Kings Street, Dukinfield. I might have had great results in England, if some of the larger congregations had given me admittance; as most of my missions were among the undenominational working men's missions; where assemblies were small, poor and mostly Christians; and with all that indifference was so high, the people refused to come; however the word of God through my lips was blessed to the believer, and individual ones decided for Christ; and every opening no matter how humble or despised was a little oasis and anchoring, and halting place, that gave opportunities of personal dealing, visiting, and street preaching.

NOVEMBER 1909: After that I spent two months in Atherton, Leigh, Boiton, and Tyldesley district; preaching on the streets, doing house to house visitation; also preaching in Lodging houses, workhouses, Mission halls, and Wesleyan prayer meetings, and class meetings, etc. One cannot ascertain the good that will result from such broadcast sowing; if I did not reap some one else did. At that time God raise up Charles Winterburn from a severe sickness; while the operation was performed Harry Sherratt and I were alone in private prayer for him; fulfilling that injunction "*Pray ye the one for another that ye may be healed*," James 4:16. He lived until 1923, and died a good old man on his 77th year. Jesus said, "*Heal the sick and say the Kingdom of God is come unto you*". The sent ones of God has a ministry to the sick, and the Old Testaments shepherds were reproved for not doing it. "*The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken*", etc. Ezek. 34:4. Let all who reject Divine healing answer the first clause of that verse; also let those who condemn altogether human means answer the second; both have their place.

1910

JANUARY 1910: Although laboring alone on unsectarian lines of faith in God; from time to time I have had the partnership of other servants of the Lord. Harry Sherratt, Norman Burgis, and I had a mission in the Railway Carriages, Edgeley, Stockport: the word of truth preached was not in vain.

I have found fellowship with God, a constant study of the Bible and fixing a message according to the audience, and occasion the best preparation for preaching; also a paragraph or parable or single verse as guided for the occasion. I have found old points to get stale and dry; and something fresh and new from the Lord to be the most effectual. One cannot always speak with the same liberty and power and what seems to be hard may be used of God; a few disciples praying for the preacher in a meeting is always a great help.

While in Stockport, Alexander Shaw, a brother who fell out with me in 1906; was then reconciled, and turned out to be of great help financially, because he was a man disposed that way. Also in that town, I helped to rescue sister Grice from spiritistic meddlings, also sister Gosling, who oft times got me a cup of tea while cycling to and from the midland counties; also I anointed sister Hawthorn for healing and she lived seven years afterwards. All these have since been called home after serving their generation.

I then went to Tyldesley where I had a mission in a School Room, belonging to the Reformed church of England, given to me by Pastor Jarvis. In the Free church, Academy Street, Warrington, the Christians there are decided Armenians; in the Reformed church, Tyldesley, the Christians there are decided Calvinists. Both are Scriptural, both can become extreme; and the truth runs somewhere between the two. Eternal security involves our faith, and our will. In Hebrews 6:1-4, there is a solemn warning against willful apostasy. That part of Calvinism, which denies that Christ died for all mankind is erroneous! I don't believe it.

FEBRUARY 1910: About that time I crossed to Belfast and cycled to Antrim where I spent a week; then I went out to Thorn Hill, near Exkylane, where I had a mission in a house belonging to the Hall. The meetings were well attended and undisturbed; while there I did my own cooking, and the neighbours brought me in plenty of potatoes, bread, butter, and eggs, and milk.

All those years I had constant communication with home; as a son I tried to respect my parents; as a Brother I tried to help under every emergency. **My Sister Annie was converted in 1910;** she was loving, warm, and loyal. She lived a correct, strict life; believing in the doctrine of a clean heart through the indwelling of the Spirit of Jesus: she was of great help to my Brother Thomas; also to my Mother, in managing the things concerning the house and farm. For two years she suffered from declining health, and she went to William Kenney's for a change of air. She did not see the truth of Divine healing; but she saw Jesus as her Saviour and Redeemer, and Friend.

William Kenny was formally my predecessor in the Colportage work, on the Limerick district; was removed to the province of Linster; and after nine years hard labouring, through lack of funds and other reasons, left and took up a situation as a herd in Moyston, near Belmont Kings County, for Barton J. Walker, a Christian gentleman. He gave his time for missions and weekly meetings; also entertained the Lord's people. He was a faithful fellow, and did much by personal conversation and giving away gospel literature.

This is a copy of the last letter Sister Annie wrote to me, and I insert it to show how true dreams turn out at times.

Moyston Cottage,
Belmont
Kings County
February 1910

To my own dear brother John,

Owing to the condition of my health the Doctor ordered me away from home for a change of air; and I got a touch of influenza cold since I came down here, and am not at all improving; though the Kenny's are kind to me. I was feeling very tired and lonely for I had not heard from home; so I fell asleep and dreamed that I came to a river and had to cross it; a plank lay half way across; the water was very clear, and deep, I could see a long way down: and when I came to the end of the plank a voice said to me *"Have faith in God,"* so I had to step out and walk upon the water and felt no danger nor fear till I got safely across. No more at present

from your loving Sister,

Annie Long.

MARCH 1910: On the 17th I cycled to Dublin. It was Patrick's day; and I met with crowds of Romans wearing the Shamrock in remembrance of the venerable apostle of Ireland. I stopped a man and asked him the question. *"How is it that Patrick used the Scriptures so much as to quote often from its sacred pages, and ye who profess to love him so much so as to wear the Shamrock but not one of you carry a Bible in your hands?"* He answered, *"The people are so ignorant, they do it because it is a custom, on the 17th of March."* I said, *"That's true indeed."*

Patrick loved the Holy Scriptures,
Quoted often from its page
And its precepts were defended
By the saints of Patrick's age.

Now tradition of the elders
Is preferred to truth by some
And the Bible is neglected
By the priests and men of Rome.

Rouse ye faithful, who love Jesus,
Rise and put your armour on
Bravely fight the battle rages,
Time to work will soon be gone.
We have got a heavenly treasure,
In the Bible to suffice.
Till the least of Celtic races,
Give herself to Jesus Christ.

