William Law's Character, Works, and Influence

by Cheryl Hendrix

Introduction

William Law . . . lived in the eighteenth century, and was not ashamed to be an enthusiast . . . But he was, in fact, something more than this — a man of great intellectual power, of unusual force of character, and the master of a striking and attractive English style. He is perhaps the foremost of our mystical divines.¹

Such is an apt description of William Law. In Wesley-Arminian circles, Law is perhaps best known as a mystic who had considerable influence on John Wesley. However, outside of this recognition, it often seems that the greatness of his life and works is overlooked. Historians frequently fail to give him the close regard he is due. To those individuals who only lightly brush upon his works, Law probably seems like a harmless but eccentric religious fanatic. Although somewhat of a recluse as a mystic, Law, a man of great intellectual abilities, sought to influence the religious trends and leaders of his day.

He is an outstanding religious figure who deserves more serious study. This presentation seeks to explore Law's character, his works, and the effect he had on his contemporaries. However, this discussion does not pretend to begin to cover the depth nor the breadth of Law's life and works. First of all, a brief examination into his biographical background will be made. Secondly, Law's character and personality will be reflected on. In addition, this discussion will investigate the influence of mysticism on Law's theology. Then an inquiry will be made into Law's relationship with John Wesley. Finally, the implications that Law's life and works have for us today will be explored.
Biographical Background

William Law was born in 1686 at King's Cliffe, a village in Northamptonshire. He was the fourth of eleven children born to Thomas and Margaret Law. Although the family was large, Law did not come from an impoverished home. Thomas Law as a grocer was an ordinary tradesman. However, his social standing was much different from what it would be today. The Law family was quite financially well off with a long-standing reputation of respectability. Moreover, Law's parents were religious and therefore brought their children up in a strict Christian home. It is also apparent that the parents did a good job in raising their large family of eight sons and three daughters. All turned out to be decent, respectable individuals.

Law, like Wesley, was well-educated, having numerous degrees to his credit. In 1705 he entered as a sizar at Emmanuel College, Cambridge, and received his Bachelor of Arts degree in 1708. Besides being ordained a deacon in 1711, he was also elected a fellow of Emmanuel college. In addition, he earned his Master of Arts degree in 1712. Law was clearly a man of prodigious, intellectual learning and ability. He was not only well-educated, but broadly educated. There is some evidence that besides instruction in the classics he also had some knowledge of Hebrew, was versed in philosophy, knew something of mathematics, was acquainted with modern languages, and was quite familiar with the mystical writers.

Unfortunately, Law was not to enjoy the privileges as resident fellow at Cambridge for long. The ascension of George I to the British throne evoked afresh the controversy over divine right and royal succession. Those that refused to pledge allegiance to the new King were known as nonjurors and were denied certain privileges. Being a fellow at a university or holding a parish were among such lost privileges. Law took up the cause of the nonjurors and consequently lost his fellowship in 1716.

Such a loss must have been quite a blow to Law. He was a man with a wealth of education and knowledge, but because of his nonjuroring status he was severely limited as to how he could earn a respectable living. Little is known of what Law did between 1711 and 1727. Overton, one of Law's most noted biographers, uncovered some evidence in Byrom's journal that Law, after receiving his fellowship, lived at Cambridge up to 1716 and had pupils under him. Virtually nothing else is known of his activities or
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whereabouts till 1727. However, during this period several important works of his were published: *Three Letters to the Bishop of Bangor*, 1717-19; *Remarks Upon The Fable of the Bees*, 1723; and *The Unlawfulness of Stage Entertainment*, 1726. Also published in 1726 was his famous *A Treatise Upon Christian Perfection*.14

In 1727 Law became a private tutor to Edward Gibbon who was to become the father of the great historian. He accompanied his pupil to Cambridge as well as spent much time with young Edward at his home in Putney. From all evidences, Law lived a comfortable and highly respectable life at Putney, gaining the admiration of a circle of followers.16 Among such followers were: John and Charles Wesley, John Byrom, Hester Gibbon, and Archibald Hutcheson.11 Also during this time Law’s most famous work, *A Serious Call to a Devout and Holy Life*, was published in 1729.18

