

Being Salt and Light in the Workplace:

A Manual of Classic Guidelines and Prayers

"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. "You are the light of the world. A city that is set on a hill cannot be hidden. "Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. "Let your light so shine before men, that they may see your good works and glorify your Father in heaven".

Matthew 5:13-16 NKJV

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Summary

Whether we are aware of it or not, all Christians in the workplace are salt and light, and may be assumed to have a toolkit comprising tools for being salt and light. These tools consist of biblically based ways of living and working that set us apart from our non-Christian workmates, and make us more effective witnesses. Our purpose in this study is to summarize a number of new tools with the hope that some may find their way in your personal salt and light toolkit (SLT), the assumption being there is much help from old sources that is potentially useful in today's workplace.

The new tools described below are actually old, but very sharp for they predate the dulling effect of forces like rationalism, modernism and postmodernism. They are of four basic types, tools of *general use* for workers, tools for dealing with *stress*, tools for use in *specific occupations*, and tools for use in *mission and evangelism* in the workplace. For each of the first three types we present both prayers and guidelines.

First, of general interest are several prayers and guidelines for the beginning and conduct of each day. There are prayers for the day's work, that it be pleasing to God, and for good use of our available time. We are to do all for God's glory, for love of others, and for the hope of heaven. Then follows a prayer for humility, of special interest to supervisors, guidelines for developing faith, and for increasing love. Our week actually begins on Sunday, and preparations for work can begin on Sunday: Taylor offers the following precept: *he keeps the Lord's day best, that keeps it with most religion and with most charity*. Perhaps the hardest counsel for the modern worker is to cut all earthly and sensual loves, all affairs in this world.

Second, for dealing with stress and worry, we present prayers and guidelines to counter despair and worry over hazardous occupations, and to encourage a contented spirit, moderation and patience. Remedies against anger, a prayer for temperance, prayers for married and unmarried persons, and guidelines to counter sensuality are also presented. The section concludes with a prayer for right relations in industry.

Third, we present prayers specific to workers in occupations and industries: for merchants, tradesmen and handicraftmen, for legislatures, civic authorities, the armed forces, farmers, fishermen, teachers, schools, healing ministries, and "curates, tutors

and masters of families”. These deal with concerns and temptations specific to the occupation.

Fourth, mission and evangelism prayers and Bible readings are given – for all who seek the Lord, for extension of the Church, missionary workers and societies, for increase in Christ’s laborers, together with a prayer of thanks, and rules for hearing, reading and understanding God’s word, for Bible study remains the main activity of workplace faith groups.

Evidence is next presented regarding the presence of salt and light in the workplace: the significance of “very religious” workers, and weekly worshippers. Our monograph #8¹ provides great detail on this so this section brings together only a few of the most important results. We conclude that there is a considerable core of very religious and weekly worshippers in all kinds and locations of workplaces. Evidence is also presented on well-being, worry over finances, charitable giving and volunteering, and reveals a contrast between the religious and non-religious workers, in all respects except worry over finances. The contrast is that the more religious workers volunteer more, give more to charity and are more satisfied with their lives than their counterparts who are less religious.

The conclusion notes the factors behind the growth of the church in the first centuries, (drawing a parallel to today), comments again on the central importance of studying and acting on God’s word, and concludes with guides and benefits of practicing the presence of God in all circumstances. Finally, the appendix and several of the detailed footnotes present related points that may help today’s Christian workers: guidelines concerning the use of time generally, how to spend holy days, comments on commerce and justice, and notes on poverty and riches, for example.

If we assume that growth in Christ is the only evidence of truly authentic growth of the kind our Lord wants for each of us, then we may be assured that by mastering at least some of the new tools of old, we are in effect living a life of increasing abundance both inside and outside the workplace.

Source of this and related studies: Christian Commitment Research Institute, www.ccri.ca

Introduction

How do we become salt and light in the workplace? There are two separate challenges, to get our own life in better order and perform in the workplace more closely to the way Christ would have us do, and to learn how to witness more effectively and to reach out to others. We all have a “salt and light toolkit” (SLT) to help us accomplish these two goals, whether or not we are consciously aware of the fact. The point of this study is to make us aware of our SLT and add some new tools to it. Some profound suggestions are found in two enduring classics, *Holy Living*, 1650², and *The Book of Common Prayer, 1959, Canada* (BCP); these salt and light tools tend to be overlooked by modern writers despite their relevance to the modern situation. While these tools may seem somewhat dated, or rusted and need some polishing, they have the advantage of being crafted through experience over a period of hundreds of years, and have stood the test of time, and without being modified for the sake of modern or post-modern relevance. Both sources have roots in biblical and Christian thought that go back long before the divisions and disunity took place, so they may be embraced by the committed in all main faith traditions, Catholic, Reform, Methodist, Evangelical, Anglican and Lutheran. And because they have not been dulled by the diluting effect of worldly philosophies such as rationalism, modernism and post-modernism, they are actually sharper than many of the modern tools, so many of which have made great accommodations to modern situation and trends.

Our approach is to provide a brief summary of some major points, and to provide detailed prayers and extracts from the classic sources. Our summary deals with the following subjects: preparations for and conduct of work, dealing with worry and stress, challenges for Christians in specific occupations, and mission and evangelism, our assumption being that it is preparation that builds a strong foundation for good work, and strengthening ourselves and becoming aware of how to deal with specific occupational challenges that help us to be most effective in helping others and working well. The guidelines deal with specific problems workers and supervisors are likely to face: time and monetary poverty, obesity, lust, decorum, lack of faith, despair, lack of charity, arrogance, and anger, as well as how to listen, pray, study the Bible, and work better. Concerning prayer, spontaneous prayers are to be encouraged in work, but some of the formal prayers noted below may bring to mind some fears, petitions and concerns that are overlooked, perhaps even unconsciously suppressed. Once recognized and demonstrated, the tools presented, both guidelines and prayers, may considerably enrich our SLT by purifying and adding to the salt and light of our life and work.

It will be evident that a whole range of tools or aids are offered for the SLT, and each worker will have to select the ones most appropriate for his own kit. We call the aids “guidelines”, though Taylor calls them rules and exercises. They are based on the Bible and so to be taken seriously, more so than mere guidelines, even though some may seem old fashioned today. Such rules of life are of far greater importance in Scripture than the importance of church attendance, according to William Law, who provides an excellent summary of the subjects of scriptural rules: “Our blessed Savior and His Apostles are wholly taken up in doctrines that relate to common life.”³

Moving away from Taylor and the BCP, but related to development of faith in the workplace, an additional question considered below is the extent to which there is salt and light among Canada's employed, so we present some evidence on this question and the potential for the further development of salt and light in the workplace. Then in our conclusion we comment on the nature of salt and light in early development of Christianity, a time of its most rapid growth, and note some parallels with our present situation, and also on the nature of Biblical truth, for it is in the workplace where one finds alternative philosophies that tend to weaken faith in such truth.

1. Preparations for and conduct of work

A common message in most of Taylor's prayers and exercises is to do all for the glory of God. He is very mindful of specific qualities he wishes to be developed, and of specific sins to avoid. The tools for the SLT are thus both specific and important to all men and women, for no one in this world comes close to the perfection of Jesus. The hope of heaven, glory of God, and love of others are three of the main reasons for developing responsible work habits and for recognizing and confronting specific sins and temptations. The BCP also focuses on specific tools for the workplace, qualities that would benefit most if not all workers.

In the following prayer Taylor asks God to sanctify his whole being, body and soul, thoughts and intentions, words and actions, that all may be for His glory. He prays that all his work may be orderly, regular and profitable, and that no pride, self-seeking, covetousness or revenge may creep in, or little goals or low imaginations. The prayer may be especially valuable for students and ministers, though any Christian involved in creative work may find it helpful, including those who lead Bible studies in the workplace.

Prayer for holy intention in the beginning and pursuit of any considerable action, as Study, Preaching, etc.

O eternal God, who has made all things for man, and man for Thy glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy name; and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate, and profitable to ends beyond their own proper efficacy; and let no pride or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations pollute my spirit, and unhallow any of my words and actions: but let my body be a servant of my spirit, and both body and spirit be servants of Jesus: that doing all things for Thy glory here, I may be partaker of Thy glory hereafter; through Jesus Christ our Lord. Amen.

The BCP contains the following prayer to be said before the day's work begins. It asks for help to work hard, and to make full use of our talents so as to redeem the time, with zeal for the Lord:

For Daily Work. O Lord our heavenly Father, by whose providence the duties of men are variously ordered: Grant to us the spirit to labour heartily to do thy work in our several stations, in serving one Master and looking for one reward. Teach us to put to good account whatever talents thou hast lent to us, and enable us to redeem our time by patience and zeal; through Jesus Christ our Lord. Amen.

A major concern for busy people is to make the best use of time, both at work, home, and in the community. Taylor provides many rules for the proper use of time (some relevant to the employed are listed in the appendix), and comments on the benefits of a good use of time. The following prayer asks for God's grace and for help to use time prudently so as to resist temptation, to counter laziness, to improve the talents entrusted to him, and to encourage diligence, charity, religion, and the eternal joy of the Lord.

For grace to spend our time well. O eternal God, who from all eternity dost behold and love thy own glories and perfections infinite, and hast created me to do the work of God after the manner of men, and to serve thee in this generation and according to my capacities, give me thy grace, that I may be a curious and prudent spender of my time, so as I may best prevent or resist all temptation, and be profitable to the Christian commonwealth, and, by discharging all my duty, may glorify thy name. Take from me all slothfulness, and give me a diligent and an active spirit, and wisdom to choose my employment; that I may do works proportionable to my person and to the dignity of a Christian, and may fill up all the spaces of my time with actions of religion and charity; that, when the devil assaults me, he may not find me idle; and my dearest Lord, at his sudden coming, may find me busy in lawful, necessary, and pious actions, improving my talent entrusted to me by thee, my Lord; that I may enter into the joy of my Lord, to partake of his eternal felicities, even for thy mercy's sake, and for my dearest Saviour's sake. Amen.

Some in positions of authority and power may find humility of spirit a continuing challenge, and may realize that such is very important in order to maintain good relations with fellow workers, especially those under their supervision. The following prayer for humility may be helpful in that it emphasizes the humility of Jesus, guidance, and obedience to whatever pleases Jesus. It asks that proud and vain thoughts and boasting to be dispelled, and to strive to honour others, and to never delight in praise received.

A Prayer for the Grace of Humility. O holy and most gracious Master and Saviour Jesus, who by thy example and by thy precept, by the practice of a whole life and frequent discourses, didst command us to be meek and humble, in imitation of thy incomparable sweetness and great humility, be pleased to give me the grace, as thou hast given me the commandment: enable me to do whatsoever thou commandest, and command whatsoever thou pleasest. O mortify in me all proud thoughts and vain opinions of myself; let me return to thee the acknowledgment and the fruits of all those good things thou hast given me, that, by confessing I am wholly in debt to thee for them, I may not boast myself for what I have received, and for what I am highly accountable; and for what is my own teach me to be ashamed and humbled, it being

nothing but sin and misery, weakness and uncleanness. Let me go before my brethren in nothing but in striving to do them honour and thee glory, never to seek my own praise, never to delight in it when it is offered: that, despising myself, I may be accepted by thee in the honours with which thou shalt crown thy humble and despised servants, for Jesus' sake, in the kingdom of eternal glory. Amen.

When power and authority are combined with very high salaries, the riches bring with them their own great problems. Taylor enumerates many problems and concerns of the rich (Appendix) that the poor or ambitious lower income people might never think of, yet the mere mention of the possible problems might help mitigate the envy or ambition of the working poor.

Faith itself is often challenged in the workplace, and so it is important especially for the new Christian to deepen faith and be on guard for doctrines, deeds and viewpoints that tend to undermine faith. In the following, Taylor provides the tools one needs, and the points he mentions are also important for the active evangelist in the workplace. Some of these points may be compared with a modern rendering of perhaps a tenth of Taylor's work in *The Search for Holy Living*, a wonderful book for the SLT.⁴

The Means and Instruments to obtain Faith are,

1. A humble, willing, and docile mind, or desire to be instructed in the way of God; for persuasion enters like a sunbeam, gently and without violence and open but the window, and draw the curtain and the Sun of righteousness will enlighten your darkness.

2. Remove all prejudice and love to everything, which may be contradicted by faith. 'How can ye believe (said Christ) that receive praise one of another?' An unchaste man cannot easily be brought to believe that, without purity, he shall never see God. He that loves riches can hardly believe the doctrine of poverty and renunciation of the world; and alms and martyrdom, and the doctrine of the cross, is folly to him that loves his ease and pleasures. He that hath within him any principle contrary to the doctrines of faith cannot easily become a disciple.

