

Job's dialogue with God bears particular importance because God's questions about nature provoke and motivate readers to reflect on natural laws and grandeur in creation.

While heavily focusing on Christianity, McLeish also attempts to evince that his vision of 'theology of science' and 'science of theology' could be embraced by other monotheistic religions. The pitfall, McLeish warns, is mistakenly perceiving science as a product of the modern world and overlooking its potential contributions to religion. McLeish places his trust in religious people who would leave their comfort zones to engage in a different relationship with science. This is not an easy task. Religious leaders and organisations would need to embrace scientists and motivate their members to study natural sciences through sermons and courses.

In sum, McLeish demonstrates that neither historical evidence nor philosophy supports the conflict thesis. On the contrary, man's problematic relationship with the material fortifies the argument that science and theology are not in conflict, but could serve the common humanitarian purpose of healing the world. Finally, by drawing attention to Job's story, McLeish shows that there still are things waiting to be discovered in scripture concerning the relationship between science and religion.

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Bo Karen Lee, *Sacrifice and Delight in the Mystical Theologies of Anna Maria van Schurman and Madame Jeanne Guyon* (Notre Dame, IN: University of Notre Dame Press, 2014), pp. 264. \$29.00.

Self-affirmation, not self-denial, is the predominant mode in present-day life – including our spiritual life – but are we thereby missing something important? That question underlies this well-written, thoughtful study of two seventeenth-century writers, Madame Guyon (1648–1717) and the much less known Anna Maria van Schurman (1607–78). Lee's work on them was inspired by the example of her own parents, in whom she witnessed 'the beauty of a surrendered life, a life fully devoted to serving God even at apparent cost to themselves', who exude joy and tireless love (p. ix). At first repelled by Guyon's emphasis on 'self-annihilation', Lee was then drawn to her joy in God and the strength she paradoxically drew from her spirituality. Lee was intrigued to discover similar teaching in van