

FIVE

*Canadian Christian Zionism*  
*Hawkish Eccentrics*

Ron Dart

*Harper has backed Israel with such fervour that veteran scholars and diplomats rank it as the most dramatic shift in the history of postwar Canadian foreign policy.*

— Marci McDonald<sup>1</sup>

*A third observation based on the The Ipsos Reid exit poll is that the Conservatives did well among Jewish voters in the 2011 election but that they did poorly among Canadian Muslims. Among Jewish voters, 52 per cent voted Conservative, compared to 24 percent who voted Liberal and only 16 per cent who voted NDP. The Harper government has courted Jewish voters by offering uncritical support for Israel.*

— Dennis Gruending<sup>2</sup>

THOSE WHO STUDY the origins, development, and the many contemporary expressions of Christian Zionism often track in two directions. There are those who highlight, within Christian history, the antisemitic tendencies that have dogged Christianity and Christendom. Then, there are those who track and trace the philosemitic and Christian Zionist commitments in England, Germany, and the USA. The fact that Canada is often left out of this discussion does need to be noted. Canada has, to some degree, been shaped and influenced by both its British and American connections, and

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<sup>1</sup> Marci McDonald, *The Armageddon Factor: The Rise of Christian Nationalism in Canada* (Toronto: Random House Canada, 2010), 311.

<sup>2</sup> Dennis Gruending, *Pulpit and Politics: Competing Religious Ideologies in Canadian Public Life* (Toronto: Kingsley Publishing, 2011), 2.

the Christian Zionist tendencies from these states have done much to determine the present Christian Zionist position in the ruling political party in Canada today. This chapter will discuss both historic Christian Zionism in Canada and the present reality of Christian Zionism at the highest levels of political power and foreign policy decision-making in Canada today by the majority government of Conservative Prime Minister Stephen Harper (2006–15).

The United Nations General Assembly voted 138–9 on November 29, 2012 to recognize Palestine as a non-Member Observer State. Such a vote opened the door for Palestinian statehood. It is significant to note that of the eight states that opposed the resolution, Canada and the United States were the most prominent. In fact, the Foreign Affairs Minister of Canada, John Baird, suggested that Canada might even take retaliatory measures against the Palestinians for forcing the statehood agenda onto the global stage. Why has the ruling Conservative Party in Canada taken such a pro-Zionist perspective with the USA? Does Canada have a history of taking such a position? And what might be some of the reasons for Canadian Christian Zionism? The present chapter will answer some of these questions in a suggestive way.

### **Dawn of the Dilemma**

The dawn of Christian Zionism in Canada can be tracked to the significant presence of Henry Wentworth Monk (1827–96) in the nineteenth century. Monk had decided philosemitic tendencies and attempted to translate such leanings into the purchase of land for Jews in Palestine. In the 1870s–80s, Monk was aggressively active in the effort to buy land for God’s chosen people. Monk was initially introduced to such notions by the seventh Earl of Shaftesbury (Anthony Ashley-Cooper, 1801–85) about 1840, the leading Christian Zionist in England in the latter half of the nineteenth century. Monk called for a “Dominion of Israel,” and he even wrote to Balfour in 1896 a letter entitled “Stand Up O Jerusalem.” Monk’s philosemitic commitments have been amply spelled out in Richard Lambert’s biography.<sup>3</sup>

Monk was definitely not alone in his passion for the return of Jews to their historic homeland. The nineteenth century was a bubbling cauldron of interpretations of biblical prophecies and their application to Jews and the Promised Land. A notable example was the Reverend Albert Thompson, who argued strenuously that Christians, in supporting the return of Jews to their ancestral homeland, were facilitating the second return of Christ. Thompson was active in Canada in the late nineteenth and early twentieth centuries in linking prophetic texts from the Bible to current events.

The prophetic tendencies that dominated much of the nineteenth and twentieth centuries had an impact at the highest levels in Canada. Justice Ivan Rand (1884–1969) and future Prime Minister Lester B. Pearson (1897–1972) played significant roles on the United Nations Special Committee on Palestine (UNSCOP). Pearson had decided

<sup>3</sup> Richard S. Lambert, *For the Time is at Hand: An Account of the Prophecies of Henry Wentworth Monk of Ottawa, Friend of the Jews, and Pioneer of World Peace* (London: Andrew Melrose, 1947).