This arrangement lasted until the death of the elder Gibbon in 1738, whereupon the Gibbon household was broken up and Law was compelled to leave. He returned to his home at King’s Cliffe, which had been left to him by his late father.19 However, Law did not live there alone but was joined by two of his admirers, Mrs. Hutcheson, widow of Archibald Hutcheson, and Miss Hester Gibbon. Both of the women were independently wealthy and the three of them lived comfortably off the women’s £3000 a year income. Together the trio attempted to live according to the principles in *A Serious Call*. Among their exercises of devotion, one of their main endeavors was charitable works. Although their yearly income was £3000, the three lived off £500 and gave the rest to charity. However, it appears that Law was none too wise nor discreet in how he bestowed his monetary gifts. Vagrants and paupers flooded the King’s Cliffe, all seeking handouts. It brought such difficulty to the local parish that the rector was forced to protest against Law’s indiscriminate giving. Law refused to give in to the rector’s request and the issue eventually died.20 His retreat to King’s Cliffe was hardly a retirement for he continued to be active in writing. During this time, however, his writings became more mystical as he further studied Jakob Böhme.21 Several of his best known writings of this period are: *The Spirit of Prayer*, 1749; *The Second Part of the Spirit of Prayer*, 1750; *The Way to Divine Knowledge*, 1752; *The Spirit of Love*, 1752; and *The Second Part of the Spirit of Love*, 1754.22 Law died on April 9, 1761 as a result of a severe cold caught by participating in some outdoor activities with King’s Cliffe Charity School.23
Character

Law was not only a man of education and intellectual ability, he was, most importantly, a man of devout principles and staunch convictions. He stood tenaciously and resolutely by what he believed to be right, and never failed in his loyalty to his convictions. Zealousness, not lukewarmness, was his distinguishing trait. That these qualities were formed early in his life is evident in his *Rules for my Future Conduct* which he drew up for himself while at Cambridge.

To fix it deep in my mind, that I have but one business upon my hands, to seek for eternal happiness by doing the will of God. . . . To avoid all concerns with the world . . . but where religion and charity oblige me to act. . . . To avoid all excess in eating and drinking. . . . To avoid all idleness. . . . To forbear from all evil speaking. . . . To think often of the life of Christ, and propose it as a pattern to myself. . . .

It is clear from this excerpt that Law's devotion to God and his opinions on moral character and actions were already deeply ingrained in him, although still an impressionable young man.

Unlike many individuals who alter their convictions as they grow older, Law never swayed. His beliefs were continuously echoed throughout his life and subsequent works, particularly in *A Treatise Upon Christian Perfection* and *A Serious Call*. Even in his late years, he lived by these rules. His life at King's Cliffe was strictly regulated with specific hours for eating, sleeping and devotion. He routinely began his day at 5 a.m. and always made sure he spent some time in reading, prayer and charitable works. However, Law did not live the life of an ascetic. £500 a year was a handsome sum to live off of and even at Putney he was not denied comforts. Although he preached on self-denial, he never carried it to the extreme of St. Francis of Assissi.

Moreover, that Law was a nonjuror reveals he was willing to vocally express his belief no matter what the penalty or risk. If he had only kept quiet about his feelings on Divine Right of Kings he would not have lost his fellowship privileges, but Law was not a man of silence. He was acutely aware of his serious predicament as a nonjuror and its threat to his career. In a letter to his brother conveying the bad news about the loss of his fellowship, he intimated
that he was unsure of what the future held for him. However, one possible reason for Law’s tenacity to his principles was that he saw himself in the role of a martyr and rather liked it. In his *Rules for My Future Conduct* he states that “no condition in this life is for enjoyment, but for trial; and that every power, ability, or advantage we have are all so many talents to be accounted for to the Judge of all the world.” Such a mindset fits comfortably with the notion of martyrdom. The penalties he endured as a nonjuror were just earthly trials which, if he endured, would earn him merit in God’s Kingdom.

Among his other characteristics, Law was very concerned about people holding what he believed to be the right opinions and practicing moral behavior. His overarching aim in all his writings was to convert people to God. Law’s ardent goal was probably partially the result of his reaction to the degeneracy he witnessed in 18th century England. At that time morality was at a low ebb.

Infidelity began its ravages upon the principles of the higher and middle classes; the mass of people remained uneducated, and were Christians but in name, and by virtue of their baptism. In a great number of stances they (the clergy) were negligent and immoral; often grossly so. A more striking instance of the rapid deterioration of religious light and influence in a country scarcely occurs.

