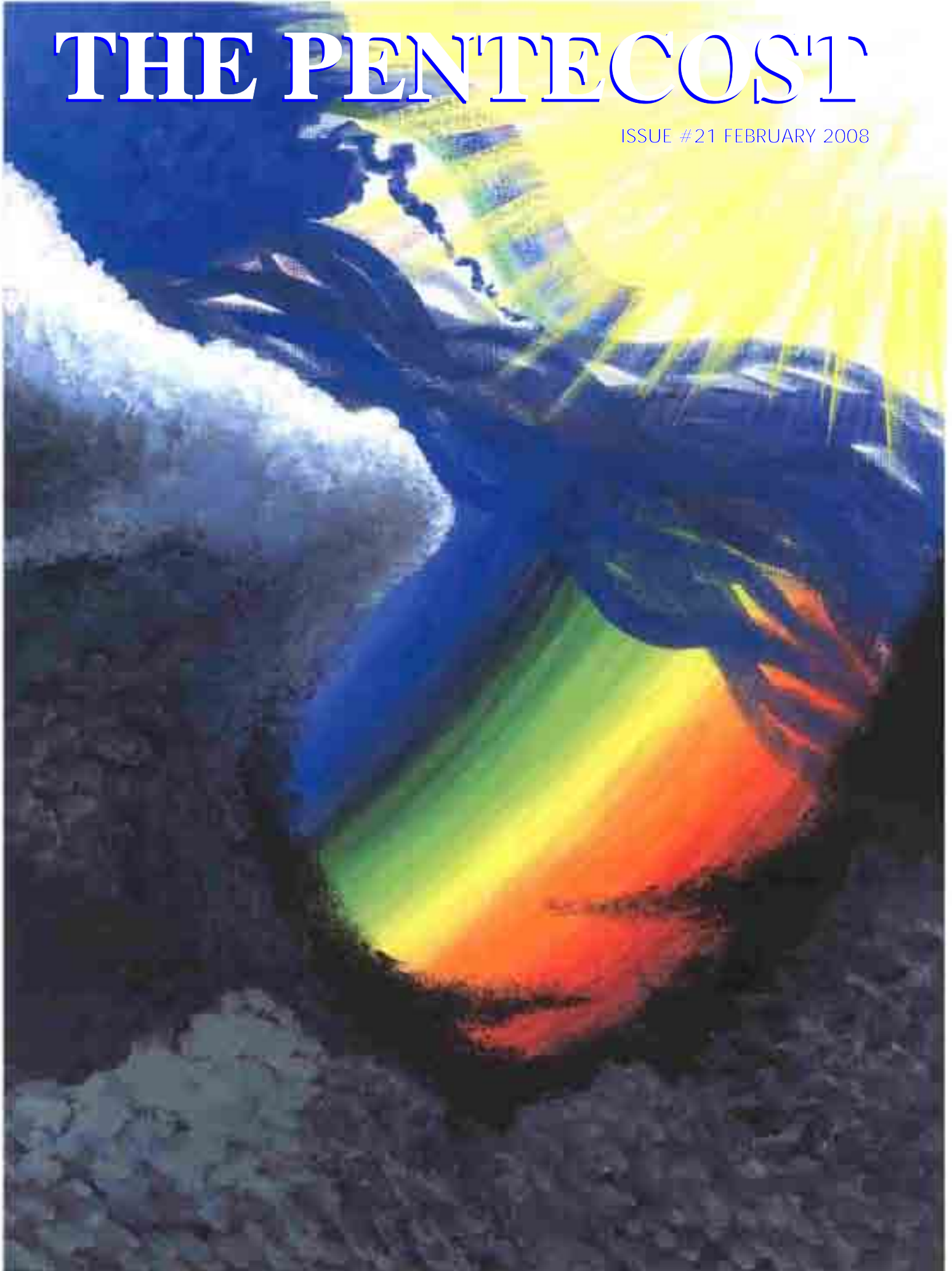


THE PENTECOST

ISSUE #21 FEBRUARY 2008



THE PENTECOST



Hello, and welcome to the February issue of the Pentecost! In this issue I would like to challenge you to believe for revival. We will also look at another life from the Azusa revival, that of Julia Hutchins. God bless you!