Zionist leanings, and he often made it clear that he had taken in such a position from his Christian upbringing. Rand had been profoundly shaped and influenced by the influential American Zionist and Supreme Court Justice Louis Brandeis (1856–1941). Pearson has been called the “Lord Balfour of Canada” and “Rabbi Pearson,” and he received some of the highest awards from Zionists. Rand’s work on UNSCOP and his Zionist leanings are well recounted in William Kaplan’s biography.<sup>4</sup>

I have merely pointed to the dawn of Christian Zionism in Canada by mentioning Monk, Thompson, Rand, and Pearson. The fuller tale can be heeded and heard by reading the texts mentioned or sifting and sorting through the studies of David Bercuson<sup>5</sup> and Eliezer Tauber.<sup>6</sup> There can be no doubt, though, that Canadians in the nineteenth and early twentieth centuries played significant roles in shaping Canadian foreign policy in a pro-Zionist path and direction.

### Canadian Academics and Christian Zionism

I mentioned above that one approach to being pro-Zionist from within the Christian tradition is to list, in historic detail, all the atrocities heaped on the Jewish nation by Christians—such an approach creates, understandably so, an empathy for the plight and victim status of Jews. The publication of William Nicholls’s *Christian Antisemitism: A History of Hate*<sup>7</sup> makes it abundantly clear that there is a distinctive Christian tradition from the beginning, through the centuries and into the present, that is antisemitic. Nicholls taught in the Religious Studies Department at the University of British Columbia for many a decade, and was pro-Zionist. Those who take the time to heed Nicholls’s detailed arguments cannot but be held by the fact that Christians have been powerful oppressors and Jews, again and again, have been hapless victims. *Christian Antisemitism* has played a significant role in Canada, in both the Christian and Jewish communities, in garnering support for the state of Israel. The natural human reaction to such a reading of Christian-Jewish history is to bend the knee to the needs and demands of the Jewish people. Who, in their right mind, wishes to participate in the continued oppression and victimization of this people?

Don Lewis’s *The Origins of Christian Zionism: Lord Shaftesbury and Evangelical Support for a Jewish Homeland*<sup>8</sup> seems to oppose the thesis of Nicholls. Lewis makes it abundantly clear that British evangelicals and German pietists played a significant role before the foundation of the state of Israel in being philosemitic and supporters of a

<sup>4</sup> William Kaplan, *Canadian Maverick: The Life and Times of Ivan C. Rand* (Toronto: University of Toronto Press, 2009).

<sup>5</sup> David J. Bercuson, *Canada and the Birth of Israel: A Study in Canadian Foreign Policy* (Toronto: University of Toronto Press, 1985).

<sup>6</sup> Eliezer Tauber, *Personal Policy Making: Canada’s role in the adoption of the Palestine Partition Resolution* (Contributions to the Study of World History 96; Westport, CT: Greenwood Press, 2002).

<sup>7</sup> William Nicholls, *Christian Antisemitism: A History of Hate* (Lanham, MD: Jason Aronson, 1993).

<sup>8</sup> Donald M. Lewis, *The Origins of Christian Zionism: Lord Shaftesbury and Evangelical Support for a Jewish Homeland* (Cambridge: Cambridge University Press, 2010).

Jewish homeland. In short, there is more to the Christian tradition than an antisemitic history of hate. The British evangelical tradition, primarily, were decades (indeed centuries) ahead of Jewish Zionism in arguing and urging at the highest levels in British politics to create the conditions for a Jewish homeland. Both Lewis and Nicholls, but from different perspectives, have therefore articulated arguments used to justify both Christian and Jewish Zionism. I have highlighted elsewhere how both Nicholls and Lewis have pandered to the ideology of Zionism from different academic perspectives.<sup>9</sup>

