

# The More Excellent Way

by John Wesley

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*John Wesley preaches on the more excellent way, a path of love, self-denial, and prayer that leads to a more excellent life.*

**Scripture:** Matthew 6:19-21, Luke 9:23, Romans 12:1-2, 1 Corinthians 12:31 - 13:3, Galatians 5:22-23, Ephesians 4:15, Philippians 2:3-4, Colossians 3:23-24, 1 Peter 4:10

**Topics:** "Holiness", "Love"

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## Description

John Wesley emphasizes the importance of pursuing a 'more excellent way' beyond the extraordinary gifts of the Holy Spirit, which can lead to spiritual emptiness without love. He argues that true fulfillment comes from embodying love and holiness in our daily lives, rather than merely seeking miraculous gifts or conforming to societal norms. Wesley encourages Christians to strive for a deeper relationship with God through self-denial, prayer, and service, ultimately leading to a higher place in heaven. He contrasts the ordinary Christian life with a more dedicated pursuit of holiness, urging believers to choose the path that leads to eternal joy and fulfillment. The sermon calls for a transformation in how Christians approach their daily routines, relationships, and use of resources, advocating for a life centered on love and service.

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## Transcript

"Covet earnestly the best gifts; And yet I show to you a more excellent way." 1 Cor. 12:31.

1. In the preceding verses, St. Paul has been speaking of the extraordinary gifts of the Holy Ghost; such as healing the sick, prophesying (in the proper sense of the word; that is, foretelling things to come), speaking with strange tongues, such as the speaker had never learned, and the miraculous interpretation of tongues. And these gifts the Apostle allows to be desirable; yea, he exhorts the Corinthians, at least the teachers among them (to whom chiefly, if not solely, they were wont to be given in the first ages of the Church,) to covet them earnestly, that thereby they might be qualified to be more useful either to Christians or heathens. "And yet," says he, "I show unto you a more excellent way;" far more desirable than all these put together, inasmuch as it will infallibly lead you to happiness both in this world and in the world to come; whereas you might have all those gifts, yea, in the highest degree, and yet be miserable both in time and eternity.

2. It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause thereby heaped

riches, and power, and honour, upon the Christians in general; but in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed,) "because there was no more occasion for them," because all the world was become Christian. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was, "the love of many," almost of all Christians, so called, was "waxed cold." The Christians had no more of the Spirit of Christ than the other Heathens. The Son of Man, when he came to examine his Church, could hardly "find faith upon earth." This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church -- because the Christians were turned Heathens again, and had only a dead form left.

3. However, I would not at present speak of these, of the extraordinary gifts of the Holy Ghost, but of the ordinary; and these likewise we may "covet earnestly," in order to be more useful in our generation. With this view we may covet "the gift of convincing speech," in order to "sound the unbelieving heart;" and the gift of persuasion, to move the affections, as well as enlighten the understanding. We may covet knowledge, both of the word and of the works of God, whether of providence or grace. We may desire a measure of that faith which, on particular occasions, wherein the glory of God or the happiness of men is nearly concerned, goes far beyond the power of natural causes. We may desire an easy elocution, a pleasing address, with resignation to the will of our Lord; yea, whatever would enable us, as we have opportunity, to be useful wherever we are. These gifts we may innocently desire: but there is "a more excellent way."

4. The way of love, -- of loving all men for God's sake, of humble gentle, patient love, -- is that which the Apostle so admirably describes in the ensuing chapter. And without this, he assures us, all eloquence, all knowledge, all faith, all works, and all sufferings, are of no more value in the sight of God than sounding brass or a rumbling cymbal, and are not of the least avail toward our eternal salvation. Without this, all we know, all we believe, all we do, all we suffer, will profit us nothing in the great day of accounts.

