

**YOUR DUTY
AND MINE**

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Your duty and mine by James Erasmus Philipps

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JAMES ERASMUS PHILIPPS

**YOUR DUTY
AND MINE**

YOUR DUTY AND MINE.

DUTIES OF WIVES AND HUSBANDS,
CHILDREN AND PARENTS,
SERVANTS AND MASTERS.

BY

JAMES ERASMUS PHILIPPS, M.A.

Vicar of ~~W~~Minster,

Author of "Seven Common Faults," &c.

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I HAVE placed these Duties in the order in which Holy Scripture places them. May God in His mercy be pleased to bless this attempt to set forth what I believe He requires of the various members of Christ's Body.

TO

WIVES and HUSBANDS,
CHILDREN and PARENTS,
SERVANTS and MASTERS,

I inscribe this Book,

J. E. PHILIPPS.

Christmas, 1865.

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CHAPTER I.

WIVES AND HUSBANDS.

“Wives, submit yourselves unto your own husbands, as unto the Lord.”

“Husbands, love your wives, even as Christ also loved the Church¹.”

As Holy Scripture places the duties of Wives first in all three of the Epistles in which the duties of wives and husbands are particularly mentioned, namely, that to the Ephesians, Colossians, and the First Epistle of St. Peter, I shall begin by speaking of them; and may Christ, in His great mercy, bless what I shall say to the increased happiness of many of our households.

Love is, as a holy man says, the primal duty in both, the basis of all; but one special form this is to take in the case of the wife (as is distinctly to be gathered from those three Epistles I have just named), is *submission* and *reverence*.

¹ Eph. v. 22. 25.

Thrice are this submission and this obedience spoken of.

“Wives, *submit* yourselves unto your own husbands, as unto the Lord.” “Wives, *submit* yourselves unto your own husbands, as it is fit in the Lord.” “Ye wives, be *in subjection* to your own husbands.”

And this submission is not to be partial, limited to certain things—obedience in some things and not in others—but it is to be universal. It is to be submission in all things lawful. “As the Church is subject unto Christ, so let the wives be to their own husbands in *every thing*.” You see the important, deep, mysterious matter this subjection is—the husband’s headship is compared to that of Christ. As Christ is the Head of the Church, so the husband is the head of the wife. The wife is to obey her husband as beholding in him Christ’s representative; for what else can those strong, emphatic words mean, “Wives, submit yourselves unto your own husbands *as unto the Lord?*” Obey him, as being Christ’s Vicegerent to you. You may hear, as it were, Christ’s voice speaking to you through your husband! Yes, God claims of wives perfect obedience to their husbands. The wife is as much bound to obey her husband as the Church is bound to obey

Christ's laws. The husband stands to the wife in exactly the same relationship as that in which Christ stands to the Church. What a solemn, important thing holy Matrimony must be, to be able to bring about and establish so grand a relationship—placing two children of Adam in the position which Christ and His Church occupy one towards the other. The submission of the wife to the husband is to be co-extensive with that of the Church to its Divine Lord. It is to be undeviating, unfaltering, exact obedience. And with this submission is to be united *reverence*. It is written "Let the wife see that she reverence her husband." It is not to be the extorted, wrung-out obedience of a slave, but the obedience of a dutiful, affectionate, respectful child. The character, and worth, and talents of her husband may be such as naturally to inspire reverence; but the reverence is not to be a reverence arising out of such adventitious circumstances, but is to be reverence for him *as her husband*. She is to reverence her husband, not because he is straightforward, upright, honest; not because he has intellectual power; not because others reverence him; but simply because he is her husband. The reverence is to be independent of all these external circumstances. She is to reverence him although

others should see nothing in him to command their reverence. She is to reverence him because he is her God-appointed head.

Sarah, Abraham's consort, is the pattern Holy Scripture holds up to wives. St. Peter refers wives to the character of Sarah. Although entitled by the Almighty Himself "Princess of God" (for so the change of her name from Sarai to Sarah seems to signify), although the mistress of more than 300 servants, she called her husband "lord." "Therefore Sarah laughed within herself, saying, after I am waxed old shall I have pleasure, my lord being old also?"

This submission to and reverence for their husbands was, St. Peter says, the decoration of the holy women of old: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." "Wives," says a learned modern writer, "become like to Sarah by obedience."

Their authority rests on their subjection to their husbands. They become like Sarah, whose name signifies princess, by calling their husbands "lord."