

It is interesting that only in Chapter Five does Vial handle Schleiermacher as a theologian. This chapter is useful in accounting for the particular Christological, hamartiological and soteriological emphases found in *The Christian Faith*. Although Vial wants to do so in a nuanced way, he is not uncritical: he provides a helpful summary of Barth's critique of Schleiermacher's theology and follows this with the critiques of Strauss and Wyman (100). Following this, Chapter Six details Schleiermacher's political thought and role as a political activist.

This is a helpful book, one that is well written and accessible. It does well in striving towards its goal: that of introducing the reader to a significant and broad-ranging intellectual, and of locating his theology within that particular context.

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**Scholarship: Two Convocation Addresses on
University Life
Abraham Kuyper**

Grand Rapids: Christian's Library Press, 2014; xi + 51
pp, \$4.95, pb, ISBN 978-1-938948-85-5.

RÉSUMÉ

Cet ouvrage reprend deux discours prononcés par Abraham Kuyper à l'université libre d'Amsterdam. Ils visaient à encourager les étudiants chrétiens et les spécialistes à la poursuite de leurs travaux académiques en présentant l'étude académique comme une recherche du Logos qui est au centre de toute autre vérité. Les discours sont bien traduits et agrémentés de notes de bas de page utiles. On y trouve, dans un contexte européen, des critiques pertinentes de nombreuses conceptions courantes, émanant du capitalisme récent, de ce que devrait être l'université.

ZUSAMMENFASSUNG

Das vorliegende Buch enthält zwei Ansprachen von Abraham Kuyper an der Freien Universität von Amsterdam. Sie wollen christlichen Studenten und Wissenschaftlern, die sich der Forschung widmen, Mut machen, und zwar, indem sie das akademische Unterfangen als eine Suche nach dem Logos im Zentrum aller übrigen Wahrheit darstellen. Die Übersetzung ist wohl gelungen, die Fußnoten sind sachdienlich, und in einem europäischen Kontext bietet es eine hilfreiche Kritik vieler gängiger spätkapitalistischer Sichtweisen des Bereiches der Universität.

SUMMARY

This book contains two addresses given by Abraham Kuyper at the Free University of Amsterdam. They are intended to encourage Christian students and scholars in their pursuit of scholarship and do so by portraying the academic endeavour as a search for the Logos at the centre of all other truth. The book is well translated and helpfully foot-

noted, and in a European context offers helpful critiques of many common late-capitalist visions of the university.

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This short book contains the English translations of two convocation addresses given by the Dutch neo-Calvinist theologian and statesman Abraham Kuyper in his role as rector of the *Vrije Universiteit* (Free University) in Amsterdam in 1889 and 1890. Translated by Harry van Dyke, at the behest of the Abraham Kuyper Translation Society, it is a highly readable rendering of Kuyper's own inimitable style.

Kuyper's primary purpose in these speeches was to encourage Christian students (the Free University having been founded on Reformed principles some ten years before) in their pursuit of scholarship. Beyond this, the speeches make plain that his university was not well regarded by the mainstream academic community in the Netherlands at that time. Kuyper refers to it as an 'Opposition School' (25). Evidently, speech two in particular (*Scholastica II*) functions as an apology for the notion of a Reformed university and a defence of the Free University's particular academic credentials. Van Dyke's helpful introductory note (ix-x) also serves to clarify this.

Perhaps the key idea in Kuyper's approach to Christian scholarship is the idea that, 'God created, in addition to the world of nature with all its elements and forces and materials, a *world of thoughts*; for all creation contains Λογος [Logos]' (7). Kuyper uses John 1 to apply a Logos principle generally to the practice of scholarship: Christ, the true Logos, is to be found everywhere in this 'world of ideas' and as such, all pursuit of knowledge is, ultimately, the pursuit of knowledge of Christ. On that basis, he characterises the life of both student and professor as a distinctive and privileged vocation: they are called to explore the world of ideas and in so doing, may search it in order to uncover the Logos present in all truth.

On this basis, Kuyper proceeds to offer various points of guidance to his student body: students should manage their money with care, and should not neglect the life of the body whilst prizing the life of the mind (17). His comments on the methodology of study are particularly helpful in the context of contemporary higher education, where the practice of cramming for exams seems commonplace. Such an approach 'yields knowledge that evaporates quickly' (19). Kuyper's critique of the student who crams in order to absorb information retained only long enough to pass an exam, is that he gains a *qualification*, but not an *education*. The concept of the university as an institution to provide an education (or in Kuyper's own choice of term, a *formation*) that stands as quite distinct from a token qualification is challenging to much higher education in the contemporary Western world, where universities are under pressure to adopt their graduates' employability, rather than formation, as a somewhat crude goal.