There is no doubt that Lewis and Nicholls have had a limited readership, whereas Paul Charles Merkley (professor of History at Carleton University in Ottawa) has had a much greater impact. Three of his publications<sup>10</sup> have consolidated and clarified, for the interested and committed, the historic debate within the Christian community in a probing and controversial manner. Merkley has rarely flinched from using his skills for advocacy of Zionism, and his many Canadian backers have more than applauded his interpretation of the Jewish-Christian approach to the state of Israel. The fact that Merkley taught in Ottawa (the seat and centre of political power), and the equally significant fact that he was publishing on these issues as the right-of-centre political agenda was coming to power in Canada, meant that he became, for the up-and-coming political leadership in Canada, their definitive academic authority. Merkley, much more than Lewis and Nicholls, has done much to shape and clarify for the leadership in the ruling Conservative Party in Canada the Zionist position. In fact, Merkley became a key advisor to Stockwell Day on Canadian-Jewish-Zionist relations when Day was head of the Canadian Alliance Party (forerunner of Harper's Conservative Party of Canada). When Harper defeated Day for leadership of the Party in 2002, Day was offered a leadership role in the newly formed Conservative Party on significant foreign policy issues. The Merkley-Day-Harper Zionist agenda knit together the academic and formal party politics that altered significantly the traditional attitude of Canada to Jews and Israel.

### **Biblical Exegesis and Christian Zionism**

The impact of John N. Darby, *The Scofield Reference Bible*, the interpretive ideology of dispensationalism, biblical prophecy, end-times scenarios, and Zionism have been widely discussed and analysed by many. What role has Canada played in this linking together of biblical exegesis and Christian Zionism, though? Darby travelled to North America seven times between 1862 and 1877, and he spent time in Toronto, Montreal, and Ottawa. The annual Niagara Bible Conferences that were held from 1875 to 1897 moved forward Darby's agenda and inspired the young Cyrus I. Scofield. The shift in the United States within the Conservative Evangelical community to *The Scofield Reference Bible* (first published in 1909), dispensationalism, and a more pro-Jewish agenda did not

<sup>9</sup> See Ron Dart, "Christianity, Zionism and Anti-Semitism," *HLS* 9, no. 2 (2010): 239–43.

<sup>10</sup> See Paul C. Merkley, *The Politics of Christian Zionism: 1891–1948* (London: Frank Cass Publishers, 1998); *Christian Attitudes Towards the State of Israel* (Montreal: McGill-Queen's University Press, 2001); *American Presidents, Religion and Israel: The Heirs of Cyrus* (Westport: Praeger Press, 2004).

go unnoticed in Canada. The province of Alberta became a portal into the emerging synthesis of Niagara Conferences, Darby, and Scofield. William Aberhart (1878–1943) was quite taken by the end-time dispensational scenario of Darby-Scofield and tribe, and he started the Calgary Prophetic Bible Institute (modelled somewhat on the Moody Bible Institute in Chicago) in 1927. The merging of prophetic language with a pro-Jewish stance consolidated an emerging vision in Canada by the Conservative Evangelicals. The seeds planted by Aberhart took root and produced a long term-harvest. It did not take long for “Bible Bill’s” Calgary Prophetic Bible Institute to morph into the radio program, *Canada’s National Back to the Bible Hour*, which defended liberal democracy, American imperialism, anti-communism, and philosemitism. After Aberhart died in 1943, Ernest Manning (1908–96) followed lock-step in Aberhart’s footsteps (becoming Premier of Alberta and guiding the *Back to the Bible Hour*). There was a significant roadblock in the way, though, of the final fulfilment of many of the prophetic utterances which were discussed during the radio broadcast: Jews had to return and resettle in the historic land promised them by God via Abraham. The formal founding of the State of Israel in 1948 was viewed as demonstrating that the prophetic clock was moving towards the appointed hour. The Aberhart-Manning twosome had played their role in both Alberta and Canada in raising the flag of prophecy and support of the Jewish people to their historic home. More will be said about the Aberhart-Manning-Zionism connections later in this chapter.

