

the intimacy of a real friendship. And, as he studied, questioned, watched the "Romish prelate," Bishop Johnson learned, more and more fully, with ever increasing certainty of conviction, how he was governed by the same spirit as had ruled the hearts and lives of those "Saints" with whose writings, he, the "Evangelical," had grown, from month to month, more lovingly familiar. It was the same cause, producing the same effect. And "as many as are led by the Spirit of God, they are the sons of God." In this man, too, "the fruits of the Spirit" were manifest, so that none might gainsay his right to be numbered among the sons of God.

At last, the time came to ask the question to which his "Evangelical" brother, good, pious, and devout as he knew him to be, had returned so truly Protestant, yet so truly un-Christlike an answer, the only answer that one loyal to the "purer faith" could consistently give; the fruit, that is, of the Protestant spirit. To the question, "What is your belief as to the salvation of those outside your Church?" came the reply, familiar to every Catholic, how God asked only good faith and a life conformable thereto; how many belonged to the soul of the Church, to whom it had not seemed good to an all-wise, all-loving Father to grant the further grace of true faith. How none might presume to judge "them that are without," of whom God alone could demand an account of their stewardship. This, then, was the answer of the "Romish Church," the Church of Augustine, Ambrose, Leo, Isidore and Thomas of Aquin, of Bernard, Francis of Assisi, Ignatius of Loyola. "Them that are without, God judgeth": "To his own Master he standeth or falleth." That was Paul's answer: it was the answer of each of these others whom he had learned, almost unconsciously, to know and love as brethren after the Heart of Christ, and, therefore, with all reverence be it written, after his own heart. It was the answer of one whose rule of faith and life was the same as theirs: