

THE PENTECOST

ISSUE #95 June 2015



THE PENTECOST



Cover photo: Cedar Waxwing, Jasper, Alberta

Above photo: Abbotsford, British Columbia

Over one hundred years ago the earth was shaken by a great revival. That revival was the Azusa Street Revival. Who was the servant whom God used as a revivalist and leader of Azusa? Although he would rather go unnamed, the most well known revivalist of Azusa, and the subject of this issue, was William J. Seymour. Let us consider the life and ministry of this humble saint and also read some of his actual messages. We will also look at the lives of some other Azusa generation leaders. You know that there are no issues for the months of July and August. We plan to start up again in September. Have a great summer and God bless you!

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THE LIFE AND MINISTRY OF WILLIAM J. SEYMOUR

From his early years Seymour had a hunger and a drawing to spiritual things. He experienced visions and began looking for the return of Jesus. His life was on a spiritual search and that search would take him to places, and lead him to make decisions, that many around him would not expect. At age twenty-five he did something few black men dared to do. He moved from the South to the predominately white, Indianapolis, Indiana, where he worked as a hotel waiter.

Christian history is marked by humble men and women whom God has raised up and used for a special work. William J. Seymour was such a man. He was born in 1870 in Centerville, Louisiana, to parents who had, only a few years earlier, been freed from slavery. The social climate of America at that time was highly prejudiced and black people were largely segregated from much of mainstream American society. His parents continued working on a plantation, even after being freed, and Seymour spent much time while growing up doing the same. Lacking formal education, Seymour taught himself, mainly through reading the Bible.

In Indianapolis, Seymour had his own conversion experience with God. He joined a Methodist church and Methodism would have a large influence on the theology of the young Seymour. He then moved to Cincinnati, Ohio, where he continued attending a Methodist church. For many spiritual seekers, Methodism had opened up a world of Holiness churches and Holiness movements. Not all of these churches or movements were officially affiliated with Methodism, but very many of them had Methodism and the teachings of John Wesley as a theological base. Seymour soon found himself involved in Holiness churches and Holiness movements, one being the Evening Light Saints. While with them, Seymour accepted his own call to ministry after a time of wrestling with his calling. Seymour was ordained with the Evening Light Saints after experiencing a painful life trial. He contracted smallpox and, although the disease did not kill him, it did take his sight in one eye. This did not stop Seymour. He launched out in itinerant evangelistic ministry.

After a period of itinerant ministry, Seymour settled in Houston, Texas. Here, he was later offered the leadership of a

small Holiness church. The church had been pastored by a Mrs. Lucy Farrow. She left the church to work in the Kansas bible school of the controversial Pentecostal pioneer, Charles Fox Parham. Parham taught that the evidence of the baptism in the Holy Spirit was speaking in tongues. While serving at the school, Farrow had a personal experience of this baptism in the Holy Spirit and she spoke with tongues. She later came back to Texas and shared her experience with Seymour and others. Farrow also introduced Seymour to Parham. Parham soon decided to open a bible school in Houston. Seymour chose to attend Parham's new school. Here, he heard much teaching on the baptism of the Holy Spirit. Seymour came to accept the theology of tongues being the evidence of this baptism. However, at this early stage he had not experienced this personally. Seymour made his plans to start a church but these plans were interrupted when a Miss Neely Terry asked Seymour if he would come to Los Angeles and pastor a small mission/church there. The mission/church was led by a Mrs. Julia Hutchins, who wanted to leave for Africa to do missions work. Seymour came to Los Angeles and spoke at Hutchins' church. When he preached on the baptism of the Holy Spirit, there was a mixed reaction to what he had to say. Some people liked Seymour's teaching and wanted to hear more. Others disagreed with him. One person who disagreed with him was Pastor Hutchins herself. She later would come to accept this teaching on the baptism of the Holy Spirit, have her own experience with this baptism, and become a great proponent of Pentecostalism. However, at this stage of the story, she opposed Seymour's teaching and even locked him out of the church.