Shawn Stevens



Zion
Christian Ministry

Shawn Stevens

Mailing Address
P.O. Box 933,
Lynden, WA 98264 USA

Phone 604.533.4168
Email fststevens@shaw.ca
ZionChristianMinistry.com

INDEX

REVIVALS IN THE LAST DAYS

..... 3

THE AZUSA SERIES

THE LIFE OF JULIA HUTCHINS

..... 4

BREATH ON ME, BREATH OF GOD

..... 6

APPROACH, MY SOUL, THE MERCY SEAT

..... 7

WHAT A FRIEND WE HAVE IN JESUS

..... BACK PAGE

BOOKS

..... BACK PAGE

REVIVALS IN THE LAST DAYS

Reader, could it be that the Lord wants to heal his people and fill them with spiritual life? Could it be that He purposes a great last-day revival? In the Book of Ezekiel, Chapter 37, we read of a vision that God gave the prophet Ezekiel, in which Ezekiel was taken into a valley full of bones. Ezekiel passed by this large mass of bones and observed that they were very dry. Perhaps they were bleached and cracked from the sun. Instead of being buried, they were left uncovered in the open valley. The LORD spoke to him, asking him, "Son of man, can these bones live?" The prophet responded, "O Lord GOD, You know." Next, the LORD instructs Ezekiel to prophesy to the bones that they shall live. He does so and, suddenly, with a rattling sound the bones come together and flesh forms around them. Ezekiel is instructed to further prophesy and breath comes into these bodies; they come alive and stand to their feet as "an exceedingly great army." The LORD explains to the prophet that "Son of man, these bones are the whole house of Israel." Yes, there is a natural Israel, both in Ezekiel's day and in our's, but there is also a spiritual Israel, His last-day Church. Israel of Ezekiel's day said,

"Our bones are dry, our hope is lost, and we ourselves are cut off!" However, their hope was not lost, for they belonged to the God of resurrection. How did the people, to whom the bones belonged, arrive in the valley? Perhaps at one time they walked on the mountain peaks, before descending into the valley,

where they died. In many ways, much of the modern, 21st century Church mirrors this picture. But don't go burying these bones; they are not destined to the graveyard or the museum; they have purpose and a destiny on earth and in heaven. There is still a God in heaven Who claims ownership of them and, raised by His power, they become an exceedingly great army, destined to march through the land.

God has promised in the Scriptures:

*And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.
I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.
The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.
And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.*

Acts 2.17-21.

Can it be that we will both witness and experience this incredible happening? God, in His hour of outpouring, sweeps over sons and daughters, old and young, pouring out of His Spirit upon them. This revived people experience prophecy, visions and dreams. There are wonders and signs in heaven and in the earth, and all who call on the name of the Lord are saved. Revival is planned in heaven and experienced on earth. Lord, let it be our experience, not just our understanding.

AZUSA SERIES

THE LIFE OF JULIA HUTCHINS

One truly fascinating story, in the history of Azusa, is that of Julia Hutchins. Hutchins was an Afro-American Christian woman. Before 1905, she attended the Second Baptist Church in Los Angeles. This was the first African-American congregation in Los Angeles. As well as being an active member, Hutchins worked as an evangelist. She was married to a backslider who later was converted or restored. She and eight other families left the Baptist Church and for a time fellowshipped at the Household of Faith Mission, a mostly Caucasian congregation. They left there as well and started holding meetings under a tent in the black neighborhood of L.A. They moved from the tent to the home of Richard and Ruth Asberry. Here they commenced evangelistic work and the group soon outgrew the home. They then rented a facility at Ninth and Santa Fe Street. She was the pastor of this small mission in Los Angeles where William J. Seymour first spoke. It was she who first invited Seymour to come to Los Angeles. It was also she who became opposed to Seymour's teaching on the baptism in the Holy Spirit being evidenced by tongues. After hearing him speak, she locked him out of the mission. Although Hutchins initially opposed Seymour and his message, she was later convinced of it and became a regular participant in Azusa. She later would be involved in the international spread of Pentecostalism.¹

She shares these words testifying of her experience and her calling to the African mission field:

I was justified on the 4th of July, 1901, and at that time, I felt that the Lord wanted me in Africa, but I was not then at all willing to go. But on the 28th of July, 1903, the Lord sanctified me. Before He sanctified me, He asked me if I would go to Africa. I promised Him I would. From that time on, I have felt the call to Africa, and have been willing to go at any moment, but not knowing just when the Lord would have me leave.

On the sixth of last month, while out in my back yard one afternoon, I heard a voice speaking to me these words: 'On the 15th day of September, take your husband and baby and start out for Africa.' And I looked around and about me to see if there was not someone speaking to me, but I did not see anyone, and I soon recognized that it was the voice of God. I looked up into the heavens and said: 'Lord, I will obey.' Since then I have had many tests and temptations from the devil. He had at times told me that I would not even live to see the 15th of September, but I never once doubted God. I knew that He was able to bring everything to pass that He told me to do.