March 17th –

1. Scattered by the persecutions,
To an Island in the west,
Patrick's parents were but strangers,
Finding that God's will was best.
From the homestead disappearing,
Taken captive as a slave.
To relieve the Pagan Irish,
God the call to Patrick gave.
2. The apostle to the Irish
Was at first a shepherd boy;
While he kept the flock of Malcom,
No distress could rob his joy.
By the noted hill of Slemish,
Lonely, lonesome exiled there.
Then he sought Jehovah's favour,
There he gave himself to prayer.
3. God revealed Himself to Patrick
In a vision of the night;
For his heart was soft and tender
And Gods will his great delight.
Led by that unto a harbour
Where a ship was soon to sail;
First the captain would not take him,
Prayer with tears did then prevail.

Written from the genuine works of St. Patrick.

4. Patrick's parents were surprised
When they saw their son again.
Stolen from them for a season,
And his absence gave them pain.
All those years God was preparing
For the mission not begun;
Now God's purpose was unveiling;
Dawn, before the Day light sun.
5. On a mountain called Croah Patrick,
Stood a man named Victicus.
In a vision called for someone,
Come and help us, come you must.
Led by that to preach the Gospel
In our lovely Emerald Isle.
Ireland then received God's message,
In its pure and Holy Style.
6. East to West, he told the story
How our Saviour set us free;
And his one grand revelation
Was the Holy Trinity.

This gave rise unto the custom,
 Seen by early spring days ray;
 Wearing Shamrock in their bosom
 On that welcome Patrick's day.

I went to Dublin, where I spent three weeks favoured with very nice warm weather. I preached all round the suburbs of the city; I had about 100 stands; also I went to the county where I was often face to face with great danger, yet the Lord delivered me and suffered no man to do me hurt. I gave away and scattered thousand of booklets, tracts and pamphlets. While in that city the Exclusive Brethren allowed me to break bread with them, and ministered to my temporal needs. A lady Miss Hackett introduced me.

APRIL 1910: On arriving home to Burntwood, Cloughjordan, the news reached us that Sister Annie was very bad. **I cycled to Moystown, and spent three weeks ministering to my dying sister who departed this life 23rd April, 1910.** We buried her in Moyston Church yard, (inside the gate a few yards to the left) in a grave I bought for 1 pd. from the Rector Pastor Hodges.

MAY 1910: I remained at home to comfort my dear mother who fretted much over the loss of her daughter; during the time I did some visits, took appointments, sent literature away by post and helped my Brother on the farm. I had a letter from a Roman woman where I lodged in Dublin thanking me for a Douay Testament which I sent her by post.

JUNE 1910: During that month I had a weeks mission at Smyths in Rieintulla and an open air tour round Palintia Head, and back by Killarney; I had some good hearings and some opposition. At the back of the Magillycuddy Reeks, I scattered much literature. At Ballybunion, a man saved me from been shot through a window, while I preached on the square according to his own testimony.

JULY 1910: In July, I had another open air tour round Cork Kerryhead, and back through Limerick, with some opposition, and some good success. A police sergeant saved me from a howling mob, who would have killed me, had not civil powers preserved my life: God sometimes works through the instrumentality of man, and only works miracles, where they are required.

AUGUST 1910: After Harry Sherratts camp conference, Earnest Riley and John Parr, had another visit to our home, and held a weeks mission. That was followed by a visit from Pastor Jarvis, and Grundy from Tyldesley, who had another weeks mission. The meetings were well attended and God blessed the word.

SEPTEMBER 1910: After a weeks meetings at William Kennys house, Moystown, I crossed to England, and cycled to Preston. The saints in Preston took a great interest in my work; and occasionally send me gifts of money and tracts, also backed me up by prayer, and in my journeys to and fro from the midlands, I found a resting place for the sole of my feet; also an oases by the way, among a people who were warm, kind and loyal. At the close of a meeting held in the upper room, Thomas Myrescough suggested that they should commend me to the work where-into I am called, by the laying on of hands, Acts 13:3. Then he and Harry Hall, two worthy elders, laid their hands on me and prayed, and while doing so a Brother spoke in an unknown or in other tongue; and Percy Corey gave the interpretation. *"Fear thou not, I am with thee; be not dismayed for I am thy God. I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness,"* Isa. 41:10.

I have mentioned before the evil done by unjust judges, envy, jealousy, and an evil report; also the good done by bringing righteous judgment, love, kindness, well wish, and good report: the one is punished and the other is rewarded.

1. The twelve spies returning from Canaan,
 Were bearing the fruits of the land.
 But humble obedient and faithful
 Were only two found in the land.
 They went on their way rejoicing,
 After a Godly sort
 Telling the story to Moses,
 And bringing a good report.
2. There lived in the days of Elisha
 A leper who sought to be clean.
 When he plunged in the Jordan river,
 The man was converted I ween
 He went on his way rejoicing,
 After a Godly sort
 Telling the story of Jordan
 And bringing a good report.
3. The Queen of the South took a journey,
 In Solomon's days to inspect.
 Because she was tender and faithful
 She was numbered among the elect.
 She went on her way rejoicing,
 After a Godly sort
 Telling the story of wisdom,
 And bringing a good report.

4. Christ talked to the woman at Sychar
And told her of the living stream.
She said, is not this the Messiah?
Who came the whole world to Redeem.
She went on her way rejoicing,
After a Godly sort.
Telling the story of Jesus,
And bringing a good report.

5. How humble and faithful the Eunuch,
The Gospel of God did receive.
Good Philip baptized him in water,
When he from his heart did believe.
He went on his way rejoicing,
After a Godly sort.
Telling the story of Jesus,
And bringing a good report.

6. There's joy in receiving the sent ones,
Who go forth in our Saviours name.
And homes are blest in receiving
They whom the Gospel proclaim.
They go on their way rejoicing,
After a Godly sort.
Telling the story of Jesus
And bringing a good report.

