

John Long's Journal-1914 thru 1917

PART 5

1914 thru 1917

1914 1915 1916 1917

1914

JANUARY 1914: Early in the month I had a weeks mission in Pastor Burches hall, Sheffield. That man provides tea for the poor; and then preaches the Gospel to them; no person could object to that in a slum district, for Jesus fed the bodies as well as the souls of the hungry multitude.

After that I had another week of meetings in the Reformed Methodist Church, Lancaster; strange in Reforming none seemed to aim at an assembly according to the Acts of the Apostles. The Brethren, in some measure have a Scriptural assembly: nevertheless they give no teaching on the Doctrine of Divine healing; or the Baptism with the Holy Ghost. The Pentecostal people aim at a full restoration more than the others.

FEBRUARY 1914: After visiting Tyldesley, and Warrington I crossed to Dublin, and cycled home. About the same time James Clarke, had a months mission in my Brothers Barn; and I arrived home to help at the end of it.

1. Surely I have this day avowed,
The Lord to be my God.
Then let me sing His praise aloud,
And spread His fame abroad.
2. My many sins are all forgiven,
I on His death depend.
God created me to live,
A life that knows no end.
3. He that believeth now in Christ,
Shall never taste of death.
Though any moment at His will,
May end our mortal breath.
4. And then within God's Kingdom vast,
There is a place for me.
Where I will love and worship God,
Throughout eternity.

MARCH 1914: During that month I had a tour through Limerick, and Kerry, the towns that I neglected to preach in during former tours, I aimed at planting the Gospel standard as a witness in them. I met a great variety in places and people; the cross was great and the danger very real; it is much easier to preach among the poorest specimen of Protestants than Roman Catholic districts; and notwithstanding that I often shower them a kindness; they in return showed me but little.

APRIL 1914: On my return journey J. B. Crosbie Ballyheigue castle got me lodging and sent me on my journey after a Godly sort. James Smith Listowel, received me into his house and gave me the Young Men's Christian Association Rooms, for a mission.

MAY 1914: While in Ballyheigue J. G. Crosbie invited me to the Killarney Convention in May; and got me put up in a hotel: and it is very seldom I have that honour. The convention was well conducted and profitable in bringing Christians together specially the clergy. All one in Christ: Charles Inwood, Pastor Fullerton, Stewart Holden and the Episcopal Bishop of Limerick, were the chief speakers. I endeavoured to have an open air tour on the way; and also on the return journeys, when I preached in many towns and villages.

JUNE 1914: After the return C. B. Stoney, Portland, asked me to go to the Mulraney Convention held in the School Room, by Vesie Storey, so I purposed to take another street preaching tour across county Galway. In that county I had some good Street preaching; and some keen opposition. In Earcourt, Killimer, Coughrea and Gorth, I had good times. In Athenry and Tuam, and Porturusca they did not allow me to speak more than five minutes. In Mount Bellow, my message was interrupted by a shot fired into the air. At Kong a woman put out her head through the door and said, "I'll blow your brains out!" I mounted my bicycle and when about a quarter of a mile away two shots were fired. In Galway town I joined Earnest Millard in the open air meeting on the Lord's Day. A crowd of two hundred people stood like wolves in a cage ready to devour if they could get at us; but the presence of policemen hindered them. All this sets one thinking of our Lord's words, *"Give not that which is holy unto the dogs, neither cast ye your pearls before swine lest they trample them under their feet, and turn again and rend you."* Matt. 7:6.

JULY 1914: During that month we had a visit of Brother and Sister Stonnel, from Hull; they came over to Burntwood on holidays, but tried to redeem the time by having meetings; he had the gift of interpretation; and she had the gift of tongues; but they were both out

and out for Christ, a Godly pair. These extraordinary gifts of the Spirit, were never seen or heard before in Cloughjordan. Some opposed them; nevertheless others, the most spiritual, admired the wonderful work of God. Some like Moses turned aside to see this great sight; others prejudiced, or hardened in sarcasm and unbelief refused to come and see, and hear for themselves.

On the Lord's Day, I took the Stonnells into the Methodist service, Pastor Moore the minister was newly returned from the conference; and was preaching on sanctification, Sister Stonnell, was greatly pressed in her spirit; at last she spoke in tongues; and Brother Stonnell gave the interpretation which was confirming the message pastor Moore had preached, and exhorted them all to be sanctified. Pastor Moore stopped preaching and graciously listened; the audience were awe struck.

During their stay they did some house to house visitation; every home allowed them to pray, except a **Go Preacher**, who refused. A message came in tongues and was interpreted. *"Woe unto you who make the way so narrow, that men cannot walk in it: My word says 'Whosoever' and my arms of mercy is stretched out to receive all who will come to me, and wash themselves by faith in the Precious Blood of Jesus"*. People ask the question what is the utility of tongues? nevertheless all such are in ignorance of what the Scriptures says about the gift; and are prejudiced against it. If they were hungering and seeking after the filling of the Spirit and believed in God's promise to do greater things they would not question the wisdom and handy work of God in this rejected, yet wonderful gift of his grace.

However Pastor Moore, who was Spiritually minded was very tender and gracious to them; and gave the use of Newtown School for a weeks meetings, besides they had a weeks meetings in Burntwood. One night a great crowd came to hear the tongues; and they were all disappointed for no message in tongues was given that night; for it never gratifies curiosity. Besides the extraordinary gifts Sister Stonnell preached the gospel with conviction and power and excelled in love and prayer.