It would be impossible in Canada, when attempting to understand Christian Zionism, to ignore the leadership role of Merv and Merla Watson. The Watson duo and family have done more than most to call conservative evangelicals back to Jewish festivals, music, dress, and a sort of Jewish romanticized ethos. The Watsons and their followers have made many trips to Israel, and the Jewish state has warmly welcomed their uncritical support of Zionism. Merla Watson recounted much of their pro-Jewish leadership and treks to Israel (replete with exuberant photos) in *Merla’s Miracle*. The role of Merv and Merla in shaping a pro-Jewish agenda in Canada at a more in-the-trenches populist level has been significant and strategic. Merv emerged from a Plymouth Brethren background, with a commitment to Darby-Scofield, and Merla grew up in a Pentecostal background, with an interpretation of the Jewish prophets that pandered to a pro-Jewish outlook. The Watson family moved to Israel in 1976, and, as Merla comments in *Merla’s Miracle*:

We felt such a burden to comfort the wounded Jewish people with song!  
We have come to love and respect them with all our hearts! We sang for  
countless Israelis, rich and poor, young and old, even the Prime Minister  
and the President. We gave birth to the International Christian Celebration  
during the Feast of Tabernacles, and the International Christian  
Embassy in Jerusalem.<sup>11</sup>

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<sup>11</sup> Merla Watson, *Merla’s Miracle* (Victoria: Catacombs Productions, 1999), 20.

There is, therefore, in Canada, a direct link from Darby-Scofield, through the Niagara Bible Conferences, up to Aberhart-Manning's *National Back to the Bible Hour* and the Watsons' International Christian Embassy in Jerusalem. The ripple effect has been enormous, not the least in Canadian politics in the early twenty-first century.

### The Conservative Party and Christian Zionism

Ideas often do, in time, have consequences, and this is certainly true in Canada. John Stackhouse, in his PhD dissertation-turned-book, *Canadian Evangelicalism in the Twentieth Century*, suggested that there were "The Eccentrics" and "The Mainstream" evangelicals in Canada.<sup>12</sup> Stackhouse suggested that figures such as William Aberhart should be included among the eccentrics. I noted above that Aberhart was replaced by Ernest Manning in his dual role as Premier and radio preacher. In 1987, Ernest Manning's son Preston Manning founded the right-of-centre Reform Party of Canada (which later evolved into the Canadian Alliance Party). In 2004, that party merged with the Progressive Conservative Party to form the Conservative Party of Canada. By 2006, the Conservative Party of Canada had formed a minority government in Canada, and held power until 2015, becoming, in the 2011 federal election, the majority government.

Preston Manning was replaced by Stockwell Day (an avid Zionist) in 2000, who in turn was replaced by Stephen Harper in 2002, the latter becoming leader of the Conservative Party of Canada in 2004 and Prime Minister in 2006. Many of Harper's Members of Parliament come from Conservative Evangelical backgrounds, and, as such, the pro-Jewish ethos has been instilled in them by a dispensationalist interpretation of the Jewish prophetic tradition and a Sunday School understanding of Jews as God's chosen people.

According to Marci McDonald, in *The Armageddon Factor*, "Harper has backed Israel with such fervour that veteran scholars and diplomats rank it as the most dramatic shift in the history of postwar Canadian foreign policy."<sup>13</sup> What have been some of the positions taken by the Harper government that are pro-Zionist and why have such positions been taken? When Hamas was legitimately elected in 2006 to represent the Palestinian people, Harper cut aid to the Palestinians. Harper sided with the Jewish state against Lebanon in the 2006 war, and when Israel invaded Gaza in 2009, and the United Nations Human Rights Council opposed such an action, Harper stood uncritically by Israel's side. The decision by Hugo Chávez to oust the Israeli ambassador as a result of Gaza was opposed by Harper. Harper went so far as to suggest he might even represent Israel in Venezuela. Harper opposed Obama at the 2011 G8 summit in France in which Obama suggested a return to the 1967 borders. Former Minister of Citizenship, Immigration and Multiculturalism, Jason Kenny, attempted to prevent George Galloway (the former British MP, who has sympathies with Hamas) from en-

<sup>12</sup> John G. Stackhouse, *Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character* (Toronto: University of Toronto Press, 1993).