7. In our day the Lord is restoring,
The gifts to His church once again.
And now on the seeker He's pouring
In showers, fresh, the best latter rain.
They go on their way rejoicing,
After a Godly sort.
Telling the story to others,
And bringing a good report.

8. Heaven and earth shall then be shaken,
What shall all the nations do.
Jews and Gentiles are lamenting
Over Him they never knew.
When they see the one rejected,
Him who once was Crucified;
Coming in the clouds of heaven
For His choice and Holy Bride.

OCTOBER 1910: On my returned journey to England, I purposed to break fresh ground; taking a cycling tour from Preston to Derby, and preaching in Leigh, Manchester, Duchinfield on the way; also bringing a good report. At Whaley Bridge, I was over taken with a snow storm, and I turned aside to Buxton, where I spent one week snowed up.

NOVEMBER 1910: On entering Derby, the first search I had was for lodging. I always preferred a protestant house as one felt more at home in it; though the Romans seldom meddled with me while lodging with them. My next adventure was to search for an opening for a mission and that was not an easy or pleasant job in a town of 120 thousand population. The Brethren did not receive me. The railway mission gave me one opportunity of preaching. After two days I gave up searching; and tackled my work on the streets; and while preaching a Brother came over to me and said, Did you get a mission yet? I said no, but I was making one in God's hall namely, the sand for a floor, and the sky for a roof. Well he said go to a prayer meeting tonight, held by the George Street, Brethren, in Porter Street, and they will surely receive you. I acted upon his words; and it opened up the way for nearly two months mission work in that town.

In George Street, there met an assembly of Open Brethren, who in bye gone days were greatly helped by the literature of Govett, specially one *"we have not the gifts; why not seek for them?"* That prepared them all the more readily to receive me; and hear the good report about what the Lord was doing in Preston, Kilsyth, etc.

No sooner had I mentioned the gifts when opposition commenced pretty keen, and underhand, from the holiness people in fellowship with Sister Penn Lewis; and had that opposition prospered and those people have their way the good work that followed after in Derby and Kilburn would never have taken place. Strange that some professing holiness should find themselves opposing or fighting any Scriptural experience or Gift, and hindering the work of the Lord; however strange it may be, alas it is the case! Every mans

works shall be made manifest, the day shall declare it. Time is a great correctative unto us all; and while in the way let us forgive and pray for one another.

Derby was greatly privileged with an excellent band of local Evangelists; of them Charles Flower, the elder of George Street was one of the most prominent: he was the first to let me preach in his assembly, and prayer meetings. Next to him was Arthur Rudge, who also gave me a free speech in his meetings. For five weeks in the alternative prayer meetings; also on the Lord's Day in their assemblies. That was followed by a two weeks mission in George Street. While in that town, and on many occasions since I always enjoyed the company and fellowship of the Christians.

One of the results of the mission in that town was a little prayer meeting composed of a few Brothers who met together every Saturday evening to pray for a revival; they continued so for about twelve months; when God sent along Brother Hoggs from Manchester and souls got saved, sick healed, and Christians baptized with the Holy Ghost; speaking in other tongues as the Spirit gave them utterance. Of course that revival was opposed by religious people, nevertheless that is a sure proof that the work is of God.

1911

JANUARY 1911: The former chapters headed revivals by no means concluded what's meant by that word; they were so general that I specified them thus; but all through this work I praise God for local revivals; specially the ones I helped in; or that directly took place as God's blessing on my mission work. Revivals are like a huge reservoir; the water flows through the open and connected pipes: the open church, the open home, the open heart: that friend inviting and bringing his friend. Where these are shut, it stops a revival; and where these are open, it spreads a revival.

A Christian man named Page, who lived in Hersley Wood house a friend of William Kenneys, used his influence for me to have a mission in the Baptist Church Kilburn, near Derby. After some of the Derby Evangelists, Brother Shurlock, and others who occasionally was planned to take the services in the Baptist church; brought a good report of my work; and the elders arranged to have me for a mission.

The mission was a short, intense one, with good results and fruits. The first night the village blacksmith came out to the front seeking salvation: then others began to follow, till about twenty four decided for Christ. I spoke in extraordinary language against concerts, etc. The word went home to the leaders, with much conviction at the time.

On Saturday night the Derby Evangelists came to the meeting and there was a record time of prayer, praise, and testimony: that was followed on the Lord's Day, by one of the hardest times I ever had when it was labour to speak; however at the next meeting there was a little liberty and blessing in answer to prayer. At the closing night I baptized sixteen disciples: then laid on hands and prayed for each one to be filled with the Holy Spirit; which act though not essential, is Scriptural. See Acts 8:14,15, Acts 19:6, Heb. 6:2.

FEBRUARY 1911: My mother suffered from nervous disorder and stomach troubles; and who fretted much about the death of my sister Annie, again got a relapse in health; so I prepared to go home: and on my return journey visit, many of the assemblies where I laboured, namely Derby, Manchester, Leigh, Preston, and Wigan, Lentham, etc. In my return in Ashton Under Lyne, I met with my former friend G. C. Grubb, whose address on the Divinity of our Lord made a grand impression on my mind; also he drew the two edged sword in strong language against sectarianism giving an open rebuke to the Brethren about saying that Scripture in some New Testament books and portions was for the Jews not for us or this dispensation.

