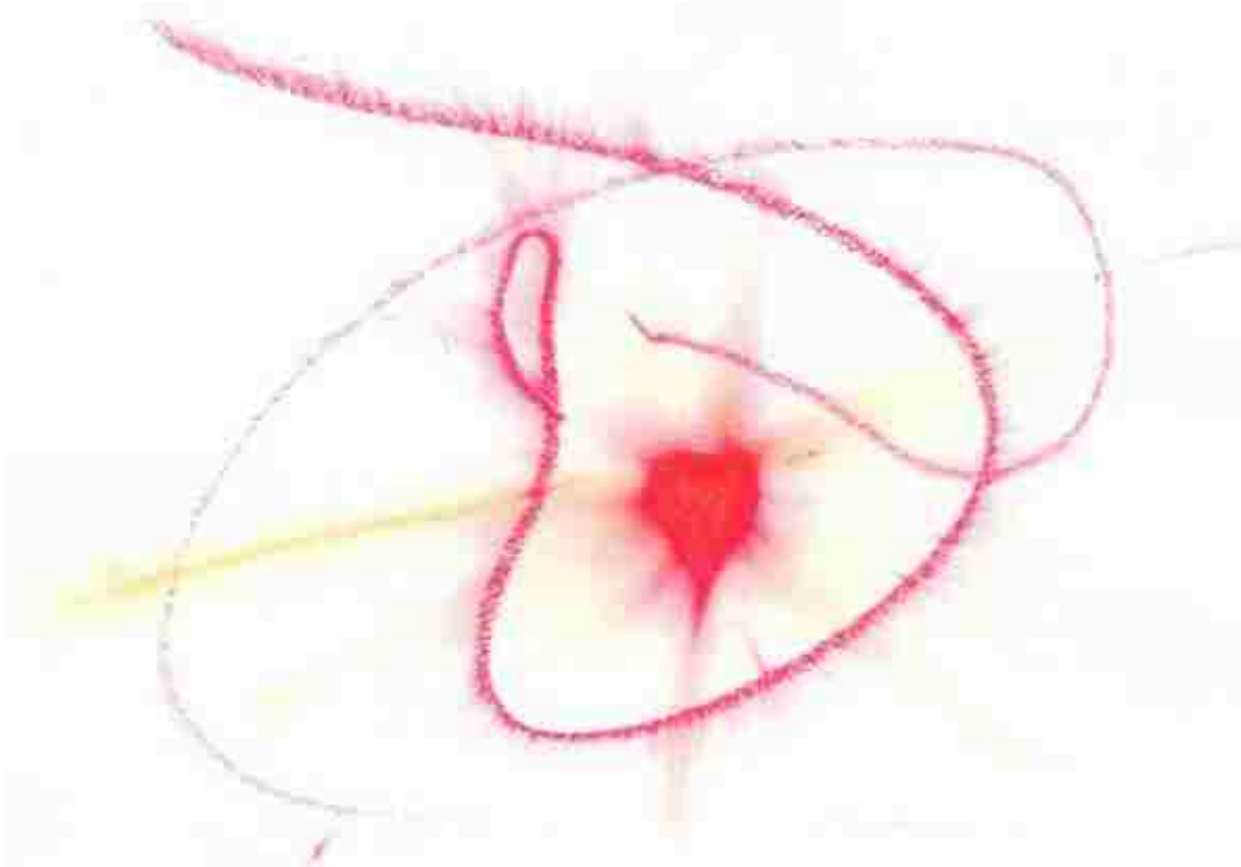


# THE PENTECOST

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# THE PENTECOST



*This is April, and April, in 2008, is a very special month for me. This month the Lord brings together in marriage myself and the woman of my dreams, Ramona Balzer. As our lives and ministries join together into one, your prayers for us will be appreciated. Thank you, and God bless you, to all of our friends and family who have encouraged us. This issue will discuss true conversion and the lives of two great Azusa Street revivalists, Ivey Campbell and Lucy Leatherman. God bless you.*

*Shawn Stevens*



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## IN THIS ISSUE

Azusa Series	
The Life and Ministry of Ivey Campbell	3
True Conversion	4
Azusa Series	
The Testimony of Lucy Leatherman	6
The God of Love My Shepherd Is	7
O God Of Wisdom	7
Books	8