Concerning tongues, The Lord Jesus said, *"They shall speak with new tongues,"* Mark 16-17 and Paul said, *"Forbid (him) not to speak with tongues,"* 1 Cor. 14:39. How different is the advice of many leading Evangelists, and Missionaries, who have done much harm to these dear people, and to God's sacred truth by bringing an evil report. *"Wherefore tongues are for a sign not to them that believe, but to them that believe not; but prophesying serveth not to them that believe not, but to them that believe."* 1 Cor. 14-22. *"A stone of stumbling and a rock of offence, even to them that stumble at the word, being disobedient"*. 1 Pet. 2-8. It is a great pity that most persons with the gift should say and teach that it is the only sign of the Baptism with the Holy Ghost; it is a sign but not the only one; Prophesying, love, a shining face; the power of God manifested in speech, graces, healing, Faith, Wisdom, etc. but apart from signs, there is the internal experience, and testimony of many whose lives, and works meant much for the kingdom of God such as Wesley, Moody, Booth, ____, Spurgeon, etc. Besides if we have an experience or gift that others have not; we are not to subvert, or unChristianise or uncharitably take the advantage or limit the Holy one of Israel, in his variety of operations. *"God divides to every man severally as He wills"*. 1 Cor. 12:11.

CHAPTER 13

AUGUST 1914: Leaving home I cycled from Cloughjordan to Rue, in County Wexford, a record journey of one hundred miles in a day, no wonder I was sick at the end of it. After spending three days with my Sister Maria, who lived at Clonmore Glebe, Bree, near Enniscorthy, I crossed from Roslare and Fishguard; and then cycled to Haverford West, just about the commencement of the great war, between Germany and her allies; and Great Britain and her allies on 4th August, 1914. National upheavals has always worked out the purpose of God; not only in Judgment, but also in mercy; the liberation of nations; and the spread of the Gospel.

1. The gifts are now restored,
The Lord God be adored.
We see just now the dawn of advent day.
For Hymns and songs are sung
In Heavenly gift of tongue,
Or it must be the breaking of a day.
2. Sad wars they do not cease,
But are on the increase,
Are used of God to open up the way,
Famines are at hand,
Earthquakes shake the land.
Or it must be the breaking of the day.
3. The Jews from every clime,
Return to Palestine,
That land for weary years in vain lay,
But now their going home,
No more outside to roam,
Or it must be the breaking of the day.
4. I saw a gallant band,
Go forth to every land,
To preach and tell the nation of the way,
The heralds to have no fear,

They say be of good cheer
Or it must be the breaking of the day.

At that time I fell very forlorn, and lonesome. I had left my sister Maria in a critical condition of health; also my mother who was seventy one, was growing feeble and weak; however at times that ___ only remedy is Jesus himself who said I will never leave thee nor forsake thee. I held a two weeks mission in the Salvation Army hall and we went to the open air and had many good stands and hearing.

Leaving Haverford West, I removed to Carmarthen where I spent ___ weeks, doing open air work; also I got occasionally preaching in a mission hall; where there were some nice homely people and fellowship. While there the Police were set to watch me, for the people took me to be a German spy, however God raised up a man who lodged me in the same home, and who got acquainted with me, to go to the head constable, and certify that it was not true and that was an end to the report.

APRIL 1914: That time the country was in a state of mobilization: there was a rattling of artillery, a billing of recruits; a very sudden rise in prices; a rush for newspapers; war was the talk of the day; how little the nation realized the five awful years, that had just began so suddenly; also its great need to turn away from frivolity, and seek the Lord. While all this commotion was going on, Christian workers, and Evangelists were busy proclaiming the victory of Calvary and taking every opportunity by street preachings, personal conversation and tract distribution to win Soldiers and civilians of every rank for Christ.

SEPTEMBER 1914: Leaving Carmarthen, I went to Llanelly, a little town in South Wales, quite remarkable for its revivals; and privileged with many religious leaders, and heralds of the cross. One day while sitting in my lodging, I heard singing, and looking accross the street, I saw a maid busy washing the door steps, and this was her song.

O, how I love Jesus,
O, how I love Jesus,
Because He first loved me.
I can never forget Him,
I can never forget Him,
He has done so much for me.

On the Lord's Day I saw a crowd up on the mountain beside the town and listened to them singing.

Looking this way, looking this way,
Loved ones in glory are looking this way.

The sound from the hills was heard across the streets and houses of that town so characteristic for its revivals and world-famed Evangelists. It was refreshing to spend three weeks among Welsh Brethren so warm and aggressive in the service of Jesus. It renewed my experiences at a time when a cheer up was needed. The Open Brethren received me, and allowed me to break bread on the Lord's Day; also gave me a hall for some meetings and four souls decided for Christ.

OCTOBER 1914: Leaving Llanelly, I went to Swansea; where I had a mission in pastor Vokes hall. From that time awful ___ took place on sea and land. God's judgment seemed to be on the ships of the sea, commencing at the sinking of the Titanic; next the wreck of the ___, etc. Also on the railway trains, resulting in terrible smashes; and on the ammunition factories by way of burnings and explosions; but as yet the nation is not humbled, no not by a mighty hand. Leaving Swansea, I went to Heath, and held a mission in an Open Brethren hall near Skewin; at that mission we baptized two disciples by immersion.

NOVEMBER 1914: After preaching in Cardif and Newport, I went to Hereford, where the Open Brethren refused to receive me; but the Apostolic Brethren gave me the right hand of fellowship. Some earnestly tried to get me into the experience of the baptism of the Spirit, with the sign of tongues. I humbled myself and earnestly sought; I got a definite Anointing so as that my face shone, but did not speak with other tongues, yet they were not satisfied. I think that desire to see the one thing in preference to all others is more human nature than the will of God; yet there cannot be danger in seeking the Lord for more than we have got already.