MARCH 1911: On arriving home I found my Mother laid up in a hopeless condition; so I minded her for two months; until my Brother Thomas Long, got married to Lizzie Culbert, in May 1911. It was a trial to me to be shut up from my mission tours; yet during the time it was an opportunity of visiting some old people in the neighbourhood, and a few sick folk as well as personal talks. I sought the Lord in prayer for deliverance and got an answer by the Word of the Lord, to me on the Golden Text Calendar "*I sought the Lord and he heard me and delivered me of all my fears,*" Psa. 34:4. At my sister Annie's sickness, also my mothers, **Goodhand Pattison, the Go Preacher elder visited us. Though we differed from him in religious sentiment yet we appreciated the kindness on the occasion.**

1. I was a stranger and ye took me in
Showed the love of Jesus who died to save from sin.
Hear the King proclaim
The greatness of His Name.
I was a stranger and ye took me in.
2. I was sick and ye came unto me,
Showed the love of Jesus, who died to set us free.
Hear the King proclaim
The honour of His Name.
I was a stranger and ye took me in.
3. I was an hungered, and ye gave me meat,
Showed the love of Jesus, who said to take and eat.
Hear the King proclaim

The glory of His Name.

I was an hungered and ye gave me meat.

MAY 1911: During my open air tours in the South, in the Summer months; there were some isolated towns, in which I did not preach owing to tiredness or fear; I was never satisfied until I went back to them; and in most of them had a good time. During one of those towns in east Limerick, I had very strong reasons to suspect organized opposition owing to a man on a bicycle who watched and waylaid my journey. The evening was fast coming on, and I was afraid to take lodging in the district; also I had got wet through by a very heavy shower of rain. I headed homewards a journey of forty miles; arriving in Burntwood, at midnight faint, tired and sick: I got into bed, and fell asleep, and was better next morning; and in a month afterwards cycled back and preached in Herbertstown, unhindered.

JUNE 1911: About that time I suffered from Cattarrh, and a relaxed throat and found trust, prayer, and fresh air, to be the best remedies. It would be caused by over much open air preaching; and rest was necessary. At that time the Methodists were friendly; but did not ask me to preach owing to a rule inserted into the Minutes of the conference refusing to give their Churches to unaccredited preachers. During the twelve years that are passed a large number of disciples left them and went over to the **Go Preachers**, Brethren, and Pentecostal assemblies, and missions. Though they made many honest efforts to hold them.

Regarding liberty for lay men to preach, the Methodist are as open if not more so than any other denomination; also, they do aim at the conversion of the young and with success, and some of the best preachers in the Salvation Army, Faith Mission and **Go Preachers**; also the Pentecostal got their original start among them. Although modernism threatened its reputation yet orthodox principles holds firm and are generally adhered to. They are still a great people and do a great work. It would be ingratitude for us to deny the blessing we got at the original start. To God be all the glory now and for ever.

_____ (illegible) to raise a cry against it. The Baptism of water, regarding the mood and time, has been and still is a matter of serious dispute among Christians; yet I never saw anything accomplished for the Kingdom, by opposing those who are trying to obey and follow Jesus; and I do not think that the Baptism of the Holy Spirit with the Pentecostal signs, and gifts of tongues, and interpretation; ever got an honest investigation by the conference allowing represents who have the experience to be present; in order to see and hear, and then judge. John 7:51.

JULY 1911: I held a weeks meetings at Smyths, Rieintulla; also a weeks meetings in William Kennys house, Moystown. Barton J. Wall sent me five rounds by post towards the work. While preaching in one of the Southern towns an amusing incident happened. It was a long street; and when I started at one end to preach walking, a clown started at the other end. In another town where children were amused at the preacher there came a clap of distant thunder. In another town while I was preaching, a woman came out and said Glory be to you, the end of the world must be near at hand. In another village a poor woman came to me and said, sir, you look to be a decent sort of a man and I have got two pence will you take it. In another town while preaching to a crowd a woman cried out, *"You told us nothing about the Blessed Virgin at all."* In Badylandas, I had to call on a policeman who was present to save me from a crowd who rushed in on me the moment I mentioned England.

AUGUST 1911: I cycled to Dublin, and crossed to Liverpool, besides rivers, canals, and ferry crossings, it would be the thirtieth sea voyage with the intent of spreading the gospel. I cycled to Fleetwood, to Harry Sherratt's camp conference; where we spent a week in Bible study, prayer, and Street preaching in the surrounding towns, villages, and hamlets. Then I took a tour and visited Preston, Leigh, Dukinfield and Derby. I had determined to break new ground and visit some towns and villages where I never laboured before; and the nearest to Derby was Pittingham.

I cycled to Derby on a very hot day; a journey of sixty miles: in the evening I took a chill, and next morning I was sick all over, severe rheumatic pains set in together with vomiting. I went to bed thinking a rest would relieve me; also, they brought me some hot drinks, but they did not relieve me: at last I asked the elder, Charles Flower, to anoint me according to James 5:14; the moment he did so with the laying on of hands and the prayer of faith offered; immediately I was made whole.

On arriving in a new country, on a fresh campaign, it was customary of me to give of the first fruits unto the Lord. The Levites who lived by the tithes; were to take a tenth of them unto the Lord; I had three pounds in my pocket and I purposed to give one of them to the poor of the land. A brother asked me to go with him a few miles of a journey; and impressed with that Scripture, *"if a man compel thee to go a mile, go with him twain."* During the tour we called to see a Christian man who was in great financial straits; afterwards I was led to send the pound to him, and that act was the secret of the success of that campaign; which consisted in that promise, *"In all places where I record my Name I will come unto Thee, and I will bless thee"* Ex. 20:24.

SEPTEMBER 1911: On arriving in Nottingham there was a terrific thunder storm it was a solemn time, and Christ was the only refuge. Reader there is no escape from God, but to fly to Him for mercy. Jesus said, *"Him that cometh unto me I will in no wise cast out."* In a new place it generally took three weeks; one to look for a mission, one to advertise it, and one to work it; nevertheless, all the time an Evangelist can be in the attitude and fellowship of doing the work of the Lord, by reading and praying in the homes, speaking personally to persons about salvation, and taking appointments, together with the distribution of Gospel literature.