3. Prayer, which is instrumental to everything, hath a particular promise in this thing. 'He that lacks wisdom, let him ask it of God:' and, 'If you give good things to your children, how much more shall your heavenly Father give his Spirit to them that ask him!'

4. The consideration of the divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of curing all doubting and silencing the murmurs of infidelity.

5. Avoid all curiosity of inquiry into particulars and circumstances and mysteries, for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise and confident, trusting upon generals, without watching and prying into unnecessary or indiscernible particulars. No man carries his bed into his field, to watch how his corn

grows, but believes upon the general order of Providence and nature; and at harvest finds himself not deceived.

6. In time of temptation be not busy to dispute, but rely upon the conclusion, and throw yourself upon God; and contend not with him but in prayer and in the presence, and with the help of a prudent untempted guide; and be sure to esteem all changes of belief which offer themselves in the time of your greatest weakness contrary to be temptations, and reject them accordingly.

7. It is a prudent course that, in our health and best advantages, we lay up particular arguments and instruments of persuasion and confidence, to be brought forth and used in the great day of expense; and that especially in such things in which we use to be most tempted, and in which we are least confident, and which are most necessary, and which commonly the devil uses to assault us withal in the days of our visitation.

8. The wisdom of the church of God is very remarkable in appointing festivals or holy days, whose solemnity and offices have no other special business but to record the article of the day; such as Trinity Sunday, Ascension, Easter, Christmas day; and to those persons who can only believe, not prove or dispute, there is no better instrument to cause the remembrance and plain notion, and to endear the affection and hearty assent to the article than the proclaiming and recommending it by the festivity and joy of a holy day.

Perhaps the best preparation for going into the work world each week is to deepen our love of God, and Taylor has some suggestions along these lines. Refer also to Hinton on zeal.⁵

Helps to increase our Love to God, as a habit.

1. Cut off all earthly and sensual loves, for they pollute and unhallow the pure and spiritual love. Every degree of inordinate affection to the things of this world, and every act of love to a sin, is a perfect enemy to the love of God; and it is a great shame to take any part of our affection from the eternal God, to bestow it upon his creature in defiance of the Creator, or to give it to the devil, our open enemy, in disparagement of him, who is the fountain of all excellences and celestial amities.

2. Lay fetters and restraints upon the imaginative and fantastic part; because our fancy, being an imperfect and higher faculty, is usually pleased with the entertainment of shadows and gauds; and because the things of the world fill it with such beauties and fantastic imagery, the fancy, presents such objects as are amiable to the affections and elective powers. ... To this purpose it is good that we transplant the instruments of fancy into religion, and for this reason music was brought into churches, and ornaments, and perfumes, and comely garments, and solemnities, and decent ceremonies, that the busy and less discerning fancy, being bribed with its proper objects, may be instrumental to a more celestial and spiritual love.

3. *Remove solicitude or worldly cares, and multitudes of secular businesses, for if these take up the intention and actual application of our thoughts and our employments, they will also possess our passions, which, if they be filled with one object, though ignoble, cannot attend another, though more excellent. We always contract a friendship and relation with those with whom we converse; our very country is dear to us for our being in it; and the neighbours of the same village, and those that buy and sell with us, have seized upon some portions of our love; and, therefore, if we dwell in the affairs of the world we shall also grow in love with them; and all our love or all our hatred, all our hopes or all our fears, which the eternal God would willingly secure to himself, and esteem amongst his treasures and precious things, shall be spent upon trifles and vanities.*

4. *Do not only choose the things of God, but secure your inclinations and aptnesses for God and for religion; for it will be a hard thing for a man to do such a personal violence to his first desires as to choose whatsoever he hath no mind to. A man will many times satisfy the importunity and daily solicitations of his first longings; and, therefore, there is nothing can secure our loves to God but stopping the natural fountains, and making religion to grow near the first desires of the soul.*

5. *Converse with God by frequent prayer. In particular, desire that your desires may be right and love to have your affections regular and holy. To which purpose make very frequent addresses to God by ejaculations and communions, and an assiduous daily devotion; discover to him all your wants, complain to him of all your affronts; do as Hezekiah did, lay your misfortunes and your ill news before him, spread them before the Lord, call to him for health, run to him for counsel, beg of him for pardon; and it is as natural to love him to whom we make such addresses, and on whom we have such dependencies, as it is for children to love their parents.*

6. *Consider the immensity and vastness of the divine love to us, expressed in all the emanations of his providence; 1. In his creation; 2. In his conservation of us. For it is not my prince, or my patron, or my friend, that supports me, or relieves my needs; but God who made the corn that my friend sends me; who created the grapes, and supported him, who hath as many dependencies, and as many natural necessities, and as perfect disabilities, as myself. God, indeed, made him the instrument of his providence to me, as he hath made his own land or his own cattle to him, with this only difference, that God, by his ministration to me, intends to do him a favour and a reward which to natural instruments he does not; 3. In giving his Son; 4. In forgiving our sins; 5. In adopting us to glory; and ten thousand times ten thousand little accidents and instances happening in the doing every of these - and it is not possible but for so great love we should give love again; for God, we should give man; for felicity, we should part with our misery. Nay, so great is the love of the holy Jesus, God incarnate, that he would leave all his triumphant glories, and die once more for man, if it were necessary for procuring felicity to him.*

In the use of these instruments, love will grow in several knots and steps, like the sugar-canes of India, according to a thousand varieties in the persons loving; and it

will be great or less in several persons, and in the same, according to his growth in Christianity. But in general discoursing there are but two states of love; and those are labour of love, and the zeal of love: the first is duty; the second is perfection.

2. Dealing with worry and stress

Employed people are busy people, especially if married with children. They thus have considerable stress to deal with, both occupational stress and stress related to their families and non-work life. Occupational stress can involve physical or emotional hazards and strains, temptations, and long hours that tend to erode a healthy home and church life, if steps are not taken. Some occupations are physically dangerous at times, and the BCP contains several prayers to help deal with danger-related stress, in several occupations, as well as the following general one, that calls for trust in the Lord, and concern for others in the same boat.

***For those in Hazardous Occupations.** Protect and prosper, O Lord, all those who labour at tasks of danger and difficulty [especially ...], that they may be preserved in safety and health; and grant that, knowing the dangers which beset them, they may ever take thought of one another, and be sustained by a sure trust in thee; through Jesus Christ our Lord. Amen.*

More generally, work plus family, church and community all make important demands on our time and may engender feelings of helplessness, guilt or great stress. Concerns over the limited time available for all that needs to be accomplished are considered in the above section, and in the Appendix. Taylor provides the following guidelines to encourage a contented spirit for persons suffering from any kind of affliction or worry. He notes first of all how we are all given a nature and fortune to meet our own needs and those of others; then asks us to consider those excellent persons who have suffered much more, that many concerns do not harm body or soul, that affliction teaches good things such as soberness and moderation, even God's ends, that patience is needed, that time if nothing else will solve the problem, and that to a good man the very worst is tolerable. It will be noted that these are not the type of suggestions one hears from Psychologists, who may not always be able to resist the temptation to give advice that encourages dependence on them for help at a price.

To encourage a contented spirit.

1. Consider that the universal providence of God hath so ordered it, that the good things of nature and fortune are divided, that we may know how to bear our own and relieve each other's wants and imperfections.

2. Consider how many excellent personages in all ages have suffered as great or greater calamities than this which now tempts thee to impatience.

3. There are many accidents which are esteemed great calamities, and yet we have reason enough to bear them well and unconcernedly; for they neither touch our bodies nor our soul - or health and our virtue remain entire, our life and our reputation. It may be I am slighted, or I have received ill language; but my head

aches not for it, neither hath it broken my thigh, nor taken away my virtue, unless I lose my charity or my patience.

4. Consider that sad accidents and a state of affliction is a school of virtue; it reduces our spirits to soberness, and our counsels to moderation; it corrects levity, and interrupts the confidence of sinning. 'It is good for me (said David) that I have been afflicted, for thereby I have learned thy law.'

5. Consider that afflictions are oftentimes the occasions of great temporal advantages; and we must not look upon them as they sit down heavily upon us, but as they serve some of God's ends, and the purposes of universal Providence.

6. For it is but reasonable to bear that accident patiently which God sends, since impatience does but entangle us, like the fluttering of a bird in a net, but cannot at all ease our trouble, or prevent the accident: it must be run through, and therefore it were better we compose ourselves to a patient than to a troubled and miserable suffering.

7. But, however, if you will not otherwise be cured, time at last will do it alone; and then consider, do you mean to mourn always, or but for a time?

8. Lastly, of those things which are reckoned amongst evils, some are better than their contraries; and to a good man the very worst is tolerable.

Taylor gives the following 17 signs for humility, which may be considered goals to work toward, and more tools for the SLT.

Signs of Humility.

1. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides.

2. He does not pertinaciously pursue the choice of his own will, but in all things lets God choose for him, and his superiors, in those things which concern them.

3. He does not murmur against commands.

4. He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their command to be reasonable enough in such cases to exact his obedience.

5. He lives according to a rule, and with compliance to public customs, without any affectation or singularity.

6. He is meek and indifferent in all accidents and chances.

7. He patiently bears injuries.

8. He is always unsatisfied in his own conduct, resolutions, and counsels.

9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man.

10. He is modest in his speech, and reserved in his laughter.

11. He fears when he hears himself commended, lest God make another judgment concerning his actions than men do.

12. *He gives no part of saucy answers when he is reprov'd, whether justly or unjustly.*
13. *He loves to sit down in private, and, if he may, he refuses the temptation of offices and new honours.*
14. *He is ingenuous, free, and open in his actions and discourses.*
15. *He mends his fault, and gives thanks when he is admonish'd.*
16. *He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors, as Christ washed the feet of Judas.*
17. *And is contented to be suspected of indiscretion, so before God he may really be innocent, and not offensive to his neighbour, nor wanting to his just and prudent interest.*

Some of Taylor's guidelines for contentedness are well summarized by the following prayer: for wisdom, adoration of God, admiration of his ways, submission to his will, contentment with all changes of persons and conditions, a temperate spirit in prosperity, meekness, patience and resignation in adversity, diligence, and resolution.

A Prayer for a contented Spirit, and the Grace of Moderation and Patience. *O Almighty God, Father and Lord of all the creatures, who hast disposed all things and all chances so as may best glorify thy wisdom, and serve the ends of thy justice, and magnify thy mercy by secret and indiscernible ways, bringing good out of evil; I most humbly beseech thee to give me wisdom from above, that I may adore thee and admire thy ways and footsteps, which are in the great deep and not to be searched out; teach me to submit to thy providence in all things, to be content in all changes of person and conditions, to be temperate in prosperity, and to read my duty in the lines of thy mercy; and in adversity to be meek, patient, and resigned; and to look through the cloud, that I may wait for the consolation of the Lord and the day of redemption; in the meantime doing my duty with an unwearied diligence, and an undisturbed resolution, having no fondness for my hopes in heaven and the rewards of holy living, and being strengthened with the spirit of the inner man, through Jesus Christ our Lord. Amen.*

Anger is the great disturber of a contented spirit and words and deeds that seem uncharitable or unfair are quite common in the workplace and likely to provoke anger. Anger can also disturb the love of God and peace with God. Taylor offers the following guidance concerning how to avoid anger.

Remedies against Anger, by way of consideration.

1. *Consider that anger is a professed enemy to counsel; it is a direct storm in which no man can be heard to speak or call from without; for if you counsel gently, you are despised; if you urge it and be vehement, you provoke it more. Be careful, therefore, to lay up beforehand a great stock of reason and prudent consideration... . Anger is not to be suppressed but by something that is as inward as itself, and more habitual. To which purpose add, that,*
2. *Of all passions it endeavours most to make reason useless.*

3. *That it is a universal poison of an infinite object; ... but anger is troubled at everything, and every man, and every accident, and, therefore, unless it be suppressed it will make a man's condition restless.*

4. *If it proceeds from a great cause it turns to fury; if from a small cause it is peevishness; and so is always either terrible or ridiculous.*

5. *It makes a man's body monstrous, deformed, and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gait fierce, the speech clamorous and loud.*

6. *It is neither manly nor ingenuous. It proceeds from softness of spirit and pusillanimity, which makes that women are more angry than men, sick persons more than the healthful, old men more than young, unprosperous and calamitous people than the blessed and fortunate.*

8. *It is a passion fitter for flies and insects than for persons professing nobleness and bounty.*

9. *It is troublesome not only to those that suffer it, but to them that behold it; ...*

10. *It makes marriage to be a necessary and unavoidable trouble; friendships and societies and familiarities to be intolerable.*

11. *It multiplies the evils of drunkenness, and makes the levities of wine to run into madness.*

12. *It makes innocent jesting to be the beginning of tragedies.*

13. *It turns friendship into hatred; it makes a man lose himself and his reason and his argument, in disputation. It turns the desires of knowledge into an itch of wrangling. It adds insolency to power. It turns justice into cruelty, and judgment into oppression. It changes discipline into tediousness and hatred of liberal institution. It makes a prosperous man to be envied and the unfortunate to be unpitied. It is a confluence of all the irregular passions; there is in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience, and curiosity. And, lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.*

In the use of these arguments, and the former exercises, be diligent to observe lest, in your desires to suppress anger, you be passionate and angry at yourself for being angry; But placidly and quietly set upon the mortification of it, and attempt it first for a day, resolving that day not at all to be angry, and to be watchful and observant, for a day is no great trouble; but, then, after one day's watchfulness it will be as easy to watch two days as at first it was to watch one day, and so you may increase till it becomes easy and habitual.