5. But at present I would take a different view of the text, and point out "a more excellent way" in another sense. It is the observation of an ancient writer, that there have been from the beginning two orders of Christians. The one lived an innocent life, conforming in all things, not sinful, to the customs and fashions of the world; doing many good works, abstaining from gross evils, and attending the ordinances of God. They endeavoured, in general, to have a conscience void of offence in their outward behaviour, but did not aim at any particular strictness, being in most things like their neighbours. The other sort of Christians not only abstained from all appearance of evil, were zealous of good works in every kind, and attended all the ordinances of God, but likewise used all diligence to attain the whole mind that was in Christ, and laboured to walk, in every point, as their beloved Master. In order to this they walked in a constant course of universal self-denial, trampling on every pleasure which they were not divinely conscious prepared them for taking pleasure in God. They took up their cross daily. They strove, they agonized without intermission, to enter in at the strait gate. This one thing they did, they spared no pains to arrive at the summit of Christian holiness; "leaving the first principles of the doctrine of Christ, to go on to perfection;" to "know all that love of God which passeth knowledge, and to be filled with all the fulness of God."

6. From long experience and observation I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him "the more excellent way," and incites him to walk therein, to choose the narrowest path in the narrow way, to aspire after the heights and depths of holiness, -- after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians.

He still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life, through the blood of the covenant.

7. I would be far from quenching the smoking flax, -- from discouraging those that serve God in a low degree. But I could not wish them to stop here: I would encourage them to come up higher, without thundering hell and damnation in their ears, without condemning the way wherein they were, telling them it is the way that leads to destruction, I will endeavour to point out to them what is in every respect "a more excellent way."

8. Let it be well remembered, I do not affirm that all who do not walk in this way are in the high road to hell. But this much I must affirm, they will not have so high a place in heaven as they would have had if they had chosen the better part. And will this be a small loss, -- the having so many fewer stars in your crown of glory? Will it be a little thing to have a lower place than you might have had in the kingdom of your Father? Certainly there will be no sorrow in heaven; there all tears will be wiped from our eyes; but if it were possible grief could enter there, we should grieve at that irreparable loss. Irreparable then, but not now. Now, by the grace of God, we may choose the "more excellent way." Let us now compare this, in a few particulars, with the way wherein most Christians walk.

I. To begin at the beginning of the day. It is the manner of the generality of Christians, if they are not obliged to work for their living, to rise, particularly in winter, at eight or nine in the morning after having lain in bed eight or nine, if not more hours. I do not say now (as I should have been very apt to do fifty years ago,) that all who indulge themselves in this manner are in the way to hell. But neither can I say they are in the way to heaven, denying themselves, and taking up their cross daily. Sure I am, there is "a more excellent way" to promote health both of body and mind. From an observation of more than sixty years, I have learned, that men in health require, at an average, from six to seven hours' sleep, and healthy women a little more, from seven to eight, in four-and-twenty hours. I know this quantity of sleep to be most advantageous to the body as well as the soul. It is preferable to any medicine which I have known, both for preventing and removing nervous disorders. It is, therefore, undoubtedly the most excellent way, in defiance of fashion and custom, to take just so much sleep as experience proves our nature to require; seeing this is indisputably most conducive both to bodily and spiritual health. And why should not you walk in this way? Because it is difficult? Nay, with men it is impossible. But all things are possible with God; and by his grace all things will be possible to you. Only continue instant in prayer, and you will find this not only possible, but easy: Yea, and it will be far easier to rise early constantly, than to do it sometimes. But then you must begin at the right end; if you rise early, you must sleep early. Impose it upon yourself, unless when something extraordinary occurs, to go to bed at a fixed hour. Then the difficulty of it will soon be over; but the advantage of it will remain for ever.

II. The generality of Christians, as soon as they rise, are accustomed to use some kind of prayer; and probably to use the same form still which they learned when they were eight or ten years old. Now I do not condemn those who proceed thus (though many do,) as mocking God; though they have used the same form, without any variation, for twenty or thirty years together. But surely there is "a more excellent way" of ordering our private devotions. What if you were to follow the advice given by that great and good man, Mr. Law, on this subject? Consider both your outward and inward state, and vary your prayers accordingly. For instance: Suppose your outward state is prosperous; suppose you are in a state of health, ease, and plenty, having your lot cast among kind relations, good neighbours, and agreeable friends, that love you and you them; then your outward state manifestly calls for praise and thanksgiving to God. On the other hand, if you are in a state of adversity; if God has laid trouble upon your loins; if you are in poverty, in

