W. Stanford Reid: An Evangelical Calvinist in the Academy. By A. Donald MacLeod. McGill-Queen's Studies in the History of Religion, Volume 31. Montreal: McGill-Queen's University Press, 2004. ISBN: 0773528180. Pp. xvi + 401.

Historians of twentieth-century Canadian Presbyterianism and North American evangelicalism have neglected W. Stanford Reid (1913–1996). Through a commendable biography, *W. Stanford Reid: An Evangelical Calvinist in the Academy*, Donald MacLeod has ensured that Reid will not be forgotten. Sympathetically yet honestly, MacLeod establishes that Reid's ecclesial and academic contributions distinguish him as a notable figure in the recent history of Canadian Presbyterianism and North American evangelicalism: professor at McGill University (1941–1965); first chairman of the history department and founder of the program for Scottish studies at the University of Guelph (1965–1979); author of numerous books and articles, both scholarly and popular; faithful Presbyterian pastor and, simultaneously, denominational agitator; and possessor of a considerable reputation within the evangelical community around the world, especially in America.

 W. Stanford Reid unfolds chronologically. Fittingly, for a subject whose strong Calvinist sense of vocation was bifurcated between formal church work and academic work, chapters alternate thematically between sacred and secular. Early chapters (1–4) address Reid's heritage as a Scots-Canadian in Quebec and childhood as the son of a Presbyterian minister among the Westmount elite, his education and doctoral studies, as well as matrimony. Key moments in the earlier stage of his life include an ecclesiastical upbringing in the tumultuous years around 1925 Church Union, his own "conversion" experience on a Montreal street corner at the age of thirteen, and a momentous decision to opt for ministry training in the United States at the conservative Westminister Theological Seminary—a move which shaped Reid as a confessional Calvinist and did much to foster the label of "outsider" that he wore within the Presbyterian Church in Canada. Middle chapters (5–12) detail his academic career at McGill and Guelph, pastoral work within Montreal and denominational efforts (executed positively as a gifted member of various church committees and negatively as a gadfly and pugilist against an ever-increasing list of adversaries: theological liberals and social gospelers, church bureaucrats, and fundamentalists). Important achievements in this period include Reid's 1974 biography of John Knox, *Trumpeter of God*—still considered definitive—as well as his founding of the respected program for Scottish studies at the University of Guelph. Latter chapters (13–17) break from the chronological pattern and take up, helpfully, life-long themes for Reid, such as his interpretation of Calvinism, and his embattled relationship with American evangelicalism. The portrait that emerges is of a talented, temperamental man who was a perpetual outsider by force of his own personality and theological and social circumstances. Reid was a Scots-Canadian in a francophone province, a public Christian in an age of privatized religion, a convinced evangelical kept at the margins of evangelicalism by his disdain for pietism, a confessional Calvinist

in a denomination drifting from its standards, a minister who defended lay rights against all forms of clericalism.

This is an exemplary sympathetic biography. MacLeod not only shares common ordination vows with Stanford Reid, he was also a good friend. Indeed, he describes this book as a "labour of love" (xiii). Sympathetic biography is difficult to write and MacLeod succeeds in avoiding the dangers of the genre, namely, a hagiographical style or, in method, such reliance upon personal anecdotes as to appear gossipy. Reid was often cantankerous and stubborn, and not always likeable, and MacLeod frankly presents him as such. On the other hand, as a friend, the author accesses privileged documentary and verbal information that complements the ample archival research. Only a few points in the book ask for reconsideration or correction. Sir William Dawson, late nineteenth-century principal of McGill, is described as ardently anti-evolutionist (326 *fn*7) and, at another point, not opposed to evolution (34). Chapter 15, which is concerned with bitter infighting over a point of doctrine at Reid's *alma mater* of Westminster Seminary among faculty, students and trustees—a squabble in which Reid played an ugly part—sidetracks readers with somewhat tedious detail and does not deserve the space allotted. Overall, this is a high quality biography that succeeds in establishing Reid as an important figure in twentieth-century Canadian Presbyterianism and North American evangelicalism.

Admittedly, a book about an academic-minister of the Presbyterian Church in Canada is a provincial theme, the borders of which are narrowed further by the subject's evangelical leanings. It would be regrettable, however, if only Presbyterian pastors or historians of evangelicalism read this book. Granted, the former would find much to interest them and could be challenged to ponder what the almost total absence of confessionalist and evangelical voices like Reid's bodes for their denomination. Those who have an interest in recent Montreal or McGill University history will find much to interest them in this book, as will anyone working in twentieth-century Canadian religious history.

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The Transforming Power of a Century: Mennonite Central Committee and Its Evolution in Ontario. By Lucille Marr. Kitchener: Pandora Press, 2003. ISBN 1-8947-1041-X. Pp. 407.

The Mennonite Central Committee (MCC) is a relief service and peace agency of the North American Mennonite and Brethren in Christ churches. *The Transforming Power of a Century* tells the story of MCC in Ontario from the first Mennonite relief organizations that appeared during the First World War until the present day. Non-resistance has been a central tenet of the Mennonite faith since its origins in the Reformation, and in the twentieth