Temperance is a word now used mainly in reference to drink, but a major work-related problem has to do with over-eating and other forms of over-consuming. It is common now to have free food available at work, usually sweet and unhealthy food, and this is a great temptation for those trying to control or reduce their weight. Stresses at work may also encourage overeating, not to mention smoking and excess consumption of alcohol. Smoking regulations may actually add to the stress of chronic smokers and lead to the growth of other temptations, overeating or drinking alcohol for example. Remembering that our body is the temple of the Holy Spirit may help us to resist the temptation to overindulge. Taylor offers the following prayer to encourage temperance, health, good performance and cheerful service to God, and to resist temptations.

***For Temperance.** O Almighty God and gracious Father of men and angels, who openest thy hand and fillest all things with plenty, and hast provided for thy servant sufficient to satisfy all my needs; teach me to use thy creatures soberly and temperately, that I may not, with loads of meat or drink, make the temptations of my enemy to prevail upon me, or my spirit unapt for the performance of my duty, or my body healthless, or my affections sensual and unholy. O my God, never suffer that the blessings which thou givest me may either minister to sin or sickness, but to health and holiness and thanksgiving; that in the strength of thy provisions I may cheerfully and actively and diligently serve thee; that I may worthily feast at thy table here, and be accounted worthy, through thy grace, to be admitted to thy table hereafter, at the eternal supper of the Lamb, to sing an hallelujah to God the Father, the Son, and the Holy Ghost, for ever and ever. Amen.*

The workplace has become a place of sexual temptation as dress codes have relaxed over the years, and worldly opinions are exchanged often with little concern for Christians. Television and other media provide considerable material for sinful discussion, and at work there is the temptation of pornographic web sites, though this tends to be monitored. Even some churches seem to condone and even advocate or reward by promotion such obvious sins as practicing homosexuality, by policies to bless same-sex unions, and by electing and ordaining openly homosexual clergy. The sanctity of marriage, and importance of chastity for unmarried persons, is emphasized in the following prayers by Jeremy Taylor and the BCP.

***A Prayer to be said by Married Persons in behalf of themselves and each other.** O eternal and gracious Father, who hast consecrated the holy estate of marriage to become mysterious, and to represent the union of Christ and his church, let thy Holy Spirit so guide me in the doing the duties of this state, that it may not become a sin unto me; nor that liberty, which thou hast hallowed by the holy Jesus, become an occasion of licentiousness by my own weakness and sensuality; and do thou forgive all those irregularities and too sensual applications which may have, in any degree, discomposed my spirit and the severity of a Christian. Let me, in all accidents and circumstances, be severe in my duty towards thee, affectionate and dear to my wife, (or husband,) a guide and good example to my family, and in all quietness, sobriety, prudence, and peace, a follower of those holy pairs who have served thee with godliness and a good testimony. And the blessings of the eternal God, blessings of the right hand and of the left, be upon the body and soul of thy servant, my wife, (or*

husband,) and abide upon her (or him) till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Jesus, our Lord and Saviour. Amen.

For Chastity: to be said especially by Unmarried Persons. Almighty God, our most holy and eternal Father, who art of pure eyes, and canst behold no uncleanness; let thy gracious and holy Spirit descend upon thy servant, and reprove the spirit of fornication and uncleanness, and cast him out; that my body may be a holy temple, and my soul a sanctuary to entertain the Prince of purities, the holy and eternal Spirit of God. O, let no impure thoughts pollute that tongue which God hath commanded to be an organ of his praises; no unholy and unchaste action rend the veil of that temple where the holy Jesus hath been pleased to enter, and hath chosen for his habitation: but seal up all my senses from all vain objects, and let them be entirely possessed with religion, and fortified with prudence, watchfulness, and mortification; that I, possessing my vessel in holiness, may lay it down with a holy hope, and receive it again in a joyful resurrection, through Jesus Christ our Lord. Amen.

In order to counter sensuality, Taylor discusses its evil consequences, then explains how to fight temptations, and substitute the delights of God. The following is a summary of his remedies.⁶

1. Fly from temptations; do not argue with them.
2. Avoid idleness by turning to useful employments: bodily labour is best.
3. Recognize and beware of the first whisperings of the spirit of impurity.
4. Spare diet and frequent fasts weakens the enemy.
5. Fly from all tempting occasions: balls, idle talk, private meetings, staring at beautiful people, strong drink, loose company.
6. Cure pride and anger as these enkindle lust.
7. If assaulted by unclean spirits, fly to modest and good friends.
8. Pray that unclean spirits be cast out.
9. Remember Jesus and the cross, and eminent saints and martyrs.

Industrial strife and strikes are of concern to both employers and employees, and the BCP offers the following prayer to address this. It is a prayer that all strife be avoided, and to seek only what is right and for the well-being of all.

For Right Relations in Industry. O God, who hast ordained that men should live and work together as brethren: we beseech thee to bless the industries of this land, that there be no strife among those who are engaged in the varied tasks of industry and commerce. Grant that all, seeking only what is right, may ever continue in brotherly union and concord, to their own well-being and the good of their fellow men; through Jesus Christ our Lord. Amen.

Keeping the Lord's day holy is a challenge for those who work on Sundays, and for those who have child care responsibilities in addition to demanding jobs. Also, high incomes permit many expensive recreations and limited free time, and so there is the temptation to

avoid church and holy activities on Sundays. Taylor provides rules for keeping the Lord's day holy, nicely summarized in his precept -- *he keeps the Lord's day best, that keeps it with most religion and with most charity*. His main points may be summarized as follows, and are elaborated on in his own words in the Appendix.

1. Keep daily devotions; enlarge on them on holy days.
2. Avoid all but necessary work and charitable work on Sundays.
3. Make Sundays days of joy and thanksgiving and helping the less fortunate.
4. Attend church early and cheerfully, stay for the complete service.
5. When not at devotions, visit the sick, reconcile differences, help the poor.
6. Bring to church your whole family and those in your charge.
7. The hard workers may engage in innocent and safe recreations on Sundays.
8. Thank God for excellent persons, apostles, or martyrs; imitate their lives.

3. Challenges for Christians in specific occupations.

To be salt and light in each occupation requires that we give thanks for special blessings of our occupation, but also to ask for help in meeting the special demands and temptations of each occupation. Taylor gives specific rules for the right conduct of business, some of which are implicit in the following prayer.

A Prayer to be said by Merchants, Tradesmen and Handicraftmen. O eternal God, Thou fountain of justice, mercy and benediction, who, by my education and other effects of Thy providence, hast called me to this profession, that, by my industry, I may, in my small proportion, work together for the good of myself and others; I humbly beg Thy grace to guide me in my intention, and in the transaction of my affairs, that I may be diligent, just and faithful; and give me Thy favour, that this my labour may be accepted by Thee as a part of my necessary duty; and give me Thy blessing to assist and prosper me in my calling to such measures as Thou shalt, in mercy, choose for me; and be pleased to let the Holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falsehood, or any other base, indirect, and beggarly arts; but give me prudence, honesty, and Christian sincerity, that my trade may be sanctified by my religion, my labour by my intention and Thy blessing, that when I have done the portion of work Thou hast allotted me, and improved the talent Thou hast intrusted to me, and served the commonwealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever-blessed Saviour and Redeemer, Jesus. Amen.

Most Christian denominations contain formal or informal prayers relevant to private, public, and non-profit sector workers, especially those in hazardous occupations or industries, those dependent on good weather, or those concerned with teaching, health, justice or governance. For example, the BCP contains several prayers, and examples follow. In summary the prayers are for:

1. Legislatures: to advance God's glory, the safety, honour and welfare of the people.
2. Civic authorities: the spirit of prudence, charity, and justice, serving God with purpose.
3. Armed forces: to strengthen in peril, shelter in battle; to serve with courage and loyalty.
4. Farmers: abundant harvests; grateful hearts.
5. Fishermen: abundant harvests, safety in peril, thankful hearts.
6. Industry: pride in work, a just reward, and joy in supplying need and in serving God.
7. Teachers: wisdom and grace, leading pupils to reverence truth, goodness, beauty, God.
8. Schools, colleges: increase of knowledge, good learning; humility of teachers, students.
9. Healing ministries: cheer, heal, sanctify the sick; wisdom, skill, sympathy to nurses, etc.

For the Parliament of Canada and the Legislature of the Province. Most gracious God, the author of all good things, we humbly beseech thee for the Parliament of Canada [and the legislature of this province, or the Council of this Territory] at this time assembled; that thou wouldest be pleased to direct and prosper all their counsels to the advancement of thy glory, the good of thy Church, and the safety, honour and welfare of our people. All this we ask in the name of Jesus Christ, our most blessed Lord and Saviour. Amen.

For Civic Authorities. Almighty God, our heavenly Father, send forth, we beseech thee, upon thy servants who bear office in this city [or town, or village, or municipality] the spirit of prudence, charity, and justice; that they may in all things walk before thee with stedfast purpose and a single heart, and faithfully serve in their several offices; through Jesus Christ our Lord. Amen.

For those who serve in the Queen's Forces. O Lord of hosts, stretch forth, we pray thee, thine mighty arm to strengthen and protect the Queen's forces in every peril of sea, and land, and air; shelter them in the day of battle, and ever keep them safe from all evil; endue them with loyalty and courage; and grant that in all things they may serve thee who art invisible; through Jesus Christ our Lord. Amen.

The Prayer used in Her Majesty's Canadian Navy. O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady, Queen Elizabeth, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Commonwealth and Empire may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. Amen.

For Agriculture. Almighty and merciful God, from whom cometh every good and perfect gift: Bless we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts

again give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

Almighty God, who hast blessed the earth that it should be fruitful and bring forth abundantly whatsoever is needful for the life of man: Prosper, we beseech thee, the work of our farmers, and grant such seasonable weather that all may gather in the fruits of the earth, and proclaim thy great goodness with thanksgiving; through Jesus Christ our Lord. Amen.

For Fisheries. *O Almighty God, who hast made the sea, and all that move therein: Bestow thy blessing on the harvest of the waters, that it may be abundant in its season, and on our sailors and fishermen, that they may be safe in every peril of the deep; so that we all with thankful hearts may acknowledge thee, who art Lord of the sea and of the dry land; through Jesus Christ our Lord. Amen.*

For Industry. *O Lord Jesus Christ, who in thy earthly life didst share man's toil, and hallow the labour of his hands: Prosper our bretheren who maintain the industries of this land, and give to all their labour pride in their work, a just reward for their labours, and joy both in supplying need and in serving thee; who with the Father and the Holy Spirit livest and reignest, ever one God, world without end. Amen.*

For Teachers in Schools. *Grant, we beseech thee, O heavenly Father, to all who teach in our schools, the spirit of wisdom and grace, that they may lead their pupils to reverence truth, desire goodness, and rejoice in beauty; so that all may come to know and worship thee, the giver of all that is good; through Jesus Christ our Lord. Amen.*

For Universities, Colleges and Schools. *Almighty God, of whose only gift cometh wisdom and understanding: We beseech thee with thy gracious favour to behold our universities, colleges and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. Amen.*

For Theological Colleges. *Almighty Father, grant that our schools of theology may be homes of faith and fruitful study; and that all their students may so learn truth as to bear its light along their ways, and so learn Christ to be found in him; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.*

For Healing Ministries. *Almighty God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, this his gracious work among us [especially in ...]; cheer, heal, and sanctify the sick; grant to physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing upon all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. Amen.*

***For the Advancement of Medical Science.** O God, whose Spirit filleth all the world, revealing the wonders of nature through each succeeding day: We thank thee for the continual advance of medical science, whereby the bodies of men are made apt for thy service; beseeching thee that those who minister to thee in nature may be consecrated to thee by grace; through Jesus Christ our Lord. Amen.*

The following prayer may be of use to all in authority including heads of families, ministers and teachers, and to a lesser extent, leaders of workplace faith groups. It stresses diligence, justice, prudence, honesty and faithfulness, and that all labour is to be acceptable to God, and in the presence of the Holy Spirit. Taylor asks to continually improve the talents entrusted to him. He prays not to be covetous, base, indirect, or to have unworthy appetites.