DECEMBER 1914: I left Hereford, and went to Shrewsbury, where I had a mission helped by Pastor Jeyes, an ex-particular Baptist Pastor; a man filled with the Holy Ghost, and mighty in intercession; the same man had to resign being pastor of an assembly because he got the Baptism with the Pentecostal gifts. He did the praying and I did the visiting; we had some results among the young people. The visible and professing Christian church, generally speaking, is not ready to receive the Baptism of the Holy Ghost; and are more given to oppose than to wait and seek.

1915

After visiting Warrington, Leigh, Preston, Manchester, and Dukinfield and preaching in all these places, I cycled to Wem, on a very cold day, a journey of sixty miles; on arriving I was sick, but better next day.

JANUARY 1915: In the days of Jehoshaphat the King there were Pilgrim teachers and they taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people. 2 Chr. 17:9.

During my stay in Wem, I had two weeks meetings in a little room where Sisters Qubridge and Welings had the charge. It was a hard yet homely little town; yet our labours in the open air, and visiting and tract distribution were not in vain.

Leaving Wem, I went to Crew, I always found that town, and district rather hard for a stranger to get an opening; yet I had some meetings on the streets; and got speaking once in a college prayer meeting when one person decided for Christ.

FEBRUARY 1915: During the month I had another mission in George Street, Manchester; but one altogether different from the others; for in the place where I caught a great net hall in November, 1913, I only caught one with the hook and line. There were many causes for this; 1st some of the active workers had removed to other districts and fellowships; 2nd, many had joined the Army and went to the front; others were called to come up higher.

While conducting that mission, I had a record day of broadcast distribution of tracts; when I gave out 4,000, on the Streets; however selected ones, to individuals, accompanied by more prayer might have accomplished a greater work for God.

There are three things that hinder many who would like to be saved; one, is the fear of man, another is the weakness of human nature, another is the gluttonous power and cords of sin; and sometimes its the man himself has to throw off these in order to have peace and assurance with God; and trouble, as well as other events and changes leads on to deliverance.

The decision and conversion of William McGuire, was one of the noteworthy events of that mission; William, though a Temperance man was an unbeliever; he lodged in the same house; and slept in the same room with myself; he had purposed to annoy me as much as possible; but I dealt with him lovingly and tactfully so as that he purposed to come to the mission with his intended who was a Christian young woman.

That night I preached from the text. *"And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the Books, according to their works"* Rev. 20:12. William came to me next day and said, *"John, I cannot help thinking about the those books, if all my sins were written down, Manchester would not hold the books that would contain them. Very well, I said, but would you not like to get them all blotted out? for the Scripture says concerning them who have fellowship with Christ, 'The Blood of Jesus Christ, His Son, cleanseth us from all sin' 1 John 1:7. 'John,' he said, 'I'm afraid all you could say and do cannot get me to believe. Well, I said, that's true unless the Lord does it, I cannot.' One morning he was in a great conflict, and said to me, 'John, I have purposed to get converted on Sunday.' 'And why,' I said, 'put it off till Sunday? why not now?' 'Well,' he said, 'I would like to do it publicly and not privately.' 'Very well,' I said, 'I will be expecting you to accept the Lord Jesus at the Service on Sunday.'"*

On Sunday a coloured Evangelist a converted Mohammedan, from India helped us at the closing night of the mission. He knew nothing about William being in the meeting; and he spoke a direct message from God suited for the occasion; at the close I tested the meeting; and William McGuire publicly decided for Christ. After twelve months he wrote to me from France saying that he was still true to the decision made by him that night, at the last moments of the mission, held in George Street, Manchester, during February, 1915.

MARCH 1915: Leaving England, I crossed to Dublin and cycled home; after which I took a tour through the West of Cork. While preaching in a village near Ballyneen, a man ran at me and hit me a thump of his fist in the forehead; I just said, the Lord bless thee friend. Then the Lord gave me that promise. *"Son of man, I have made thee a watchman unto the house of Israel; thus you hear the word at my mouth, and give them warning from me."* Eze. 3:17. During that time I saw my old and esteemed friend Samuel Weir, for the last time.

APRIL 1915: My next tour was through Kilkenny, Carlow, Dublin, Wick, etc. Every tour had its own victories, failures, dangers, and successes; yet there was some work done for God, and marks of His mercy, grace, provision, and protection in each tour.

MAY 1915: About that time I visited Adare, and preached at Smythes, Rieintula; also I preached Nenagh on the Street; and in Cloughjordan Methodist Chapel; also in Borrisokane, and Roscrea; then I helped my brother Thomas Long to cut turf on the bog for two weeks: this exercise relaxed my being.

About that time I split a pound into eight half crowns, and sent them to the poor, and also to other Christian workers. About the same time I had a Registered Letter from America with ten pounds four and five pence in it. **My Uncle Thomas Goodwin died (April 1_, Age 75)** and requested it to be sent to me, towards the Lord's work.

JUNE 1915: Leaving the South of Ireland, I cycled to County Antrim in the north; feeling a little relief to be free from a Roman Catholic population, and enjoy the liberty of the other. I made Creavery headquarters for six weeks and took cycling tours through the county preaching in all the principal towns and villages, and giving away literature. One Sabbath day I preached in eleven towns and villages while preaching alone in Ballydare; a Salvation Army Captain seeing me stand alone came over and stood by me and helped me; at the close he took me to his home to have dinner with him in the evening. While I was on my return journey I saw him having a meeting and I joined in and gave him a helping hand. At that time my former friend from Galway, Robert Hister, a Congregational Minister, then stationed in Laime, put me up for four days; and gave me a supply of Bibles, Testaments, pamphlets, and tracts.

