

(including such fascinating key words as “courage,” “fault-finding,” “gratitude,” “reputation,” “sarcasm,” and “ugly disposition”).

The book as a whole is a success. For the pastor, especially one who considers Paul's theology and practice in some sense authoritative, the volume is a gold mine of insight into the problems of establishing and nurturing a Christian community. As an expert in both the NT and the sociology of the Roman world, Malherbe has also succeeded in shedding fresh light on the issues and tactics involved in Paul's writing of 1 Thessalonians. What is all the more impressive is that such an important contribution could be made in a book of only 120 pages.

Andrews University

JON PAULIEN

Marsden, George. *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987. xiv + 319 pp. \$19.95.

Originally, George Marsden tells us, he intended to write a history of fundamentalism since the 1920s as a sequel to his *Fundamentalism and American Culture*. When asked to write a history of Fuller Seminary, however, he saw an opportunity to use Fuller as a window through which to view the recent development of fundamentalism and evangelicalism. The result is a work that, while containing many of the elements of an institutional history, also tells a larger and even more significant story.

Founded by radio evangelist Charles Fuller in Pasadena, California, in 1947, Fuller Seminary sought to become a more conservative alternative to Princeton Theological Seminary. Drawing together faculty and administrators—including Harold Ockenga, Carl F. H. Henry, and Wilbur Smith—who had achieved eminence in the fundamentalist world, the seminary emphasized both scholarship and evangelism. Men such as Henry believed that through their conservative scholarship the faculty could move modern thought back to orthodox Christianity.

Tensions, however, appeared from the beginning. Although the seminary attempted to maintain a nonsectarian position with regard to long-standing fundamentalist controversies, it was unable to escape them. The Presbyterian Church in the U.S.A., of which many faculty were members, pressured those faculty to leave Fuller and for a time was unwilling to accept Fuller graduates as pastors. Many fundamentalists believed that Bela Vassady, a European scholar who was not part of the American fundamentalist tradition, was too sympathetic to Karl Barth. Vassady proved to be a focal point of controversy after joining the faculty in 1948. In addition, faculty members such as Harold Lindsell and Charles Woodbridge attempted to move the seminary in the direction of fundamentalist separatism.

By the mid-1950s it was apparent that fundamentalism was splitting into two camps, the conservative wing retaining the name “fundamentalist”

while the moderates were increasingly called "evangelicals." Fuller Seminary became identified with the evangelical wing, represented by Billy Graham (who was closely associated with the seminary) and *Christianity Today*, a new magazine intended to be a conservative counterpart to the *Christian Century*.

But evangelicalism had to mark off its boundaries in order to distinguish itself from neo-orthodoxy and liberal theology. Inerrancy became the testing issue. Marsden writes: "Since fundamentalist evangelicals usually lacked authoritative church bodies, inerrancy was an effective tool for drawing a boundary for the movement" (p. 227). With the hiring of David Hubbard as president in 1963, however, the seminary moved toward a broader interpretation of inerrancy and in the process, according to Marsden, left the original fundamentalist agenda far behind. Establishment of schools of psychology and world mission and a movement away from a curriculum dominated by apologetics further indicated the seminary's increasing openness. Consequently, many evangelicals—moving back toward fundamentalism—looked elsewhere for more conservative alternatives to Fuller. After a major attack (that the seminary successfully weathered) on Fuller's orthodoxy by former faculty member Harold Lindsell in the late 1970s, the school appears, in Marsden's view, to have achieved independence from the "fundamentalist evangelical right."

Marsden has written a fascinating book. He deftly interweaves biographies, financial and administrative matters, theological discussions, and the fundamentalist-evangelical context of Fuller Theological Seminary. His sources include the records of the seminary, the papers of many individuals connected with it, and interviews. The resulting volume illuminates not only the development of Fuller Theological Seminary but also the recent course of American religious history. *Reforming Fundamentalism* is a model of sympathetic yet critical scholarship.

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GARY LAND

McCarter, P. Kyle, Jr. *Textual Criticism: Recovering the Text of the Hebrew Bible*. Guides to Biblical Scholarship. Philadelphia: Fortress Press, 1986. 94 pp. Paperback, \$4.95.

There are now several books on the market that treat the subject of OT textual criticism. However, while most use the space to cover basic rules and definitions and the description of the historical background to the ancient texts, P. Kyle McCarter's book actually shows one how to do textual criticism. It is the latest addition to the Guides to Biblical Scholarship series, and its aim is not only to familiarize students with the goals and methods of textual criticism, but to provide them with enough guidance to engage in the process for themselves.

The thesis of the book is that though copying has preserved the ancient text, it has also been the means of bringing about its corruption.