Although Seymour was rejected by Hutchins, he was received by others. A couple, the Lees, from Hutchins church, let him live in their home. Here, Seymour spent many hours in prayer. He invited the Lees to pray with him. Others were joining with them and a prayer meeting developed. Soon, Seymour was invited to move into the home of a Mr. and Mrs. Ausbery, who lived on Bonnie Brae Street. The prayer meeting was now located at the Bonnie Brae Street address and the meetings would run for hours as people sought God. Farrow was brought up and became involved. There was something very special about these prayer meetings. People were profoundly touched by God and many of them had this

experience of being baptized in the Holy Spirit and began speaking in tongues. Although he was not the first one to experience this, Seymour also was baptized in the Spirit and spoke with tongues.

A revival had broken out and the meetings were packed. The meetings were filled with prayer, testimonies, worship and supernatural phenomena. The crowds could not be accommodated in the small house so, in April of 1906, the group moved to an old building on 312 Azusa St. This facility was also soon maxed out, with many waiting outside for lack of space. A tremendous revival had broken out and there was seemingly no end to the testimonies, healings and supernatural phenomena. Meetings were sustained by God and the revival ran for years. In fact, it has been said that for the first three years, Azusa ran continuously. Although not exactly correct, this is not far from the truth.

Seymour was described as “humble,” “quiet” and “soft spoken.” Seymour loved the Scriptures and preached especially from the Gospels, Acts, Romans, 1 Corinthians, Ephesians, Hebrews and the book of Revelation.

Seymour gave leadership to the Azusa mission for many years, up until the time of his death. At times, he would accept invitations to speak at other locations. He saw Azusa at its highest peak times and he persevered through some lean years as well. Seymour died on September 28, 1922 from a heart attack. The leadership of Azusa was then given to his wife. William Seymour will always be someone who stands out in church history for his victorious faith. Seymour stepped out to search for God and his experience of God was real and life changing. God used his humble life in revival and Seymour's life remains an example to all of us of what God can do through the surrendered lives of His servants.

Shawn Stevens

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**RIVER OF LIVING WATER – AZUSA STREET
SERMON BY W. J. SEYMOUR**

In the 4th chapter of John, the words come, “Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee, living water.” Praise God for the living waters today that flow freely, for it comes from God to every hungry and thirsty heart. Jesus said, “He that believeth on me, as the Scripture hath said, out of his inmost being shall flow rivers of living waters.” Then we are able to go in the mighty name of Jesus to the ends of the earth and water dry places, deserts and solitary places, until these parched, sad, lonely hearts are made to rejoice in the God of their salvation. We want the rivers today. Hallelujah! Glory to God in the highest!

In Jesus Christ we get forgiveness of sin, and we get sanctification of our spirit, soul, and body, and upon that we get the gift of the Holy Ghost, that Jesus promised to His disciples, the promise of the Father. All this we get through the atonement. Hallelujah! The prophet said that he had borne our griefs and carried our sorrows. He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed. So we get healing, health, salvation, joy, life – everything in Jesus. Glory to God! There are many wells today, but they are dry. There are many hungry souls today that are empty. But let us come to Jesus and take Him at His word and we will find wells of salvation, and be able to draw waters out of the well of salvation, for Jesus is that well. At this time Jesus was weary from a long journey, and He sat on the well in Samaria, and a woman came to draw water. He asked her for a drink. She answered, “How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.” Jesus said, “If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water.”

O, how sweet it was to see Jesus, the Lamb of God that takes

away the sin of the world, that great sacrifice that God had given to a lost, dying, and benighted world, sitting on the well and talking with the woman; so gentle, so meek, and so kind that it gave her an appetite to talk further with Him, until He got into her secret and uncovered her life. Then she was pricked in heart, confessed her sins and received pardon, cleansing from fornication and adultery, was washed from stain and guilt of sin and was made a child of God, and above all, received the well of salvation in her heart. It was so sweet and joyful and good. Her heart was so filled with love that she felt she could take in a whole lost world. So she ran away with a well of salvation and left the old water pot on the well. How true it is in this day, when we get the baptism with the Holy Spirit, we have something to tell, and it is that the blood of Jesus Christ cleanseth from all sin. The baptism with the Holy Ghost gives us power to testify to a risen, resurrected Saviour. Our affections are in Jesus Christ, the Lamb of God that takes away the sin of the world. How I worship Him today! How I praise Him for the all-cleansing blood!