While preaching in a village named Cushendun, near Cushendall a young man ran at me and beat me vehemently with his fists, my left ribs were badly hurt; in two weeks afterwards we saw on the newspaper that the Roman Catholic Church in Cushendall, was burned to the ground by accident.

AUGUST 1915: After that I visited Hopeden Street, Belfast, where the Pentecostal people received me faithfully; and I was entertained in a home of George and William Gillespie. At the same time I had a mission in Hopeden Street together with brother Boyd; after when I went to Bangor for a few days, and stayed in the home of ___ Ferguson. We did much visiting, and open air preaching and tract distribution; at the same time met with many Christian workers, and local preachers.

About 1913, some represents of the Pentecostal revival came over from England and Scotland to Belfast. A little waiting prayer meeting was started by brothers Kerr and Graham, and others on Louer Street. After a time they removed to a larger place, named Hopenden Street, Full Gospel Hall. Two Brothers who got blessing at these meetings, George and William Gillespie, being interested in the salvation of souls, and the spread of truth, succeeded in getting a hall in a poor district in Hunter Street. That year 1915 an Evangelist came over from Wales, named George Jeffrey to have a mission in Hunter Street, which was blessed of God. The young converts required Shepherding; and they began to meet together on the Lord's Day for fellowship breaking of bread and prayers; also anointing the sick for healing; also prayer meetings for the Baptism with the Holy Ghost. Other workers united namely Brother Darraha, and Sister Strait; and in a short time there were a little band of Evangelists who held missions in Portadown; Moneyslane, Ballymoney and Ballymena, where assemblies were formed, souls saved, healed and Baptized with the Holy Ghost; also conferences held at Christmas, Easter, and the twelfth of July. That formed an organization known as the Elim Evangelical mission which is now connected with Pastor Stephen Jeffrey's brother to George and known as the Welsh revivalist.

SEPTEMBER 1915: About the same time sister Winters, an ex Faith Mission Pilgrim, held a mission in our home Burntwood Cloughjordan; it resulted in my Brother Thomas Long, having a little prayer meeting and Bible class, held once a week until his death in April 1916.

Leaving Bangor, I cycled to the South of Ireland; after visiting home, and parting with my mother, who walked with me to the road for the last time, I cycled to Dublin, where after visiting my sick sister Maria, in Hospital, I crossed from Dublin to Glasgow, it was a dangerous voyage, owing to the German Submarine Activities in sinking many ships; we sailed very slow with boats ready for the _____ emerging of submarines and Torpedo Shells: however we arrived in Grenock at nine o'clock at night; when I took lodging in the town, and cycled to Kilsyth next day; where I had two weeks meetings in the West Port Hall, together with Stephen Hoggs.

OCTOBER 1915: During that month I had a fortnights mission in Haggs Wooden Hall; also a fortnights mission in the Faith Mission Hall, Kennybridge. About seven decided for Christ at that mission. On entering my lodgings, I personally delt (sic) with a young woman in the last stage of consumption; who gave her heart to Christ. She was never Christened or dedicated in infancy by her parents; and desiring to be baptized as a believer before her death I baptized and gave her the Lord's Supper, and anointed her for healing the same day. Family judgment showed that she was the victim of the family, as she said herself, so where it was not God's will to heal and spare her life he delt in mercy with the soul, and took her home to heaven.

That year was a record one regarding the Scriptural Block Calendars amounting to 599; however, I got them extra cheap; also a special grant under cost at the end of the season by McCray, Ann Street, Belfast and R.L. Allans, Sauchiehall Street, Glasgow. Some, that I gave them to, sent me contributions towards the work and the expense was far greater than the income; yet it was one of the best parts of my literature work.

NOVEMBER 1915: Leaving Scotland I took the train from Glasgow to Preston, in Lancashire, I cycled from there to Ashton Under Lyne; also I spent one month taking appointments, street preaching, personal visiting, and tract distribution. One day I slipped down a stair and was badly hurt, but no bone broken.

DECEMBER 1915: After that I took a circular tour and visited Stockport, Warrington, Leigh, Wiyan, and Manchester. In Warrington, I slipped down a stairs again, with the same experience. *"When we don't judge ourselves, every transgression, and disobedience receives a just reward."*

1. The old year has passed like a shadow,
Was spent like a tale that was told.
But the word of the Lord still remaineth,
It will never, no never grow old.
2. In mercy and judgment God dealeth,
Bestowing his grace with the rod.
The word spoken in weakness He sealeth,
To bring the poor sinner to God.
3. Each moment we misspent and wasted,
Cannot be recovered again.
May God in His mercy forgive us,
And blot from His book every stain.
4. The present is ours to Redeem it,
For Jesus our Saviour and friend.
Lord help us to value each moment.
We cannot tell when they shall end.
5. Now the signs of the times doth forewarn,
That the day of the Lord is at hand,
While the bride for her Lord is preparing
The darkness still cover the land.

JANUARY 1916: Since I was converted, I never missed a watchnight until that year I was sick and felt unfit to travel; yet I had 45 miles of a journey on New Years Day from Dukinfield to Leigh in Staffordshire. I cycled to Stockport, then I trained to Uttoxeter; and walked from Uttoxeter to Blythgate farm, Leigh to the home of John Briley; where I found rest for the sole of my feet:

With mercy and with judgment
My web of time he wove
And aye the dews of heaven,
Were restored with His love.
He bless the hand that guideth
He bless the hand that planned,
When throned where glory dwelleth
In Immanuel's land.

I held a fortnights mission in Morrinrow Heath Primitive Methodist Chapel. One night as we were engaged in prayer all Staffordshire was shaken with an Earthquake; haply while chimneys were shaken; and man and beast terribly frightened, no lives were lost.