***A Prayer to be said by Masters of Families, Curates, Tutors, or other obliged Persons, for their Charges.** O eternal God, thou fountain of justice, mercy, and benediction, who, by my education and other effects of thy providence, hast called me to this profession, that, by my industry, I may, in my small proportion, work together for the good of myself and others, I humbly beg thy grace to guide me in my intention, and in the transaction of my affairs, that I may be diligent, just, and faithful; and give me thy favour, that this my labour may be accepted by thee as a part of my necessary duty; and give me thy blessing to assist and prosper me in my calling to such measures as thou shalt, in mercy, choose for me; and be pleased to let thy Holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falsehood, or any other base, indirect, and beggarly arts; but give me prudence, honesty, and Christian sincerity, that my trade may be sanctified by my religion, by labour, by my intention and thy blessing, that when I have done my portion of work thou hast allotted me, and improved the talent thou hast entrusted to me, and served the commonwealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever-blessed Saviour and Redeemer, Jesus. Amen.*

4. Our mission and evangelism in the workplace

Being salt and light in the workplace means not only the witness of being a responsible, helpful and dedicated worker, but also active witness. The BCP and *Holy Living* provide some guidance on mission and evangelism, though it must be admitted that this is a weak area of both the BCP and the guidance of Jeremy Taylor. Several prayers in the BCP, though, are of special interest. The assumption underlying many of the prayers is that there are dedicated persons for mission and evangelism; every Christian is *not* assumed to have a mandate to evangelize. The workplace, however, is an ideal forum for evangelism, mainly because of the meal and coffee breaks, and concentrations of people with a diversity of interests, religious commitments and occupations. The prayers are taken from BCP, 1959 (“Amen”, capitalized) and 1918 (“amen” not capitalized) editions. Bible readings relevant to mission and evangelism and referenced in the BCP conclude this section.

Pray that all may seek the Lord. *O God, who has made of one blood all nations of people to dwell on the face of the whole earth, and has sent your blessed Son to preach peace to those who are far away and to those who are nearby, grant that all everywhere may seek after you, and find you. Bring the nations into your fold, and add the non-believers to your inheritance, amen.*

Almighty God, who by your Son Jesus Christ gave commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature: grant to whom you have called into your Church, a ready will to obey your Word, and fill us with hearty desire to make your way known upon the earth, your saving health among all nations. Look with compassion upon the non-believers that have not known you, and to the multitudes who are scattered abroad as sheep having no shepherd. Rise up we pray true and faithful people, to seek and find your sheep dispersed and lost, and by your help bring them home to your flock, that they may be saved forever; through your Son who lives and reigns with you and the Holy Spirit, ever one God, world without end, amen.

For the extension of the Church. *O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send thy blessed Jesus Christ to preach peace to them that are afar off and to them that are nigh: Grant that all peoples of the world may feel after thee and find thee; and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through the same thy Son Jesus Christ our Lord. Amen.*

Almighty God, who by thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature: Grant to us whom thou hast called into thy Church, a ready will to obey thy Word; and fill us with a hearty desire to make thy will known upon earth, thy saving health among all nations; through Jesus Christ our Lord. Amen.

Almighty Saviour, who didst look with compassion upon the multitudes: raise up we beseech thee, faithful men to seek and find thy sheep dispersed and lost, that they may be saved forever; who livest and reignest with thee and the Father and the Holy Spirit, ever one God, world without end. Amen.

For all Missionary Workers. *O God, who willest that all men should be saved and come to the knowledge of the truth: Prosper, we pray thee, all those who labour in the Gospel at home and in distant lands [particularly ...]; protect them in all perils, and support them in loneliness and in the hour of trial; give them thy grace to bear fruitful witness unto thee; endue them with burning zeal and love, that they may turn many to righteousness; through Jesus Christ our Lord. Amen.*

For Missionary Societies. *Almighty Saviour, who, being exalted by the right hand of God, didst receive gifts for men: send down the grace of thy Holy Spirit upon thy people, and grant that they may give cheerfully of their substance for the evangelizing of the world. Bless all those who are banded together for the spread of the Gospel*

[especially ...]; make them faithful and true witnesses in proclaiming thy glorious Name; and prosper the work of their hands upon them, that the light of thy truth may shine in the darkest corners of the earth. Hear us, O merciful Saviour, who with the Father and the Holy Spirit livest and reignest, ever one God, world without end. Amen.

A prayer for an increase of labourers in the Lord's vineyard. *O Heavenly Father, Lord of the harvest, hear the prayers of your people and send forth more labourers into your harvest. Fit and prepare them and us by your grace for the work of ministry; give them the spirit of power, and of love, and a sound mind; strengthen them to endure hardness; and grant that your Holy Spirit may prosper their work, and that by their life and doctrine they may set forth your glory, and advance the salvation of all people, through Jesus Christ our Lord, amen.*

A prayer of thanks. *Almighty God, we give you humble and hearty thanks for your goodness and loving kindness, to us and to all people. We thank you for the light of your Gospel, the labours of your servants, and the work of your Church. We also bless your holy Name for those who have lived and suffered, and died for your sake in waste places of the earth; and we prayerfully ask you to give us grace so as to follow their good examples, that with them we may at last attain your heavenly promises; through Jesus Christ our Lord, amen.*

The following Bible readings referenced in the BCP are considered appropriate for mission and evangelism. (NKJV)

Hab 2: 14 For the earth will be filled With the knowledge of the glory of the LORD, As the waters cover the sea.

Mark 16: 15

And He said to them, "Go into all the world and preach the gospel to every creature."

Isaiah 52:7 How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"

Matthew 9: 37

Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. 38 "Therefore pray the Lord of the harvest to send out laborers into His harvest."

Psalms 96:

1 Oh, sing to the LORD a new song! Sing to the LORD, all the earth.

2 Sing to the LORD, bless His name; Proclaim the good news of His salvation from day to day.

3 Declare His glory among the nations, His wonders among all peoples.

4 For the LORD is great and greatly to be praised; He is to be feared above all gods.

5 For all the gods of the peoples are idols, But the LORD made the heavens.

- 6 *Honor and majesty are before Him; Strength and beauty are in His sanctuary.*
7 *Give to the LORD, O families of the peoples, Give to the LORD glory and strength.*
8 *Give to the LORD the glory due His name; Bring an offering, and come into His courts.*
9 *Oh, worship the LORD in the beauty of holiness! Tremble before Him, all the earth.*
10 *Say among the nations, "The LORD reigns; The world also is firmly established, It shall not be moved; He shall judge the peoples righteously."*
11 *Let the heavens rejoice, and let the earth be glad; Let the sea roar, and all its fullness;*
12 *Let the field be joyful, and all that is in it. Then all the trees of the woods will rejoice before the LORD. He is coming to judge the earth.*
13 *He shall judge the world with righteousness, And the peoples with His truth.*

Isaiah, chapter 42:

- 10: *Sing to the LORD a new song, And His praise from the ends of the earth, You who go down to the sea, and all that is in it, You coastlands and you inhabitants of them!*
11 *Let the wilderness and its cities lift up their voice, The villages that Kedar inhabits. Let the inhabitants of Sela sing, Let them shout from the top of the mountains.*
12 *Let them give glory to the LORD, And declare His praise in the coastlands.*

Romans 10:

- 11 *For the Scripture says, "Whoever believes on Him will not be put to shame."*
12 *For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.*
13 *For "whoever calls on the name of the LORD shall be saved."*
14 *How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?*
15 *And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"*

Matthew 28:

- 18 *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.*
19 *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*
20 *"teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.*

Isaiah 60:

- I Arise, shine; For your light has come! And the glory of the LORD is risen upon you.*

2 For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you.

3 The Gentiles shall come to your light, And kings to the brightness of your rising.

4 "Lift up your eyes all around, and see: They all gather together, they come to you; Your sons shall come from afar, And your daughters shall be nursed at your side.

5 Then you shall see and become radiant, And your heart shall swell with joy; Because the abundance of the sea shall be turned to you, The wealth of the Gentiles shall come to you.

6 The multitude of camels shall cover your land, The dromedaries of Midian and Ephah; All those from Sheba shall come; They shall bring gold and incense, And they shall proclaim the praises of the LORD.

7 All the flocks of Kedar shall be gathered together to you, The rams of Nebaioth shall minister to you; They shall ascend with acceptance on My altar, And I will glorify the house of My glory.

8 "Who are these who fly like a cloud, And like doves to their roosts?

9 Surely the coastlands shall wait for Me; And the ships of Tarshish will come first, To bring your sons from afar, Their silver and their gold with them, To the name of the LORD your God, And to the Holy One of Israel, Because He has glorified you.

10 "The sons of foreigners shall build up your walls, And their kings shall minister to you; For in My wrath I struck you, But in My favor I have had mercy on you.

11 Therefore your gates shall be open continually; They shall not be shut day or night, That men may bring to you the wealth of the Gentiles, And their kings in procession.

12 For the nation and kingdom which will not serve you shall perish, And those nations shall be utterly ruined.

13 "The glory of Lebanon shall come to you, The cypress, the pine, and the box tree together, To beautify the place of My sanctuary; And I will make the place of My feet glorious.

14 Also the sons of those who afflicted you Shall come bowing to you, And all those who despised you shall fall prostrate at the soles of your feet; And they shall call you The City of the LORD, Zion of the Holy One of Israel.

15 "Whereas you have been forsaken and hated, So that no one went through you, I will make you an eternal excellence, A joy of many generations.

16 You shall drink the milk of the Gentiles, And milk the breast of kings; You shall know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob.

Psalm 2:

1 Why do the nations rage, And the people plot a vain thing?

2 The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying,

3 "Let us break Their bonds in pieces And cast away Their cords from us."

4 He who sits in the heavens shall laugh; The Lord shall hold them in derision.

5 Then He shall speak to them in His wrath, And distress them in His deep displeasure:

6 "Yet I have set My King On My holy hill of Zion."

7 *"I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You.*
8 *Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.*
9 *You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'"*
10 *Now therefore, be wise, O kings; Be instructed, you judges of the earth.*
11 *Serve the LORD with fear, And rejoice with trembling.*
12 *Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.*

John 10:

1 *"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.*
2 *"But he who enters by the door is the shepherd of the sheep.*
3 *"To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.*
4 *"And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.*
5 *"Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."*
6 *Jesus used this illustration, but they did not understand the things which He spoke to them.*
7 *Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep.*
8 *"All who ever came before Me are thieves and robbers, but the sheep did not hear them.*
9 *"I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.*
10 *"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.*
11 *"I am the good shepherd. The good shepherd gives His life for the sheep.*
12 *"But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.*
13 *"The hireling flees because he is a hireling and does not care about the sheep.*
14 *"I am the good shepherd; and I know My sheep, and am known by My own.*
15 *"As the Father knows Me, even so I know the Father; and I lay down My life for the sheep."*

The most common faith groups at work concern Bible study, though we have found that video programs such as Alpha attract more people, perhaps because they are less demanding and appeal to others besides those comfortable in group settings. The following guides concern the reading and hearing of the Word, and discussion of spiritual books and sermons. Taylor's eight points are followed by Richard Baxter's advice for putting the message into practice.⁷ It will be noted that both Taylor and Baxter place great priority on not only daily

listening to scripture, but also to understanding it and putting into practice. Among the preliminaries to such active and effective listening is the understanding of our special weaknesses and sins, and commitment to overcoming them by means of the Biblical guidance, rightly understood. Packer contrasts Baxter's disciplined approach to listening to sermons, to the present laxity, and his comments also apply to the effort we put into our Bible study at work: "Baxter's discipline of expecting, focusing, memorizing (writing notes if need be), discussing, praying and applying is at the opposite extreme of our modern habit of relaxing at sermon time, settling back on our seats to see if the preacher's performance will interest and entertain us, and if anything he says will particularly strike us – and if not, then to forget the sermon and to say if asked that we got nothing out of it."⁸

Rules for hearing or reading the Word of God.

1. Set apart some portion of thy time, according to the opportunities of thy calling and necessary employment, for the reading of Holy Scriptures; and, if it be possible, every day read or hear some of it read: you are sure that book teaches all truth, commands all holiness, and promises all happiness.

2. When it is in your power to choose, accustom yourself to such portions which are most plain and certain duty, and which contain the story of the life and death of our blessed Saviour. Read the gospels, the Psalms of David, and especially those portions of Scripture which, by the wisdom of the church, are appointed to be publicly read upon Sundays and holy days, viz. the epistles and gospels. In the choice of any other portions, you may advise with a spiritual guide, that you may spend your time with most profit.

