

Michael Wilkinson and Peter Althouse, editors, *Winds From the North: Canadian Contributions to the Pentecostal Movement* (Leiden: Brill, 2010).

Winds From the North is the second volume on Canadian Pentecostals to be published in the past few years. *Canadian Pentecostalism*, edited by Michael Wilkinson, was a significant initial attempt to collect scholarly research into a single volume, although its title suggested more than it delivered. For instance, it is disappointing to find in a volume named *Canadian Pentecostalism* a lack of any detailed consideration about its genesis in Toronto in late 1906, a deficiency that *Winds From the North* addresses in its opening article.

The symmetry between concept and layout in *Winds From the North* is impressive. The editors conceptualized the volume around three ideas: innovation, transnationalism and Spirit, and then grouped the contributions into three sections: Origins, Women, and Controversy. In each section, a subject is usually treated with a pair of articles.

The story of Canadian Pentecostalism is one of innovation spurred on by the Spirit, and the beginning of the Spirit's work in a Canadian context is the focus of "Origins" (two articles on the Hebden Mission, one on the ecumenical significance of J. E. Purdie's 'infilling of the Spirit' as an alternate to "initial evidence," and one about the function of myths among Pentecostals in the midwest, specifically, Winnipeg, Manitoba). Since the winds of the Spirit flow unimpeded by boundaries (be they na-

tional, social, or religious), controversy ensues as alternate visions of reality are experienced and implemented. A section on women attests to the Spirit-inspired challenge to gender boundaries in Canadian Pentecostalism (two pieces on the daughters of A. H. Argue and two on Aimee Semple McPherson). In light of the transnational theme, both Zelma Argue and Aimee Semple McPherson are treated in terms of their ministries in Canada and the United States.

Innovation spawns controversy. In the last section David Reed looks at the formative role of Frank Small, who was once an assistant to A. H. Argue in Winnipeg, in combining the Finished Work doctrine of Durham with Oneness theology. And Mark Hutchinson charts the spread of the Canadian export of Latter Rain (which began on the prairies in the late 1940s) to the U.S. and beyond. The argument could be made that the most noticeable contributions of Canadian Pentecostalism to the transnational movement have been divisive ones, which is another way of saying that Canadians Pentecostals are thoroughly Pentecostal. (Might we say that the *de facto* “evidence” of global Pentecostalism is schism?)

The placement of the piece on Ellen Hebden and the Hebden Mission in Toronto as the lead article is very significant. Adam Stewart documents the beginning of Pentecostalism in Canada in late 1906 and demonstrates that it began independently from Azusa Street. In so doing, Stewart adds a Canadian voice to the argument being

made by others that the origins of global Pentecostalism are polygenetic rather than monogenetic.

While the book informs, it also frustrates. It proves how little we can say with confidence about the Canadian experience because much remains scattered and undocumented. Augustus Cerillo argues that periods of Pentecostal historiography include the somewhat a-historical and anecdotal approach of the early decades (which defaulted to providence rather than historical cause and effect), followed by post-WWII attempts to place the Pentecostal movement within a historical and social context ("Interpretive Approaches to the History of American Pentecostal Origins," *Pneuma* 19 [1997], 29-52). Our understanding of the Pentecostal movement in Canada is largely from this first kind of literature, but little of the second, other than occasional journal articles. Tom Miller's *Canadian Pentecostals* (1994) has served as a precursor for stage-two scholarship by surveying the beginnings of Pentecostalism in Canada and the history of the Pentecostal Assemblies of Canada (Canada's largest Pentecostal denomination).

A common methodology used in the various articles reflects the second stage of Canadian Pentecostal research. Even though this volume demonstrates the transnational quality of Canadian Pentecostalism, on occasion the nature of a Canadian pioneer or innovation is explained within an American framework rather than a Canadian one. Rigorous contextual analysis is still needed to learn about Canadian Pentecostalism on its own rather than as a subsection of the American experience. For ex-

ample, in the article “The Function of Myth and Remembrance among Pentecostals in the Canadian mid-West,” Randall Holm suggests the lengthy duration of Argue’s tarrying for the baptism of the Spirit (21 days) in Chicago would have been seen as a virtue in Winnipeg and the Canadian Prairies. Since things seldom happen quickly on the prairies, then something so valuable as this would also require a lengthy period of waiting. The reader is left wondering, however, what Holm found in the testimonies of early central Canadian Pentecostals showing how the myth of Argue’s prolonged and intense seeking served to fashion their understanding and experience of Spirit Baptism.

For one who has long complained to graduate students in Pentecostal studies about the lack of Canadian Pentecostal research, this volume is welcomed with enthusiasm.

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