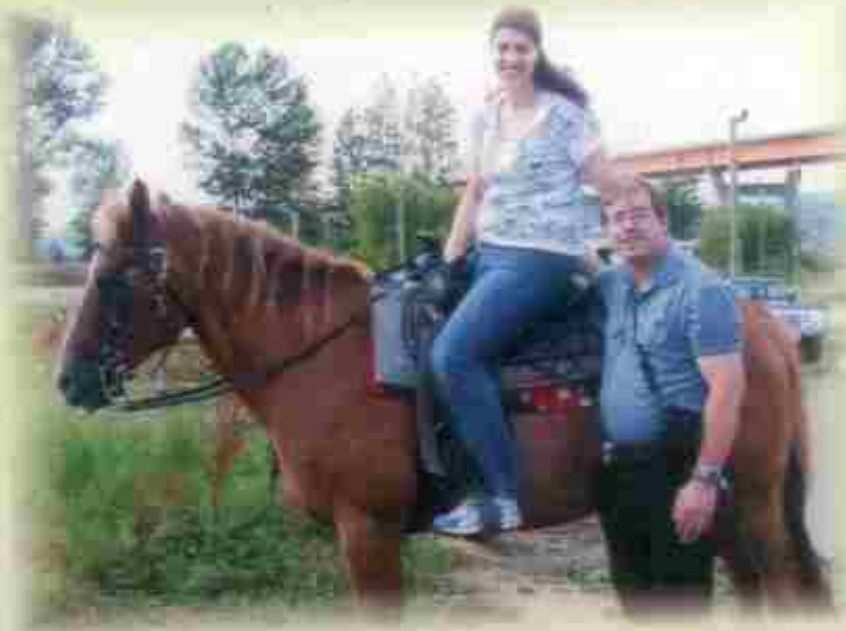


THE PENTECOST

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THE PENTECOST



Once again, summer has come and gone and the fall season is now here. Welcome back to The Pentecost magazine, which is now starting up again after a two-month summer break. From September to November, we will be running with the theme of Christian heritage and revival in Canada. We are also beginning a series of articles on the doctrine of God. Our last series of articles was on the Azusa Street Revival. Although the Azusa series is now ended, I will probably pick it up again some time in the future. It is great to be back and to have you reading with us again! God bless you!

Shawn Stevens

My prayer for you all, as you read these next issues of The Pentecost outlining the biblical foundations of Canada and the men and women who counted the cost to stand for Jesus and bring about revival in Canada, is that you will be inspired and encouraged to fulfill the calling that the Lord has on your life and see your nation change.

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THE CHRISTIAN HERITAGE OF CANADA

Its landscape is covered with snowy mountain peaks, broad open plains, shimmering, pristine lakes and mighty roaring rivers. It is the land of endless forests, the land of the beaver, and the land of the maple leaf – Canada. It stretches 5,500 kilometers from the Yukon Territory and the Alaska border to Cape Spear, Newfoundland. Yet with all of its grandeur, only ten percent of its land mass is permanently settled and populated. Those who settled this great land and country were a mixed sort. They came from different countries and even different continents; they came from different social backgrounds; they came from different language groups. However, they all came to a virgin land which was too large for any one person or group to subdue. It would take a united effort to form what is now The Dominion of Canada. It would also take more than human effort or ingenuity. It would take God and a living faith in God to lay solid foundations for this young country. From its beginning to its present, God has been very active in Canada. Likewise, there are many in Canada's history who had such faith in God as to lay down proper foundations. Canada has drifted from these foundations, but the final chapter of her history has not yet been written. In this article, we will trace some of our steps backwards in time to the faith-filled lives of some early Canadians.

Before Canada was even organized into a nation, God was moving in and through the lives of people on its native soil. Immediately prior to the United States War of Independence (1776), many British Loyalists moved North and settled in the area of Nova Scotia. They were fleeing the tumult of a war which was about to break out, but did not know that they were stepping into a revival! A Congregationalist, named Henry Aline, ministered in that region and carried a strong evangelistic message. Hundreds of souls were saved in what became known as The New Light Revival. The revival began to spread to other Atlantic provinces. One minister who preached in Saint John, New Brunswick, said of that city, "...one can hardly go through the streets of this city without hearing the voice of praise or seeing the young men assembling together for prayer."¹

Just as God was moving in pre-Confederation Nova Scotia, and other provinces, He was also moving through missionaries in Labrador close to the same time. In 1752 the Moravian missionary, Christian Erhard, and some helpers, came to the Eskimos of Labrador. Unfortunately, they were killed by them.

Erhard was followed by another missionary, Fens
1. Joshua Mendel, quoted in Rev. Barry P. Brasher, *Canada's Spiritual Heritage*,
<http://www.waldtrim.org>, retrieved December, 2004.

