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ing summer beach missions for adolescents, the natural choice for such a role? It was that both Woods and the major Canadian backers of the struggling student movement shared a Plymouth Brethren tie; their network had once more of the Michigan peninsula, a

InterVarsity movement possessed camping (notably Herbert W. Taylor) and soon the gating responsibility to associates, Woods provides some insight into the state of ill- or miseducated by this process; yet it No one would maintain that Woods was work taking aim at the public university had taken on new life in conjunction with the movement (of which they were the

Brethren tie; their net-student magazine (HIS) and a publishing arm (NIV). Before the 1940s were out, Woods—representing InterVarsity—had come to play a significant role in the young National Association of Evangelicals, and spent time at an evangelical think-tank at Plymouth, Massachusetts in which names such as Harold Ockenga and Carl F. H. Henry figured prominently. By this time, Woods was also in the orbit of London minister (and British IVCF pillar) D. M. Lloyd Jones, and with him helped to launch the global version of InterVarsity: the International Fellowship of Evangelical Students (IFES).

For a time, Woods divided his time between American InterVarsity and the secretariat of the latter, on behalf of which he regularly crisscrossed the globe; from 1960 he gave himself wholly to the latter. By then, his close American associate, Charles Troutman, so often driven to distraction by his colleague's failure to delegate responsibility, had left the scene to direct the movement in—of all places—Woods' native Australia. It becomes clear that Woods' genius was for launching new initiatives and scouting new territory for student ministry around the globe. The "perfecting" of student ministry, in the sense of advancing the Christian understanding of learning, was a task pursued more resolutely by those who followed Woods.

The "recovery of the university" in conjunction with this foundational era was in truth the pursuit of Christ's Great Commission in the universities. A key figure in this enterprise was the prominent Canadian Christian scholar, W.S. Reid. A historian in McGill (Quebec) and Guelph (Ontario) universities, Reid would eventually be known as a contributing editor to Christianity Today magazine and as a frequent Staley lecturer on U.S. Christian college campuses. Those who knew Reid as the historian and churchman that he was might—if they viewed the early parts of his life from the vantage point of the last—suppose that it was bound to unfold just as it did. How easy it would be to suppose that his early academic prowess, the influence of a father and uncles (all ministers), and a tendency to be combative, were seeds that had merely to follow their natural development. The value of this biography, I suggest, is that it enables us to view contingent factors in Reid's formation—circumstances which, had they unfolded differently, would have made for a very different story.

Born in 1913 as son to a Presbyterian minister, Reid's youth was spent in Montreal and, in time, its Anglophone university. McGill. When, after the Great War of 1914-18, advocacy for the union of Canada's Presbyterian, Congregational and Methodist churches resumed, Reid's uncles and father were all caught up in the debate. What would have been the effect on young Stanford if in 1925 his own father had followed one brother into the new "United Church"? Stanford, whatever his temperament and intelligence, would then never have become a standard-bearer for conservative Presbyterianism, contingencies were in play.

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After his McGill graduation in 1934, Reid, a pietistic student with roots in the InterVarsity movement, might have persisted through disconcerting experiences at Montreal's Presbyterian College, a seminary of his denomination. As it was, proclamations about the assured results of the higher criticism of the Bible and skepticism regarding the bodily resurrection of Christ provoked his withdrawal; he instead obtained a McGill M.A. in history. Had he remained, he would never have been faith-ed, subsequently, for snubbing the school; yet he had staved, he might—as a young preacher of ability—never have ventured beyond the pastorate.

Reid did again take up the study of theology, and his choice was fraught with far-reaching implications. At Westminster Seminary, Philadelphia, Reid was exposed to neo-Calvinism, which provoked him to re-evaluate the evangelical pietism of his family and the early InterVarsity movement. His completion of a Ph.D. in history at the University of Pennsylvania raised the possibility that he might never work in Canada, never be associated with the church of his upbringing, never reconnect with McGill. And yet all three transpired. Though his sudden exit from Presbyterian College was remembered at his return to Canada in 1941, attempts to obstruct his entry to pastoral ministry failed, he also gained a part-time lecturership in McGill University.

As a Montreal pastor, Reid might have been less critical of eccumenical missionary policies focused on pre-communist China. He might also have refrained from opposing the absorption of the Presbyterian College into a joint McGill Faculty of Theology. The cost of such opposition appeared in 1949, when he was suspended over that in college's search for a church historian, a position for which Reid, an experienced pastor and McGill history lecturer, was eminently qualified. Officials remembered his "desholiness" in 1934 and his sternness in the market. Reid might well have ended his academic career at McGill University, where by the 1960s he was a full professor. Yet the rise of Quebec nationalism provoked fears about the future of Anglophone Quebec higher education and culture. In 1965 therefore, he accepted the invitation to found a history department in the fledgling University of Guelph, Ontario. Just then, Reid might instead have become the president of Westminster Seminary, Philadelphia. In sum, this fine biography opens for us the complexities about Reid that would never be appreciated if we took the shape of the man's life to have been merely determined by his roots.

In the larger picture sketched out by Sidney, Reid was a Christian rowing "against the stream" in Canadian higher education during an era in which university life underwent rapid secularization. He did this concurrently with the InterVarsity movement's expanding program of witness to the Gospel on campuses under identical influences. Reid persevered in the face of closed doors, some controlled by his denomination, some controlled by public universities which had steadily less reason for the anachronism of the minster-scholar. Yet his career as a Christian academic illustrated the combination of faith and learning which the wider evangelical movement was increasingly struggling to recover.