3. Fail not diligently to attend to the reading of Holy Scriptures upon those days wherein it is most publicly and solemnly read in churches, for at such times, besides the learning our duty, we obtain a blessing along with it, it becoming to us, upon those days a part of the solemn divine worship.

4. When the word of God is read or preached to you, be sure you be of a ready heart and mind, free from worldly cares and thoughts, diligent to hear, careful to mark, studious to remember, and desirous to practise all that is commanded, and to live according to it; do not hear for any other end but to become better in our life, and to be instructed in every good work, and to increase in the love and service of God.

5. Beg of God, by prayer, that he would give you the spirit of obedience and profit, and that he would, by his Spirit, write the word in your heart, and that you describe it in your life: to which purpose serve yourself of some affectionate ejaculations to that purpose before and after this duty.

Concerning Spiritual Books and Ordinary Sermons, take in these Advices also.

6. *Let not a prejudice to any man's person hinder thee from receiving good by his doctrine, if it be according to godliness; but (if occasion offer it, or especially to godliness; but (if occasion offer it, or especially if duty present it to thee- that is if it be preached in that assembly where thou art bound to be present) accept the word preached as a message from God, and the minister as his angel in that ministration.*

7. *Consider and remark the doctrine that is represented to thee in any discourse; and if the preacher adds accidental advantages, anything to comply with thy weakness, or to put thy spirit into action or holy resolution, remember it and make use of it. But if the preacher be a weak person, yet the text is the doctrine, thou art to remember, that contains all thy duty; it is worth thy attendance to hear that spoken often and renewed upon thy thoughts; and though thou beest a learned man, yet the same things which thou knowest already, if spoken by another, may be made active by that application. I can better be comforted by my own considerations if another hand applies them than if I do it myself; because the word of God does not work as a natural agent, but as a divine instrument; it does not prevail by the force of deduction and artificial discoursings only, but chiefly by way of blessing in the ordinance and in the ministry of an appointed person. At least obey the public order, and reverence the constitution, and give good example of humility, charity, and obedience.*

8. *When Scriptures are read, you are only to inquire, with diligence and modesty, into the meaning of the Spirit; but if homilies or sermons be made upon the words of Scripture, you are to consider, whether all that be spoken be conforming to the Scriptures; for although you may practise for human reasons and human arguments ministered from the preacher's art, yet you must practise nothing but the command of God, nothing but the doctrine of Scripture; that is, the text.*

9. *Use the advice of some spiritual or other prudent man for the choice of such spiritual books, which may be of use and benefit for the edification of thy spirit in the ways of holy living; and esteem that time well accounted for that is prudently and affectionately employed in hearing or reading good books and pious discourses; ever remembering, that God, by hearing us speak to him in prayer, obliges us to hear him speak to us in his word, by what instrument soever it be conveyed.*

Some of Baxter's directions to put into practice what we hear, as summarized by Packer.

I. *Be acquainted with the failings of your hearts and lives, and come on purpose to get directions and helps against those particular failings ... say when you go out of doors, I go to Christ for physic for my own disease*

IV. *When you come home, let conscience in secret ... repeat the sermon to you. Between God and yourselves, consider what was delivered to you in the Lord's message, that your souls were most concerned in.*

V. Hear the most practical preachers you can well get ... that are still [constantly] urging you to holiness of heart and life, and driving home every truth to practice. ...

VII. Associate yourselves with the most holy, serious, practical Christians. ...

VIII. Keep a just account of your practice; examine yourselves in the end of every day and week. ... Call yourselves to account every hour, what you are doing and how you do it ... and your hearts must be watched and followed like unfaithful servants, and like loitering scholars [schoolchildren], and driven on to every duty, like a dull or tired horse.

IX. Above all set your hearts to the deepest contemplations of the wonderful love of God in Christ, and the sweetness and excellency of a holy life, and the ... glory which it tendeth to, that your souls may be in love with your dear Redeemer, and all is holy, and love and obedience may be as natural to you. And then the practice of holy doctrine will be easy to you, when it is your delight.

Packer's guidance on interpreting scripture is summarized in Chapter 4. "Give Me Understanding: The Approach to Biblical Interpretation". He provides the following "Rules of interpretation" that might be helpful for Bible study leaders:

"There are basically three rules of interpretation. First, interpret Scripture historically, in terms of what each writer meant his own first readers to gather from his words. This means seeing each book in its own historical and cultural setting and putting ourselves in both the writer's and the readers' shoes. ... The way into the mind of the Holy Spirit is through the meaning expressed by those whose thoughts and words the Spirit inspired.

"Secondly, interpret Scripture organically, as a complex unity proceeding from one mind, that of God the Spirit, the primary author Holy Scripture is a library of great literary diversity to which more than forty writers contributed over more than a thousand years. They too, however, express one mind, the mind of their divine source. This appears from the demonstrable fact that they tell one story about God, one Saviour, one covenant and one church, and teach one way of serving God, the way of faith, hope and love, of repentance, obedience, praise, prayer, work and joy. ...

"Third, interpret scripture practically, ... -- seeking always the word God addresses to you, here and now, to prompt your response to him. In Bible studies we start as flies on the wall, watching God deal with people of the past, overhearing his words to them and theirs to him, noting the outcome of their faithful and faithless living. But then we realize that the God whom we are watching is watching us, that we too are wholly in his hands and that we are no less called and claimed to him than were the Bible characters. ... Having seen what the text meant for its writer and first readers, we now see what it means for us. We study Scripture in the presence of the living God, as those who stand under both it and him. Each time it is as if he handed us a letter from himself and stays with us while we read it to hear what our answer will be. To have this awareness, and to pray 'Give me understanding, that I may keep thy law,' and then to read Scripture (or hear it preached or read expositions of

it) expecting Father, Son and Spirit to meet, teach, question, challenge, humble, heal, forgive, strengthen and restore you as you do so, is the crucial step in interpretation, to which historical and organic study are the preliminaries. ... John Wesley formulated it thus:

I am a creature of a day ... I want to know one thing, the way to heaven. ... God himself has condescended to teach the way. ... He has written it down in a book. O give me that book: At any price give me the book of God! I have it: here is knowledge enough for me. ... I sit down alone: only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. ... Does anything appear dark and intricate: I lift up my heart to the Father of Lights. ... I then search after and consider parallel passages. ... I meditate thereon. ... If any doubt still remains, I consult those who are experienced in the things of God: and then the writings whereby, being dead, they yet speak. And what I thus learn, I teach.

“Apart from the seeming narrowness of the phrase “the way to heaven,” which could divert concern for creative work for God on earth (though it did not so divert Wesley himself!), you could hardly spell it out more right-mindedly than that.” pp. 107-9.

Packer provides considerable help in his book for understanding scripture, plus two prayers from the BCP, the first based on Romans 15:4.⁹

Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life.

God, who at this time (Pentecost) didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore rejoice in his holy comfort.

Here are our two final tools for the SLT, a prayer for understanding God’s truth, and another for the light of the Holy Spirit; they are fundamental to all the rest.

5. Evidence on the presence and potential of salt and light in the workplace

What actually is the potential for developing salt and light in the Canadian workplace? Does religious commitment make a difference in the lives and concerns of workers? Among what groups of workers is religious commitment highest, and what challenges remain for them? These questions are important. For if there are only few and thinly scattered religious people, there would seem little scope for developing faith in the workplace, though we know that it only takes two or three gathered in Christ’s name to make a major difference. Also, if the religiously committed in the workplace are indistinguishable from the non-religious, then the potential for the development of faith groups would seem small. Finally, if the most religiously committed are reasonably well represented in the workplace, but even they have a

considerable way to develop as Christians, their effectiveness will be reduced and the priority should be placed on growth in Christ rather than on personal witness and outreach, which is not to say at all that witness should be ignored. Our recent study provides concrete evidence relating to these and related questions, and some of this evidence is here summarized.¹⁰

Our first evidence pertains to those who consider themselves to be religious. The evangelical core may very roughly be viewed as those who say they are “very religious”, 10% of the employed in 2000: 9% in Atlantic Canada, 6% in Quebec, 12% in Ontario, 13% in the Prairie provinces, and 7% in British Columbia. This group is small but not insignificant. Only 56% of the very religious workers worship weekly, however, so there would appear to be plenty of scope for the development of this core group. The “somewhat religious” are much more numerous: 43% in Canada, 54% in Atlantic Canada, 32% in Quebec (and in British Columbia), 50% in Ontario, and 49% in the Prairie provinces. Presumably the somewhat religious would be the most receptive of witness and evangelizing in the workplace, after the very religious group itself. Assuming that every very religious worker in Canada were already evangelized and committed to evangelizing (admittedly a big assumption), then he or she would have over four each of the somewhat religious to bring to Christ, though this varies by region: six in Atlantic Canada, five in Quebec and in British Columbia, and four in Ontario and in the Prairie provinces.

Some subgroups of the employed are much more likely to be “somewhat” religious than others, for example:

- ❖ Widows and widowers (65%), married (49%), divorced (50%) and separated (46%) workers, more than the single (36%) or common-law populations (29%).
- ❖ Older workers more than younger -- 65 years of age and over (49%), age 55 to 64 (54%), age 25 to 54 (42% to 46%), and age 15 to 24 (32%).
- ❖ Non-Quebec Catholics (65%) more than Quebec Catholics (34%); liberal Protestants (61%), more than conservative Christians (49%); and those without a present religious affiliation (37%) more than those without ever having an affiliation (17%).
- ❖ Those with longer job tenure (six plus years, 46%) more than those with little (under one year, 37%).

These data point to the groups of the somewhat religious employed who would be most likely to be receptive to Bible study, Alpha, and other Christian programs in the workplace.

Some might argue that it is the weekly worshippers who would be most likely to evangelize in the workplace, not those who say they are very religious. Weekly worshippers comprise 14% of the employed in Canada, 19% in Atlantic Canada, 8% in Quebec, 16% in Ontario, 16% in the Prairie Provinces, and 9% in British Columbia. They are 8% of Quebec Catholics, 27% of other Catholics, 28% of non-Christians, 12% of liberal Protestants, and 45% of conservative Christians. Only 37% of weekly worshippers say they are very religious, while

59% are somewhat religious, suggesting again that there is considerable scope for the deepening of religious commitment of even the weekly attendees.

Our second basic question is: does Christian commitment make a big difference in the life of the employed? For example, are the religiously committed happier with their life, less worried about finances, more charitable and more involved in volunteer work? The evidence seems clear regarding life satisfaction. Those claiming to be very satisfied with their life comprise 47% of Canadians, 50% of women and 44% of men. Satisfaction rises with the level of religiosity, from 40% among the non-religious, to 62% among the very religious; and from 42% among those who did not worship in the previous year, to 57% among those who worshipped weekly. Money worries among the employed, however, are not strongly associated with either religiosity or worship frequency.

Turning to volunteering and charitable giving, associations with religious commitment of the employed are very strong. Volunteering rises with religious commitment. For example, one finds 26% of the very religious contributing over an hour a week (60 hours or more a year), and only 11% of the non-religious; and 29% of the weekly worshippers and only 12% of the non-worshippers. This association varies greatly by faith community: only 9% of Quebec Catholics and non-Christians, 13% of those without ever having a religious affiliation, 24% of those without a current affiliation, 15% of non-Quebec Catholics, 22% of liberal Protestants, and 27% of conservative Christians. The significance of religious commitment shows up even more strongly when it comes to charitable giving. For example, only 15% of the non-religious contribute \$200 or more a year, compared with 42% of the very religious workers; and only 14% of non-worshippers, compared with 49% of weekly worshippers. Again there are great differences by faith community: 12% of Quebec Catholics, 13% of those without ever having a religious affiliation, 20% of those without a current affiliation, 26% of non-Christians, 29% of non-Quebec Catholics, 34% of liberal Protestants, and 43% of conservative Christians.

From these data we may conclude the following:

1. The employed include a considerable core who are religiously committed – 10% are very religious, and 14% worship weekly.
2. This core varies in relative strength over Canada's regions and subpopulations of the employed.
3. One primary group to be evangelized in the workplace, the somewhat religious, comprises 43% all employed.
4. The somewhat religious also vary markedly by region and subpopulation.
5. The religiously committed employed are notably more satisfied with their life, and more generous of their time and money as regards volunteering and charity than their less committed counterparts.

6. Even the religiously committed, however, could be far more generous of their time and money, and far more religiously committed than they are.

This evidence suggests that faith at work programs might best emphasize the deepening of religious commitment, which in turn would give rise to more radical differences between the religiously committed and other employed, and more credible, empowered and effective witness.