Haven, who worked this pioneering field. By the end of the 18th century the gospel was well established in Labrador.

Just as Erhard and Haven were committed to sharing the gospel with pre-Confederation Canada's natives, so was the great explorer and map maker, David Thompson. Thompson, famous today for his maps of western Canada, (some of which are still in use today), suffered great hardships in his frontier exploration. What was his motivation? He wanted to share his faith with natives, so he carried his Bible with him into the bush and held services. When asked why he endured the difficulties of such a life, he said: "...so that these physically impenetrable barriers may be traversed and the Gospel be spread."¹

While David Thompson endured hardship in sharing his faith with natives in western pre-Confederation Canada, the missionary, Henry Bird Steinhauer, did the same in the Hudson Bay Territories. Steinhauer, a native himself, raised in a Methodist school, became a great minister to his own people. In 1843 he moved to Norway House at the northern tip of Lake Winnipeg. He began reaching out to the Cree Indians but his mission was not easy. All around him was starvation, the deaths of children, smallpox and tribal war. However, he persevered and his faith made a real impact. He died in December of 1884. When a rebellion sprang up the following year, to honor his friend, Steinhauer, "the man of God who taught peace", one native chief did not involve his tribe in the conflict.²

Erhard, Haven, Ailine, Thompson and Steinhauer were men whose lives were godly examples for others to see and follow. Their pre-Confederation witness was followed and many others had deep experiences of Christian faith that carried over into the Confederation period. One such person was Sir Samuel Leonard Tilley. Tilley was a committed Christian. He was also the premier of New Brunswick and a Father of Confederation. When the Fathers of Confederation were discussing the drafting of the British North America Act (1867), they spent time discussing what the new country should be called. After reading Psalm 72:8, which says, "He shall have dominion also from sea to sea, and from the River unto the ends of the earth.", Tilly was drawn to the word dominion. He proposed calling the young country "The Dominion of Canada." Enough of the other founding Fathers liked this, and The Dominion of Canada was agreed upon.

Just as Tilley wanted to see God have dominion over Canada, so did Egerton Ryerson (1803-1882). Ryerson was a Methodist minister, but he was more than a minister. He has been called the "Founder of Public Education in Ontario." He was the first principal of Victoria College in Coburg, Ontario. Upon being inaugurated to that position, he said that the school would have "...a balanced curriculum infused with the 'fundamentals of Christian theology...'"³ He said that the Ontario school system was to be a "Christian public school system,"⁴

¹ David Thompson, quoted in *Canada: Portrait of the First Settlers*, <http://www.pasillat.com>, accessed February, 2009.

² Michael Clarke, *Canada: Portraits of the First*, (1996), 47.

³ *Canadian Encyclopedia*, accessed February 2009.

⁴ *Canadian Encyclopedia*, accessed February 2009.

⁵ *Canadian Encyclopedia*, accessed February 2009.

Some years later, The 1896 Ontario Public School Act stated; "...it shall be the duty of every teacher of a public school to teach diligently and faithfully all of the subjects in the public school...to maintain proper order and discipline in his pupils in the pursuit of learning; to include, by precept and example, respect for religion and the principles of Christian morality and the highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance and all other virtues."

I have listed a number of examples of early Christian leaders who had godly influence upon Canada in Canada's past. Many examples could be given of modern Christian leaders who have influenced Canada. I will mention one, Ernest Manning (1908-1996). Manning was a fundamentalist lay-preacher who helped William Aberhart ("Bible Bill") to found the Social Credit Party, a party which won Alberta's provincial election in 1935. When Aberhart passed away in 1943, Manning filled the position of premier. As well as being the premier of Alberta, Manning was the host of a Christian radio program called Back to The Bible Hour. During the 1950s and 1960s the program was broadcast, not only in Alberta, but across Canada. Manning was very evangelistic and told his

audience of their need to be born again. After his broadcasts, he would sign off as "The Premier." Some did not like the way Manning combined his faith with politics, or the way he signed off as "The Premier." However, the fact still remained that Manning was a Christian and he was the premier. Manning's program was hugely popular and reached an estimated peak of between 20,000 and 25,000 households. In 1961 the radio program was rated number one in Halifax.

From Erhart and Haven to Aline and Steinhilber, many pre-Confederation Canadians stood for God and for the Christian faith. Their legacy continued into Confederation as leaders, like Tilly, had a public burden for Canada to be under God's dominion. Even the public school system in Ontario, at one time, reflected godly principles and values. Also, Christian spiritual and political leaders, such as Manning, did what they could to turn Canada back to the Bible. Our generation of Canadians has much ground to regain from the erosion of our nation's early days of faith. May the Lordship of Jesus Christ be recognised once again, and may Canadians shout with one voice that God shall have dominion from sea to sea.