want, in outward distress; if you are in any imminent danger; if you are in pain and sickness; then you are clearly called to pour out your soul before God in such prayer as is suited to your circumstances. In like manner you may suit your devotions to your inward state, the present state of your mind. Is your soul in heaviness, either from a sense of sin, or through manifold temptations? Then let your prayer consist of such confessions, petitions, and supplications, as are agreeable to your distressed situation of mind. On the contrary, is your soul in peace? Are you rejoicing in God? Are his consolations not small with you? Then say, with the Psalmist: "Thou art my God, and I will love thee: Thou art my God, and I will praise thee." You may, likewise, when you have time, add to your other devotions a little reading and meditation, and perhaps a psalm of praise, -- the natural effusion of a thankful heart. You must certainly see that this is "a more excellent way" than the poor dry form which you used before.

III. 1. The generality of Christians, after using some prayer, usually apply themselves to the business of their calling. Every man that has any pretence to be a Christian will not fail to do this; seeing it is impossible that an idle man can be a good man, -- sloth being inconsistent with religion. But with what view? For what end do you undertake and follow your worldly business? "To provide things necessary for myself and my family." It is a good answer as far as it goes; but it does not go far enough. For a Turk or a Heathen goes so far, -- does his work for the very same ends. But a Christian may go abundantly farther: His end in all his labour is, to please God; to do, not his own will, but the will of him that sent him into the world, -- for this very purpose, to do the will of God on earth as angels do in heaven. He works for eternity. He "labours not for the meat that perisheth," (this is the smallest part of his motive,) "but for that which endureth to everlasting life." And is not this "a more excellent way?"

2. Again: In what manner do you transact your worldly business? I trust, with diligence, whatever your hand findeth to do, doing it with all our might; in justice, rendering to all their due, in every circumstance of life; yea, and in mercy, doing unto every man what you would he should do unto you. This is well: But a Christian is called to go still farther, -- to add piety to justice; to intermix prayer, especially the prayer of the heart, with all the labour of his hands. Without this all his diligence and justice only show him to be an honest Heathen; and many there are who profess the Christian religion, that go no farther than honest Heathenism.

3. Yet again: in what spirit do you go through your business? In the spirit of the world, or the Spirit of Christ? I am afraid thousands of those who are called good Christians do not understand the question. If you act in the Spirit of Christ you carry the end you at first proposed through all your work from first to last. You do everything in the spirit of sacrifice, giving up your will to the will of God; and continually aiming, not at ease, pleasure, or riches; not at anything "this short enduring world can give;" but merely at the glory of God. Now can anyone deny that this is the most excellent way of pursuing worldly business?

IV. 1. But these tenements of clay which we bear about us require constant reparation, or they will sink into the earth from which they were taken, even sooner than nature requires. Daily food is necessary to prevent this, to repair the constant decays of nature. It was common in the heathen world when they were about to use this, to take meat or even drink, *\_libare pateram~ Jovi\_*; "to pour out a little to the honour of their god;" although the gods of the Heathens were but devils, as the Apostle justly observes. "It seems," says a late writer, "there was once some such custom as this in our own country. For we still frequently see a gentleman before he sits down to dinner in his own house, holding his hat before his face, and perhaps seeming to say something; though he generally does it in such a manner that no one can tell what he says." Now what if instead of this, every head of a family, before he sat down to eat and drink, either morning, noon, or night, (for the reason of the thing is the same at every hour of the day,) was

seriously to ask a blessing from God on what he was about to take? yea, and afterward, seriously to return thanks to the Giver of all his blessings? Would not this be "a more excellent way" than to use that dull farce which is worse than nothing; being, in reality, no other than mockery both of God and man?

2. As to the quantity of their food, good sort of men do not usually eat to excess. At least not so far as to make themselves sick with meat, or to intoxicate themselves with drink. And as to the manner of taking it, it is usually innocent, mixed with a little mirth, which is said to help digestion. So far, so good. And provided they take only that measure of plain, cheap, wholesome food, which most promotes health both of body and mind, there will be no cause of blame. Neither can I require you to take that advice of Mr. Herbert, though he was a good man: --

Take thy meat; think it dust; then eat a bit

And say with all, Earth to earth I commit.