<sup>13</sup> McDonald, *Armageddon Factor*, 311.

tering Canada. There is no doubt that Harper is much further right than the US these days on the Zionist issue (a rather rare and unusual position for most Canadians).<sup>14</sup>

There is much more that could be said about the Conservative Party of Canada and their ideological pro-Zionist stance. The Conservative Party's opposition to the Canadian International Centre for Human Rights and Democratic Development for funding "terrorist" groups in the Middle East (which, decoded, means anything that questions Zionism) has meant that any questioning of Zionist and settler activities in Israel is now deemed terrorism. Kairos (an ecumenical church group) also had funding cut off because of daring to question Zionist policies, and the research centre Mada al-Carmel (which was studying the treatment of women in Arab-Israel) also had support terminated. Each of the groups mentioned above (International Centre for Human Rights and Democratic Development, Kairos, and Mada al-Carmel) have some sympathies for the plight of the Palestinians, and accordingly were penalized by the Conservative Party of Canada.

The work done decades ago at a more exegetical and Bible-School level by Darby-Scofield, Aberhart, Manning and tribe has now moved into a worrisome political phase. Men and women who took in, as children in Sunday school, a pro-Jewish ideology are now making decisions, as adults, in Canadian foreign policy. The eccentrics have become the mainstream and the Canadian mainstream has been marginalized. The implications are ominous for both Jewish-Palestinian relations and Canadian foreign policy on the Middle East.

Marci McDonald has been one of the few in Canada who has tracked and traced the various connections between Harper and other Zionists. McDonald's chapter, "The Armageddon Factor" in *The Armageddon Factor* probes and highlights all the formal and informal web of relations in Canada that support the present pro-Zionist foreign policy of Harper's majority government.<sup>15</sup>

The deeper the probes into the Conservative Evangelical and fundamentalist ethos in Canada, the more it will become abundantly clear how and why a certain reading of the Bible is significantly impacting who is chosen as an MP in Canada and how such decisions are altering historic Canadian foreign policy in the Middle East.

### Populist Evangelicals and Christian Zionism

*The National Post* carried a full-page advertisement in its August 19, 2006 edition, sponsored by Christians United For Israel (CUFI), calling for a "National Day of Prayer for Israel and the Peace of Jerusalem." A short read of the advertisement makes it quite clear that the political agenda for the day is support of Zionism. Benny Hinn and John Hagee are backers of CUFI and the Canadian version of the organization is equally Zionist. The CUFI website recommends another Conservative Evangelical organization, The

<sup>14</sup> Ron Dart, "The Bible Belt in British Columbia, Canadian Zionism and the Israel Lobby," *HLS 11*, no. 1 (2012): 87–91.

<sup>15</sup> McDonald, *Armageddon Factor*, 308–36.

Institute for Canadian Values. The CEO of Institute for Canadian Values is Joseph C. Ben-Ami, former Director of Government Relations and Diplomatic Affairs for B'nai B'rith and former policy aid to Stephen Harper and Stockwell Day. CUFI and the Institute for Canadian Values both link to Equipping Christians for the Public Square Centre, founded and formerly headed by Conservative Evangelical activist and pro-Zionist, Tristan Emmanuel, who is closely connected to various members of the Conservative Party.

CUFI has another companion organization in Canada that has drawn the naïve and historically illiterate: Watchman For The Nations was started by Bob Birch on the West Coast. Bob Birch was well connected with Bernice Gerard, and both have played a significant role in linking the Christian charismatic and renewal movements with Zionism. Bob Birch and Bernice Gerard have a decades-long history with David Mainse of 100 Huntley Street in Burlington, Ontario, and Mainse, Birch, and Gerard have clearly advocated for why and how Christianity and Zionism are one. A read of Mainse's *100 Huntley Street*<sup>16</sup> and Beth Carson's *Pastor Bob: A Statesman of Prayer for Canada*<sup>17</sup> connect demonstrates the many connections between Canadian charismatic or renewal movements and Zionism.