That was followed by another Mission in Wittington Primitive Methodist Chapel. One night as we were returning from worship we heard explosive shots, which turned out to be a German air raid; a shell fell on a Mission hall in Barton in the tent, killing the lady in charge of the meeting, and ___ others died. God let his judgment loose on the sea by the means of submarines; and God let his judgment loose over the land by means of Airoplanes, and Ziplains, etc. Nevertheless, God's mercy spared us, though they hovered over our heads, and all round about.

FEBRUARY 1916: After that I went to the Village of Tean where I spent a week in open air work; also, I got preaching in a Wesleyan Methodist church. While there the people again mistook me to be a German spy; but the Sergeant of the police came to me and enquired into the matter, and that was an end of the superstition arising from their own indignation.

Leaving Tean, I cycled to Wem, in Shropshire, where I had a fortnights mission; and visited the town, giving away many tracts, and speaking personally to many people about our Saviour. While there, the west coast of England was visited with a cyclone, thunderstorm, wind, and an earthquake; some houses were thrown down by the storm; and some lives lost; only a tail reached us.

About that time, Conscription was in force by law in England and young men of every rank and age from twenty one to forty were compelled to go into military service except a clause in the act exempting conscientious objectors from active service.; but compelling them to undertake service attached to war; thus genuine conscientious objectors were under the condemnation of the law while refusing to have anything to do with war and many good Christian young men were sent to prison and some were badly treated; some confined for two years, not to the credit of England; while at the same time lawless and sinful Sinn Fienes, in Ireland were set free from prison.

About that time I had a growing desire to see my sick sister Maria; also the texts on my daily calendar indicated that God was leading me to return home; so I purposed to take a tour through South Wales, to Fishguard; and visited the assemblies where I laboured in the autumn of 1914.

In Hereford, I spent a week end and got preaching on the Lord's Day in the Apostolic church; in Swansea, where I spent a night they were pleased to see me. In Carmarthen, likewise. In Llanelly the Open Brethren received me faithfully, and helped me on any journey with gifts of money. On the Lord's Day I was sick, and the Lord healed me. At midnight we crossed to Roslane, then I cycled to Bree and spent three days with my sister, who was greatly spent; then taking my leave of her for the last time in this life, I took train from Waterford to Maryborough, then I cycled home and found them all well. Little we thought that the death angel was hovering near our home. The Son of man cometh at an hour when we think not. Matt. 24:44.

MARCH 1916: A bad sort of influenza called the Flu, at that time was taking many off this life; not only individuals, but in two and threes at a time.

About that time we had a letter from Caleb Twiss, Warrington expressing his desire to come over to Burntwood, for a change of air, as he was not in good health; and he being a conscientious objector, he dreaded the idea of Military service, nevertheless the authorities followed hard after him. Caleb and his wife arrived safely in Burntwood.

About that time I took a Street Preaching tour through Cork, and Kerry, and spent a week end in James Smiths house, Listowel. During the time the police were out in Burntwood enquiring after Caleb and he and his wife left Burntwood and came off after me to Listowel, to ask my advice. On Sunday I scarcely could believe it when Caleb and his wife stood at the door one hundred miles away from Burntwood. At first I was inclined to blame them, until they told me that my Mother and Brother lay with the influenza.

APRIL 1916: Leaving Listowel, Caleb and his wife and I, we took train to Cloughjordan. On arriving home we found my mother and my brother in a critical condition. Every thing that could be done was done, but to no avail regarding restoration. **At midnight on the 16th April, 1916, my mother fell asleep in Jesus; followed by her son Thomas on the 17th April, one hour after Lizzies father, James Culbert. We buried them both in my Grandfathers grave, William Turner, in Ballingarry Churchyard.**

My mother was a good religious woman who gave testimony unto the saving power of Jesus Christ. My Brother Thomas Long was a quiet man, who was deeply and deservedly regretted, and missed the trouble that followed after, owing to the Sinn Fien, rising in the district, showed that they both were taken from the evil to come when they were best fit. Thomas willed his house and farm to his wife Lizzie. I coveted nothing of it. The Lord God was the portion of my heritage, and His work my calling. God wondrously sustained me

during these days of trial very great and sore, giving me in that promise. *"I know thee by name and thou hast found favour in my sight."*

On the 2nd of May, my sister Maria died and was buried in Glenmore churchyard. About the same time the rebellion broke out in the city of Dublin, and did much harm to life and property. The wicked and lawless Sinn Fieners needlessly rose up against the British government. The Devil was the first rebel, and the Spirit of rebellion is not of God. *"Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God."* Rom. 13:1. This should be the duty of every man as far as righteous laws are concerned; and ruling powers should see that they don't do anything to force Christians to act contrary to the Scriptures or their enlightened conscience.

About that time I visited Belfast, and had a mission in Hopeden Street Full Gospel Assembly, where a few souls decided for Christ. At the same time I attended the Marriage of William Gillespie, performed in a Friend's Meeting house. At any service of the kind it is a treat to be among Pentecostal people, as in prayer, praise, and worship they pre-eminently excel all other Christian sects.

JUNE 1916: About that time I began to learn Hebrew, and although I had never time to thoroughly master the language and my inadequate knowledge of it was insufficient to translate into English; yet what I do know enables me to search up a text and see how it reads; and by aid of a lexicon, see its original root meaning.

After that I cycled to the south of Ireland, and took Pastor Johnson's place for six weeks while he was away at the conference, and at the sea for a change. One begins to feel lonely in the world when mother and friends die and leave us; and nothing else can supply the lack but fellowship with God our Father through our Lord Jesus Christ.

JULY 1916: The following piece of poetry was written to express my feelings on returning home after the occasion of my Mother's death.