Jesus' promises are true and sure. The woman said to Him, after He had uncovered her secret, "Sir, I perceive that Thou art a prophet." Yes, He was a prophet. He was that great prophet that Moses said the Lord would raise up. He is here today. Will we be taught of that prophet? Will we hear Him? Let us accept Him in all His fullness.

He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These disciples to whom He was speaking, had been saved, sanctified, anointed with the Holy Spirit, their hearts had been opened to understand the Scriptures, and yet Jesus said, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." So the same commission comes to us. We find that they obeyed His commission and were all filled with the Holy Ghost on the day of Pentecost, and Peter standing up, said, "this is that which was spoken by the prophet Joel;" Dear loved ones, we preach the same sermon. "this is that which

was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: ...the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That means until now and to last until Jesus comes.

There are so many people today like the woman. They are controlled by the fathers. Our salvation is not in some father or human instrument. It is sad to see people so blinded, worshiping the creature more than the Creator. Listen to what the woman said, "Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." So many people today are worshiping in the mountains, big churches, stone and frame buildings. But Jesus teaches that salvation is not in these stone structures – not in the mountains – not in the hills, but in God. For God is a Spirit. Jesus said unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." So many people today are controlled by men. Their salvation reaches out no further than the boundary line of human creeds, but praise God for freedom in the Spirit. There are depths and heights and breadths that we can reach through the power of the blessed Spirit. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.["]

The Jews were the religious leaders at this time, and people had no more light upon salvation than the Jews gave them. The Jews were God's chosen people to evangelize the world. He had entrusted them to give all nations the true knowledge of God, but they went into traditions and doctrines of men, and were blinded and in the dark. Jesus came as the light of the world, and He is that light. "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Let us

honor the Spirit, for Jesus has sent Him to teach and lead us into all truth.

Above all, let us honor the blood of Jesus Christ every moment of our lives, and we will be sweet in our souls. We will be able to talk of this common salvation to everyone that we meet. God will let His anointing rest upon us in telling them of this precious truth. This truth belongs to God. We have no right to tax anyone for the truth, because God has entrusted us with it to tell it. Freely we receive, freely we give. So the Gospel is to be preached freely, and God will bless it and spread it Himself, and we have experienced that He does[.] We have found Him true to His promise all the way. We have tried Him and proved Him. His promises are sure.

William Seymour, "River of Living Water," *The Apostolic Faith*, Vol. 1, No. 3, November, 1906, 2.

Note: I have corrected some of Seymour's misquotation of scripture.

COUNTERFEITS - AN ACCOUNT BY WILLIAM SEYMOUR

God has told us in His precious word that we should know a tree by its fruit. Wherever we find the real, we find the counterfeit also. But praise God for the real. We find in the time of Peter, when men and women were receiving the power of the Holy Ghost, the counterfeit appeared in Ananias and Saphira. But God's power was mightier than all the forces of hell, so their sin found them out. Be careful, dear loved ones, for your sin will surely find you out. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

In our meetings, we have had people to come and claim that they had received the baptism with the Holy Spirit, but when they were put to the test by the Holy Spirit, they were found wanting. So they got down and got saved and sanctified and baptized with the Holy Spirit and spoke in tongues by the Holy Spirit. And again people have imitated the gift of tongues, but how quickly the Holy Spirit would reveal to every one of the true children that had the Pentecostal baptism, and put a heavy rebuke upon the counterfeit, in tongues, until the counterfeits were silenced and condemned. God's promises are true and sure.