## AZUSA SERIES - THE LIFE AND MINISTRY OF IVEY CAMPBELL

Another great leader and revivalist to come out of the Azusa Street Revival, in Los Angeles, was Ivey Glenshaw Campbell. Campbell had grown up in Ohio in a strict Presbyterian home. In 1901, she had a spiritual experience in which she claimed that she had been sanctified by God's grace. Her experience conflicted with the Calvinistic teachings of her church and she was ostracized and made to leave. She then joined with Holiness associations. At thirty-two years of age, she came to Los Angeles and began attending the meetings at Eighth and Maple Streets, and also at Azusa Street. At Azusa, she was baptized in the Spirit in the summer of 1906. In November, she traveled back to Ohio to share her experiences with her friends and family there. She previously had been involved in the set-up of a mission in East Liverpool, Ohio, called the Broadway Mission. She now returned to this place to testify. Little did she know that this was the beginning of a mighty move of God.

As well as accepting invitations to speak at the Broadway Mission, Campbell was soon speaking at another place called the South Street Mission. Campbell would plainly testify about her experiences at Azusa and then would tell the people about their need for salvation, sanctification and the baptism in the Holy Spirit. She would speak in tongues and then give the interpretation of those tongues.

In these meetings a revival broke out and crowds started coming, with people from neighboring towns journeying over to the mission. Within one month, forty people had experienced the baptism in the Holy Spirit and were speaking in tongues.

Campbell also held meetings in Akron, Ohio, and the newspapers reported her meetings to be like "old-fashioned camp meetings" in which attendees entered "a cataleptic state for hours." This was a reference to those who were slain under the power of God and laid out in a trance-like state. Many slanderous remarks were printed in the newspaper concerning the meetings, and about Campbell personally, but these seemed only to arouse people's curiosity more and crowds of people continued to come out. The following report was given of the Akron meetings:

*Since I heard of the wonderful way God was working in Los Angeles, my heart got hungry, and the dear saints in Akron kept up a steady cry to God day and night for Him to*

*send it this way. And before we hardly knew it, Akron was visited. Glory to God! He sent dear Ivey Campbell here in answer to prayer, and many have received their Pentecost. The altar is more than filled nearly every service. In fact there is hardly a break in the meeting. Some people bring lunches and don't stop to eat them. Some of the sisters sing in tongues like voices from heaven and also interpret some. O, it is wonderful! Many demons have been cast out and the sick are being healed. Glory to Jesus! He is also selecting His missionaries. The meetings run day and night, sometimes all night. People come from miles around here and are receiving their personal Pentecost. Bro. McKinney is sending out invitations far and near, and telling how God is visiting Akron, and it brings in the hungry ones. His church doors were opened wide to welcome dear sister Ivey Campbell and Hubson from east Liverpool. The meetings have been running over three weeks. The Holy Ghost is the only leader. Praise God! While some of the prominent ministers are opposing it, yet their hungry members jump over the fence and get to the little mission church and get saved, sanctified, and then receive their personal Pentecost.*

— quoted in Alexander, Estrelita, *The Women of Azusa Street* (Cleveland: The Pilgrim Press, 2005), 141-142.

The revival meetings flourished and, in June of 1907, a large Pentecostal camp meeting was held in Alliance, Ohio, and Pentecostal ministers such as Frank Bartleman, H. W. Allen, Ivey Campbell and others, all ministered. God was moving in a mighty way. By the second day of this camp meeting, 700 came out and together represented twenty-four states. Others came from Canada, China, Egypt, South Africa, England, South America, West Indies and Australia. As well as there being great support for the camp meeting, there was also great opposition and even persecution. Dissenters came into the crowds and even burned people by spraying acid on them.

Campbell preached and ministered in revivals throughout Ohio and Pennsylvania. She returned to Los Angeles and died there in 1918 at the age of forty-four. Campbell left behind a legacy. She had experienced God personally in a life-changing way. She was filled with revival fire and she ministered to others out of the life and anointing that she received from the Lord.

Shawn Stevens

### References:

Carl M. Bellack, Jr., *The Azusa Street Mission and Revival*, Wajkello; Thomas Nelson, 2006.  
Alexander, Estrelita, *The Women of Azusa Street*, Cleveland: The Pilgrim Press, 2005.

