

Book Reviews

to mind. However, more writings can be included in future editions. I would highly recommend this book to anyone who is interested in the relationship between faith and medicine as it stretches across human existence.

¹A. Schafer, ed., *The Vanishing Physician Scientist?* (Ithaca, NY: Cornell University Press, 2009).

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EVOLUTION: Scripture and Nature Say Yes! by Denis O. Lamoureux. Grand Rapids, MI: Zondervan, 2016. 196 pages. Paperback; \$16.99. ISBN: 9780310526445.

The title of Denis Lamoureux's newest book says more than a reader might get from a first glance. A first glance might suggest that this is simply one more book arguing that scripture, properly understood, does not preclude a belief that living things arose through the natural process of evolution. *Evolution: Scripture and Nature Say Yes!* does make that argument, but the title also reveals Lamoureux's deep commitment to learning from both scripture and nature. He argues that "[t]ogether these two divine books provide an integrated revelation of our Creator, his creation, and us" (p. 181) and that Christians who limit themselves to one or the other will find their understanding of God, creation, and themselves to be incomplete.

Lamoureux unfolds this argument by first disassembling the belief that Christians must choose between science and faith—between evolution and Christianity. He does not dismantle this common approach to science and faith without leaving the reader with another option. He opens "Two Divine Books" in chapter two, offering an alternative to biblical concordism and including excellent examples of scientific findings that support evolutionary theory. In chapter three, he provides language that more clearly defines beliefs and belief systems. He clearly explains what it means for evolution to be a scientific theory. He distinguishes between purposeless and purposeful creation. He concludes chapter three by offering a new way to think about the relationship between science and faith that is free from an "either/or" dichotomy (p. 60).

Chapter four delves into a discussion of design. Again, Lamoureux provides helpful and important distinctions and definitions. He distinguishes between Intelligent Design Theory and the general concept of intelligent design. He also lays out his understanding of special revelation and general revelation. He

argues that "creation offers a divine message that is active, understandable, non-verbal, never ending, universal, revelatory, rejectable, and makes humans accountable" (p. 73). He carefully avoids overextending the limits of creation's witness when he makes it clear that "though the physical world clearly reveals that there is design, it does not tell us precisely who the Intelligent Designer is" (p. 83).

The idea that the Bible contains ancient science is the focus of chapter five. Lamoureux's theological and biblical argument for accommodation is compelling and helpful. He includes examples of ancient science from botany, human reproduction, taxonomy, astronomy, and geology. I think readers would find it difficult to finish reading this chapter and not agree with his conclusion that the Bible is not a book of science, but rather a book that "convicts us of our sinfulness and reveals that Jesus can restore our relationship with God" (p. 112).

I found the last chapters of this book quite helpful. Chapter six lays out various positions along the Young Earth Creation/Dysteleological Evolution continuum. Chapter seven considers the historical example of Galileo to illustrate how both scripture and science can be misused, and makes a compelling case for complementary roles for scripture and science.

Chapter eight discusses Darwin's personal struggle with religion. Lamoureux cites Darwin's own words to dispel the perception that Darwin was a steadfast atheist. Some readers may find comfort in learning that Darwin's questions about faith mirror their own. The book ends with a personal chapter in which Lamoureux narrates moving stories of students who have shared with him their struggles with an either/or worldview.

Lamoureux, who holds PhDs in both biology and theology in addition to a doctor of dental surgery degree, has a remarkably personal and accessible writing style. His tone is conversational, inviting the reader not only into the depths of his biblical and biological knowledge but also into his personal journey of faith. In fact, it may be this simple, personal, open voice that is the greatest strength of his book, which makes it more accessible than his earlier *Evolutionary Creation: A Christian Approach to Evolution*. Some of the arguments in the book are condensed and simplified versions of the arguments he laid out in *Evolutionary Creation*. However, the audience for this book is different from his earlier book.