After hearing the voice telling me to leave Los Angeles on the 15th, I went to one of my neighbors and testified to her that the Lord had told me to leave for Africa on the 15th of September. She looked at me with a smile. I asked her what she was smiling about. She said: "Because you

have not got street car fare to go to Azusa Street Mission tonight, and talking about going to Africa.' But I told her I was trusting in a God that could bring all things to pass that He wanted us to do. He has really supplied all my needs in every way, for the work where He has called me.

I want to testify also about my husband. He was a backslider, and how the devil did test me, saying: 'You are going out to cast the devil out of others, and going to take a devil with you.' My husband was not saved, but I held on to God and said: 'Lord, I will obey.'

I continued to testify and to make preparations to leave on the 15th. The Lord reclaimed my husband and sanctified him wholly and put the glory and shout in him. So now it is my time to laugh. The devil has oppressed and mocked me; but praise the Lord, now I can mock him. Glory to God!

It is now ten minutes to four o'clock in the afternoon on the 15th day of September. I am all ready and down to the Mission with my ticket and everything prepared, waiting to have hands laid on and the prayers of the saints, and expect to leave at eight o'clock from the Santa Fe station en route for Africa. We expect to go to Mt. Coffee, Monrovia, Liberia.

Feeling the need of a real companion in the Gospel that was out and out for God, I prayed to God that He might give me one to go with me. I had my eyes upon one that I wanted to go, but in prayer and humility before God, I found out it was not the one the Lord wanted to go. So I said:

'Anyone, Lord, that you would have to go will be pleasing to me.' And, to my surprise, He gave me my niece – a girl that I had raised from a child. Now she is nineteen years of age, is saved, sanctified and baptized with the Holy Ghost, and is going with me out into the work of the Lord. So instead of giving me one companion, He gave me two – my niece and my husband.

Our first stop will be Chattanooga, Tenn., Harge Row. I want the prayers of the saints that I may stay humble."²

Julia Hutchins went out from Azusa and before going to Africa, began holding revival meetings. She preached in Chattanooga and New York. In New York she joined up with another Azusa team lead by S.J. Mead.³ Of the meetings in New York she says:

I write to let you know something of the way the Lord has been dealing with us on the way. We held a meeting in New York lasting almost two weeks and had the pleasure of seeing many sanctified and quite a number receive their Pentecost. One dear sister who had been seeking for a number of days began to sing and sang almost an hour and her husband spoke in a tongue which sounded like Hebrew. Another brother was hugging him and he began to speak in the tongues and they conversed in this tongue for a while. A wealthy lady was sanctified and received her Pentecost in a short time, her servant was seeking, and just as her mistress jumped up, she too was on

her feet and the two began to praise God together and speak in tongues, bless God forever. The same night, a friend of this lady went to her home and during a night of prayer, she laid hands on the brother and he received his Pentecost and began to speak with tongues and glorify God. When we went to the steamer, a large number of the saints gathered and we had quite a time saying good-by to all the dear ones. We realized we were blest by meeting them. May God continue to use them in the future as He has in the past. We arrived here yesterday morning safely and shall stay until the steamer sails for Africa next Saturday. We have held a service for natives of Africa. He careth for us faithfully day by day.⁴

From New York she left for the mission field. Unfortunately, almost all reports of her ministry overseas have been lost from historical records. However, on March 26, 1907, she wrote back to

the Azusa Street Mission reporting to them that in a ten-day meeting that she held in Monrovia, two had spoken in tongues. She would go on to report of ten others who found the experience, including one complete family. She gave further reports of many natives coming to the meetings who then would receive salvation, become sanctified, and then filled with the Holy Spirit. The life of Julia Hutchins took many interesting turns. From opposing Seymour, to accepting him and Azusa, to being a great leader and spreader of Pentecostalism, Hutchins journeyed along and was mightily used by God in the end. Her life stands as a timeless example of repentance and fruitfulness in God.

Shawn Stevens

¹ Cecil M. Robeck Jr. *The Azusa Street Mission And Revival* (Nashville: Thomas Nelson, 2006), 269.

² Julia Hutchins, untitled article, *Apostolic Faith* 1, no. 2 (October 1906), 1.

³ Julia Hutchins, untitled article, *Apostolic Faith* 1, no. 4 (December 1906), 1.