# TRUE CONVERSION

*Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.*

*John 3:1-3 American Standard Version*

The Scripture quoted here comes from a conversation between Jesus and a Pharisee named Nicodemus. Nicodemus was a very religious man who served the Jewish people as a teacher of God's law. However, Jesus was pointing out a spiritual need within Nicodemus, as well as to a need in all unredeemed men. Jesus was saying that a person cannot even see God's kingdom unless that person is born again. This spiritual birth is essential, and is the initiation of a person into Christian faith. Jesus was saying that it is not enough to be born once. Nicodemus, despite all of his religious tradition, had not experienced this for himself and he struggled to understand the concept. All of his tradition and his performance of rituals hadn't transformed him inwardly. Faith, before it is expressed externally, must be experienced internally. Perhaps Nicodemus had felt secure in his religious tradition, trusting in those same traditions for salvation.

In spite of all of his religion, Nicodemus was outside of God's kingdom and in need of conversion every bit as much as someone living an overtly rebellious life. Friend, what are you trusting in for the salvation of your soul? Is your security in your membership in a church or religion? Have you come to Jesus Christ with your soul? Is He your mediator? Do you belong to him?

On another occasion, Jesus addressed another group of religious men with these words: "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life." (John 5:39-41). Here, Jesus was saying that their study of the Scriptures, in itself, was not enough for them to obtain eternal life. The purpose of studying the Scriptures is to let the Scriptures lead you to Jesus, Who alone can give you eternal life.

Those who belong to Christ instinctively begin relating to God as their Father. That is why Paul tells us; "And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'" (Galatians 4:6. See also Romans 8:15). Friend, is this true of you? Do you relate to God as your Father? The Scriptures call us to examine our spiritual condition. We are asked to "Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified." (2 Corinthians 13:5). You may be religious or non-religious. You may be a priest or a pastor, but have you examined yourself, whether or not Jesus Christ is in you, and whether God is your Father? If they are not, then marvel not at this your need— you must be born again. Friend, you may be asking; "What can be done that will put me in a proper relationship with God? Before finding this place of relationship with God, we must have a heart-felt understanding of a specific fundamental truth. Friend, do you understand that you are a sinner in the eyes of God? Your sins, and mine, are not just mistakes; they are offensive to the God of truth. God is morally righteous and holy, and has standards of truth that are eternal and universally binding for all mankind. Just as our God has created natural laws, so too, God has put in place moral and spiritual laws, which we have broken.

The Scriptures tell us that "The heart is deceitful

# TRUE CONVERSION TRUE CONVERSION

above all things, And desperately wicked; Who can know it? I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings." (Jeremiah 17:9-10). What is our heart deceitful about? It often deceives us about our standing with God. There is a process of denial in which our hearts do not want to acknowledge personal sin, or acknowledge our need for God's forgiveness and salvation. Jesus says this about the human heart; "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man..." (Matthew 15:19-20). Friend, is this true of your heart?

How deeply do you understand what Jesus Christ has done for you? He took the penalty for your sins and mine and died by crucifixion. He was, and is, good, righteous, pure and innocent, having perfectly kept God's laws. He lived selflessly, continuously seeking God, and helping, healing and teaching those who came to Him. But, there was still the problem of your sin and mine. So He made the hard choice, and accepted the penalty of death. It was an early death; He was thirty-three years of age. It was a painful death, by crucifixion. It was a shameful death, before crowds. Yet, it was a necessary death if you and I were to be forgiven of our sin and freed. Having died, He resurrected three days later and is now seated at the right hand of God.

It is Jesus alone Who legitimately offers forgiveness for all sins. It is Jesus alone Who offers eternal life. To receive this forgiveness and eternal life is to be born again. Are you trusting in Christ alone for salvation, not in your church, not in rituals, but in Christ alone?