This book is not for those who have comfortably settled in the Evolutionary Creation/Theistic Evolution

camp. It does not address human evolution in any depth or explore the newest genetic evidence for evolutionary theory. Rather, it is for those who are just embarking on a journey of reconciling evolutionary theory and their Christian faith. It is easy to read, understandable, clear, and accessible enough that beginners will not get lost in the details of the science or the theological arguments. Evangelical Christians will welcome his evangelical faith, expressed without hesitation, and will be drawn into his contagious enthusiasm for science. I will keep a few copies of this book on my office shelf to loan to students who come into my office with questions about how to navigate the integration of science and faith.

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SCIENCE AND RELIGION

MAKING SENSE OF SCIENCE: Separating Substance from Spin by Cornelia Dean. Cambridge, MA: Harvard University Press, 2017. 281 pages. Hardcover; \$19.95. ISBN: 9780674059696.

Science can tell us what foods and activities are healthy for us, what medicines we should take when we are ill, where and how we should build our homes, how our activities can affect the environment and human health, and the viability of local and global economic activities. However, despite its success at illuminating the workings of the cosmos, the information science provides is rarely wholly unambiguous, leaving the way open for unscrupulous or unwary hucksters to manipulate, denigrate, and exaggerate scientific claims as they craft whatever narrative best serves their particular interests. Thus the public, the politicians and policymakers charged to represent them, and journalists reporting on scientific issues often find themselves presented with assertions of dubious veracity, if not multiple mutually incompatible scientific claims. Cornelia Dean's *Making Sense of Science: Separating Substance from Spin* is designed to help nonscientists navigate this situation.

Dean has thirty years of experience as a science journalist, including seven heading the *New York Times* science department. *Making Sense of Science* grew out of her concerns about the decline of responsible science coverage in an age where misinformation promoting websites is easy to come by. Her 2009 book, *Am I Making Myself Clear?*, attempted to fill in the gap by equipping scientists to communicate with the public. *Making Sense of Science* is a follow up

to that work, this time aimed at helping the public assess scientific claims.

Dean's stated aim in *Making Sense of Science* is to show "the kinds of thinking we do in the newsroom when we try to decide whether a given finding is newsworthy, trustworthy, and important." However, she also seeks to equip her readers with the ability to make such judgements themselves, even providing an appendix with guidelines for evaluating scientific claims.

Making Sense of Science is divided into five chapters, which gradually transition from preparing readers to interpret scientific findings to exploring a host of issues associated with how scientific information is used and presented in the scientific community, the courts, marketing campaigns, politics, and other venues. The first chapter addresses how popular aversion to science and uncritical thinking lead us to misinterpret both scientific information and its relevance for our lives, particularly when understanding and acting on risks. The second outlines how science works, and what distinguishes science from nonsense. Dean explores the nature of scientific knowledge and explains how population-based studies are designed, how statistical data analysis and model building affect the results of scientific studies, and how the peer review and publication process gives preference to certain types of findings. The third chapter, entitled "Things Go Wrong," explores problems that can occur both within science and as science engages the wider world. It covers a range of moderately disjointed topics including not only scientific misconduct but also problems with the use of science in the courtroom, how scientists interact with journalists, and how the media handles scientific controversies. The fourth chapter focuses on how financial interests can work against the scientific ideals of "universalism, communalism, disinterestedness, and [detached scrutiny]," by discussing numerous issues related to diet, medicine, and health. The final chapter addresses the impact of politics on science as well as the use and abuse of science in politics, a topic that also serves as a sort of common thread running throughout the book. Noteworthy for exploring how political considerations exert an influence on what scientists study and how science and technology shape public policy, it concludes with Dean's assessment of the evolution wars and the compatibility of science and religion.

So has Dean succeeded in achieving her aims? *Making Sense of Science* is easy to read at the sentence level and clearly illustrates how journalists evaluate scientific findings. However, it is less clear whether she has successfully equipped her readers with the