

but this would hardly prove, that their writings are of "pure Protestant quality." It contains also a notice of an historical fact, viz., that the "service books of every Church, were originally composed, in the language of the people for whose use they were intended." Why, any Roman Catholic acquainted with history will admit this. Harding, for example, the opponent of Jewel, says, "In the time of the primitive church, the people celebrated holy things in the vulgar tongue."—"Tempore Primitivæ Ecclesiæ populus in lingua vulgari sacra celebrabat." Does this prove his writings to have been of "pure Protestant quality?" But Mr. Coster quotes another passage from the "Companion," to prove the purity of its Protestantism, as follows:

"This public service is accepted of God, not only for those who are present and say amen to it, but for all those who are absent upon just cause, even for all that do not renounce communion with it and the Church: for it is the common service of them all, and agreed to by all of them, to be offered up for them all, and therefore is accepted for all them, though presented to God by the Priest alone, *as the Lamb offered up to God by the Priest (Exod. 29,) was the sacrifice of the whole congregation of the children of Israel, a sweet smelling savour, a savour of rest, to pacify Almighty God daily, and to continue his favour to them, and make him dwell with them.*"

This is the *entire* passage. The words in italics were omitted by Mr. Coster, but I have given them as they stand in the "Companion," that, with the full extract before him, the reader may be able to judge of the amount of *Protestantism* which the passage contains. He will find in it a comparison drawn between the office of the *Jewish* Priest, which was to offer a Lamb daily to God for the whole congregation of Israel, "to pacify," says the author of the Companion, "Almighty God daily," and that of the *Christian* Priest, who, in the daily service, according to this writer, makes an offering to God, in his capacity as Priest, for all the Church, whether present or absent. That the implication contained in this passage,