People are trying to imitate the work of the Holy Ghost these days, just as they did when the Lord sent Moses to Pharaoh in Ex. 7,8 and gave him a miracle or sign to show before Pharaoh, that when Aaron should cast his rod before Pharaoh, it should become a serpent. So when Pharaoh saw that Aaron's rod had become a serpent, he called for his wise men and the counterfeit sorcerers and magicians of Egypt. They also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods. So the power of the Holy Ghost in God's people today condemns and swallows up the counterfeit. It digs up and exposes all the power of Satan – Christian Science, Theosophy, and Spiritualism – all are uncovered before the Son of God. Glory to God.

Spiritualists have come to our meetings and had the demons cast out of them and have been saved and sanctified. Christian Scientists have come to the meetings and had the Christian Science demons cast out of them and have accepted the blood. Every plant that my heavenly Father hath not planted shall be rooted up. People have come to this place full of demons and God has cast them out, and they have gone out crying with loud voices. Then when all the demons were cast out, they got saved, sanctified, and baptized with the Holy Ghost, clothed in their right minds and filled with glory and power. Dear loved ones, it is not by might nor by power but by my Spirit, saith the Lord. "tarry ye in the city of Jerusalem, until ye be endued with power from on high." "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." These were Jesus' departing words. May you tarry until you receive your personal Pentecost. Amen.

William Seymour

The Apostolic Faith. December 1906. Vol. 1, No. 4.

Note: I have corrected some of Seymour's misquotations of scripture.

THE AZUSA PAGE

We would like to announce our Azusa page that you can find on our ZionChristianMinistry.com web site. The Azusa Page tells the stories of many of the individuals that God used in the great Azusa Revival. Here you can read about ones such as William Seymour, Ivey Campbell, Lucy Farrow and others. Visit our web page. Read these accounts and be inspired to believe God for revival in our day! God bless you.

Shawn Stevens

THE TESTIMONY OF LUCY LEATHERMAN

Lucy Leatherman was born near Greencastle, Indiana. She was dramatically touched by the Lord at the Azusa Street Revival. She tells of her experience of the baptism of the Holy Spirit:

... I praised and praised God and saw my Savior in the heavens. And as I praised, I came closer and closer, and I was so small. By and by I swept into the wound in His side, and He was not only in me but I in Him, and there I found that rest that passeth all understanding, and He said to me, you are in the bosom of the Father. He said I was clothed upon and in the secret place of the Most High. But I said, Father, I want the gift of the Holy Ghost, and the heavens opened and I was overshadowed, and such power came upon me and went through me. He said, Praise Me, and when I did, angels came and ministered unto me. I was passive in His hands, and by the eye of faith I saw angel hands working on my vocal cords, and I realized they were loosing me. I began to praise Him in an unknown language.¹

Leatherman did not stay at Azusa for very long. She headed out for the mission-field. Of all of the early Pentecostals, she traveled the farthest and the most frequently in missionary service. She ministered on four continents and in over ten countries. She endured much hardship, going as a single woman to remote locations. In the fall of 1906, she led a ministry team across the United States, holding meetings in California, Denver and Connecticut. In Connecticut she worked together with other leaders such as Ophelia Wiley and Adolpho de Rosa. The meetings sparked so much spiritual fervor that some neighbors complained and the police were brought in. Angry mobs attacked and set fire to the tent which she was using.

In 1907 Leatherman began her foreign ministry work by traveling to Egypt. Here she saw revival and reports:

Magnify the Lord with me for the great revival in Egypt. Multitudes have been saved, sanctified and baptized with the Holy Ghost, and fire. We have outgrown our mission rooms and must live outdoors. God willing, as soon as the missionaries arrive from America, I go to new fields of labor as

*He opens the way. I believe Arabia will be where my
Father will send me next. Pray for me. 2*

From Egypt she left for Palestine and did some ministry in Jerusalem. She continued on to Beirut, and other cities of the Sinai. She also went to China and Japan. By 1910 she was working in the Philippines. By August of 1912, she was in Syria. In 1914 she was busy in Egypt and Palestine. In 1916 she came back to the United States for a brief stay. Then she headed off to South America. Here she toured many countries and in various places held revival meetings.

Leatherman labored in missionary work until almost 1923. Unfortunately, only a few records of her work were either recorded or survived. Her life remains a great example of missionary fervor in early Azusa and Pentecostal history.