Shawn Stevens

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CANADIAN NATIONAL ANTHEM

Most Canadians are unaware that, when singing Canada's national anthem today, they are singing an abbreviated version of the original song. Our national anthem was written as a poem by Robert Stanley Weir in 1908. With the exception of the phrase *God keep our land glorious and free*, which was added in 1980, it read:

*O Canada, Our home and native land!
True patriot love in all thy sons command;
With glowing hearts we see thee rise,
The true North, strong and free
From far and wide, O Canada
We stand on guard, for thee
God keep our land,
Glorious and free,
O Canada, we stand on guard for thee.
O Canada! Where pines and maples grow,
Great prairies spread and lordly rivers flow
How dear to us thy broad domain,
From East to Western Sea,
Thou land of hope for all who toil!
Thou true North, strong and free!
Canada! Beneath thy shining skies,
May stalwart sons and gentle maidens rise,
To keep thee steadfast through the years
From East to Western sea,
Our own beloved native land!
Our true North, strong and free!
Ruler Supreme, who hearest humble prayer,
Hold our Dominion in Thy loving care,
Help us to find, O God, in Thee,
A lasting, rich reward,
As waiting for the better day
We ever stand on guard.*

Taken from Stand on Guard

Reference:
Krylow, Fayre C. Stand on Guard: A Poignant Call & Research
On the Rightmost Frontiers of Canada.
Vancouver: Crooks Publishing, 2005, page 196.

THE KNOWABILITY OF GOD

*Holy, Holy, Holy all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert and art, and evermore shall be.*

Reginald Herber (1783-1826)

A story was once told of two tortoises. One tortoise lived in a well and the other tortoise lived in the ocean. One day, the tortoise that lived in the ocean took a journey on land and fell into the well. There, the well-tortoise met the other tortoise and heard from him about the ocean. The well-tortoise swam around a section of the well and asked if the ocean was as large as this section of the well. The ocean-tortoise said that it was larger. Next, the well-tortoise asked if the ocean was as large as the whole of the well. Again, the ocean-tortoise said that it was larger. Then the ocean-tortoise said to the well-tortoise "Your understanding is small. As to the ocean, though you spent many years in it, you would never be able to explore the half of it, nor reach the limit, and it is utterly impossible to compare it with this well of yours."¹ In this sense, God is like the ocean. He is

vast and awesome. Although no man will ever understand Him fully (with the exception of Jesus Christ who is both God and man and who does understand), there are those who understand Him in part. The tortoise did not know the full totality of the ocean, but he did know the ocean enough, from having swum in it for years, to be able to talk about it. God is like the ocean, only vaster. Although no one (but Himself) knows Him fully, there are still those who know Him in part, those who swim in this ocean.

There have been many men in history who have challenged the claim that men can know God. Philosophers, such as Plato, taught that God was beyond finding out. Even Middle Age theologians, such as Thomas Aquinas (1225-1274), taught that knowing and describing God must be done indirectly and that we come to know him through analogy and inference. The medieval concept of God was that He was greatly transcendent (medieval mysticism is an exception to this) and ineffable (too overwhelming to be communicated in words). This is not entirely untrue,

¹ *Spiritual Journey, Was Christ God?* (Chambers: A.M.C. Publishers, 1984), 25-26.

but it is not the full picture of God's character. God is a personal God who loves men and women. One view is that this emphasis on transcendence traces back to the teachings of Augustine (354-430).² Regardless of where this view began, and acknowledging that God does in some ways veil Himself from sinful man, the fact still remains that God can be known, and desires to be known, by men and women.

How does a person know God? The only way that we can come to know Him is through faith in His Son, Jesus Christ. Once faith in Jesus Christ is established in the hearts of men and women, a new spirituality is opened up to men and women where they receive knowledge of God through revelation into God's Word, the Bible, and through the experience of faith. The Bible teaches that God is a Spirit. A spirit can only be understood by another spirit. That is why, when God created man, He gave him a spirit, a soul and a body. It

2. Thomas Horton, *The Doctrine Of God* (Oakland: Western Book Co., 1991), 6.

is by God's Spirit communicating with human spirits that He makes Himself known. That is why Paul tells us:

But as it is written:

*'Eye has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who love
Him.'*

But God has revealed them to us through His Spirit.

For the Spirit searches all things, yes, the deep

things of God.

(1 Corinthians 2: 9, 10).

The senses of hearing, touch and smell are all ways in which our physical body takes in information. However, God is not restricted to these senses in order to communicate with our spirit. A touching story is that of Helen Keller. Although she was born blind, mute, and deaf, she learned to communicate with a teacher. The teacher would put Helen's hands on the teacher's throat and lips and Helen came to understand her speech. One day, the teacher made efforts to share with Helen spiritual truth about God. When she did this, Helen's face lit up and she

