

book, but stating that otherwise he should "bee enforced" to complain of him to the Parliament. This message brought the book and also a generous gift of 40li in gold. He gave assurance, too, that "hee would procure order from his Majestie to have the said translation printed." Laud was shortly beheaded. The House of Commons then having heard of the translation, sent for Captain Bell and his work. It was then referred to the Assembly. On November 10, 1646, the Committee of Assemblie reported in favor of its publication, and the House of Commons in February following gave order for the printing thereof. The report of the Committee of the Assemblie on which this order was passed is worth producing: "We find many excellent divine things are contained in the Book worthie the light and public view. Amongst which Luther professeth that he acknowledgeth his error which hee formerly held touching the real presence *corporaliter in Coena Domini*.

"But wee find with all many impertinent\* things: Some things which will require a grain or two of salt; and some things which will require a marginal note or preface." Such is the history of the remarkable manner in which this Table Talk of Luther saw the light in England. It is well worth the study of any one who wishes really to know what manner of man Martin Luther was. It is hardly saying too much to say that its study will give a more life-like picture of the Great Reformer than any formal biography. It holds up all sides of this many sided champion of the faith.

Luther's views on preaching are given at some length. Himself a mighty preacher, it is interesting to know what he regarded as the secret of power in the pulpit. In fact the homiletic value of all this part of the Table Talk is good. Not so much, perhaps, for any fixed rules as for hints. It is evident that to Luther's mind the preaching office was one of equal dignity and responsibility. In his view it out-ranks all other callings. All theological teachers as such must give place to the ministry in point of spiritual honor and spiritual power. The few illustrations subjoined will indicate more fully Luther's attitude towards the Christian pulpit. That he did not rush into the ministry with hardy confidence is apparent from the following:

"When the Prince Elector of Saxony, through Dr. Staupitz, caused me to be called to the office of preaching, I had fifteen arguments with which I intended to refuse my vocation, but they would not help. At last I said, 'Loving Dr. Staupitz, you will be the cause of bringing me to my death; I shall not be able to subsist.' Then, said he, 'Well, on in God's name. Our Lord God hath many businesses: He hath need also above in Heaven of wise people.'"

Philip Melancthon once asked him, after he had preached at Dres-

\* According to the usage of the word at that time, irrelevant matter.