

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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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.

Thus, textual criticism is necessary in order to recover "an earlier, more authentic—and therefore superior—form of the text" (p. 12). In order to do textual criticism, McCarter argues, certain basic rules or guidelines are necessary. These guidelines, however, cannot be applied rigidly. The process must be carried out with intelligence and common sense, using both sound judgment and creativity. Textual criticism, therefore, is both art and science.

Chap. 2 treats the causes of textual corruption. These are categorized in three groups: (1) changes that lengthen the text, including expansion, dittography, glossing, and conflation; (2) changes that shorten the text, such as haplography and parablepsis (*homoioarcton* and *homoioateleuton*); and (3) changes that do not affect the length of the text, including graphic confusion, misdivision, metathesis, and modernization. These are discussed with clarity, and copious examples are given for each type of change from the biblical text.

Chap. 3 deals with the basic procedures of doing textual criticism. McCarter takes the student step by step through the process of evaluating the witnesses, choosing between readings, and the possibility of emendation when none of the readings are satisfactory. Again, examples are provided, but they are more selective than those in chap. 2 and are designed to help one steer clear of the extremes that result from an overly rigid application of the rules. Three very useful appendices provide a glossary of technical terms, a bibliography of the primary textual witnesses, and an evaluation of the textual characteristics of the MT and LXX for each book of the Hebrew Bible.

The one gap that remains in this work, other than the lack of an index, is a section dealing with the critical apparatus. In order to marshal all of the witnesses, including the locating of MS variants, it is necessary for one to have a working knowledge of the apparatus of the critical editions of the MT and the versions. In a short work such as this, space limitations probably precluded such a discussion, but some basic remarks on the subject and reference to source materials, nevertheless, might have been made. Materials available in English on the apparatus of the MT and LXX include R. Wonneberger, *Understanding the BHS: A Manual for the Users of Biblica Hebraica Stuttgartensia* (Rome, 1984); pp. v-viii of the first volume of the Larger Cambridge Septuagint; and Appendixes I and II of S. Jellicoe, *The Septuagint and Modern Study* (Oxford, 1968). For the other editions of the LXX, as well as the versions, one must consult the introductions to their critical editions in whatever language they appear.

Kyle's *Textual Criticism* is a practical and indispensable guide to the process of textual criticism of the OT by one of its masters. It is a significant addition to the growing methodological literature in the area of biblical studies and should be consulted by the serious student of the OT. Its practical, rather than merely descriptive, nature should give it lasting value.