I got a mission in the slum district of Narrow Marsh. While there I got a text of Scripture on one side of a placard and the meeting on the other, also a bell, and I went through the streets preaching and announcing my meetings. After three weeks in lodging sister Moore came to me and said, *"If ye have judged me to be faithful come and abide in my house,"* also she gave me a pound, so I received mine own back in one month. While there I gave away 13,000 tracts; a policeman arrested me for breaking a law of giving them out publicly on the streets; but he let me off again when he learned that I was an Evangelist, and did it ignorantly. In twelve months after that, an Evangelist named Jenkins visited the same mission and some got the Baptism of the Spirit with the Pentecostal

gifts of tongues and interpretation of tongues. During that mission brother Moore and I distributed (during September) much gospel literature.

OCTOBER 1911: I removed from Nottingham to Ilkeston where I spent a week looking for an opening. One night I walked out through the town to see if I could find any meeting, or mission where I could spend one hour, when I saw a crowd going into a church of England. It was some time since I was in an Episcopal service, so I said I would go inside and see and hear and judge for myself; and it so happened that the service was conducted by Denton Thompson, one of the best preachers in England; and it was an exceedingly good sermon. It is a poor service indeed where some good cannot be found; if the hearer is in the heart condition of receiving; and the true spirit of worship.

After that I went to Heaner, and had a mission in a hall given to me by an elder Brother Arm: a remarkable man because of his experience in the ministry of Divine Healing: it is worthy to note that he died himself of a paralyzed leg. In Bible times the greatest man in that ministry was Elisha, and he died of sickness. 2 Kings 13:14.

About the same time Dorris Moore (daughter of the woman who received me into her home in Nottingham) got converted. It is worth noting the many things which led up to her decision for Christ. A paralyzed arm of her brother; a parcel of tracts going astray, a personal talk, etc. Immediately after her conversion she took sick, and during her illness she had a dream that angels were escorting her spirit to heaven: she began to recover and one day while playing with her mother dropped dead, three weeks after her conversion to God. Her last message to me was tell John that I decided for Christ that night that he spoke to me about my souls salvation.

NOVEMBER 1911: During that month I spent two weeks in Derby; and two in Chesterfield. I went to Dorris Moore's funeral, and on the returned journey got a severe wetting; it was followed with a very severe cold which lasted two weeks. On a fine day I cycled to Dukinfield where I got anointed for healing, and next day preached four times. About the same time my money was all spent except six pence: I went into the closet and prayed to my Father: and the same day one person gave me a sovereign, another half a crown, and another ten shillings.

DECEMBER 1911: Always while in Ashton Under Lyne, and Dukinfield I had kind friends, warm fellowship, and plenty to do for the Lord, being in fellowship with the members of four missions. While residing in the district, William Langton's little girl of two years and ten months was sick of a chill in the chest; and he sent for me to anoint her which I did, and in a few days she was playing with other children in the snow. There were other diseased and afflicted persons in the neighbourhood, for their recovery we prayed many a time, even with fasting, yet they were not healed, nevertheless I think the Lord did not get His way. On Christmas day, I cycled over to Preston, where I met with warm fellowship, old friends, and had a happy time in the home of Thomas Myrescough.

1912

JANUARY 1912: Harry Sherratt, and I held a mission in an open Brethren hall in Ramesbottom; the elder, Brother Foreshaw, had the gift of tongues and interpretation: his daughter Vina Foreshaw got converted at that time. Very few attended the mission although we visited many homes; yet the crowds of people flocking to picture palaces were lamentative. One day as I was passing a picture palace, and beholding a crowd of people many pearches long waiting for the doors to be opened, I felt like alighting, and proclaiming a great war on awful calamity coming as a judgment on the people because they had forsaken the Word of the Lord for frivolity and worldly pleasures: yet there is repentance for them all if they will turn at His reproof.

1. We have got a holy calling,
In the service of our King.
And His power will keep from falling,
Let us then His praises sing.
Walking in the path that's narrow,
With our Bible by our side.
He whose eye is on the sparrow,
For His children will provide.
2. Let us now be up and doing,
Working while its called to day.
And the evil thing eschewing,
Taking time to watch and pray.
Earnestly for truth, contending,
Watching for the souls of men
And the Word of God defending,
Till' our Lord returns again.
3. My God shall all thy needs supply,
And give thee all things good.
The Anointing of the Holy Ghost
Secures thy daily food.
Thou shalt remember all the way
By which thy steps were led;
And meditate upon the Lord

At night upon thy bed.

4. Heaven and earth shall then be shaken,
What shall all the nations do.
Jews and Gentiles are lamenting
Over Him they never knew.
When they see the one rejected,
Him who once was Crucified;
Coming in the clouds of heaven
For His choice and Holy Bride.

Leaving Ramesbottom I went to Horsley Woodhouse, in Derbyshire where I had a mission in the Primitive Methodist Chapel. At that time sister Bacon decided for Christ. I had no draw out of souls that year like other years; nevertheless God used the hook and line, and individual cases were won for Christ and we should remember that the world is made up of individuals.

FEBRUARY 1912: After that I crossed to Belfast, and had a five weeks mission in Creavery. At that mission two of James Gault's children decided for Christ. We anointed James for an ulcerated stomach and God healed him; also he anointed me for Diarrhea and it went away.

APRIL 1912: Leaving the north I cycled to the south of Ireland for the summer tours at open air preaching. The Methodist who owing to the rule mentioned, were closed to letting their places must have disannulled that rule, for Pastor Moore asked me to preach in Cloughjordan; and ever since I have occasionally preached in Cloughjordan, Borrisokane, and Nenagh, Roscrea Chapels; also on the doctrine of Believers adult Baptism became more liberal minded, and would immerse any one who requested it and allow them to remain in fellowship with their society. However the members in the districts were characterized for being kindly disposed, and warm hearted to all lovers of God specially that numerous family of Armitages.

MAY 1912: During that month I had some meetings in County Limerick, and in Kings County; both on the Streets, and in homes I had many long journeys in heat and cold, in wet and wind. I sent many Douay Testaments by post and scattered many tracts and gave away many hanging wall Texts; and Bibles with large print.