Shawn Stevens

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1 Lucy Leatherman, quoted in "Pentecostal Experience" *The Apostolic Faith Vol. 1, No. 3*, November, 1906 (Los Angeles: The Pacific Apostolic Faith Movement), 4.

2 Lucy Leatherman "Apostolic Revival In Egypt" *The Pentecost*, January-February, 1909.

The Ministry of Alfred and Lillian Garr

One of the most well-known missionary couples to come out of the Azusa Street Revival was Alfred and Lillian Garr. Before coming to Azusa, Alfred and Lillian had met at the Methodist college, Ausbury College, in Kentucky. A year after their meeting they married and, two months later, they ended their studies and went into full-time ministry. The Garrs were ordained by both the Methodist Church and by the International Apostolic Prayer Union. Before coming to Azusa, the Garrs had worked for several years as church planters and evangelists for Haley's World's Faith Missionary Association, based in Iowa. This was a radical Holiness organization which also went by the name of the *Burning Bush Organization*.

The Garrs were burning with zeal and God used them to plant several congregations. In 1906 Alfred was serving as a pastor with the Burning Bush organization in Virginia when he was appointed to pastor a church in Los Angeles. He accepted the appointment. In the spring of 1906, the Garrs came to Azusa. Alfred actually came first. He hungrily sought the experience of the baptism in the Spirit. Lillian was initially skeptical of Azusa, so much so that for a time their marriage was strained over this, almost to the point of breaking up. However, Alfred requested that Lillian come to at least one service at Azusa.

Lillian came to Azusa and was immediately struck by what was very obviously a move of God. She had a complete change of heart towards Azusa. It was not long before Lillian was baptized in the Holy Spirit and was praising God in tongues; interestingly, this was before Alfred received the experience himself. After several days of soul-searching and repentance, Alfred, too, was baptized in God's Spirit. How did the Garr's congregation respond to the new experience of their pastor couple, Alfred and Lillian? Unfortunately, the answer to this is not completely clear. There are two accounts of what happened next. According to one account, the Garrs shared their experience with their congregation and were dismissed from the pastorate. However, another account tells of the Garrs themselves closing down their church, initially on a

temporary basis, then later permanently, urging the congregation to instead join Azusa.

The Garrs were not at Azusa for very long. They soon announced that they felt called to the mission-field of India. In June or July of 1906, they left Azusa to begin their missionary work. Before leaving for India, they had some time with old Burning Bush leaders in Chicago and ministered in churches in Virginia. Alfred comments in the following letter:

Dear Saints in Los Angeles: – God be praised for His power and grace. We are making preparations to go to India as soon as possible. Three of us – with the baby, four in all – will go just as soon as possible, so as to be on the ocean in the right time.

When we came here from Los Angeles, we found the band to whom we had preached while here before, most of them backslidden and fussing among themselves. But when they saw that God had really done something wonderful for us, they all came in and began to seek the Lord. Most of them have been reclaimed and quite a number have been baptized with the Holy Ghost and have received the foreign tongue.

One young girl received the baptism Friday night and she spoke in German. God sent us a German to interpret. He said he could understand everything perfectly. Sister Jennie Eans has also received the German language, and speaks it very fluently.

...O, how I praise God that He ever gave us this wonderful experience of the baptism with the Holy Ghost. The folks fall under the power of God, and a great time is on here. The church was packed twice yesterday and altar overflowing with seekers. One saved man was sanctified in the afternoon meeting and in the evening meeting received the baptism with the Holy Ghost and spake in tongues and magnified God. A real revival has begun and three holiness preacher boys have fallen in line. Two of them have received the baptism and the tongues. The other one is seeking and says he will never stop till he receives it. A good many have received the tongues, we do not know how many.

