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PAUL'S WAY TO HAPPINESS.

Revised Edition, No. 1, 20, 30, 40, 50, 60, 70, 80, 90, 100.

IT seems to me that we can declare a very perfect law of a good and happy life, from the seventh chapter of 1 Corinthians, which we have sometimes studied. I confess that I am charmed with the philosophy of it, and that I am going to do my very best to get it into the heart of the Community. I will read a part of it:

"Brethren, let every man, wherein he is called, therein abide with God."

He is called to be a chaste virgin unto God. God is his husband. Paul is addressing people who are in all the various circumstances of life, in the midst of the fashion of this world, and he has to find a way to compromise, as it were, and give them liberty to conform to the principles of this world to a certain extent, while still they mind the main thing, which is to abide with God.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose, therefore, that it is good for the present distress, I say, that it is good for a man so to be.

The word virgin in Greek is both masculine and feminine, and has reference to a man as well as a woman.

"Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry thou hast not sinned: and if a virgin marry she hath not sinned. Nevertheless each shall have trouble in the flesh: but I spare you."

He does not introduce any legality here, but simply predicts trouble to those who make that compromise.

"But this I say, brethren, the time is short."

This compromise will soon come to an end; it is but a temporary relation, any way, and you will have trouble with it as long as it lasts; the coming of Christ [which was immediately before then] will make an end of it.

"It remaineth that both they that have wives be as though they had none: and they that weep, as though they wept not; and they rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use the world, as not abusing it: for the fashion of this world passeth away."

He would say this to those distinctly, that whatever they did in the line of conforming to the fashion of the world must be considered as

temporary; and further that that he would not go at that time, but he should bring a score upon them; for they were in circumstances of great temptation, where it would have been very difficult for them to stop conforming to the fashion of the world; and he would not bring them under legality, that would injure their consciences.

Now we come to the deep philosophy at the bottom of all this:

"But I would have you without ensnarement. He that is unmarried careth for the things that belong to the Lord; how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife."

He is not in condition to be faithful to his spouse. It is the Lord who is his husband. Paul would have them, if possible, in circumstances to be true to that relation.

"There is a difference, also, between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you [not to bring any legality into the matter]; but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think he behave himself uncomely toward his virgin, if she pass the flower of her age, and need as spouse, let him do what he will, he doeth not; let them marry."

If a man's mind is so under the power and habit of the fashion of this world that he can't feel good about remaining free with God, why let him yield to the fashion of the world, and still let him consider that he is not a slave in doing so; but he is making a compromise that is understood to be short, and will bring trouble.

"Nevertheless he that standeth fast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then he that gives her in marriage doeth well; but he that gives her not in marriage doeth better. The wife is bound by the law of the Lord as her husband's flesh, but if her husband be dead she is at liberty to be married to whom she will, only in the Lord. But she is bound if she so abide, after my judgment; because if she so abide, I have the spirit of God."

That is the philosophy that really is at the bottom of our social relations in the Community. The object that I have, and that God has in establishing through me our present social system, is not to put us in such relations to each other that our bondage and distance to each other should be increased and become worse than they are in the world,

but, on the contrary that we might get free from the distractions of the world. It is the object of our social theory to accomplish just what Paul, as things were in his day, could not accomplish, that is to make all free to attend upon the Lord without distraction. That is the object of Communism.

The world in 1860 years has attained to a state of civilization and liberty in which it is possible, we think, for us to advance on the position that the Primitive Church assumed, and come into a relation where we recognize no marriage, and where we can live together in large numbers, and labor with one another and for one another, without being in bondage to one another. Then I maintain that it is right that we should take a little different ground from what Paul did, and prove a little further in the direction in which we are now disposed to press, and in the direction in which his philosophy led him. That is to say, we have a right to stand a little firmer on the ground that there must not be any distraction, and there need not be.

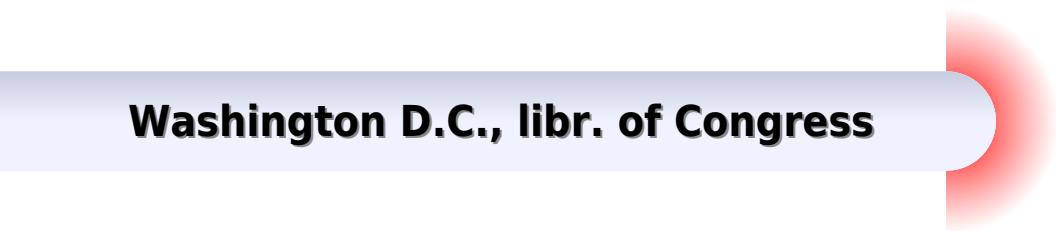
I have been disposed, and am still, to act upon Paul's philosophy—in the very spirit of it. I have been disposed to say in regard to the attraction between the sexes, considering the immense power of that attraction, that if two persons find their hearts under an irresistible impulse, so that they must come together in a special relation of love, and it seems they cannot help it, let them do so, there is no sin in it; but with Paul I warn them that it is a temporary relation, and one which will bring them trouble; I tell them they would be happier without it, and then let it pass.

But after all the question that is beginning to press itself on me is, whether that is not compromising after the time of compromising has gone by. Have we not advanced into a position where that short time that Paul talked about has passed; where the absolute principle that he became was to come into force in a short time, has come into force with us? It seems to me that we ought to come square up to the principle, and public opinion in the Community ought to plant itself on the principle, that that compromise of Paul's is past and gone; and that the only rational ground and position for us, after having abandoned marriage for the very purpose of ridding ourselves of its sources and distractions, is, that we will attend upon the Lord without distraction. We will not have any interference of those attractions between the sexes, none in so far as our relations with the Lord.

As a follower of Paul, I confess that I feel

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