

text and its many repetitions. At the translation stage there is danger that the student will look up every word as new, without remembering the paradigms. To prevent this, the author inserts paradigms where needed. Since Chapter IV parses all the words, the student may not get enough practice parsing.

When the time comes for a second edition, I would recommend the following improvements:

1. There are sections of the book that need either simpler language or better explanations as each technical term is introduced (e.g., mnemotechnic, permutation, preformatives and affirmatives, volitive, cohortative, polysemy). The language in places is more technical than necessary, making it heavy reading for the beginning student. Many terms used in Hebrew grammar are not even in a standard English dictionary. The author should not assume that the student already knows these words. Sometimes the explanations assume prior knowledge, as in the discussion of the *vav* consecutive-conversive.

2. Include a glossary of grammatical terms for quick reference.

3. A better index, with subheadings, needs to be devised. For instance, if one wishes to locate discussions of the *vav* consecutive-conversative, s/he must look up every *vav* cited in the book.

4. The tables are not complete (no pronominal suffixes for plural nouns, not enough verb charts).

Nevertheless *Hebrew for Theologians* is a hundred times more user-friendly than the book I cut my eyeteeth on, William Harper's *Elements of Hebrew*, which constituted cruel and unusual punishment. I would be comfortable using it for a class in beginning Hebrew.

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Gangel, Kenneth O., and James C. Wilhoit, eds. *The Christian Educator's Handbook on Adult Education*. Wheaton: Victor Books, 1993. 358 pp. \$22.90.

In 24 chapters by 25 authors, *The Christian Educator's Handbook on Adult Education* covers the basics for church practitioners. The authors come from a variety of Protestant backgrounds, all with experience in adult education or the teaching of adult education. Gangel, from Dallas Theological Seminary, has long been prominent in the field. His 1974 book, *24 Ways to Improve Your Teaching*, is still a useful tool. Wilhoit teaches Christian Education at Wheaton College.

The first two chapters establish the biblical and theological bases for the *process* of adult education. Gangel begins his biblical tour with Jesus the master teacher of adults, notes some OT examples of adult education, and constructs a biblical model on the basis of Titus 2. The Bible must be central in church adult education, says Edward Hayes. Next come the mission and ministry of the church, together with the priesthood of all believers. "Adult learning at the turn

of the century needs to fix its bearing on eternal, unchanging truth" (46). Wilhoit closes the section on foundations with a study on spirituality.

The next five chapters describe adult learners, their psychology, their development, and learning patterns. One of these chapters, "Contributions of Malcolm Knowles," written by Knowles himself, presents a distillation of Knowles' decades of work in adult education. It also includes an autobiographical sketch and an annotated bibliography of his own work from 1950 onwards.

Then come four chapters on teaching methods for adults. These deal with small groups, inductive learning, goal setting, and curriculum. For James Galvin and David Veerman, "curriculum for adult education is, in essence, the process of planning educational experiences for adults" (178). Their cycle begins and ends with the participants—determining their needs, enlisting their participation, formulating clear objectives, designing a program, and evaluating the program and its results.

Seven chapters discuss the different kinds of adult learners in the church: young adults, singles, ethnic groups, and oldsters. Special attention is paid to developmental theory and family-life education. The last chapters deal specifically with educational programs in the church: Sunday school, workshops and seminars, mentoring as teaching, and others. The possibilities seem to be limited only by the creativity of the leader, although the lack of church budget for education does pose threats to some programs.

Throughout the book, the emphasis is on discipling, on becoming people of faith. While filling adults' minds with information may be helpful, spiritual growth in grace is even more important.

The *Handbook* gathers in one source a great deal of useful material. Not only is each chapter worth reading and digesting; at the end of each is a list of sources "for further reading," which combined form an excellent bibliography on Christian education. The material is well organized, highly readable, and up-to-date.

If pastors would read the book, they might be more willing to support Christian education for adults within the church. To ensure that a few future pastors get an overview of the topic, I am planning to use the book as a text for my next class in "Teaching Ministry."

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NANCY VYHMEISTER

Gilkey, Langdon. *Nature, Reality, and the Sacred: The Nexus of Science and Religion*. Minneapolis: Fortress Press, 1993. 266 pp. Cloth, \$18.00.

In *Nature, Reality, and the Sacred*, Langdon Gilkey seeks to describe the sacred links between science and religion. He rejects creationism because it ignores science, it values doctrine over symbol, and it refuses to modernize its cosmology. He also rejects scientism because of its ontological dogma and its