Kuyper's attempt to argue that a Reformed univer-

sity contributes 'well formed' citizens to participate in Dutch culture, of course, should be viewed against the backdrop of the significant legislative reform of Dutch higher education in the late nineteenth century. Inspired by the notion of *Bildung*, the scholarly universities were distinguished from lesser forms of higher education (called high schools) in that universities were expected to provide cultural formation in order to produce a certain class of social actor: a civilised, educated elite. One did not go to a nineteenth century Dutch university to learn business or catering; these disciplines were taught at the high schools. Kuyper's speeches, perhaps more than this book conveys, were intended to reassure his students that they were being formed and that theirs was a legitimate university experience, albeit at an 'Opposition School'.

This book contains various helpful points for young Christian scholars, particularly the reminder that no-one can know everything. Those who believe they know a great deal, Kuyper claims, actually know very little: their general ignorance prevents them for realising the limited nature of their own study. 'Genius of genuine gold, as Fichte put it so beautifully, does not know its own beauty... The true scientific spirit possesses its ornament with blushing naïveté.' (11) There is a small number of true geniuses, he claims, but the work of scholarship requires an army of rank and file researchers and scholars committed to the incremental increase of human knowledge. The reminder that no single scholar can know everything is helpful, perhaps particularly for PhD students.

One of Kuyper's most challenging calls, in this book, is for a greater sense of social responsibility in higher education, and that for both teacher and student. He characterises them as participants in the same task: the search for the Logos in all knowledge. This search affords them a rare position of privilege in society, and with this, a particular responsibility to enrich their particular societies. A university education is not simply a means to build one's own empire, either as a professional academic or as a student; rather, it is a means to contribute for the good of society more generally. This book challenges many notions and structures in the current late-capitalist university context.

Scholarship will prove popular and readily usable in contexts that resemble Kuyper's own: (mostly North American) Christian colleges and universities. In Europe, it is harder to think of university contexts in which all staff and students are joined in their search for the Logos in all knowledge. I suspect that the book's primary use in European contexts is in its challenge to the late-capitalist understanding of the university as a business that sells increased employability to future workers, rather than an instrument of civilisation and personal formation.

Kuyper's original published addresses contained only one footnote. The editor, however, has added numerous footnotes to clarify them for the Anglophone reader: key Dutch words, particularly those that are difficult to

render in English (*wetenschap*, for example) are defined; and valuable historical notes are added (on the admission of female students at the Free University, and the historical figures to whom Kuyper refers). This careful editing makes the book all the more accessible.

Those responsible for this book deserve credit for producing a short but significant work that adds to the growing body of Kuyper's English translations.

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The Development of Russian Evangelical Spirituality. A Study of Ivan V. Kargel (1849-1937)

Gregory L. Nichols

Eugene: Pickwick, 2011; xiii + 381 pp, pb, £28.00,
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ZUSAMMENFASSUNG

Das vorliegende Buch untersucht das Leben von Ivan V. Kargel und legt auf überzeugende Weise dar, dass er eine der wichtigsten Persönlichkeiten in der Entwicklung des russischen Evangelikalismus und dessen geistlichem Leben war. Es überzeugt jedoch weniger in seiner Annahme, dass diese Theologie und Spiritualität (bei Kargel und in einer breiteren Bewegung) im Großen und Ganzen eher das Ergebnis westlicher Einflüsse als einheimischer Entwicklungen war, eine Antwort auf die russische Orthodoxie und der Auseinandersetzung mit ihr eingeschlossen.

SUMMARY

This book examines the life of Ivan V. Kargel and effectively demonstrates that he was one of the most important personalities in the development of Russian evangelicalism and its spirituality. It is less convincing in its assumption that this theology and spirituality (in Kargel and the wider movement) was largely the result of Western influences rather than the result of indigenous developments, including response to and interaction with Russian Orthodoxy.

RÉSUMÉ

Dans ce livre, l'auteur présente la vie de Ivan V. Kargel et montre qu'il a été l'une des personnalités les plus importantes du mouvement évangélique russe et qu'il a exercé une influence considérable sur sa spiritualité. Il est moins convaincant quand il allègue que cette théologie et cette spiritualité (celles de Kargel et du mouvement évangélique) résultent en grande partie de l'influence occidentale plutôt que de développements locaux propres, et en particulier de l'interaction avec l'orthodoxie russe.

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This important book claims to examine (by the use of primary sources and in a more detailed way than previously) the evangelical spirituality that emerged in Russia in the late nineteenth and early twentieth centuries. However, the title is something of a misnomer and the