~~ This is too melancholy: it does not suit with that cheerfulness which is highly proper at a Christian meal. Permit me to illustrate this subject with a little story. The King of France one day, pursuing the chase, outrode all his company, who after seeking him some time found him sitting in a cottage eating bread and cheese. Seeing them, he cried out: "Where have I lived all my time? I never before tasted so good food in my life!" "Sire," said one of them, "you never had so good sauce before; for you were never hungry." Now it is true, hunger is a good sauce; but there is one that is better still; that is, thankfulness. Sure that is the most agreeable food which is seasoned with this. And why should not yours at every meal? You need not then cast your eye on death, but receive every morsel as a pledge of life eternal. The Author of your being gives you in this food, not only a reprieve from death, but an earnest that in a little time "death shall be swallowed up in victory."

3. The time of taking our food is usually a time of conversation also, as it is natural to refresh our minds while we refresh our bodies. Let us consider a little in what manner the generality of Christians usually converse together. What are the ordinary subjects of their conversation? If it is harmless (as one would hope it is), if there be nothing in it profane, nothing immodest, nothing untrue, or unkind; if there be no talebearing, backbiting, or evil-speaking, they have reason to praise God for his restraining grace. But there is more than this implied in "ordering our conversation aright." In order to this it is needful, First, that "your communication," that is, discourse or conversation, "be good;" that it be materially good, on good subjects; not fluttering about anything that occurs; for what have you to do with courts and kings? It is not your business to

Fight over the wars, reform the state;

unless when some remarkable event calls for the acknowledgment of the justice or mercy of God. We must indeed sometimes talk of worldly things; otherwise we may as well go out of the world. But it should only be so far as is needful: Then we should return to a better subject. Secondly, let your conversation be "to the use of edifying;" calculated to edify either the speaker or the hearers, or both; to build them up, as each has particular need, either in faith, or love, or holiness. Thirdly, see that it not only gives entertainment, but, in one kind or other, "ministers grace to the hearers." Now, is not this "a more excellent way" of conversing than the harmless way above-mentioned?

V. 1. We have seen what is the "more excellent way" of ordering our conversation, as well as our business. But we cannot be always intent upon business: Both our bodies and minds require some

relaxation. We need intervals of diversion from business. It will be necessary to be very explicit upon this head, as it is a point which has been much misunderstood.

2. Diversions are of various kinds. Some are almost peculiar to men, as the sports of the field-hunting, shooting, fishing, wherein not many women (I should say, ladies) are concerned. Others are indifferently used by persons of both sexes; some of which are of a more public nature, as races, masquerades, plays, assemblies, balls. Others are chiefly used in private houses, as cards, dancing, and music; to which we may add the reading of plays, novels, romances, newspapers, and fashionable poetry.

3. Some diversions indeed which were formerly in great request, are now fallen into disrepute. The nobility and gentry (in England at least) seem totally to disregard the once fashionable diversion of hawking; and the vulgar themselves are no longer diverted by men hacking and hewing each other in pieces at broad-sword. The noble game of quarter-staff, likewise, is now exercised by very few. Yea, cudgelling has lost its honour, even in Wales itself. Bear-baiting also is now very seldom seen, and bull-baiting not very often. And it seems cock-fighting would totally cease in England, were it not for two or three right honourable patrons.

4. It is not needful to say anything more of these foul remains of Gothic barbarity, than that they are a reproach, not only to all religion, but even to human nature. One would not pass so severe censure on the sports of the field. Let those who have nothing better to do, still run foxes and hares out of breath. Neither need much be said about horse-races, till some man of sense will undertake to defend them. It seems a great deal more may be said in defence of seeing a serious tragedy. I could not do it with a clear conscience; at least not in an English theatre, the sink of all profaneness and debauchery; but possibly others can. I cannot say quite so much for balls or assemblies, which are more reputable than masquerades, but must be allowed by all impartial persons to have exactly the same tendency. So undoubtedly have all public dancing. And the same tendency they must have, unless the same caution obtained among modern Christians which was observed among the ancient Heathens. With them men and women never danced together, but always in separate rooms. This was always observed in ancient Greece, and for several ages at Rome, where a woman dancing in company with men would have at once been set down for a prostitute. Of playing at cards I say the same as of seeing plays. I could not do it with a clear conscience. But I am not obliged to pass sentences on those that are otherwise minded. I leave them to their own Master: to him let them stand or fall.

