

Higher Power that made you and loves you reaching into your soul with the gift of a new will. Grace is freedom ... [Grace is] the gift that gives you your self again. (p. 70)

Smith's treatment of existentialism and popular culture refreshingly refrains from demonizing the giants of secularism, while gently exposing their deficiencies as proponents of comprehensive truth. His subtitle, *A Real-World Spirituality for Restless Hearts*, finds expression in a scholarly honesty appreciative of the truth found in the precursors of postmodernism but sober to their blind spots. Following Augustine's navigation, Smith's *On the Road with Augustine* is a timely message for restless hearts whose self-charted courses have sputtered into despair.

What does such a book have to do with science? A great deal, if the ultimate goal of science is to understand the reality in which we live. And what, we may ask, is the end of science, if not to enrich life and human understanding of the world in which we live? Hence, science has as much at stake in epistemology as the humanities. For to do science without the big philosophical questions in mind is to be irresponsibly inhuman. Why perform science to prolong and improve life, if we don't know what it means to live? With Augustine, we may expect life on the home front to be neither a philosophy nor a science but a reunion with the Father of both.

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SCIENCE AND RELIGION

CAN A SCIENTIST BELIEVE IN MIRACLES? An MIT Professor Answers Questions on God and Science by Ian Hutchinson. Downers Grove, IL: IVP Books, 2018. 288 pages. Paperback; \$22.00. ISBN: 9780830845477.

Imagine, in your student years, getting an opportunity to sit down with a new-found mentor for an extended period of time, to ask all of the questions that you have about faith and science. You may be coming from a wide range of backgrounds: new to your faith and unsure of how your interest in science can be reconciled with it, inexperienced and facing the reality of making it in the world on your own, or perhaps over eager to set the secular or academic world straight. Now imagine that this mentor engages you as a person and conversationally brings you along on a personal yet intellectual journey through all the answers to your questions. That is what Ian Hutchinson's *Can a Scientist Believe in Miracles?* is like.

The core of the book is derived from questions that Hutchinson has received through many years of par-

ticipating as a faith and science panelist for the Veritas Forum (veritas.org). From their website, the Veritas Forum seeks to "place the historic Christian faith in dialogue with other beliefs and invite participants from all backgrounds to pursue Truth together." As such, one can imagine the breadth and depth of questions Hutchinson has received (more than 220 according to the preface) to put him in a position to write a book like this. Fitting for the source material, the target audience is the university student looking for an introduction to these issues, and hoping for some answers.

In chapter one, Hutchinson gives a very personal account of his own spiritual journey and sets the tone for the book. This infuses the text with parts of Hutchinson that you might not otherwise see in his writings, and deepens the text, unlike sometimes dry or opaque academic readings. Each subsequent chapter focuses on an overarching topic such as "Are there realities that science cannot explain?" and "What is faith?" Under these headings, actual questions posed by participants in the forums are arranged, with Hutchinson's responses provided after each. The questions are used verbatim; this format was a good choice because they are very relatable. The scope of the questions is broad. Most of them are directly addressing faith and science issues and will probably be easily anticipated by a reader—for example, challenging the "scientific evidence" for Christianity or covering well-established "conflicts" between science and the Bible, such as cosmology and evolution. However, some questions are much more general and might be approached differently from a student more scientifically inclined, questions such as "Isn't Christianity's claim to uniqueness intolerant?" and "What explanation do you have for evil?" Others are surprisingly personal, such as "In my youthful experience of prayer, nothing ever happened. So ...?"

The format allows Hutchinson to provide direct answers to each question while also building context for the subsequent questions. His answers flow easily between personal and intellectual, providing earnest opinions along with concise but well-supported philosophical and scientific arguments for his position. While the book has a scholarly feel with many references to external philosophical and scientific works and scriptures, there are many clear definitions of terms and plainly worded explanations of these texts and arguments. Occasionally, in answering the questions, these explanations come at the expense of depth, but I think that they are appropriate. The notes section at the end has enough sources for the curious reader to follow up on a given topic. Many of the answers and refutations come back to themes familiar to Hutchinson's previous book, *Monopolizing Knowledge*: the definition of what science is and what validates knowledge. However, as

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part of some of the more general discussions on tolerance, I do feel that there was a missed opportunity to address more-current social issues, such as racial reconciliation and gender equality, that younger generations are likely to be concerned about.