1. Sweet is the memory of the past,
While here on earth I roam.
And as I journey up and down,
I like to visit home.
2. Dear Father's steps I hear no more,
His words I still retain.
He used to meet me at the door,
With, "Welcome home again."
3. Dear Mother, she is gone to heaven,
I see the old arm chair.
And home is not the joy it was,
For mother is not there.
4. At early age dear Sam left home,
In good Victoria's reign.
With tender heart, he said goodbye
Not to return again.
5. And sister Annie's gentle voice,
By us is heard no more.
But now she sings in Paradise,
Upon a happier shore.
6. And Thomas died in midst of life,
His sun went down at noon
Plucked as a brand out from the fire
Of tribulation soon.
7. Maria Long, who lived in Bree,
Was kind, and true and good.
Her grave is there for all to see,
Her soul is gone to God.
8. The family has gone to heaven,
We would not wish them here.
And I shall meet them all again,
If Christ I love and fear.

AUGUST 1916: Leaving home, I cycled to Dublin, and crossed to Liverpool, and cycled to Lancaster; where I did a weeks Street preaching. I found it very hard to get comfortable lodging; owing to the amount of people engaged in the [am]munition manufactories; besides there was so much employment and war allowances, and a higher wage for all; and a greater circulation of money; and more marriages, and less buildings of new houses: all these rendered it difficult; besides the people were not in need to take in lodgers,

besides hotel prices were far too dear. Indeed its not to the credit of Christians, for a man on faith lines to be in lodging at all, if they were given to hospitality; and watchful to entertain strangers.

Leaving Lancaster, I cycled to Oldham, where I spent three weeks and gave away many thousand of tracts, pamphlets, etc. also I got preaching in two open Brethren halls; who were kind to me and helped me financially. When we consider the multitude of places and sects in England, and attached to these are a inner circle of faithful Christians; there are more people on the Lord's side, than appears to be at the first sight.

SEPTEMBER 1916: Leaving Oldham about 19th I went to Manchester. Though I liked pioneer work on new ground, I was often constrained to fall back on old, in order to renew Christian fellowship and get a little change from lodging to the kind entertainment and hospitality of the saints; also, there were such a moving population in these large towns; a new people could be reached through the instrumentality of the old; and these who knew your work were most ready to support it financially.

Leaving Manchester, I went to Liverpool, where I spent a week preaching on the Streets; also putting tracts into homes: and while there I got preaching in Pastor Heaps assembly, in Brunell Street. It frequently happens among the sects that those who think they are ahead of all others; and has suffered opposition for the testimony which they held; are apt to look with disdain; and God corrects that by raising up another with restored gifts and fruits; and in the former and instead of humbling themselves, the former is inclined to persecute the latter. I do think that the Pentecostal people; because they excelled in experience and gifts has been ignored by many holiness people such as the **Go Preachers, the Faith Mission**, the Brethren, Baptist, and Methodist, etc.

OCTOBER 1916: Leaving Liverpool, I went to Wigan, and had a weeks meetings with the Brethren; I was entertained by an old friend William Crawford. I found they could understand every truth, but that which they had not experienced; and it took great reasoning to convince them that the gift of tongues was of God; and not the devil. I think they were not convinced so I had to leave them with the injunction of Paul, 1 Cor. 14:38. Why should a people labour to prove an experience or gift that's Scriptural is not of God? While the recipients labour to prove that it is. Let the infallible Scriptures speak and the Pentecostal people have the best of the argument. The Brethren, has very extensively taught that the extraordinary gifts of the Spirit are not for this age; and ceased with their Apostles; and now as they are face to face with facts they must either humble themselves and acknowledge their error on that point; or oppose, or close the door to more truth and light which God is bestowing on others. They who emphasized "*Come out from among them*" is it not an astounding fact that individual members of the Brethren who got the Baptism of the Holy Spirit, with the gift of tongues, were constrained to come out from among the Brethren?

Leaving Wigan, I went to Bank Quay, Warrington, where I had a weeks meetings in the Workingmen's mission; where I always was cordially received, and helped by a loyal and true band of local preachers, Sunday School teachers, and faithful elders.

NOVEMBER 1916: Leaving Warrington, I went to Bolton, where I held a mission in a Pentecostal assembly and baptized one young woman; for Evangelist, or Pastor, should value every opportunity; and personal talk and visit, and pray about every Bible, tract and book given away; for it is all sowing for eternity. Leaving Bolton, I cycled to Leigh in Staffordshire, and had a weeks meetings in Morringlow Heath, Primitive Methodist Chapel. That winter from October round to April, was one of the coldest I ever experienced; there were constant and repeated frost and snow; however Jesus, to me was the Shadow of a great rock in a weary land.

DECEMBER 1916: Leaving Leigh, in Staffordshire, I went to Stoke on the Trent; where I got preaching among the Brethren. At a week end away in the country I got preaching at a gospel meeting and one young woman decided for Christ. To tell the truth of the Brethren they were always good to help me financially. Leaving Stoke on the Trent, I cycled to Wem, in Shropshire, where I held a weeks meetings, which ended that eventful and trying fall 1916.

1917

JANUARY 1917: Leaving Wim, I cycled to Wolverhampton, where I spent three weeks, and had a mission in an old public house, converted into a mission hall: three young people decided for Christ. The Open Brethren allowed me to break bread with them on the Lord's day, also prayed for my work and helped me on my journey after a Godly sort.

FEBRUARY 1917: Leaving Wolverhampton, I cycled to Birmingham. A section of the Pentecostal people refused to receive me; and another assembly, who met in the Crown Buildings received me and one Sunday ten souls decided for Christ. In Smechwick, the Open Brethren received me, and gave me the use of a mission hall; nevertheless the mission was stopped for two nights owing to the shortage of coal, because the canal was frozen up.

