

Notwithstanding the counsels of Johnson and Temple, it seems to me that any cowardice would be very injurious to me'. Paley's importance is well judged by Jowett's estimate.

If Professor Clarke does little to explain Paley's theological and social influence he does a deal to fulfil his offer of 'evidence for the man'. He seems not to have used the biographical article in *Public Characters* of 1802, or those of Aikin, 1808, and Lynam, 1823, perhaps because Paley's biographer son dismissed them. but he has checked behind those authors he does employ. establishing, for example,

1785 as the date of his giving up the living of Appleby, against the 1782 of Meadley or the 1780 of Edmund Paley. He is not always quite accurate about peripheral matters. The Whitehall preacherships were instituted in March 1723 by Bishop Gibson rather than in 1724. And his proof-reader sometimes lets him down. Jebbs on p. 25 should be John Jebb of Peterhouse. But such things do not mar this elegant account of a man who, on asking an undergraduate for an example of a 'simple idea', was not a whit startled by the suggestion of 'the Vice-Chancellor'.

HAMISH F. G. SWANSTON

YOU HE MADE ALIVE, by Peter Hocken. *Darton, Longman & Todd*, London. 1974. 126 pp. £1.

This is an extremely good book on prayer, challenging and helpful. In spite of the publishers' determination to make it 'topical' by presenting it as being specially about prayer groups with pneumatic leanings, it is, as the author claims, a 'total Christian view of prayer', integrating prayer, in all its forms, into a whole view of life, transformed and renewed in Christ. There are many valuable insights, and it would, I think, be a very hardened reader of spiritual books who managed to emerge from this one unscathed and uninspired. To cite just two instances: the author is particularly good, it seems to me, on the importance of a true Trinitarian understanding if one's prayer life is to be whole and balanced. And I think Fr Hocken brings out

well the important distinction between seeking prayer and seeking God: it is the latter that makes for genuine prayer. The chapter on discernment of spirits is helpful, though maybe the author is a little too sanguine about the immediate applicability of what he calls the criterion of 'focus' (i.e. What are we seeking? Which is the direction we are facing?). Perhaps Cassian's distinction between *scopos* and *telos* is useful here: surely we can sometimes be aiming at the wrong thing, facing the wrong way, while still ultimately being drawn towards the right end? That is to say, discernment of focus may not always be a simple matter. But the author's insistence that discernment is not just a matter of learning to recognise evil spirits is most welcome.

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