⁴ Julia Hutchins, "Speeding To Foreign Lands" *Apostolic Faith* 1, no. 5 (January 1907), 3.

BREATHE ON ME, BREATH OF GOD

Breathe on me, breath of God, fill me with life anew, that I may love what Thou dost love, and do what thou wouldst do.

Breathe on me, breath of God, Until my heart is pure, Until with Thee I will one will, to do or to endure.

Breathe on me, breath of God, till I am wholly Thine, till all this earthly part of me glows with Thy fire divine.

Breathe on me, breath of God, so shall I never die, but live with Thee the perfect life of Thine eternity.

Edwin Hatch/ Robert Jackson

Could it be that the last days play out just like Jesus taught in His parable of the great supper. In that parable, a certain man holds a banquet and sends out his servants to invite guests. However, prospective guests begin making excuses for why they cannot come. One says that he has purchased a piece of land, and another claims he has purchased oxen. Another claims that he has just become married. They say, for these reasons, they cannot come. After hearing these things from the servants, the man holding the banquet becomes angry. He then instructs his servant to quickly go into the streets and gather the poor, maimed, lame and blind. The servant does so, bringing them to the banquet. There is still room, and the master further instructs his servant to go into the highways and hedges and compel people to come in "... that my house may be filled." (Luke 14.23). I understand the parable to mean that the person holding the banquet is God. The banquet, I believe, represents the great day of Christ being united with His Church in a spiritual or heavenly existence and kingdom. Although the gospel is preached in our land and around the world, many Christians have been discouraged when it seems, at times, as if everyone is rejecting the message, and making excuses to decline God's wonderful invitation. But could it be that these events are only the first part of the parable, and that they are leading up to a great reversal? Could it be that when the gospel is brought to the poor, maimed, lame and blind that they receive it gladly and thankfully? Could it be that many in our highways and hedges, after being compelled, will come in, and that the Lord gets a full house in the end? I have posed this as a question but Jesus speaks in direct language in Matthew's parallel account of this same parable. In Matthew's account, the banquet is

specified as a wedding and we are told that "...the wedding hall was filled with guests." (Matthew 22.10).

The Lord gets a full house in the end. He has purposed an end-time revival in which multitudes will be swept into the kingdom. He purposes to pour out of His Spirit upon all flesh, and that there would be an explosion of prophecy, visions and dreams. In revival we will see wonders and signs in heaven and in the earth. I believe that the valley-dwelling, 21st century Church is about to be summoned by prophecy, enlivened and raised up as an exceedingly great army. She will leave the valley and march the mountain. Lord, send the revival that you have purposed. We will praise You now, among those who are gathered and one day soon, in a full house!

Shawn Stevens

APPROACH, MY SOUL, THE MERCY SEAT

*Approach, my soul, the mercy seat, where Jesus answers prayer;
There humbly fall beneath His feet, for none can perish there.
Thy promise is my only plea, with this I venture nigh
Thou callest burdened souls to Thee, and such, O Lord, am I.*

*Bowed down beneath a load of sin, by Satan surely pressed,
By war without, and fears within, I come to Thee for rest.
Be Thou my shield and hiding place, That shelter'd near Thy side,
I may my fierce accuser face, and tell Him Thou hast died.*

*O wondrous love, to bleed and die, To bear the Cross and shame
That guilty sinners, such as I, might plead Thy gracious name!*

John Newton / Isaac Smith

WHAT A FRIEND WE HAVE IN JESUS

*What a friend we have in Jesus, all our sins and griefs to bear;
What a privilege to carry, everything to God in prayer!
O the peace we often forfeit, O what needless pain we bear,
All because we do not carry, everything to God in prayer.*

*Have we trials and temptations? Is there trouble anywhere?
We should never be discouraged; Take it to the Lord in prayer.
Can we find a friend so faithful, who will all our sorrows share?
Jesus knows our every weakness; Take it to the Lord in prayer.*

*Are we weak and heavy laden, cumbered with a load of care?
Precious Savior still our refuge; Take it to the Lord in prayer.
Do thy friends despise and forsake thee? Take it to the Lord in prayer;
In His arms He'll take and shield thee, Thou wilt find a solace there.*

Joseph M Scriven / Charles C. Converse

B O O K S

GOD'S WORD THROUGH HISTORY

GOD'S WORD THROUGH HISTORY

The Bible has been a faithful guide and staff, comfort and hope for multitudes throughout history. How did this great book begin? How has it been passed down through time? What are its claims to authority? In this book we will explore these important questions.