1. Proclaim, proclaim, ye preachers,
Redemption through the Blood.
That all may hear the Story,
Christ is the way to God.
To purchase this salvation,
Into the world He came
And all may have remission,
Through faith in Jesus name.
2. Proclaim, proclaim ye preachers,
That He who came to die,
Rose from the grave victorious

Ascended to the sky.
 All power to Him is given
 Worthy, the Angels cry.
 And He is Lord of heaven,
 The air, the earth, the sky.

3. Proclaim, proclaim, ye preachers,
 Our Great High priest and King.
 And worship and adore Him,
 Let all His people sing.
 He maketh intercession,
 Our Advocate with God.
 And giveth absolution,
 To all who plead the Blood.

4. Proclaim, proclaim, ye preachers,
 Our soon returning Lord.
 In clouds of heaven appearing,
 According to the Word.
 The bride is now preparing,
 We hear the midnight cry.
 And heralds are declaring
 That Christ, our Lord is nigh.

The key word of this piece was carried from Sister Penn Lewes written in March. At that time I tried to do without tea for twelve weeks, and one day I was cycling from Coventary to London, I had entered the city about three miles, when I felt weak and faint; so I went into tea room, and drank a cup of tea, and continued my journey of four miles to Hybwey north; so I discovered that tea is a very good drink for a cycling tour after all. Without Alcohol, it is a stimulant for the nerves which get exhausted on a long journey.

The following narrative proves how all things works together for good; even an accident. My bicycle which did me excellent (did me good) service for nine years was getting old and badly needing repairs; as I was cycling through London East, I was knocked down by a Motor Car, which broke the frame and ran over my two legs; they were bruised but no bones broken. I bought a second hand for two pounds fifteen shillings; and it turned out to be almost new; and though six years has passed away it is still in active service and so till 1930.

Leaving the Metropolis, I cycled to Derby, where I had a fortnights mission in an upper room, under the auspices of Arthur Rudge, a local Evangelist, and a worthy elder, who always faithfully entertained me. In this Journal, I have kept back a record of secret good; however on a few occasions to show God dealings with me I have inserted some remarkable anecdotes. I gave a poor sister, who looked a needy person, one shilling; at the close of the meeting, a man came to me and said Brother Long, since the mission began, I have been led to keep every three penny bit that passed through my hand and give them to you, so here they are, a little bagfull, about six shillings and six pence of small coins.

APRIL 1917: About that time the scarcity of food began to be more and more felt and certain articles of diet under control, and rationing took place in the great cities. In this respect the skill and wisdom of the government became more and more necessary and manifest. In England the unselfishness and liberality of one neighbour with another was very note worthy. Whole town parks were utilised, and donated to citizens and thousands of lea land hitherto uncultivated, were ploughed up with the machine plough. About that time the potato crop altogether ran out; brown bread was used extensively. The damage done on sea to ships by German Submarines was enormous; besides accident and mines and terrible sea battles. From the disaster that happened to the Titanic unto the sinking of the Linster; it is estimated that one-third of the ships of the world were destroyed; literally fulfilling that prophesy in Rev. 8:9.

Leaving Derby, I had a mission in Heanor Pentecostal Hall after which I had a mission in Horsley Woodhouse Primitive Methodist church when ten persons decided for Christ. About that time there was a national day of intercession by order of the King in behalf of the war. The nation is beginning now to feel that unless the Lord gives the victory all the powers of artillery are in vain. The United States, who at first, and wisely so, refused to enter the war, summoned up all her accumulated wealth, and hosts to help dear old England, in her last stand for truth and civilization, against the highly trained militarism and ambition of Germany, which helped to bring about this awful calamity upon the world whose powers if exercised for peace in the world would have kept it back. The nations cup of iniquity was full; and God permitted them to use unto their own destruction; howbeit for the Elect sake those days were shortened. The law of retribution reprieved the war to avenge the blood of the martyrs shed for the word of God and the testimony of Jesus Rev. 6:10. Read Foxes Book of Martyrs, The story of the reformation, and of the inquisition; the eleventh of Hebrews is small in comparison.

MAY 1917: Leaving England, I crossed to Ireland, and cycled to Cloughjordan. I had a fortnights mission in Moneygall School Room, given to me by George Friend. The meetings were not well attended; yet they were not in vain. It is a great disadvantage to an Evangelist, when he cannot raise the singing; if he could, he can give out the hymns best suited for the occasion; but if he cannot he has to choose the ones that the people know. However, in this respect I have had to trust God to raise up persons willing to give a

helping hand freely for the work sake. The invention of summer time (namely putting on the clock one hour in April and back an hour in September) is good for Evangelism; it enables the people to get home with day light.

My next mission was in Shinrine, in the Methodist Church; it was well attended with good results and fruits. About then Edward Long, Stay-J'ark, an unconceited young man, lay sick of Pneumonia; and God heard prayer in his behalf and raised him up to health again. Sometimes persons are taken because they are ripe and ready, 1 Kings 14:13 and others are spared because they are not ready. One year before that, much prayer was offered for my Brother Thomas, nevertheless, it pleased the Lord to take him, but he was ready to go.

JUNE 1917: During that month I had a weeks mission in Smyth's home, Rieintula; a short time before Brother Smyth was called home. During that mission we prayed for a dying baby, and God healed her, and raised her up though given over by the physicians. Some who believe in Divine Healing, have spoiled the doctrine by the assertion that God cannot use and bless doctors and means; nevertheless I have known many cased to the contrary where God did use and bless both doctors and means. They are the second best; when persons have not great faith to have the best and if only Physicians would be moderate in their charges to the poor; and feared God, and prayed with their patients; they might be useful men for gain; and extortion has spoiled many a legal and useful profession.