The recent booklet publication of Mainse's fifty years of dominating the Canadian Charismatic and Conservative Evangelical ethos, *Crossroads Compass: Special Commemorative Edition: Celebrating 50 years of A Passion for God, A Passion for People (1962–2012)* walks the extra mile to usher the curious into the world of Canadian right-of-centre politics and the media. Bob Birch and Bernice Gerard died a few years ago, but it was Birch and Gerard on the West Coast, Mainse and 100 Huntley Street in Ontario and, earlier, Aberhart-Manning's *Back to the Bible Hour* that did much to massage the Zionist message, at a populist level, for many Canadians. CUFI and the Institute for Canadian Values and Equipping Christians For The Public Square stand on the shoulders of Aberhart-Manning, Birch-Gerard and Mainse-100 Huntley Street.

There has also emerged in Canada in the last decade a youth movement that has decided right-of-centre and Zionist commitments. 4MyCanada has been led by Faytene Krystow (a child of the charismatic movement), and, in many ways, this movement of young adults in their late teens-twenties is the youngest and most energetic child of Birch-Gerard, Mainse, and the organizations mentioned above. 4MyCanada brings together charismatic and Christian renewal types with Harperite Republican conservatism and pro-Israeli policies in the Middle East.

*Faith, Hope, No Charity: An Inside Look at the Born Again Movement in Canada and the United States* presents an earlier version of the Christian right and Zionism in Canada. Jerry Falwell factors large in the book as does 100 Huntley Street—Falwell and Mainse were the closest of friends—bound together not least by their shared

<sup>16</sup> David Mainse, *100 Huntley Street: The Exciting Success Story from the Host of Canada's Popular Television Programme* (Toronto: G. R. Welch, 1979).

<sup>17</sup> Beth Carson, *Pastor Bob: A Statesman of Prayer for Canada* (Belleville: Guardian Books, 2003).



Zionism.<sup>18</sup> On the death of Falwell, the Zionist torch was passed to John Hagee and CUFI, as I describe in “Canadian Republicanism and Christian Zionism,” in *The Eagle and the Ox: Contemplation, the Church and Politics* (2006).<sup>19</sup>

There is a direct Canadian connection between Hagee’s CUFI, Charles McVety, and Canada Christian College in Toronto. McVety has been a cheerleader for both Hagee and CUFI. Hagee has been more than welcomed and embraced at Canada Christian College, and many of the Jewish Zionist leaders have spoken at the College. Needless to say, there is a close rapport between Hagee, McVety, and Jewish Zionism—Frank Dimant from B’nai B’rith in Canada has, like Hagee, worked closely with McVety to further the Canadian Christian-Jewish Zionist ideology. Hagee once said when at Canada Christian College, “I am so delighted that Canada’s Prime Minister (Stephen Harper) immediately denounced Hamas terrorism when he became the leader of this great nation.” Ezra Levant, another friend of McVety, once said, “No world leader has been as clear as Harper has been in his support for Israel’s right to defend itself.” There is, therefore, within Canada—and this cannot be denied or ignored—a definite collusion between Hagee’s CUFI, McVety’s Canada Christian College, and the Jewish Zionism of Dimant and Levant. In fact, Dimant and McVety are so ideologically close that Canada Christian College has given Dimant an honorary doctorate.

Dimant had also forced an amiable friendship with Preston Manning and Stockwell Day—populist Zionism is also political Zionism. Marci McDonald clarified much when she stated: “Years earlier B’nai B’rith had honoured Ernest Manning (Preston Manning’s father) for excising the antisemitic elements from Alberta’s Social Credit Party, and Dimant sought a similar undertaking from his son at Reform”<sup>20</sup>—“anti-Semitic” when decoded, in such a context, often means “anti-Zionist.” The fact that the Jewish community in Canada is about three-hundred-and-eighty thousand and the Canadian evangelical community is about three-and-a-half million means that it is more than advisable that Jewish Zionists link warm and affectionate hands and arms with Conservative Evangelical Christian Zionists—Dimant, Levant, and Ben-Ami form a tight Jewish Zionist trinity in Canada that have formed and forged close bonds with the Christian Zionists.