However, overall, I recommend this as a great resource for those starting to seek answers to these questions. Having them all in one place and addressed thoughtfully will be valuable to students in need of a digestible introduction to the issues. I also admire this work as one of service that clearly was done with heart. It is a demonstration of commitment to teaching, mentoring, and equipping the next generations to be thoughtful and well informed about the intersection between their faith and science.

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THE WORK OF HIS HANDS: A Scientist's Journey from Atheism to Faith by Sy Garte. Grand Rapids, MI: Kregel Publications, 2019. 255 pages. Paperback; \$16.99. ISBN: 9780825446078.

The Work of His Hands is a curious book in that it is part memoir and part research, part expository and part apologetic. The book follows Garte's conversion from confirmed atheist to devout follower of Jesus Christ. Garte was raised in a nonreligious Jewish family with deep commitments to the Communist Party. He was reared to believe that religion was not only wrong but evil. His parent's atheism was passionate and deeply felt; like all faiths, "the faith I was born into raised questions" (p. 22). With the help of science, Garte says he began to lose faith in atheism.

The book is laid out in two parts. The first part deals with the issues, mainly scientific but some social and philosophical, that persuaded Garte's eventual conversion to Christianity. The second part deals with the questions he had to face once he committed to the faith. These questions are more philosophical in nature and deal with the problem of evil, love, freedom, and, most applicable to this work, the relationship of science and the Christian faith.

Garte explains that discoveries of chance, complexity, and chaos began to chip away at his faith in scientific materialism. The "simple, elegant solutions that scientists have traditionally sought are consistent with a materialistic view of nature ... chaos, fractals, complexity, and other modern findings of science" led him to doubt pure materialism (pp. 49-50). A positive reason to believe in God came in the form of cosmic fine-tuning. The sheer improbability that nuclear (strong and weak), gravity, and electromagnetic forces would have just the

right values at the moment of the big bang to produce a life-affirming universe is nothing shy of a mystery. There are possible explanations for this improbability. For example, the multiverse theory is a possibility, but this is no less a supernatural explanation, according to Garte, than is theism.

The questions hardly stop with the complexity of physics and quantum mechanics but extend into biology and chemistry. Life itself is terribly complex (and "magical," to use Garte's word), from chemistry to genetics to evolution. But the most special of all life is human life. Some people accept plant and animal evolution but draw the line at human evolution. "I can understand that, and in a way I even agree." Not that Garte rejects descent with modification, but that "I strongly believe that people are special" (p. 82). Garte seems to affirm some form of substance dualism when he argues that human exceptionalism which has produced masterpieces of art, technology, and self-sacrifice, to name a few, is due to two things: evolution which has produced our bodies (including the brain), and the mind.

In the chapter, "Origins," Garte argues that there is a tripartite mystery that science has struggled to explain—the origin of the universe, life, and human consciousness. He notes that it would be a "God-of-the-gaps" fallacy to appeal to the divine as the explanation for these unanswered questions. But it is in these epistemic gaps that Garte first considered the possibility of God's existence. Some may accuse Garte of blurring the lines between science and faith (and that may be his point) when he writes, "I believe that if and when we do finally gain some scientific understanding on the origin of the universe, the origin of life, and the origin of human consciousness, we will find further pointers to the creative action of God" (p. 98). He uses the remainder of this chapter to show how it is reasonable to conclude that God is the rational explanation for these three origins. However, these origin mysteries were not what finally led to Garte's faith; no, it was not until Garte could see the limits of science that his eyes were opened to faith.

"Science and knowledge are not synonymous ... there are other kinds of knowledge that are not scientific—they fall outside the methods or interests of science." These other kinds of knowledge include not only social science but also "art, love, and compassion" (p. 120). Garte here is going after scientism, the view that science is our only means of truth. If science cannot answer all questions, even all scientific questions, then there is reason to consider other claims. Garte says that the scientific method took him as far as it could, but the epistemic road continued even though it could not be traversed any further by science. It was time for a new means of travel.