I chose this opportunity to give a Dialogue on the subject of Divine healing; as I believe very few has handled the subject without excess or extremes.

Q: Is human means Scriptural?

A: Yes, for the Bible speaks of the usefulness of Physicians, Midwives, Apothecary's, Medicines. Ex. 1:15, Jer. 30:13, Ex. 30:15.

Q: Is it lawful, and right for God's people to use means?

A: Yes at certain times and under certain experience's it is, but not to neglect of faith in, and prayer to God. 2 Kings 20:7, 1 Tim. 5:23, Luke 10:37.

Q: Do you not think that the tendency of our times is to neglect the Godward side, and resort altogether to the human side?

A: Yes, and Asa the King was blamed for that very thing; also the neglect of James 5:14 proves this. 2 Chr. 16:12.

Q: What does James 5:14 say concerning sickness?

A: It expressly says: Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, etc.

Q: Is St. James's counsel for the Jews only, or for all Gods people?

A: It is for the church, and it is composed of Redeemed Jews and Gentiles made one in Christ Jesus. Eph. 2:14.

Q: Was it to cease with the Apostles, and canon of Scripture?

A: Certainly not, no more than Baptism, or the Lord's supper; or any other advice of James, Peter, Paul or John. The Bible has its message for all times, and all peoples and nothing has ceased except the types, and shadows, which are fulfilled in Christ Jesus our Lord. Heb. 9:9,10.

Q: Has the fruits of James 5:14, been sufficient to prove that God seals that Scripture, in our days, when rightly obeyed?

A: Yes, although there are cases of failure; there are cases of success; and the truly obedient soul who loves Gods word, and who is always ready; will be reconciled to the will of God; and will not murmur or be offended even though not healed.

Q: What is Divine healing?

A: It is the act of God officiating either by His Word, or Spirit, or natural laws, so as that a sick, or diseased person is restored to health and this may occur suddenly or gradually. Psa. 107:20, Matt. 12:13, ____.

Q: Is there any distinction between healing and miracles?

A: Yes, a great deal. A blind or deaf person may be sick and get anointed, and raised to health, and the deformity still remain. 1 Cor. 12:9-10.

Q: Is Divine healing to be experience only by the anointing, etc.?

A: There are three ways of healing: 1st By a personal faith without the aid of man; 2nd By the laying on of hands; 3rd By James 5:14, Mark 16:18. Anointing and prayer of the elders.

Q: What are the chief hindrances to Divine healing?

A: Unbelief. Lack of proper teaching on the subject, and sin in the life. Matt. 13:58, John 5:14. Also a breach of natural laws. One of interest in the merits of His death and precious Blood. John 6:57.

Q: Is it necessary to have the gift of healing in order to minister, James 5:14?

A: It is not for the same Scripture says, call for the elders of the church, let them pray. The Lord shall raise him up. The effectual fervent prayer of a righteous man availeth much. A man can be a righteous man, and pray the prayer of faith and not have the gift of healing.

Q: So according to your teaching God can heal with or without means: how then can I know which to do?

A: God can and does heal with and without means. A truly obedient soul will be open to know the will and mind of God; and if he takes time to pray God will guide into all truth. James 1:5.

Q: Is it the will of God that his people should at all times trust God for their bodies as well as their souls?

A: It is, for while trusting in Jesus for the body, one always feels the benefit in the soul. Heb. 4:14-16.

Q: Is all sickness and disease of the Devil?

A: All sickness is not of the Devil; but all are directly or indirectly the outcome of a fallen and corrupt nature permitted of God as a judgment, punishment, chastisement, and discipline. Acts 10:38, John 9:3, 1 Cor. 15:53.

Q: Are there not special injunctions and commandments of which the observance of them tends to length of day, and health of body?

A: Yes, Obedience to parents, kindness to the poor, judging ones self. Not adding or taking from the Word of God. In one word obedience. Ex. 15:26, Eph. 6:1, Isa. 58:7,8.

JUNE 1912: While in Warrington, I heard Joseph Twiss say to his Brother William Twiss; I must go see John's mother before I die. About that time we had a visit from them both, to Burntwood, Cloughjordan. While with us they had a weeks meetings in Burntwood barn; also another weeks meetings in Pewtown School Room, given to us by the Methodist preacher Pastor Moore. The meetings were well attended and powerful; also their fellowship was loving, loyal, and helpful. I stood aside to let the elders minister. We still remember the hymn and chorus sang by brother Joseph so often.

Not all the blood of beasts

With a chorus added to it themselves that runs as follows:

Rest, rest, sweet rest in Jesus,
Rest, rest, sweet rest in Jesus,
Come with thy sins to Jesus,
Come and find rest in Him.

Our English friends were delighted at the reception and hearing they got among the south of Ireland; and in return the Protestants were well pleased with them. Being of an old Methodist stock they were let preach in the Methodist Church, Cloughjordan. On the Lord's Day we all had the communion together in our home for "where two or three are gathered together in my name, there am I in the midst." This is no new sect but obedience to the command of Christ and can be done by any two or three agreeing in any place or time.

JULY 1912: About that month I had a Street Preaching tour through West Clare. In some towns they did not allow me to speak long, and in others I had a good hearing. On returning from that campaign I felt as if the atmosphere were full of Devils pursuing me and that he did not want his kingdom to be disturbed.

I found it very unpleasant to deal with the Go Preachers and most of them were hard, cranky and unreasonable, as well as uncharitable. Their former aggression seemed to abate; they existed but their worship and manners were marked with an exclusiveness far more extreme than any other people in the world except for the Roman Catholics; of course, there were exceptions among them, as well as all others. They never humbled themselves to acknowledge and purge their movement from the wrong belief that did harm to the precious truth they held, and to honest hearts; it took God's dealings and time to do that. Along the lines of likeness to the pattern they have the advantage; and cannot be delt with along that line but when met with from the virtues of justification by faith and the atonement; and the spiritual experiences, and graces, and fruits an evidence, any fellowship can boast and produce evidence's of regeneration just as much as them.