Law, a man of deep religious devotion, was probably shocked and repulsed by such flagrant immorality and disregard for God. Consequently it became his desire, much like Wesley, for people to turn from wickedness and wrong religious opinions and lead a life of dedication to God. None of his works better illustrates his attempt to convince others to lead a godly life than his *A Treatise Upon Christian Perfection* and *A Serious Call to a Devout and Holy Life*. In *A Treatise Upon Christian Perfection*, Law calls individuals to observe “a right performance of all the duties of life, as is according to the Laws of Christ.” He emphasizes that the end of “misery and disorder of this present state” and the attainment of “blissful enjoyment of the Divine Nature” is obtained by this total dedication of self to God. The work reflects intellectual quality and is quite lengthy, which further illustrates that Law was willing to spend much time and effort in attempting to persuade his readers.

*A Serious Call* is perhaps his best work. It is described by one
biographer of Law's to be "a tremendous indictment of lukewarmness in religion, a ruthless exposure of the sin and folly of trying to make the best of both worlds." Like *A Treatise Upon Christian Perfection*, this work exhorts readers to renounce their sin, folly and love of world and live in entire consecration to God. Law, in the first chapter, explains that true devotion is not mere private or public prayer, although prayer is a part of devotion. Rather, devotion is living a life completely devoted to God. "He therefore is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God." He illustrates the qualities of a devout life through his character of Miranda. Moreover, he contrasts her qualities to the corrupt traits of the character, Flavia. To further convince his readers, Law concludes this great work by expounding on "the excellency and greatness of a devout spirit." Devotion, he maintains, is a cure of ignorance as it removes blindness and lifts the mind to a higher state of knowledge.

As a man of staunch convictions, Law did not shy away from controversy. In fact, he seems to have thrived on it, for where there was a debate that interested him, he entered the fray. Law remained a loyal supporter of high church Anglicanism, although he was denied privileges as a nonjuror. The tenets of the broad church movement and deism were naturally anathema to him. He attacked these threats to Christianity with his usual ferocity.

Benjamin Hoadly, who served as Bishop of Bangor, was a leading figure in the broad church movement. Tired of the sacraments and high "churchiness," Hoadly and his followers supported the notion that the structured church was perhaps not necessary for true Christianity. Rather, Hoadly felt that the only essential factor to Christianity was sincerity. "That everyone may find it in his own conduct to be true, that his title to God's favor cannot depend upon his actual being or continuing in any particular method; but upon his real sincerity in the conduct of his conscience." Law refutes such preposterous notions, attempting to persuade Hoadly of his folly in three lengthy letters to him. In a polite way, Law accuses Hoadly of trying to undermine the Church's stability. If sincerity is the requirement for making one right before God, then a person who murders in sincerity would receive the same favor from God as a moral person. Such a notion of sincerity was dangerous because it not only undermined the stability of Christianity and the Church but it was also a threat to the well-being of the State.
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Deism was another threat to Christianity which Law also strove to refute. Deism acknowledges that God created the earth but leaves it to run according to its design. Hence, deism denies the concept of God's immanence. One of the leading supporters of deism was Matthew Tindal who, in his work *Christianity as Old as Creation*, puts forth a very convincing argument in favor of deism. The chief message of Tindal's work was that human reason is the sufficient means of "knowing all that God requires of us." Revelation does not come from God but through reason. Law responded to Tindal in *The Case of Reason or Natural Religion, Fairly and Fully Stated.* Law is quick to point out that man's reason is imperfect. Reason is an attribute of both God and man. However, man's reason is not comparable to God's. In God, the highest degree of reason is exemplified. Man created in God's image only reflects a portion of God's perfect reason. In addition, the fall has damaged man's reasoning abilities. Consequently, human reason alone cannot be the competent judge of God, or His actions. Clearly, Law's tenacity to his principles and his fearlessness in controversy exemplify a man of great strength of character.

