"true religion" of its irrational accretions. Ungureanu reviews other well-known Christian writers, including Edward Hitchcock, Asa Gray, Joseph Le Conte, and Minot Judson Savage, who sought to accommodate their religious beliefs to evolutionary theories and historical-critical approaches to the Bible.

Chapter 5 offers a fascinating portrait of Edward Livingston Youmans—the American editor with prominent publisher D. Appleton and *Popular Science Monthly*—and his role in promoting the conflict-reconciliation historiography of Draper and White and the scientific naturalism of Huxley, Herbert Spencer, and John Tyndall.

In chapter 6 and "Conclusions," Ungureanu surveys critics of Draper's and White's work, although he neglects some important Roman Catholic responses. He also carefully analyzes the "liberal Protestant" and "progressive" writers who praised and popularized the Draper-White perspectives. Ungureanu is excellent at showing how later writers—atheists, secularists, and freethinkers—not only blurred distinctions between "religion" and "theology" but also appropriated historical conflict narratives as ideological weapons against any form of Christian belief, indeed any form of religion whatsoever. Ultimately, Ungureanu concludes, the conflict-thesis-leading-to-reconciliation narrative failed. The histories of Draper and White were widely, but wrongly, seen as emphatically demonstrating the triumph of science over theology and religious faith, rather than showing the compatibility of science with a refined and redefined Christianity, as was their actual intention.

Draper's *History of the Conflict*, from the ancients to the moderns, suggested an impressive historical reading program, as did his publication of *A History of the Intellectual Development of Europe* (rev. ed., 2 vols., 1875 [1863]). But one looks in vain for footnotes and bibliographies to support his controversial claims. White's two-volume study, however, landed with full scholarly apparatus, including copious footnotes documenting his vivid accounts of science conquering theological belief across the centuries. What Ungureanu doesn't discuss is how shoddy White's scholarship could be: he cherrypicked and misread his primary and secondary sources. His citations were not always accurate, and his accounts were sometimes pure fiction. Despite Ungureanu's recovery of German sources behind White's understanding of history and religion, he does not cite Otto Zöckler's *Geschichte der Beziehungen zwischen Theologie und Naturwissenschaft* (2 vols., 1877–1879), which, as Bernard Ramm noted in *The Christian View of Science and Scripture* (1954), served as "a corrective" to White's history.

Ungureanu certainly knows, and refers to some of, the primary sources in the large literature of natural theology. I think he underplays the roles of Victorian natural theologies and theologies of nature in reflecting, mediating, criticizing, and rejecting conflict narratives. Ungureanu seems to assume readers' familiarity with the classic warfare historians. He could have provided more flavor and content by reproducing some of Draper's and White's melodramatic and misleading examples of good scientists supposedly conquering bad theologians. (One of my favorite overwrought quotations is from White, vol. 1, p. 70: "Darwin's *Origin of Species* had come into the theological world like a plough into an anthill. Everywhere those thus rudely awakened … swarmed forth angry and confused.")

Ungureanu's is relevant history. Nineteenth-century myth-laden histories of the "warfare between Christianity and science" provide the intellectual framework for influential twenty-first century "scientific" atheists who have built houses on sand, on misunderstandings of the long, complex and continuing relations between faith/practice/theology and the sciences.

This is fine scholarship, dense, detailed, and documented—with thirty-seven pages of endnotes and a select bibliography of fifty pages. It is also well written, with frequent pauses to review arguments and conclusions, and persuasive. Required reading for historians, this work should also interest non-specialists curious about the complex origins of the infamous conflict thesis, its ideological uses, and the value of the history of religion for historians of science.

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Φ Philosophy and Ethics

SCIENCE AND FAITH: Student Questions Explored by Hannah Eagleson, ed. Peabody, MA: Hendrickson Publishers, 2019. 116 pages. Paperback; $14.95. ISBN: 9781683072362.

Despite the many introductory books on science and religion that have been published in recent years, *Science & Faith: Student Questions Explored* is a worthwhile addition to the library of educators and clergy who help young adults think more critically about

the relationship between science and their faith. The book's utility comes from its modesty. Rather than trying to give all possible ways for resolving perceived science and religion conflicts, it is designed to start conversations in a small group setting. Each chapter raises a brief topic (some chapters are only three pages) and then presents discussion questions that were chosen by leaders of InterVarsity's Emerging Scholars network. The 116-page book comprises sixteen chapters, with the first half dealing with general questions that promote good conversations about science and faith, the next three describing possible positions on origins, and the last five dealing with questions raised by the history and philosophy of science.

One reason the book works is that it does not have a detached academic style. The authors of the chapters are people of faith, who model the important insight that trust in Jesus does not require intellectual certainty about the complicated questions at the interface of science and Christianity. Some essays speak movingly about how faith carried them through the inevitable struggles of a scientific education. The book handles controversies about creation and evolution irenically, listing options for Christians to locate themselves along the continuum. For groups in which one may not know the faith background of participants, *Science & Faith* should be uncontroversial.

The modest ambitions of the book lead to weaknesses, which leaders should know in case they want to supplement it with other material. While the book helps to get students talking, some arguments require a certain level of information before one makes an informed decision. The brief chapters on the evolution controversy have students identify their own position, but these chapters give no indications of the evidence that scholars use to support their positions. Perhaps these chapters would be most helpful for those who have already taken college science courses.

The book does not take a consistent view on whether Christians should trust the consensus of scientific experts. The philosopher Jim Stump argues, rightly in my view, that "if you accept a view that is contrary to the vast majority of experts, there is a higher burden of proof for you." A few chapters later, the historian James Ungureanu endorses the view (of James K. A. Smith) that science is not a neutral describer of the way things are, but a contending worldview. This means Christians should expect tensions and conflicts between their faith and science since scientific conclusions have been influenced by scientific naturalism. Ironically, Royce Francis argues that we should promote scientific literacy among believers by having them learn science while also saying that science is "socially constructed" rather than producing objective knowledge. Some students might walk away from these chapters confused or more dismissive of science; this is not the intended purpose of the book. Having a seasoned moderator (ideally someone with a scientific background) leading students through the book would thus be important.

One last weakness is that the book places a strong emphasis on reading scripture devotionally, as one might expect given its evangelical focus. However, it does not give guidance on how to read the Bible in a more sophisticated manner with respect to either scientific or theological matters. In my experience, one of the biggest obstacles to a constructive conversation about science and faith are unrealistic expectations about scientific content in the Bible. If one reads the Bible out of context, one can read all sorts of modern scientific theories into the Bible. At least one chapter (it devoted three to the history of science) on principles of biblical interpretation would have been appropriate.

Having noted these weaknesses, I plan to use parts of the book in the future. It does a good job capturing the questions students have when first thinking about the relationship of science and Christianity.

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SCIENCE AND THE GOOD: The Tragic Quest for the Foundations of Morality by James Davison Hunter and Paul Nedelisky. New Haven, CT and London, UK: Yale University Press and Templeton Press, 2018. 289 pages. Paperback; $18.00. ISBN: 9780300251821.

Science and the Good is a one-volume education on the historical quest to furnish a scientific explanation of morality. It seems that the human person and morality do not comfortably fit within the model of scientific explanation. The authors chronicle the many ways in which the "new moral scientists" either overreach in interpreting the results of their experimental findings or fail to clearly define whether their experimental results have merely descriptive force (tell us what is the case) or indicate something prescriptive (tell us how we *should* live). Their narrative shows that what had begun around the 1600s as a quest to secure a scientific foundation for morality has, today, ended not only with the abandonment of