Lastly, we should not ignore the work of John Tweedie and Christians For Israel. Tweedie has made many trips to Israel, and his eight-part series *Why Israel? What Time Is It?* is both an apology for end-times eschatology and Christian Zionism. Tweedie, like Dimant, has received an honorary doctorate from McVety and Canada Christian College.

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<sup>18</sup> Judith Haiven, *Faith, Hope, No Charity: An Inside Look at the Born Again Movement in Canada and the United States* (Vancouver: New Star Books, 1984).

<sup>19</sup> Ron Dart, *The Eagle and the Ox: Contemplation, the Church and Politics* (Abbotsford: Freshwind Press, 2006).

<sup>20</sup> McDonald, *Armageddon Factor*, 320.

## Conclusion

There is much more that could be said in suggestive depth and detail about the origins, development, and contemporary forms of Canadian Christian Zionism. I have, all too briefly, touched on the dawn of the Canadian Zionist dilemma, Canadian academics and Christian Zionism, biblical exegesis by Canadian Christian Zionists, the Conservative Party's links with Christian Zionism, and populist Evangelicalism's support of Christian Zionism. There is, of course, in Canada, a centrist and left-of-centre evangelical and Christian tradition that is certainly not Zionist. There has been a sloppy tendency amongst many journalists and some academics to equate Evangelical with right-of-centre politics and Zionism, which is inaccurate if not dishonest. There is, though, a form of Conservative Evangelicalism in Canada that has decided Zionist tendencies. I have highlighted, in this brief chapter, some of the people and organizations that embody such a perspective and commitment. Many of the early forms of Christian Zionism antedate Jewish Zionism, but there is a definite convergence in Canada between Jewish and Christian Zionism. It is also important to note that many of the implicit Zionist ideas that were emerging in Canada in the nineteenth and twentieth centuries (not fully discussed in this paper) have, in the last couple of decades, moved from backroom Bible Schools, Sunday Schools, and Darby-Scofield interpretations of the Bible to the highest levels of political power and foreign policy decision-making in Canada, in particular within Stephen Harper's Conservative Party. In short, the historically hawkish eccentric fringe in Canada has now become the dominant political position.

The defeat of the Conservative Party of Canada in the autumn 2015 federal election seems, in some ways, to signal the end of the extreme foreign policy position adopted by the Harper government, which involved the most part, backing Israel without too many questions asked and demonizing the Palestinians as the problem. Conversely, the majority victory of Justin Trudeau and the Liberal Party of Canada in the 2015 election appears, in some ways, to point to a better future for Canadian-Israeli-Palestinians. But, does it? Those who stand within the liberal tradition are not likely to use the Bible as a source of authority to support the Chosen People and Israel, but many of the conclusions have much affinity with the Conservative Party. The liberal tradition is much more oriented to the Holocaust, diaspora, Jews surrounded by a sea of militant Muslims, Jewish lobby groups in Canada and Israel being the only liberal democratic state in the Middle East. I think there can be little doubt that Justin Trudeau, in a more nuanced and measured manner, is as likely as Harper, when push comes to shove, to support Israel. The Palestinians will, as always, become the sacrificial lambs that serve the interests of larger political and ideological concerns.

There can be no doubt that the reign of Stephen Harper walked Canada in a right-of-centre direction that most Canadians found rather un-Canadian; Harper's position of Canadian-Israeli relationship was but the spear point of a larger swing to the far right. Justin Trudeau will definitely draw Canada back to the centre and centre-left, but it is

not likely, on the Jewish-Palestinian issue, that he will lean more to the Palestinians plight than did Harper in any significant or substantive way or manner.

I have highlighted, in my book, *Canadian Christian Zionism: A Tangled Tale* (2015)<sup>21</sup> how both liberals and conservatives in Canada have had distinctive Zionism leanings and commitments. Will Trudeau be any different in this regard? Only time will reveal such an answer, but if history points in any consistent direction, Trudeau is just as likely to be a supporter of Israel as was many of his liberal predecessors.

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<sup>21</sup> Ron Dart, *Canadian Christian Zionism: A Tangled Tale* (Dewdney: Synaxis Press, 2015).