AUGUST 1912: Leaving the south of Ireland, I cycled to Dublin, and crossed to Liverpool to Harry Sherratt's camp conference, held that year near Leyland. It was a trying experience sleeping under canvas during thunder and lightning and heavy rain. Yet, the name of the Lord was a strong tower; the shadow of a great rock in a weary land.

1. Jesus saves, Jesus saves,
From the fear of thunder storms, Jesus saves,
When the thunder rolls the sky,
And the lightening flash from high,
Then we need not faint nor sigh.
Jesus saves, Jesus saves.

2. We have made the Lord our choice,
For we know the Father's voice.

This is why we should rejoice.
Jesus saves, Jesus saves.

3. This, this, is all my plea,
That, Jesus died for me.
Then let me to him flee.
Jesus saves, Jesus saves.

I considered it wise not to give a full account of some failures and success.

Leaving Leyland, I went to Liverpool on a thundery day; there I spent a week and preached on a few occasions in pastor Heaps mission Brund Street off Breck Road. While there I preached a sermon at a Baptisimal service, conducted by John Goodall, from Zech.13:1, Mal. 2:5,6. In that city I laboured under a cloud.

SEPTEMBER 1912: Next in order I had a weeks mission in Pastor Buicks Mission, Sheffield, then I visited Horsley Woodhouse, Preston, and Burton on the Trent, and had a mission in Liecester. A friend of mine who lived in Dukinfield gave me a present of an overcoat: I then had two overcoats and said to myself that if I met any man in need I should part with one according to the words of our Lord. "He that hath two coats let him impart to him that hath none." Luke 3-11. One day I met a young man out of money and out of work: also he turned out to be a Christian; one who had a saving knowledge of Christ: I said to him, where did you come from? he said Dukinfield; and how did you get here? he said he walked all the way looking for work. It was very wet weather, so I asked him have you an overcoat? he said no. I gave him one: It came from Dukinfield, and God sent a Dukinfield man to get it.

OCTOBER 1912: After that I had a weeks mission in a Church of England, Aston, Birmingham; that was followed by one weeks mission in a Workingmen's mission Smethwick; next I went to Liechfield, where I did a weeks street preaching on the Market place.

NOVEMBER 1912: After that I went to Burton-on-Trent, and had a mission in the Railway Mission Hall, given to me by Brother Thompson; the open Brethren allowed me fellowship at the Lord's table and ministered unto my temporal needs. Although Ale and beer are made in that town it is characterised for its freedom from drunkenness and the specimen of Christians are very warm, practical and loyal. I never limited blessing at meetings and missions to a name making decision. The parable of the sower of the seed clearly teaches that one fourth of the seed fell on good ground; and I believe where the word is faithfully preached, it is sure to spring up and bring forth fruit. While there the cloud lifted and the sun shone.

DECEMBER 1912: Leaving Burton, I cycled to Leigh in Lancashire where I spent Christmas day, in the home of John Goodall. Always while in that district I got preaching in Methodist class meetings and the Workhouse, and a lodging house: also I met with warm friends and fellowship.

1. Go labour in the harvest fields,
And try to do your best.
Preach Christ to all and do the work,
Of an Evangelist.
2. The ox that treadeth out the corn,
Have plenty in their crib.
And all who preach the Gospel new,
Must of the Gospel live.
3. The call comes loud to British men,
Comes from the darkest race
Come over, help us, is their cry,
And teach us of God's grace.

1913

JANUARY 1913: The cause of these notes not being so full as in former years is not that I laboured any less, but rather that which I defined and explained once I avoid doing so again. After walking twenty miles, and cycling twenty, and training twenty, I arrived in Horsley Woodhouse just in time for a meeting in the Primitive Methodist Chapel; which began a mission held by Joseph Twiss and I. I advertized the mission by writing on reefs of snow; the meetings were lively and good. Brother Joseph preached with his usual vehemence and zeal.

FEBRUARY 1913: My next mission was in Bank Quay, Warrington, when Brother Foreshaw, from Ramesbottom came along and helped me. That mission was well attended and about twenty two persons decided for Christ. We did a good deal of personal dealing and tract distribution, and house to house visitation. It was followed by a week of meetings in Academy Street Chapel.

After that I had a weeks mission in the Herald of the Cross Mission, Lancaster, Yorkshire. While there I read the New Testament, Apocrypha Books; or better called the sub-Apostolic writings, or the forbidden book. They are good to read, yet they lack the inspired unction of the Canonical Books, and should not be used in order to establish any doctrine; nor indeed read by the young unless first stable, and firmly grounded in the faith of Christ.

MARCH 1913: During that month I helped at a mission in Bradford, while I abode in the home of Smith Wiggleworth; a man unique in the ministry of Divine healing the same spends a good deal of his time as an Evangelist preaching the Gospel, and healing the sick.

He is a strong man physically and spiritually, and it takes such to exercise and officiate in that ministry.

About that time I began to learn Greek; and in a short time by the aid of our English Translation, I was able to read the sacred text in the Language in which it was written; I made several discoveries hitherto, that I never saw in writing. It is invaluable to a student of Scripture to be able to turn at once to the original and see how it reads there; and look up a ____ for the meaning of a word.

After that I had a mission in the Police Court Mission ____, where three girls decided for Christ. At the close of the mission the Holy Spirit went through me like hot holy fire. Our God is a great physician, and he knows best how to deal with all his children; and that was His way with me to burn up all the dross: notice the words "*And with fire*" Matt. ____.

1. We should not ever glory

In merit of our own,
But in our Lord and Saviour,
And in His cross alone.
For He alone is worthy,
To get our noblest praise.
And love and serve Him truly
Throughout our earthly days.

2. He has forgiven freely,

When we our sins confessed.
Covered is our transgression,
And all unrighteousness.
Then Glory be to Jesus,
Our Saviour and our friend.
By his own Blood he freed us,
And loved us to the end.

