

sire to know God in all the fulness of the Christian salvation led him to ignore all danger to his own reputation in association with a suspected heretic, and he sought opportunities of intercourse with Madame Guyon in order that he might be taught the way of God more perfectly. Several interviews and much correspondence with her profoundly impressed and moved Fenelon. In the extensive correspondence which remains between these two kindred souls there is much illuminative discussion of the great truth of sanctification by faith.

About this time the influence of Madame Guyon in various high quarters was keenly resented by the ecclesiastical authorities. A loud cry arose for her repression, a fiendish attempt was made to poison her, and she was compelled to live in close concealment. The great Bossuet became interested in the case, especially as his friend Fenelon was connected more or less with it, and he determined to crush the heresy. However, his sense of justice revolted from the infamy of judging without knowing, of condemning without hearing. He had several long conversations with Madame Guyon, in which he most skilfully investigated her opinions. He left her apparently satisfied that her views were essentially sound, and that she was docile and humble in character.

The popular outcry against her teaching and her character continued so vehement and persistent, that she requested of Madame de Maintenon that a commission might be appointed to investigate her case and deal with her as might be thought best. Bossuet, Noailles, and Tronson, three very eminent churchmen, acted on the royal commission. She laid her works before them, met them in conversation, and prepared for them her "Justifications of the Doctrine of

Madame Guyon," proving the consonance of her views with those of a vast number of earlier writers on vital religion.

Noailles and Tronson were satisfied with her statements, but Bossuet was now hostile. No condemnation was pronounced. But the end was not yet. To conciliate Bossuet, Madame Guyon went to live at Meaux. Here she remained six months in a convent. The great bishop treated her with severity, demanding that she should sign a confession and recantation of heresy, and enforced his demand with a threat of excommunication. She bravely refused to acknowledge errors of which she was not guilty. Bossuet's conduct in this whole affair seems to be that of a modern Pilate, who had not the courage of his own convictions, but, while not altogether void of a sense of justice, he yet loved the honour that comes from men rather than that which comes from God, and therefore sacrificed justice to a selfish expediency. He acknowledged at this very period: "I see nothing wrong in her conduct; but her enemies torment me, and wish me to find evil in her."

Madame Guyon returned to Paris, remained concealed for five months, was arrested and confined in the castle of Vincennes, in December, 1695. Here she was harassed with a close examination as to her conduct and her doctrines, being accused of both immorality and heresy. Amid the detractions and desolations of her lot, she was still kept in great peace, content, she declares, to spend the remainder of her life in prison if such should be the will of God. She here composed many of her poems, such as the following:

"Strong are the walls around me,  
That hold me all the day;  
But they who thus have bound me  
Cannot keep God away:  
My very dungeon walls are dear,  
Because the God I love is here.