Conclusion

Every Christian, whether aware of the fact or not, is a witness in the workplace, by word and deed. Christians thus carry with them what we might call a salt and light toolkit (an SLT), one that includes either direct or indirect ways of communicating the Good News and deepening one's faith. The tools in the kit comprise the various ways this mission is accomplished, either by prayer or other forms of Christian behaviour. Several possible new tools for the kit (mostly classic old tools that tend to be ignored) are discussed; some are more appropriate for supervisors, employed working under conditions of peril or stress, or who face special temptations related at least in part to the job. Most of the tools are suited to growing in Christ rather than witnessing, though the direct evangelizing tools are discussed as well. We then turned to the evidence and found that there is a not insignificant core of workers who are highly committed in a religious sense, that 43% say they are somewhat religious and therefore comprise a major primary mission field, that receptivity is likely to vary widely by region and characteristic of the employed, that the highly committed workers are a contrast to others in terms of life satisfaction and donating of time and money, though there remains plenty of room for growth in Christ for even the committed group. The conclusion seemed to be that deepening of commitment might best be emphasized in the workplace over evangelizing, and this is actually the emphasis found in the classic writings we have reviewed. It is also the emphasis perhaps of the early Christians during the time when growth and spread of Christianity was most rapid.

How in fact was Christianity propagated so well in the first centuries? Phillip Schaff provides a good summary of views on this subject in volume two of his monumental *History of the Christian Church*.¹¹ He concludes that the contrasting lifestyle of Christians, their personal witness, and the local church and even the work sphere were important elements. While professional missionaries seemed absent, every believer was in fact a missionary:

Christianity once established was its own best missionary. It grew naturally from within. It attracted people by its very presence. It was a light shining in darkness and illuminating darkness. And while there were no professional missionaries devoting their whole life to this specific work, every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow-men. ... "Every Christian laborer," says Tertullian, "both finds out God and manifests him, though Plato affirms that it is not easy to discover the Creator, and difficult when He is found to make Him known at all." Celsus scoffingly remarks that fullers and workers in wool and leather, rustic and ignorant persons, were the

most zealous propagators of Christianity, and brought it first to women and children. Women and slaves introduced it into the home-circle. It is the glory of the gospel that it is preached to the poor and by the poor to make them rich. Origen informs us that the city churches sent their missionaries to the villages. The seed grew up while men slept, and brought forth fruit, first the blade, then the ear, after that the full corn in the ear. Every Christian told his neighbour, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master and mistress, the story of his conversion, as the mariner tells the story of the rescue from shipwreck.

We may note that it was the poor workers who were the most zealous, and that it was the wonderful change in their life, their rescue from death, that urged the early Christians to tell all with whom they were associated – neighbours, fellow workers, and those in authority over them. Because the times were immoral and rough, the Christian life provided a striking contrast, one that was obvious to any with eyes to see for themselves and ears to hear the joyful witness. In dark times such as our own there are unique opportunities for both growth in Christ and witness, being salt and light in the workplace, and we have the example and the early centuries to encourage us and even point the way.

But the way is not easy in today's workplace owing to the presence of all kinds of counterfeit philosophies discussed by well-meaning colleagues, supervisors and co-workers. You can choose your friends but you pretty well have to interact with your work team, and leaving to go to another workplace may lead to even more problems. Perhaps the greatest pressure one faces besides relaxing one's faith and commitment is to relax one's view of Biblical truth. In his excellent book, *Truth and Power: The Place of Scripture in the Christian Life*, J. I. Packer claims that Biblical truth is under attack even in evangelical circles.¹² He strongly affirms Biblical truth and provides the following statement (another possibly useful tool for the SLT) on Biblical truth taken from the report of the *International Council on Biblical Inerrancy*, 1978.

1. *God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.*
2. *Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed as God's instruction, in all that it affirms; obeyed, as God's command, in all it requires; embraced, as God's pledge, in all that it promises.*
3. *The Holy Spirit, its divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.*
4. *Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.*

5. *The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.*

Fundamental to Bible Study, prayer and our work life is God's presence, and Jeremy Taylor provides the following guidelines, as expressed by Hinton.¹³

1. *When you begin to pray, place yourself in God's presence and let your desires actually fix on Him. Then the rest of your prayers will more likely be wise.*
2. *Let everything you see represent God's presence, excellency, and power. In the face of the sun you may see God's beauty; in the fire you may feel His warmth; in the water you may feel His gentle refreshment.*
3. *Have frequent dialogues between God and your soul, as David did: "Seven times a day I praise you" (Ps. 119:164 NIV). Every act of thanksgiving, rejoicing or mourning to God builds Him a chapel in our hearts. ... Even in the middle of your occupation you may worship in your heart-chapel.*
4. *As God is in us we are in Him. We are His craftsmanship; let us not deface it. We are in His presence; let us not pollute it with unholy actions.*
5. *God created the animals. Do not be cruel to them or abuse them, but remember that the creatures are lesser receptacles of God's touch.*
6. *A person who walks with God, like Enoch, converses with Him in frequent prayer, runs to Him in every need, asks His advice whenever doubtful, weeps before Him for sin, and asks support for weakness. That person fears God as a Judge; reverences Him as a Lord; obeys Him as a Father; and loves Him as a Patron.*

We conclude with Taylor's very positive benefits of practicing the presence of God, as expressed by Hinton.¹⁴

1. *Practicing God's presence produces a confidence in God, fearlessness toward enemies, patience in trouble, and hope of aid, since God is so near in all our circumstances. Though his rod of discipline may strike us, His staff supports us. He turns misery into mercy and trouble into advantage by showing us His presence in a new way.*
2. *Practicing God's presence produces joy in God, as we are more apt to delight in persons we know best. Every mutual conversation and togetherness becomes an endearment. If we walk with God in all His ways as He walks with us in all ours, we find perpetual reasons to "be joyful in the Lord always (Phil. 4:4).*

This reminds me of a saying of Saint Anthony: “There is one way of overcoming our spiritual enemies – spiritual mirth and a perpetual bearing of God in our minds.”

- 3. Practicing God’s presence produces desire for God’s strength, the same desire that a weak man has for a defender, a sick man for a doctor, and a child for a father.*
- 4. Practicing God’s presence produces a spiritual humility, awareness of our great needs and His unfathomable mercies.*

What a child would do under the eye of his father, a pupil before his teacher, and an employee before his boss, let us do, for we are always in the sight and presence of all-seeing and almighty God, our Father and Guardian, our Husband and Lord.

APPENDIX

Jeremy Taylor's Guidelines Relevant to Work

This appendix contain Jeremy Taylor's comments on how to spend holy days (summarized above in section 2), on the use of time, bargaining and justice in commerce, and the question of low income and poverty.

How to spend holy days

Rules for keeping the Lord's Day and other Christian Festivals.

1. *When you go about to distinguish festival days from common, do it not by lessening the devotion of ordinary days, that the common devotion may seem bigger upon festivals; but, on every day, keep your ordinary devotions entire, and enlarge upon the holy day.*

2. *Upon the Lord's day we must abstain from all servile and laborious works, except such which are matters of necessity, of common life, or of great charity; for these are permitted by that authority which hath separated the day for holy uses. The Sabbath of the Jews, though consisting principally in rest, and established by God, did yield to these. ... Upon the Christian Sabbath necessity is to be served first, then charity, and then religion; for this is to give place to charity, in great instances, and the second to the first, in all, and in all cases God is to be worshipped in spirit and in truth.*

3. *The Lord's day, being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving; and therefore it is a proper work of the day to let your devotions spend themselves in singing or reading psalms; in recounting the great works of God; in remembering his mercies; in worshipping his excellences; in celebrating his attributes; in admiring his person; in sending portions of pleasant meat to them for whom nothing is provided; and in all the arts and instruments of advancing God's glory, and the reputation of religion: in which it were a great decency that a memorial of the resurrection should be inserted, that the particular religion of the day be not swallowed up in the general. And of this we may the more easily serve ourselves, by rising seasonably in the morning to private devotion, and by retiring at the leisures and spaces of the day not employed in public offices.*

4. *Fail not to be present at the public hours and places of prayer, entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at the prayers, and gladly also hearing the sermon: and at no hand omitting to receive the holy communion when it is offered, (unless some great reason excuse it), this being the great solemnity of thanksgiving, and a proper work of the day.*

5. *After the solemnities are past, and in the intervals between the morning and evening devotion, (as you shall find opportunity), visit sick persons, reconcile differences, do offices of neighbourhood, inquire into the needs of the poor, especially housekeepers, relieve them,*

as they shall need, and as you are able; for then we truly rejoice in God, when we make our neighbours, the poor members of Christ, rejoice together with us.

6. Whatsoever you are to do yourself, as necessary, you are to take care that others also, who are under your charge, do in their station and manner. Let your servants be called to church, and all your family that can be spared from necessary and great household ministries; those that cannot, let them go by turns, and be supplied otherwise, as well as they may; and provide, on these days especially, that they be instructed in the articles of faith and necessary parts of their duty.

7. Those who labour hard in the week must be eased upon the Lord's day, such ease being a great charity and alms; but at no hand must they be permitted to use any unlawful games, anything forbidden by the laws, anything that is scandalous, or anything that is dangerous and apt to mingle sin with it; no games prompting to wantonness, to drunkenness, to quarrelling, to ridiculous and superstitious customs; but let their refreshments be innocent and charitable and of good report, and not exclusive of the duties of religion.

8. Beyond these bounds, because neither God nor man hath passed any obligation upon us, we must preserve our Christian liberty, and not suffer ourselves to be entangled with a yoke of bondage; for even a good action may become a snare to us, if we make it an occasion of scruple by a pretence of necessity, binding loads upon the conscience, not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatsoever is laid upon us by the hands of man must be acted and accounted of by the measures of a man; but our best measure is this: he keeps the Lord's day best, that keeps it with most religion and with most charity.

9. What the church hath done in the article of the resurrection, she hath in some measure done in the other articles of the nativity, of the ascension, and of the descent of the Holy Ghost at Pentecost - and so great blessings deserve an anniversary solemnity, since he is a very unthankful person that does not often record them in the whole year, and esteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy, greater than all the victories over our temporal enemies, for which all glad persons usually give thanks. And if, with great reason, the memory of the resurrection does return solemnly every week, it is but reason the other should return once a year. To which I add, that the commemoration of the articles of our Creed, in solemn days and offices, is a very excellent instrument to convey and imprint the sense and memory of it upon the spirits of the most ignorant person. ...

10. The memories of the saints are precious to God, and therefore they ought also to be so to us; and such persons who serve God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated; But in these cases, as every church is to be sparing in the number of days, so also should she be temperate in her injunctions, not imposing them but upon voluntary and unbusied persons, without snare or burden. But the holy day is best kept by giving God thanks for the excellent persons, apostles, or martyrs, we

then remember, and by imitating their lives - this all may do; and they that can also keep the solemnity must do that too, when it is publicly enjoined.

The use of time

Taylor's comments on the proper use of time often apply to the employed and busy people, and are as important today as they were when penned 350 years ago. The numbers assigned to each point are Taylor's; some irrelevant points from the perspective of the employed are omitted. In summary his main points are as follows.

1. Diligently pursue your calling, avoiding any neglect of it. (Taylor's point 2, below)
2. In spare time advance spiritual and corporal health, by prayer, reading, meditation, recreation, charity, and devotion to God. (3)
3. On Sundays and festivals devote time to religion, charity; work rather than idleness. (4)
4. In the midst of work, devoutly pray at every opportunity. (7)
5. Choose employments fit for your age and understanding, and not below your abilities. (8)
6. Ministers should avoid secular affairs. (9)
7. Occupation should not be mixed with sin: serve lust, covetousness, intemperance. (10)
8. Have morning and evening devotions each day, even if short. (17)
9. If very busy, set aside a time each year away from all secular affairs, for prayer, meditation, confession, renewal of vows, etc. (21)

Rules for employing our Time.

2. Let every man that hath a calling be diligent in pursuance of its employment, so as not lightly or without reasonable occasion to neglect it in any of those times which are usually, and by the custom of prudent persons and good husbands, employed in it.

3. Let all the intervals or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighbourhood, and means of spiritual and corporal health; ever remembering so to work in our calling, as not to neglect the work of our high calling; but to begin and end the day with God, with such forms of devotion as shall be proper to our necessities.

4. The resting days of Christians, and festivals of the church, must in no sense be days of idleness; for it is better to plough upon holy days than to do nothing, or to do viciously: but let them be spent in the works of the day, that is, of religion and charity, according to the rules appointed.

...

7. In the midst of the works of thy calling, often retire to God in short prayers and ejaculations; and those may make up the want of those larger portions of time, which, it may be, thou desirest for devotion, and in which thou thinkest other persons have advantage of thee; for so thou reconcil'st the outward work and thy inward calling, the church and the commonwealth, the employment of the body and the interest of thy soul: for be sure, that God is present at thy breathings and hearty sighings of prayer, as soon as at the longer offices of

less busied persons; and thy time is as truly sanctified by a trade, and devout though short prayers, as by the longer offices of those whose time is not filled up with labour and useful business.