3. There is no other Saviour,

But God's beloved Son.
And all who find His favour,
In heaven and earth are one.
Baptized into one Spirit,
They in his love confide.
Are saved through Jesus merit,
One body and one bride.

APRIL 1913: After that I spent a week in Tyldesley, taking pastor Jarvis place while he was away on a holyday; next I crossed to Dublin when I spent a few days in the city; after which I went home to Burntwood, Cloughjordan.

From the days of the revival 1897, our home was given to hospitality; nevertheless the accommodation for strangers was not all we would wish it to be; and the idea of building a prophet chamber occurred to me, and my Brother Thomas Long fell in with the suggestion: at the time neither of us had the financial ability yet I knew that God was able to supply the means when we meant to build a house for His people to rest their weary heads: so we made it a matter of prayer.

At the building of two rooms, I helped my brother for four months; at the same time on the Sabbath, I preached for the Methodist in Cloughjordan, Borrisokane, and Roscrea. I spent nine pounds, and my brother spent nine pounds; besides gifts of windows, wood, and slates given to us by those whose hearts God had touched. We built it of concrete and there it stands a resting place for God's people. And although years has passed away and changes has taken place I slept for four nights in it myself this year of grace 1913.

Some friends critisized me for spending the Lord's money in building rooms; nevertheless it was the Lord's work, for it was built for the Lord's people; besides I maintain the right as a steward to do as I am led with the money that God gives me: to deprive any servant of the Lord this liberty of stewardship, is to rob them of that which if rightly used is one of the greatest means of inhabiting the promises.

About that time my Brother Thomas, was drawn into a dangerous law case, from which he barely recovered. **At the same time we had a visit from my Brother William Long, who emigrated to America in May 1902; and came back to see us all in June 1913.** He is now a converted man and a member of the Baptist Church in Widimansett, Mass., United States America. His mothers good bye words to him were, "*William, won't you meet me in heaven?*" his answer to her in the affirmative with tears in his eyes, were, "*I will, Mother.*"

The following anecdotes are worth remembering regarding the building of the Prophets Chamber. These are the names of Christians who contributed to it without being asked.

L S O

- 1 0 0 John Goodall, Leigh
- 1 0 0 William Twiss, Warrington
- 1 0 0 C. B. Stoney, Portland
- 1 0 0 Johnston Stoney, Emmel
- 1 0 0 Charles Cooke, Roscrea

2 0 0 Elder Dudgen, Wales
 1 0 0 James Gault, Esky Lane
 5 0 Harry Sherratt, Leyland
 1 0 0 Thomas Myrescough, Preston

Besides our labour Thomas Long spent nine pounds on it. Joseph Twiss sent my brother one pound for slates. Total eight pounds fifteen Shillings. None of these are my own relatives, or near neighbours. James Armitage sent a looking glass, and a dressing table. Sister Hacket sent from Dublin, a bedstead and basins and a toilet set, etc.

I spent all my money except six pence (was spent) on a bag of cement. (During the four months, I cycled over to Roscrea and broke bread in an Open Brethren assembly, in the home of Charles Cooke) I took the six pence and cast it in to the offering. On the event of leaving for home; Charles Cooke gave me one pound; I felt led to write and tell them, and they showed my letter to an elder Evangelist from Wales: and he sent me two pounds towards my work. Hallelujah!

AUGUST 1913: The first preachers to sleep in the Prophets Chamber was William and Joseph Twiss, who again came over to Burntwood, and held a weeks meetings in the barn; and another week in Newtown School Room. Joseph's last address was "Remember me, O my God, for good," Neh. 13:31, last clause. He referred to his old age and approaching end which took place inside one year.

SEPTEMBER 1913: After that I cycled to Creavery, County Antrim, to a conference, and returned again to the South of Ireland. In most of the tours in the south of Ireland regarding street preaching I only got preaching once in each town; yet there were a few occasions in which I preached in Riverstown, Birr, Ballinakill, more than once.

OCTOBER 1913: Leaving the South of Ireland, I cycled to Dublin, and crossed to Liverpool. Then I cycled to Dukinfield, and held a weeks mission in Hill Street, Workingmen's Mission. About that time I got ten artificial teeth, in believing in taking care of the body, which is kept for the Masters use; and is the temple of the Holy Spirit; also I believe in helps to health.

NOVEMBER 1913: Most of my missions in England were sprung upon the people so suddenly that there was very little time to advertise, or pray for them: if not so sudden, the results might have been greater. While in the south of Ireland, I had a letter from Norman Burgis, asking me to conduct a mission in George Street Manchester on the 1st of November. United prayer went up for Gods blessing on the occasion. At that time there was a good staff of local preachers, and Sunday School teachers, also Christian workers who unitedly believed for souls, and threw their energy and zeal into the work. Being in a humble attitude before the Lord, I just stood as an instrument, and preached the word, reaping the harvest (I was helped by brother Sherratt and Foreshaw) there were seventy adults, and thirty children, who decided for Christ. On an occasion like that a good work could be spoiled by children, who rush at decision, and go back again; nevertheless I have good reason to believe there were real and lasting results from among them.

One would think that after such a time, half the missions in Manchester would be inviting the Evangelist; but instead of that I searched for one and could not find it so I spent one week with George Brooks, Moston, sending away the annual Scripture Block Calendars.

DECEMBER 1913: Leaving Manchester, I went to Warrington; and had a mission in Academy Street Chapel, where I spent Christmas Day with my old friends Joseph and William Twiss. There is no Scriptural authority for ceasing to work on Christmas day; neither can it be proved that the 25th December was the actual day on which our Lord was born. Only the Christians keep it a day of remembrance as the Jews kept the days of Purim. *"Days of feasting, and joy, and of sending portions one to another, and gifts unto the poor"* Esther 9:22. *"He that regardeth the day regardeth it unto the Lord"* Rom. 14:1.

Go To: Part 5 – 1914 thru 1917
Significance of John Long's Journal