You may be saying; "I have tried this, and it hasn't worked for me." Perhaps there is something that you have missed. Have you repented of sin and chosen to accept the lordship of Jesus Christ? Peter said in the Scriptures; "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may

come from the presence of the Lord," (Acts 3:19). Jesus said on another occasion; "I have not come to call the righteous, but sinners, to repentance." (Luke 5:32). Both then and now, Jesus calls sinners to repentance. Repentance is to turn from following sin and from following our own ways, and to follow Jesus instead. To follow Jesus is a choice in favor of living a holy life. A holy life is radically at odds with the lifestyles of our surrounding society. Nevertheless, living a holy life is the way of Jesus Christ.

Isn't repentance frustrating in my own righteousness? No, because biblical repentance is in a specific context. Biblical repentance is in the context of accepting the lordship of Christ. Jesus Christ is the Lord of heaven and earth. When we accept Jesus, by faith, this is the Jesus we are accepting, the Lord of heaven and earth. By accepting this Jesus, we are acknowledging His rightful lordship over us as well. If we haven't accepted this Jesus, the One Who is Lord of heaven and earth, and therefore, Lord of our life as well, then we haven't really accepted Jesus.

Commit at the outset to following Jesus (repentance) in living a holy life and He will show you the specifics of that choice with each passing day. Do you acknowledge that you are a sinner? Do you know what Christ has done for you? Remember the scripture that we quoted earlier; "For whoever calls on the name of the LORD shall be saved." (Romans 10:13). Friend, will you call on His name, receive forgiveness, and be saved?

Let us pray;

Lord Jesus, out of my heart proceed evil thoughts and they defile me. My heart is deceitful and desperately wicked. Forgive me for my sins. I need to be born again. I must be born again. I want to be spiritually re-born. God, I want to know You as my Father. Jesus, thank you for paying the penalty for my sin. Thank You, Jesus, for dying for me and for rising from the dead. I acknowledge Your Lordship and want to make You the Lord of my life. I repent from going my own way and now follow You.

SHAWN STENEN

Scripture taken from The American Standard Version and

Scripture taken from the New King James Version®.  
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## AZUSA SERIES - THE TESTIMONY OF LUCY LEATHERMAN

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Lucy Leatherman was born near Greencastle, Indiana. She was dramatically touched by the Lord at Azusa. 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.*

Lucy Leatherman, quoted in Alexander, Estrelita, *The Women of Azusa Street* (Cleveland: The Pilgrim Press, 2005), 74-75.

Leatherman did not stay at Azusa for very long. She headed out for the mission field. Of all the early Pentecostals, she traveled the farthest and the most frequently in missionary service. She ministered on four continents and in over ten countries. Going as a single woman to remote locations, she endured much hardship. In the fall of 1906, she led a ministry team across the United States, holding meetings in California, Colorado 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 on fire 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 out-doors. 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.*

Lucy Leatherman, quoted in Alexander, Estrelita, *The Women of Azusa Street* (Cleveland: The Pilgrim Press, 2005), 76.

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

Leatherman labored in missionary work until almost 1923. Unfortunately, not many accounts of her work were recorded or did not survive. However, in heaven, her work is known fully and will be revealed.

Shawn Stevens

### THE GOD OF LOVE MY SHEPHERD IS

The God of love my Shepherd is, And He that doth me lead;  
While He is mine and I am His, What can I want or need?

He leads me to the tender grass, Where I both feed and rest;  
Then to the streams that gently pass, In both I have the best.

Or if I stray, He doth convert, And bring my mind in frame;  
And all this not for my desert, But for His holy Name.

Yea, in death's shady, black abode Well may I walk, not fear,  
For Thou art with me, and Thy rod to guide, Thy staff to bear.

Surely Thy sweet and wondrous love Shall measure all my days;  
And as it never shall remove, So neither shall my praise.

Friedrich Speer

### O GOD OF WISDOM

O God of wisdom, life and love, Thine is the blessed plan  
In holy bonds of love to join The twain, created man.

These souls betrothed before Thee stand, Thy blessing we implore;  
Unite Thou them in heart and hand, And guide them evermore.

As they go forth upon life's way, Sustain them by Thy grace;  
May they Thy holy laws obey And live in joy and peace.

May they with holy lives adorn Thy doctrines, Lord, and be  
Amid life's sunshine and its storm True witnesses for Thee.

And when Thou, Lord, shalt come again To gather home Thine own,  
May they, with duty nobly done, Be blessed before Thy throne.

Merino M. Brubacher