The sick are being healed. Soon after we arrived, a lady sick with dropsy came to the meeting. She got out of bed to come; had been sick a long time. As

she told us how glad she was to see us back in Danville and of her long sick spell, I said; 'God will heal you,' and took her hand. She immediately shouted that she was healed. I felt the healing power flow into her body. The next day she told us that her limbs were swollen, but that every bit of it was driven out at once. She walked down town and then told her neighbors about the wonderful things the Lord had done for her. Several have been healed. But, best of all, many are getting the light, and as the Bible opens to us, they rejoice for the precious truths that have been hidden from us for so long by the 'traditions of the elders.' This is the greatest power I ever saw. Glory to God! I have wanted just this for years, but did not know how to get it. But, Hallelujah!...¹

For six years, after leaving Azusa, the Garrs ministered throughout the United States, Hong Kong, India and China. When they arrived in Calcutta, they learned that most of their luggage had gone missing. They stayed in an inexpensive room and prayed that the Lord would use them in some way. The next day a British army officer came by and said that God had spoken to him, telling him to give a large sum of money to them. They received his gift, prayed with him and the officer was baptized in the Holy Spirit. They were welcomed also by a Baptist pastor, Pastor Hook. They report on some of their experiences in India:

The Lord also gave Sister Garr a vision of Himself one night, while in Calcutta and His hands were filled with golden crowns ready to place on heads. And the same evening, He gave her the message 'Let no man take thy crown.' A missionary arose and said that on that day God had spoken those words to her, and she did not know what it meant...

In a school of 1,500 native girls and 200 boys, besides Europeans and native teachers the head of the school has been tarrying and the Comforter has come to her and also to her daughter, a number of her teachers, and 300 native girls. Hallelujah! At Dhond, a school of boys, numbers have been saved, some are speaking in tongues.

In Calcutta, one Missionary who was baptized in the meeting, went back to her high school and in a short time forty-five precious native girls were baptized in the Spirit. Then the matron of a Rescue

Home received her Pentecost and shortly the dear girls who had been redeemed from such lives of sin, were learning how to glorify Jesus and the Holy Ghost was given.²

The Garrs moved around and, in 1912, were pastoring a small congregation in Los Angeles. Even while pastoring, Alfred held evangelistic and faith-healing meetings throughout the United States and Canada. He also did ministry in India, Arabia and China during this time. In 1914 the Garrs were once again pastoring a church in Los Angeles. The Garrs knew pain as well as joy. Two of their children died prematurely and Lillian herself died at the young age of thirty-eight from complications from an operation. Lillian's own words best sum up their lives and ministry:

How conscious have I been of His presence giving 'songs of deliverance' and speaking through me to my own comfort and delight. Praise Him. There are several hundred natives baptized with the Holy Ghost and speaking in tongues today in India. I want to add, that the blessed Comforter does indeed reveal the perfect life of the Savior, not alone in the oil of joy, ('Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. '), but the other side of this precious life, ('a man of sorrows, and acquainted with grief: ') [...] He longs for a bride who shares both His sufferings and joy. I want to enter into His own heart and feel as He felt letting His joy be my joy, His sorrow my sorrow. He has put groanings into my heart which cannot be uttered over a lost world and those who do not understand His workings in the earth at this time. How I praise Him for a love for my enemies that is not natural but divine. Hallelujah.

We long to see all power restored that the heathen can no more say to the missionaries: '[...] Where is their God?' Joel 2:17. 'Then will the LORD be jealous for his land, and pity his people.' Our hearts are knit with the dear Saints at Azusa street and we think with love of all.³

The Garrs stepped out and sought the controversial experiences that God was birthing in the lives of revival-hungry believers. By yielding to God, they found a power operating in them which was above and beyond what they

ever could have imagined. God commissioned them, and they followed Him to the ends of the earth. May the Lord use their example to stir us to devotion, experience and service.

Shawn Stevens

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2 Alfred Garr, "Pentecost in Danville" *The Apostolic Faith* Vol. I, No. 2, October 1906, (Los Angeles: The Apostolic Faith Movement), 2.

3 Lillian Garr, "Testimony and Praise to God" *The Apostolic Faith* Vol. I, No. 9, June – September, 1907 (Los Angeles: The Apostolic Faith Mission), 4.

Note: I have corrected Lillian's misquotations of scripture quoted here.



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