5. But supposing these, as well as the reading of plays, novels, newspapers, and the like, to be quite innocent diversions; yet are there not more excellent ways of diverting themselves for those that love or fear God? Would men of fortune divert themselves in the open air? They may do it by cultivating and improving their lands, by planting their grounds, by laying out, carrying on, and perfecting their gardens and orchards. At other times they may visit and converse with the most serious and sensible of their neighbours; or they may visit the sick, the poor, the widows, and fatherless in their affliction. Do they desire to divert themselves in the house? They may read useful history, pious and elegant poetry, or several branches of natural philosophy. If you have time, you may divert yourself by music, and perhaps by philosophical experiments. But above all, when you have once learned the use of prayer, you will find that as

That which yields or fills

All space, the ambient air, wide interfused

Embraces round this florid earth;

so will this, till through every space of life it be interfused with all your employments, and wherever you are, whatever you do, embrace you on every side. Then you will be able to say boldly: --

With me no melancholy void,

No moment lingers unemploy'd,

Or unimproved below:

My weariness of life is gone,

Who live to serve my God alone,

And only Jesus know.

VI. One point only remains to be considered; that is, the use of money. What is the way wherein the generality of Christians employ this? And is there not "a more excellent way?"

1. The generality of Christians usually set apart something yearly -- perhaps a tenth or even one-eighth part of their income, whether it arise from yearly revenue, or from trade, -- for charitable uses. Few I have known who said like Zaccheus, "Lord, the half of my goods I give to the poor." O that it would please God to multiply these friends of mankind, these general benefactors! But,

2. Besides those who have a stated rule, there are thousands who give large sums to the poor; especially when any striking instance of distress is represented to them in lively colours.

3. I praise God for all of you who act in this manner. May you never be weary of well-doing! May God restore what you give sevenfold into your own bosom! But yet I show unto you a more excellent way.

4. You may consider yourself as one in whose hands the Proprietor of heaven and earth and all things therein has lodged a part of his goods, to be disposed of according to his direction. And his direction is, that you should look upon yourself as one of a certain number of indigent persons who are to be provided for out of that portion of His goods wherewith you are entrusted. You have two advantages over the rest: The one, that "it is more blessed to give than to receive;" the other, that you are to serve yourself first, and others afterwards. This is the light wherein you are to see yourself and them. But to be more particular: First, if you have no family, after you have provided for yourself, give away all that remains; so that

Each Christmas your accounts may clear,

And wind your bottom round the year.

This was the practice of all the young men at Oxford who were called Methodists. For example: One of them had thirty pounds a year. He lived on twenty-eight and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away two-and-thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received a hundred and twenty pounds. Still he lived as before on twenty-eight; and gave to the poor ninety-two. Was not this a more excellent way? Secondly, if you have a family, seriously consider before God, how much each member of it wants, in order to have what is needful for life and godliness. And in general, do not allow them less, nor

much more, than you allow yourself. Thirdly, this being done, fix your purpose, to "gain no more." I charge you in the name of God, do not increase your substance! As it comes daily or yearly, so let it go: Otherwise you "lay up treasures upon earth." And this our Lord as flatly forbids as murder and adultery. By doing it, therefore, you would "treasure up to yourselves wrath against the day of wrath and revelation of the righteous judgement of God."

5. But suppose it were not forbidden, how can you on principles of reason spend your money in a way which God may possibly forgive, instead of spending it in a manner which he will certainly reward? You will have no reward in heaven for what you lay up; you will, for what you lay out. Every pound you put into the earthly bank is sunk: it brings no interest above. But every pound you give to the poor is put into the bank of heaven. And it will bring glorious interest; yea, and such as will be accumulating to all eternity.

6. Who then is a wise man, and endued with knowledge among you? Let him resolve this day, this hour, this moment, the Lord assisting him, to choose in all the preceding particulars the "more excellent way:" And let him steadily keep it, both with regard to sleep, prayer, work, food, conversation, and diversions; and particularly with regard to the employment of that important talent, money. Let your heart answer to the call of God, "From this moment, God being my helper, I will lay up no more treasure upon earth: This one thing I will do, I will lay up treasure in heaven; I will render unto God the things that are God's: I will give him all my goods, and all my heart."

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