Law's Mysticism

As a mystic, Law reflects the essence of this Christian mystical thought in his writings. Early in his life, Law was affected by many important mystics; among them were: a Kempis, Fénelon, Madame Guyon, Madame Bourignon and Father Malebranche. He was also attracted to the thought of the unknown author of *Theologia Germanica.* Of all the mystics, however, none spoke to him more profoundly than Jakob Bohme. Law first became seriously acquainted with the German mystic around 1734. Bohme was not educated theologian but a cobbler by trade. He was given to religious visions and strange and wild hallucinations in which he was to have experienced God. Bohme's basic message to Law was to know himself in order to root out all sin. As self is sin, self was to be mortified, denied, so that God's love could prevail. None of these thoughts were new to Law. Such ideas were already reflected in his writings prior to his encounter with Bohme. However, he found Bohme to be a man after his own heart. Bohme was able to spur Law's thoughts on to a greater depth, giving him new insights into mysticism.

According to Law's theology, God is an "infinity of mere love."
God is love and love is God. Therefore, nothing in God's character can be contrary to love. Although humans cannot see God's essence, that He exists is self-evident because we bear the stamp of divine nature. Any positive ability or quality we have in ourselves is a reflection of God's essence. We form our idea of Him by "adding Infinite to every perfection that we have any knowledge of."

The love of God is the basic premise upon which Law's theology is based. Because God is total love, He is completely good. God's desire to communicate His love and goodness is the ultimate purpose behind creation. Consequently, it is the perfect will of God that humans experience His love and goodness. As previously mentioned, we are all in the image of God. Being in His image, we, like God, have a free will. Law then sees this will as the key that will open Pandora's box of evils or that will open the door of heaven. It's clear that Law's thinking was very much at odds with Calvinism. Predestination was not a compatible factor in his theology as it was inconsistent with God as love. Humans are held highly responsible for their actions as they have free will. The fall of man and evil then is the result of man's misuse of his free will, i.e. a person deliberately and willfully chooses against God. Moreover, Law puts the blame on humans for sin and suffering because a loving God could not possibly will sickness. We bring pain, sickness and suffering upon ourselves by our deliberate sinning.

Law also sees the self and will as being closely related. Self comes into being when a person asserts his will against God's will. Hence, self is the perverted use of the will and is the "sum total of all sin."

In dealing with the wrath of God, Law has an interesting way of handling this theological issue. As God is love, there cannot be wrath in Him as that would be contrary to His nature, Law argues. However, this puts Law in a difficult position as Scripture clearly speaks of God's wrath. He agrees that Scripture is literally correct. Rather than deny Scripture though, Law redefines wrath. It is not God who is the source of wrath. Instead, wrath has its source in us. God has not changed; we are the ones who have altered our nature. Hence, the wrath of God is the projection to God of our own corrupt state. Because we have willfully opposed God, we see Him as being against us. Sin so corrupts our minds and "vision" that we cannot perceive God as love. Instead in our corrupted state we see Him as wrath.

As a result of his view on God's love and wrath, Law does not agree
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with the common theories of the atonement such as the propitiatory or penal satisfaction theories. As with his theology on God's wrath, Law has a different way of explaining the meaning of a Christian's death and resurrection. According to him, Christ entered the human race, participating with us in our human nature in order that through His sinless life, death and resurrection, He could restore the fallen faculties of human nature to the state God intended. In short, the Atonement is simply the reclaiming of human nature.57

Salvation to Law, then, is the realization of Christ's atoning work in us. It is up to us to activate this restoration.58 God doesn't force it on us. Conversion, however is not a momentary experience. Rather, conversion is synonymous with repentance. It is the realization of our fallen state and need of reconciliation to God. Again, Law places a heavy emphasis on human responsibility in salvation. Salvation, or as Law calls it, regeneration, is the death of self. We deliberately choose to deny the self, which is corrupt and instead submit ourselves to God: will, body, mind and spirit. Regeneration then is the surrendering of ourselves to God so that Christ's atoning work can be realized in us. This regeneration, however, is not achieved in an instant, Law emphasizes. It is a process of giving ourselves to God and a resulting gradual transformation of our old nature. Hence, to Law, there is no instantaneous work of grace by conversion. Salvation is a process that is very dependent on human responsibility.59

Law and Wesley

It is not certain exactly when Wesley had his first encounter with Law and his writings. It is known that Wesley was among the circle of admirers who visited Law at Putney.60 In one of his journal entries of 1765, Wesley comments that he read Law's A Treatise Upon Christian Perfection and A Serious Call in 1727.61 Wesley also mentioned in another one of his works that he was eight years at Oxford before reading anything on William Law.62 However, it is clear that Wesley held an ardent admiration for Law and particularly for his works, A Treatise Upon Christian Perfection and A Serious Call. Wesley praised the excellency of Christian Perfection, commenting that he spent one hour a day reading it while at Oxford.63 A Serious Call and Christian Perfection made a deep impression on Wesley's devotional life. As a result of reading them he "more explicitly resolved to be all-devoted to God in body, soul and

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Although impressed by Law and his works Wesley, prior to his conversion of 1738, was not completely mesmerized by Law. In spite of his admiration, Wesley still saw flaws in Law's works. For example, he commented that although *Christian Perfection* was excellent, it was still "liable to many objections."  