JULY 1917: My next mission was in the Methodist Church, Aughim, given to me by Pastor Orr; we had some nice fellowship and good meetings.

There are three things the Lord hates, and it is common among Christians.

1st: A man to whom God has given position and success; to use his place and success to unlawfully spoil truth by extremes.

2nd: A man or fellowship that a Christian speaks well of, and helps support, slighting or despising the benefactor, when it is within their power to do him a service.

3rd: Branding a man as a heretic, because he may differ in experience or go further in obeying the word of truth; for there is no Scriptural truth in error; or a wind of doctrine. The Children of Israel who kept the Passover in the days of Hezekiah, endeavoured to do it and were commended for the restoration of it, according to the Scriptures. *"For they had not done it for a long time in such a sort as it was written"* 2 Chron. 30:5.

AUGUST 1917 During that month I had a mission in Millbrook, ____; about ten persons decided for Christ; that was followed by a mission in Firnisney Orange hall where one soul decided for Christ. If the churches with the great congregations would be given to Evangelists, there might be many more persons gathered in to the fold, only that, many of the clergy neatly deny the necessity of the talk of the Evangelist altogether.

Leaving Ireland, I crossed from Larne to Strancare; then I took a cycling tour calling at Penrith, Lancaster, Preston, Leigh, Springfield, Hope, and Derby; where I had a mission in Whisten Street Mission. I was helped by Stanley Tomlinson; who entertained fully, for the work sake. At that time no lights were permitted to shine on the streets, except attached to vehicles; every place was in darkness; to blind air craft raids: also the search lights were turned on to discover them; and they were a magnificent sight. No one can read the twenty first chapter of Luke, from verse 25, without concluding that these very events predicted by our Lord are happening in our own day.

SEPTEMBER 1917: After that I went to Hope, in Derbyshire, where I stayed with my former friend William Kenny, who left Hogstown, Belmont, and went to live in England. During my stay there I did some Street preaching, and gave away 400 Gospel Periodicals, also preached for the Methodists.

OCTOBER 1917: Leaving Hope, I went to Ashton Under Lyne; where I held a mission in Jermyn Street. It was an eventful mission. I was staying in Hill Street, and the post man mistaking a H for an M; my letters were going to Mill Street. The occupant very ____ was burning them. One came and as she was about to put it into the fire, a little voice says, Auntie don't burn it, there may be a one pound note in it; then she opened it and found it to be so. After searching for Hill Street; she found me out and gave me the letter with the note in it, and I forgave her.

A stranger came in to the Hall, at the close of a meeting and gave us ten shillings towards the Lord's work. It is right to take a gift when freely given; as he is sure to take the word from a Christian worker in return; and if we receive from men their carnal things we should give them in return spiritual things.

At the close of the mission two of the elders suggested to lay on hands on me and commend me for the work whereunto I am called and this was much the same experience that happened in Preston in September 1911.

NOVEMBER 1917: Leaving Ashton, I took a tour and returned again to Dukinfield; I visited Stockport, Warrington, Preston, Wiyan, and Leigh. In Leigh, one Lord's Day I preached six times in a day: namely twice in Sunday School, twice in a Methodist Chapel and twice in a workhouse.

DECEMBER 1917: The following narrative must interest every Scriptural student in fulfilled prophesy. One of the most successful features of the war was that part out of Egypt entrusted to the leadership of General Alenby. The meaning of Joshua, in Hebrew, the first great general who conquered Palestine is Jehovah the Saviour; or Jehovah is Salvation. The meaning of Alenby in Arabic, its sister language, is God will deliver. Although his operations in Palestine (owing to laying a railway and bringing water for his Army) were slow. They were very successful, without any reverses.

In the ninth of December, in great humility and prayer, he entered possession without any artillery or rifle fire; the inhabitants surrendered the city fulfilling that Scripture. *"As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver"*

*it; and passing over it He will preserve it," Isa. 31-5. It is also worth noting that Gretham Guinness in his writings on prophesy, said that Palestine would go from the Turks in the fall 1917; which was the Mohammedan year 1335 fulfilled in Daniel 12:12. According to the words of our Lord, "we must be near the end of the times of the Gentiles..." and *Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.*" Luke 21:24.*

Although in journeys oft very few were made without a purpose, without an object and without guidance, and with all failures and defects and mistakes and sins, I can look back on something definite done for the Kingdom. When I was in Belfast I met with a Christian woman, a sister Phair whose husband gave up his medical profession because he believes in divine healing. She asked me to her home in London, to help them in a mission, in the Lewiston district. After four days cycling I arrived in the city.

My stay turned out to be shorter than expected about eleven days, during which time I visited many homes, and gave away one thousand booklets and pamphlets; also I got preaching to the soldiers; and speaking at prayer meetings. During the Christmas tide I crossed the city and stayed in Sister Cantel's Marinatha home of rest in Hybury North.

The Germans were determined not to give the London citizens a happy Christmas. At seven o'clock at night we heard the sound of the danger trumpet; denoting that a air raid was at hand and that every person was to get under cover. Then the Anti air-craft guns began and were active for one hour. We got down on our knees and prayed and God preserved us during that dangerous night when there were seventy two casualties.

Leaving the city, I cycled to Birmingham; where I spent the last few days of 1917, and had some meetings in the Crown buildings. About that time some articles of food ran out altogether, and could not be had for money, such as butter, cheese, bacon, etc. yet there was always plenty of fish, vegetables, oat meal, jam, and tinned meats. Notwithstanding the scarcity, I never lacked food enough. Hallelujah!

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