8. Let your employment be such as may become a reasonable person; and not be a business fit for children or distracted people, but fit for your age and understanding. For a man may be very idly busy, and take great pains to so little purpose, that, in his labours and expense of time, he shall serve no end but of folly and vanity. There are some trades that wholly serve the ends of idle persons and fools,

9. Let your employment be fitted to your person and calling. Some there are that employ their time in affairs infinitely below the dignity of their person; and being called by God or by the republic to help to bear great burdens, and to judge a people, do enfeeble their understanding and disable their persons by sordid and brutish business. He that is appointed to minister to holy things must not suffer secular affairs and sordid arts to eat up great portions of his employment: a clergyman must not keep a tavern, nor a judge be an innkeeper; and it was a great idleness in Theophylact, the patriarch of C.P. to spend his time in the stable of horses, when he should have been in his study, or in the pulpit, or saying his holy offices. Such employments are the diseases of labour, and the rust of time which it contracts, not by lying still, but by dirty employment.

10. Let your employment be such as becomes a Christian; that is, in no sense mingled with sin: for he that takes pains to serve the ends of covetousness, or ministers to another's lust, or keeps a shop of impurities or intemperance, is idle in the worst sense; for every hour so spent runs him backward, and must be spent again in the remaining and shorter part of his life, and spent better.

...

17. Set apart some portions of every day for more solemn devotion and religious employment, which be severe in observing: and if variety of employment, or prudent affairs, or civil society, press upon you, yet so order thy rule, that the necessary parts of it be not omitted; and though just occasions may make our prayers shorter, yet let nothing but a violent, sudden, and impatient necessity, make thee, upon any one day, wholly to omit thy morning and evening devotions; which if you be forced to make very short, you may supply and lengthen with ejaculations and short retirements in the day-time, in the midst of your employment or of your company.

...

21. Let him that is most busied set apart some solemn time every year, in which, for the time, quitting all worldly business, he may attend wholly to fasting and prayer, and the dressing of his soul by confessions, meditations, and attendances upon God; that he may make up his accounts, renew his vows, make amends for his carelessness, and retire back again, from whence levity and the vanities of the world, or the opportunity of temptations, or the distraction of secular affairs, have carried him.

Comments on commerce and justice

Taylor's rules for civil contracts may be summarized as "honesty in contracts, sincerity in affirming (marketing or selling), simplicity in bargaining, and faithfulness in performing". The main points of his rules for justice in bargaining may be summarized as follows.

1. Use few words, and thus fewer opportunities to deceive.
2. Lie not at all, in substance or circumstance, word or deed, pretence, cover-up, deception.
3. Buy cheap and sell dear so long as there is no violence, contracts among equals, no deceit or monopoly, and the public is not oppressed.
4. Let price reflect the best production techniques, and that of a wise and merciful person.
5. Do not raise prices because there is only one contractor, or an unskilled contractor.
6. Do not charge the full amount that is lawful, but somewhat less; avoid the temptation of unlawful gain in lean years.
7. When not selling for money, raise the price only enough to recompense for the loss.
8. Treat rich and poor equally; regard not the accident or advantage of the person.
9. If poor, bargain quietly, modestly, diligently, and patiently; this increases the prospects.
10. Do not detain the wages of hired hands; pay according to covenant or to his needs.
11. Keep all promises and covenants, if after you see you could have done better. Do not take fees for work you cannot manage.
12. Physicians, avoid treating incurable diseases, without informing the patient of the uncertainty involved.
13. Advocates, deal plainly with clients, and tell them the true state of their case.
14. St. Paul sums it up thusly: "let no man go beyond and defraud his brother, in any matter; because the Lord is the avenger of all such" 1 Thess. iv.6.

Of Negotiation, or Civil Contracts.

This part of justice is such as depends upon the laws of man directly, and upon the laws of God only by consequence and indirect reason; and from civil laws or private agreements it is to take its estimate and measures: and although our duty is plain and easy, requiring of us honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing, yet it may be helped by the addition of these following rules and considerations.

Rules and Measures of Justice in Bargaining.

1. In making contracts, use not many words; for all the business of a bargain is summed up in few sentences: and he that speaks least means fairest as having fewer opportunities or deceive.

2. Lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed: that is, pretend not what is false, cover not what is true: and let the measure of your affirmation or denial be the understanding of your contractor; for he that deceives the buyer or the seller by speaking what is true in a sense not

intended or understood by the other, is a liar and a thief. For in bargains you are to avoid not only what is false, but that also which deceives.

3. In prices of bargaining concerning uncertain merchandises, you may buy as cheap ordinarily, as you can; and sell as dear as you can, so it be, 1. without violence; and, 2. when you contract on equal terms with persons in all senses (as to the matter and skill of bargaining) equal to yourself, that is, merchants with merchants, wise men with wise men, rich with rich; and, 3. when there is no deceit, and no necessity and no monopoly: for in these cases, viz. when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add also this consideration, that the public be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure.

4. Let your prices be according to that measure of good and evil which is established in the fame and common accounts of the wisest and most merciful men, skilled in that manufacture or commodity; and be gain such which, without scandal, is allowed to persons in all the same circumstances.

5. Let no prices be heightened by the necessity or unskilfulness of the contractor: for the first is direct uncharitableness to the person, and injustice in the thing; because the man's necessity could not naturally enter into the consideration of the value of the commodity; and the other is deceit and oppression: much less must any man make necessities; as by engrossing a commodity, by monopoly, by detaining corn, or the like indirect arts; for such persons are unjust to all single persons, with whom, in such cases, they contract, and oppressors of the public.

6. In intercourse with others, do not do all which you may lawfully do: but keep something within thy power: and, because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so; for although it be lawful, yet it is not safe; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain something unlawfully.

7. He that sells dearer, by reason he sells not for ready money, must increase his price no higher than to make himself recompense for the loss which, according to the rules of trade, he sustained by his forbearance, according to common computation, reckoning in also the hazard, which he is prudently, warily, and charitably to estimate. But although this be the measure of his justice, yet because it happens either to their friends, or to necessitous and poor persons, they are, in these cases to consider the rules of friendship and neighbourhood, and the obligations of charity, lest justice turn into unmercifulness.

8. No man is to be raised in his price or rents in regard of any accident, advantage, or disadvantage of his person. A prince must be used conscionably as well as a common person, and a beggar be treated justly as well as a prince: with this only difference, that, to poor persons, the utmost measure and extent of justice is unmerciful, which, to a rich person, is innocent, because it is just; and he needs not thy mercy and remission.

9. *Let no man, for his own poverty, become more oppressing and cruel in his bargain, but quietly, modestly, diligently, and patiently, recommend his estate to God, and follow its interest and leave the success to him: for such courses will more probably advance his trade; they will certainly procure him a blessing and a recompense; and, if they cure not his poverty, they will take away the evil of it: and there is nothing else in it that can trouble him.*

10. *Detain not the wages of the hireling, for every degree of detention of it beyond the time is injustice and uncharitableness, and grinds his face, till tears and blood come out, but pay him exactly according to covenant, or according to his needs.*

11. *Religiously keep all promises and covenants, though made to your disadvantage, though afterwards you perceive you might have done better; and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promise, unless it be unlawful, or impossible: that is, either out of your natural, or out of your civil power, yourself being under the power of another; or that it be intolerably inconvenient to yourself, and of no advantage to another; or that you have leave expressed, or reasonably presumed.*

12. *Let no man take wages or fees for a work that he cannot do, or cannot with probability undertake, or in some sense profitably, and with ease, or with advantage manage. Physicians must not meddle with desperate diseases, and known to be incurable, without declaring their sense before hand; that if the patient please, he may entertain him at adventure, or to do him some little ease. Advocates must deal plainly with their clients, and tell them the true state and danger of their case; and must not pretend confidence in an evil cause: but when he hath so cleared his own innocence, if the client will have collateral and legal advantages obtained by his industry, he may engage his endeavour, provided he do no injury to the right cause, or any man's person.*

...

The sum of all is in these words of St. Paul, "let no man go beyond and defraud his brother, in any matter; because the Lord is the avenger of all such" 1 Thess. iv.6. And our blessed Saviour, in enumerating the duties of justice, besides the commandment of 'Do not steal,' adds, (Lev. xix. 13; 1 Cor. vi.8; Matt. x.19) Defraud not, forbidding (as a distinct explication of the old law) the tacit and secret theft of abusing our brother in civil contracts. And it needs no other arguments to enforce this caution, but only that the Lord hath undertaken to avenge all such persons. And as he always does it in the great day of recompenses, so very often he does it here, by making the unclean portion of injustice to be as a canker-worm eating up all the other increase: it procures beggary, and a declining estate, or a caitiff cursed spirit, an ill name, the curse of the injured and oppressed person, and a fool or a prodigal to be his heir.

Taylor on poverty and low income

In the following note on poverty, Taylor makes some points that one does not hear these days, especially the point that poverty is better than riches. The reasons for this are enough to make one think twice about being envious of the rich, especially when one reads that the apostles were poor, and suffered affliction for their beliefs as well. The rich, he notes, are

often despised, insulted, lazy, tedious in conversation, vain, proud, lustful, and open to great temptations. Taylor notes the virtues of the faithful poor (“*poverty is the sister of a good mind, the parent of sober counsels, and the nurse of all virtue*”), and emphasizes that God will provide the necessities of the faithful, and that feeling secure in this way is far more satisfying and important than being very rich.

Poverty or a low fortune. *Poverty is better than riches, and a mean fortune to be chosen before a great and splendid one. It is indeed despised, and makes men contemptible; it exposes a man to the insolence of evil persons, and leaves a man to the insolence of evil persons, and leaves a man defenceless; it is always suspected; its stories are accounted lies, and all its counsels follies; it puts a man from all employment; it makes a man’s discourses tedious, and his society troublesome. This is the worst of it; and yet all this, and far worse than this, the apostles suffered for being Christians; and Christianity itself may be esteemed an affliction as well as poverty, if this be all that can be said against it; for the apostles and the most eminent Christians were really poor, and were used contemptuously; and yet, that poverty is despised may be an argument to commend it, if it be despised by none but persons vicious and ignorant. However, certain it is that a great fortune is a great vanity, and riches are nothing but danger, trouble, and temptation; like a garment that is too long, and bears a train; not so useful to one, but it is troublesome to two - to him that bears the one part upon his shoulders, and to him that bears the other part in his hand. But poverty is the sister of a good mind, the parent of sober counsels, and the nurse of all virtue.*

For what is it that you admire in the fortune of a great king? Is it that he always goes in a great company? You may thrust yourself into the same crowd, or go often to church, and then you have as great a company as he hath; and that may upon as good grounds please you as him, that is, justly neither: for so impertinent and useless pomp, and the other circumstances of his distance, are not made for him, but for his subjects, that they may learn to separate him from common usages, and be taught to be governed. But if you look upon them as fine things in themselves, you may quickly alter your opinion when you shall consider that they cannot cure the toothache, nor make one wise, or fill the belly, or give one night’s sleep - (though they help to break many,) - not satisfying any appetite of nature, or reason or religion; but they are states of greatness which only make it possible for a man to be made extremely miserable. ...

And therefore it was not without mystery observed among the ancients, that they who made gods of gold and silver, of hope and fear, peace and fortune, garlic and onions, beasts and serpents, ..., yet never deified money; meaning that however wealth was admired by common or abused understandings, yet from riches, that is from that proportion of good things which is beyond the necessities of nature, no moment could be added to a man’s real content or happiness. ... And this I have elsewhere represented more largely; to which I here add, that riches have very great dangers to their souls not only to them who covet them, but to all that have them. For if a great personage undertakes an action passionately and upon great interest, let him manage it indiscreetly, let the whole design be unjust, let it be acted with all the malice and impotency in the world, he shall have enough to flatter him, but not enough to reprove him. He had need be a bold man that shall tell his patron he is going to hell; and that prince had need be a good man that shall suffer such a monitor; and though

it be a strange kind of civility, and an evil dutifulness in friends and relatives to suffer him to perish without reproof or medicine, rather than to seem unmannerly to a great sinner, yet it is none of their least infelicities that their wealth and greatness shall put them into sin, and yet put them past reproof. I need not instance in the habitual intemperance of rich tables, nor the evil accidents and effects of fulness, pride and lust, wantonness and softness of disposition, huge talking and an imperious spirit, despite of religion, and contempt of poor persons; at the best, it is a great temptation for a man to have in his power whatsoever he can have in his sensual desires; (James 2 5:1) and therefore riches is a blessing like to a present made of a whole vintage to a man in a hectic fever; he will be much tempted to drink of it, and if he does, he is inflamed, and may chance to die with the kindness.