Unfortunately, Law and Wesley had a breach of friendship and parted company in 1738. From the content of Wesley's two letters to Law in May 1738, they parted company over differing opinions on the issue of justification by faith. Up until the time he came under the influence of the Moravians and Peter Bohler, Wesley viewed slavation as being achieved through works of devotion to God and not by an instantaneous conversion experience. However, once coming to experience that instantaneous conversion, whereby he felt his heart strangely warmed, Wesley held the opinion that justification by faith was necessary for a right relationship with God. In his letter on May 30, 1738, Wesley questions Law as to why he did not tell him that he needed to have this justifying faith. Wesley comments, "you recommended books to me which had no tendency to this faith, but a direct one to destroy good works." Law's response to the letter was curt and it was evident that he wished the subject closed. The essence of Law's reply was: "How dare you say such things to me." Hence, it was Law and not Wesley who closed the door on their friendship.

After this breach of friendship, no correspondence was exchanged until 1756 when Wesley took up the issues they differed on in his open letter to Law. Also after the break in 1738, Wesley became more vocally critical of Law. For example in his sermon, "The Lord Our Righteousness," Wesley openly criticizes Law for denying the imputation of Christ's righteousness. He was particularly critical of Law's works written under the influence of Jakob Bohme. Wesley commented:

In riding to Bradford I read over Mr. Law's book on New Birth: Philosophical, speculative, precarious, Behmenish, void and vain!

Later, Wesley even went so far as to censor the reading of Law's later works. In a letter to Methodists, Wesley warned them of Law's later writings. He cautioned his readers to beware of them as they were liable to inflict spiritual harm. Wesley attacks Law's later writings...
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even more strongly in a letter to the editor of the "London Chronicle" (Sept. 17, 1760). Wesley warns his reader that Law contradicts Scripture, reason and himself and that "he (Law) has seduced many unwary souls from the Bible-way of salvation." Harsh criticism from a former admirer.

In 1756, Wesley wrote his open letter, attempting to persuade Law of the faults in his theology. A lengthy letter, it goes into great detail pointing out the erroneous mystical theories of Law's later works, particularly *The Spirit of Love* and *The Spirit of Prayer*. For example, Wesley rebukes Law for his absurd description of the creation:

Angels first inhabited the region which is now taken up by the sun and the planets that move round him. It was then all a glassy sea, in which perpetual scenes of light and glory were ever rising and changing in obedience to their call.

Wesley tells Law that he is putting words in God's mouth and questions him as to whether it is wise for a man to take such liberties with the most high God.

However, Law never completely loses Wesley's admiration and respect, even though he refused to listen to Wesley's warnings on his theology. Again in Wesley's letter to the editor of the "London Chronicle," Wesley affirmed that he still loved and revered Law.

In spite of Wesley's intense dislike and criticism of Law's later mystical works, it is evident that Law nevertheless had a profound influence on Wesley, particularly through *Christian Perfection* and *A Serious Call*. The basic philosophy of these two great works of Law are reflected in many of Wesley's works, such as his sermons "On Christian Perfection" and "Self-Denial." In his "Principles of a Methodist," Wesley explains that by perfection he meant "one in whom 'is the mind which was in Christ' and so 'walketh as Christ walked.'" This definition echoes the concepts in *A Treatise Upon Christian Perfection*. However, it should be noted that Wesley was also influenced by Bishop Taylor in his *Rules of Holy Living and Dying*. Consequently, it is impossible to say that what is reflected in Wesley's works is solely due to Law's influence.

**Implications and Conclusion**

The life and works of William Law have a profound message to the
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church today. First of all, he is a prime example of a man dedicated to his convictions and was unwavering in his loyalty to them. Such backbone and tenacity is often lacking among some evangelical leaders today, who would rather compromise than risk losing position, money or prestige. Moreover, as a controversialist, Law was not afraid to enter debate, no matter how scathing the opponent was. Such courage is needed now as then.

