

devilish plowing, the which worketh to have things in Latin and letteth (hindereth) fruitful edification." Latimer clearly saw that, quite apart from his own likes or dislikes, the preaching of the Reformation era must be, in the true sense, popular, and hence English; that the meaning of the hour, morally viewed, was in the line of the native speech as the speech of Protestantism and the Rights of Man. He saw as a preacher what Tyndale saw as a translator, and what Spencer and Shakespeare saw as poets, that those who wished to reach the public ear and heart must come down from the lofty level of the schoolmen and talk to the people in every-day phrase, speaking "right on," with but one purpose—to be understood, and understood at once.

Hence his righteous wrath against the council "abolishing and inhibiting the Scripture to be read in English," and hence his earnest appeal to Henry the Eighth to use his kingly authority in behalf of the vernacular, to the intent, as he quaintly says, "that things well said to a few may be understood by many." We note an additional feature of these sermons in their scriptural and pastoral character. The very name Latimer—the interpreter—is here suggestive. He was a great Bible expounder, giving his days and nights to the unfolding and application of truth. The specifically biblical type of his teaching was all important at the time as a protest against Romish error, which error, in his view, was the very work of Satan. Thus he writes: "Where the devil hath his plow going, away with Bibles and up with beads up with all superstition and idolatry, and down with God's most holy Word." Never was there a more protesting Protestant than he, a dissenter of the Lutheran order, and rightfully belonging to the heroic period of English church history. He was, as he was called, "a shrewd shaker of Satan's kingdom," ever at work in undermining the deeply-rooted errors of Romanism. Nor was this all. As his Saviour before him, "he went about doing good." "Thus," as it is said of him, "did the good preacher exercise himself to instruct his flock. He heeded his Master's voice, and fed the flock over which he had been placed. As a good shepherd, he guided and protected his sheep. Nothing so displeased him as to see what he so often saw—indifferent and time-serving curates, careful for nothing save their own interests and ambitions. He calls them "mock gospellers," "unpreaching preachers," "newfangled men," wresting the truth to suit themselves.

Too much stress cannot be laid upon this union of the preacher and pastor in this Old English gospeler. It is difficult to say where he was the stronger—in the pulpit or by the roadside and in the homes of the yeomanry. From his earliest university life he had been a minister to the sick and needy. "He had especially to do," says Morley, "with the spiritual life of the work-a-day Englishman," in season and out of season devoted to his teaching, visiting, and praying.

All his sermons have this parochial cast. Even when he is preaching