Now besides what hath been already noted in the state of poverty, there is nothing to be accounted for but the fear of wanting necessaries; of which, if a man could be secured that he might live free from care, all the other parts of it might be reckoned amongst the advantages of wise and sober persons, rather than objections against that state of fortune.

But concerning this, I consider that there must needs be great security to all Christians, since Christ not only made express promises that we should have sufficient for this life, but took great pains and used many arguments to create confidence in us; and such they were, which by their own strength were sufficient, though you abate the authority of the speaker. The Son of God told us, his Father takes care of us: he that knew all his Father's counsels, and his whole kindness towards mankind, told us so. How great is that truth, how certain, how necessary, which Christ himself proved by arguments! The excellent words and most comfortable sentences which are our bills of exchange, upon the credit of which we lay our cares down and receive provisions for our need, are these, 'Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them! Are ye not much better than they? Which of you, by taking thought, can add one cubit to his stature? and why take ye thought for raiment? Consider the lilies of the field, how they grow - they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothes? (for after all these things do the gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient to the day is the evil thereof.'" The same discourse is repeated by St. Luke; (Matt 6:25) and accordingly our duty is urged, and our confidence abetted, by the disciples of our Lord, in divers places of Holy Scripture. So St. Paul - 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.'" And again, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. And yet again, "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee: so that we may boldly say,

The Lord is my helper.”(Hebrews 13:5-6) And all this is by St. Peter summed up in our duty thus: “Cast all your care upon him, for he careth for you.” Which words he seems to have borrowed out of the fifty-fifth Psalm, ver. 23, where David saith the same thing almost in the same words; to which I only add the observation made by him, and the argument of experience: ‘I have been young, and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread.’ And now after all this, a fearless confidence in God, concerning a provision of necessaries, is so reasonable, that it is become a duty; and he is scarce a Christian whose faith is so little as to be jealous of God and suspicious concerning meat and clothes - that man hath nothing in him of the nobleness or confidence of charity.

Does not God provide for all the birds and beasts and fishes? Do not the sparrows fly from their bush, and every morning find meat where they laid it not? Do not the young ravens call to God, and he feeds them? And were it reasonable that the sons of the family should fear the father would give meat to the chickens and the servants, his sheep and his dogs, but give none to them? He were a very ill father that should do so; or he were a very foolish son that should think so of a good father. But besides the reasonableness of this faith and this hope, we have infinite experience of it. How innocent, how careless, how secure, is infancy! and yet how certainly provided for! We have lived at God’s charges all the days of our life, and have (as the Italian proverb says) set down to meat at the sound of a bell; and hitherto he hath not failed us: we have no reason to suspect him for the future; we do not use to serve men so; and less time of trial creates great confidences in us towards them, who for twenty years together never broke their word with us: and God hath so ordered it, that a man shall have had the experience of many years’ provision before he shall understand how to doubt; that he may be provided for an answer against the temptation shall come, and the mercies felt in his childhood may make him fearless when he is a man. Add to this, that God hath given us his Holy Spirit; he hath promised heaven to us; he hath given us his Son; and we are taught from Scripture to make this inference from hence, ‘How should not he with him give us all things else?’

ENDNOTES

* Frank Jones, Director of Research, *Christian Commitment Research Institute*, and Adjunct Professor of Economics, University of Ottawa. Paper and presentation prepared for the 3rd annual *Faith @ Work Forum*, Ottawa Citizen Building, Ottawa, Canada, September 20, 2003. We thank Martha Sanipe, and The Reverend Dr. Henry Stauffenburg for their helpful comments.

¹ Frank Jones, *The Well-Being of Canada's Employed in 2000: A Fact Book and Preliminary Analysis*, Religious Commitment Monograph #8, Christian Commitment Research Institute, Ottawa, August, 2003.

² Jeremy Taylor, *Holy Living*, 1650.

The full title is: *The Rule and Exercises of Holy Living: In which are described the means and instruments of obtaining every virtue and the remedies against every vice, and considerations serving to the resisting all temptations. Together with prayers containing the whole duty of a Christian, and the parts of devotion fitted to all occasions, and furnished for all necessities*. Taylor has been called the Shakespeare of the divines. *Holy Living*, and the companion book, *Holy Dying*, 1651, are available on the web.

³ William Law, *A Serious Call to a Devout and Holy Life*, 1728:

“The short of the matter is this; either reason and religion prescribe rules and ends to all the ordinary actions of our life, or they do not: if they do, then it is as necessary to govern all our actions by those rules, as it is necessary to worship God. For if religion teaches us anything concerning eating and drinking, or spending our time and money; if it teaches us how we are to use and condemn the world if it tells us what tempers we are to have in common life, how we are to be disposed towards all people; how we are to behave towards the sick, the poor, the old, the destitute; if it tells us whom we are to treat with a particular love, whom we are to regard with a particular esteem; if it tells us how we are to treat our enemies, and how we are to mortify and deny ourselves; he must be very weak that can think these parts of religion are not to be observed with as much exactness, as any doctrines that relate to prayers. It is very observable, that there is not one command in all the Gospel for public worship; and perhaps it is a duty that is least insisted upon in Scripture of any other. The frequent attendance at it is never so much as mentioned in all the New Testament. Whereas that religion or devotion which is to govern the ordinary actions of our life is to be found in almost every verse of Scripture. Our blessed Savior and His Apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life, from the spirit and the way of the world: to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness: to be as new-born babes, that are born into a new state of things: to live as pilgrims in spiritual watching, in holy fear, and heavenly aspiring after another life: to take up our daily cross, to deny ourselves, to profess the blessedness of mourning, to seek the blessedness of poverty of spirit: to forsake the pride and vanity of riches, to take no thought for the morrow, to live in the profoundest state of humility, to rejoice in worldly sufferings: to reject the lust of the flesh, the lust of the eyes, and the pride of life: to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them: to

give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.

“This is the common devotion which our blessed Savior taught, in order to make it the common life of all Christians. Is it not therefore exceeding strange that people should place so much piety in the attendance upon public worship, concerning which there is not one precept of our Lord’s to be found, and yet neglect these common duties of our ordinary life, which are commanded in every page of the Gospel? I call these duties the devotion of our common life, because if they are to be practiced, they must be made parts of our common life; they can have no place anywhere else.” Chapter 1.

⁴ Marvin D. Hinton, *The Search for Holy Living*, Barbour: Uhrichsville, 1999, p. 173.

1. *Have a humble, willing mind that desires to be instructed in God’s ways.*
2. *Avoid curiosity about mysteries and about who causes different circumstances. True faith trusts without prying into indiscernible matters. A farmer does not carry his bed into his field to observe personally how each ear of corn grows; he tends the general field and trusts that the crop will be produced.*
3. *Do not study Christian evidence only when doubts come. Consider the evidence when you are mentally and physically healthy so that you may have confidence when hard times arrive.*

Hinton provides excellent modernized summaries of several of Taylor’s topics, including the following of interest to workers: Guidelines for using our time wisely, p. 140; Guidelines for practising God’s presence, p. 148; Temperance in eating, p. 155; Remedies for lust, p. 159; Means of increasing humility, p. 164; Acts of decorum, p. 168; Remedies for despair, p. 176; Acts of love to God, p. 178; Profiting from God’s Word, (and from Sermons and Christian books), pp. 184-5; and Practising prayer, p. 187. Hinton selects only those points that he considers important in today’s world, so the original should also be checked. Tendencies to water down Taylor’s message may also be noted, for example, his use of the word “guidelines” (our practice too) instead of “rules”.

⁵ Hinton, *ibid.*, p. 180 summarizes Taylor’s points on zeal as follows: “Zeal for the Lord’s cause is a mark of love – but it must be controlled. Zeal should spend its greatest heat in those things that concern ourselves; it should be re-strained in the things that concern others. Fervency is safer in personal deportment than in counseling.

“Paul’s zeal was expressed in preaching without any salary, in traveling, in spending and being spent for his flock, in suffering, in being willing to accept curses for the sake of the gospel. Our zeal should be as his was: great in affections toward others, not in anger against them. The first is never dangerous, the second seldom safe. If your zeal must be expressed in severity, be severe towards yourself.”

⁶ Taylor comments as follows in *Holy Living: Remedies against Uncleaness*.

1. *When a temptation of lust assaults thee, do not resist it by heaping up arguments against it and disputing with it; considering its offers and its dangers, but fly from it; that is, think not at all of it, lay aside all consideration concerning it, and turn away from it by any severe and laudable thought of business. Saint Jerome very wittingly reproves the Gentile superstition, who pictured the virgin-deities armed with a shield and lance, as if chastity could not be defended without war and direct contention. No; this enemy is to*

be treated otherwise. If you hear it speak, though but to dispute with it, it ruins you; and the very arguments you go about to answer, leave a relish upon the tongue. ...

2. Avoid idleness, and fill up all the spaces of thy time with sever and useful employment; for lust usually creeps in at those emptinesses where the soul is unemployed, and the body is at ease. For no easy, healthful, and idle person was ever chaste, if he could be tempted. But of all employments bodily labour is most useful, and of greatest benefit for the driving away the devil.

3. Give no entertainment to the beginnings, the first motions and secret whispers of the spirit of impurity: for if you totally suppress it, it dies; if you permit the furnace to breathe its smoke and flame out at any vent, it will rage to the consumption of the whole.

4. Corporal mortification, and hard usages of our body, hath, by all ages of the church, been accounted a good instrument, and of some profit against the spirit of fornication. A spare diet, and a thin course table, seldom refreshment, frequent fasts, not violent, and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholesome but sparing nourishment: for by such cutting off the provisions of victual, we shall weaken the strengths of our enemy. ...

5. Fly from all occasions, temptations, loosenesses of company, balls and revellings, indecent mixtures of wanton dancings, idle talk, private society with strange women, starings upon a beauteous face, the company of women that are singers, amorous gestures, garish and wanton dresses, feasts and liberty, banquets and perfumes, wine and strong drink, which are made to persecute chastity; some of these being the very prologues to lust, and the most innocent of them being but like condited or pickled mushrooms, which if carefully corrected and seldom tasted may be harmless, but can never do good...

6. He that will secure his chastity must first cure his pride and his rage. For oftentimes lust is the punishment of a proud man, to tame the vanity of his pride by the shame and affronts of unchastity; and the same intemperate heat that makes anger does enkindle lust.

7. If thou beest assaulted with an unclean spirit, trust not thyself alone; but run forth into company whose reverence and modesty may suppress, or whose society may divert thy thoughts...

8. Use frequent and earnest prayers to the King of purities, that first of virgins, the eternal God, who is of an essential purity, that he would be pleased to reprove and cast out the unclean spirit. For beside the blessings of prayer by way of reward, it hath a natural virtue to restrain this vice: because a prayer against it is an unwillingness to act it; and so long as we heartily pray against it our desires are secured, and then this devil hath no power. This was St. Paul's other remedy: 'For this cause I besought the Lord thrice.' ...

9. Hither bring in succor from consideration of the Divine presence and of his holy angels, mediation of death, and the passions of Christ upon the cross, imitation of his purities, and of the Virgin Mary, his unspotted and holy mother, and of such eminent saints, who, in their generations, were burning and shining lights, unmingled with such uncleannesses, which defile the soul, and who now follow the Lamb, withersoever he goes.

10. *These remedies are of universal efficacy, in all cases extraordinary and violent; but in ordinary and common, the remedy which God hath provided, that is, honourable marriage, hath a natural efficacy, besides a virtue by Divine blessing, to cure the inconveniences which otherwise might afflict persons temperate and sober.*

⁷ J. I. Packer, *Truth and Power: The Place of Scripture in the Christian Life*, Intersity Press: Downers Grove, 1999 (1996) pp. 137-8. Baxter's points are taken from his *Christian Directory*, 1673 (23 years after *Holy Living*). Packer also presents Baxter's directions for understanding the Word, for understanding what you hear, and for Holy Resolutions and affections on hearing the Word.

⁸ *Ibid.*, p. 138.

⁹ *Ibid.*, p. 102.

¹⁰ Frank Jones, *The Well-Being of Canada's Employed in 2000*, Religious Commitment Monograph #8, CCRI: Ottawa, August, 2003.

¹¹ Phillip Schaff, *History of the Christian Church*, Volume 2 (fifth edition), Hendrickson Publishers: Peabody, 2002 (1889), pp. 20-21.

¹² J. I. Packer, *Truth and Power*, *op. cit.* The history of the assault on truth is found in Chapter 3. "A Long War: Fifty Years Battling for the Bible", and the statement on inerrancy appears in the appendix to this chapter, p. 96.

¹³ Marvin D. Hinton, *The Search for Holy Living*, Barbour: Uhrichsville, 1999, pp. 148-9.

¹⁴ *Ibid.*, pp. 149-50.