Secondly, Law’s stance on total devotion to God — the kind of devotion that involves surrender of heart, soul, mind, will and possession — needs to be emphasized in the church. Christians are eager to enjoy the benefits of salvation and the riches of being in Christ, but they are not as eager to give over everything to God. Law was devoted to the degree that he lived on £500 a year, giving away three times as much. To him servanthood meant selflessness. Unfortunately, Law would not be popular among today’s Christians who support the prosperity gospel that God wants his children healthy, wealthy and wise. The church needs Law’s message of devotion to jar it from this materialistic mindset. Those of the prosperity gospel would do well to read A Treatise Upon Christian Perfection and A Serious Call.

Furthermore, Law’s theory of the atonement and salvation serve to remind humans of their responsibility for evil, suffering, and for their salvation. However, caution is needed as too much emphasis on this can lead to Pelagianism. It’s possible, from the evidence gathered on Law, that he was unconsciously bordering on Pelagianism. The Church historically has had a problem holding in balanced tension the responsibility of man and the sovereignty of God. Law represents the weight on one side of this balance. He indeed had a message to the church of his day, which was still heavily influenced by Calvinistic thought. He still speaks to those churches today who put too great an emphasis on God’s sovereignty and not enough on man’s responsibility.

The experiential religion of Law also has great implications. Christian mysticism has always emphasized the experiential aspects of Christianity: Christians are to experience God, become one with Him, and be completely devoted to Him. The church needs men like Law who keeps this focus in Christianity. As he spoke to the Anglican church of his day, which was characterized by dry intellectual formalism, so he has a message today to contemporary churches who suffer the same malady. There is always a danger in
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studying about God, theology, moral issues, etc. that we will fall from experiencing God and will make Christianity an intellectual religion. So is it equally as dangerous to go off the deep end in experiential religion. Law serves as a warning of what can happen to a person who goes off the deep end of mysticism. Under the influence of Böhme, Law, as revealed by Wesley, became less scriptural and more given to fantasies in his later writings. The danger of mysticism is that one can easily go off the deep end into a cultic religion, instead of true Christianity. Wesley's critique of Law reveals he was bordering on some cultic heresies. A balance of Scripture, experience, tradition and reason is needed to maintain a healthy perspective of Christianity. Law served as a balance-maker in his day, and he still serves as one today to those who would be too intellectual, and a warning to those going too far into mysticism or experiential religion.

Footnotes

2Ibid., p. 125.
5Overton, p. 5.
6Ibid., p. 7.
7Inge, p. 127.
8Overton, p. 7.
9Ibid., p. 8.
11Overton, p. 8.
12Inge, p. 128.
13Overton, p. 8.
15Inge, p. 131.
17Inge, p. 131.
18Hobhouse, p. 231.
19Whyte, p. xxix.
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21 Whyte, pp. xxx-xxi; xliv-xlv.
22 Hobhouse, p. 232.
23 Whyte, p. xlvii.
24 Walker, p. 3.
25 Ibid., pp. 171-172.
26 Inge, p. 138.
28 Walker, p. 3.


31 Ibid., p. 13.
32 Inge, p. 133.
33 Law, A Serious Call to a Devout and Holy Life, Vol. IV, p. 1.
34 Ibid., pp. 92-118.
36 Ibid.
37 Moorman, p. 276.
39 Ibid., pp. 8-10.
41 Ibid., p. 62.
42 Ibid., pp. 5-6.
43 Overton, pp. 154-172.
44 Inge, pp. 136-137.
46 Whyte, p. xxxix.
54 Law, Vol. IX, p. 33.
55 Law, Vol. VIII, p. 54.
56 Ibid., p. 52.
57 Law, Vol. VI, p. 192.
60 Inge, p. 131.

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63 Wesley, Works, X, p. 394.
64 Wesley, Works, III, p. 213.
65 Wesley, Works, X, p. 394.
66 Wesley, Works, XII, p. 53.
68 Ibid., p. 74.
69 Wesley, Works, I, p. 234.
70 Wesley, Works, XII, p. 197.
72 Wesley, Works, IX, p. 469.
73 Ibid.
74 Wesley, Works, III, p. 19.
75 Wesley, Works, VIII, p. 364.
76 Wesley, Works, III, p. 213.