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### A Review of Part I

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## A Review of Part I

We have now before us the treatment of themes it was my purpose to consider under the first division of this work—the Truth.

*What man knows of truth.* We began by a brief treatise of what truth is, finding that “truth is knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24). We went in search of what knowledge, in a general way, man possesses. We began with man’s knowledge of himself, and his knowledge of other selfs and things. Moving from man’s childhood knowledge of things immediately about him, we extended our account of his knowledge outward to his country, to other countries, and finally to the whole world he inhabits. Thence we turned to what knowledge he has acquired of the solar system to which his earth belongs. Here a diversion was made to the consideration of the ideas of the existences of space, time, matter, force, mind, and the reign of law. We reached knowledge of these important things both by inductions and by deductions, and by arriving at “necessary truths” concerning them: viz., by becoming conscious of the inability of the mind to conceive the contrary of the conclusions made.

Thence we sought knowledge concerning the solar system; something concerning the planets and their satellites of which it consists; the immense distances within it, and the mass and greatness of its respective planets, and of the sun, the center of the system. Thence we glanced at the sidereal system, our galaxy, the immensity of it, composed as it is of hundreds of millions of suns, one billion at least; and yet, great as it is, not comprising all the universes that exist, if we may be permitted to use words that once would have been fiercely paradoxical, but now accepted quite understandingly; for our galaxy is but one out of many others, faintly discernible by man’s improved scientific instruments to be in existence; and how many galaxies exist in boundless space is a matter of conjecture merely—but it is quite apparent that they may extend to infinity.

*Large questions.* Then came the question, do these suns other than our own that make up our galaxy, and other galaxies, have groups of planets revolving about them, as our sun has? No positive answer could be made to that question from human knowledge. It was here that we adopted the principle of “reasoning from what we know” to possibility, to probability, and likelihood. Thus knowing that our own sun has his retinue of planets moving in their respective orbits about him, it is possible, nay, probable that the other suns also have their planetary systems. There exists no known reason why it should not be so; for the forces that produced planets for the orb of our own system would most likely produce planets to other similar suns.

Then came the further question: are other planets of our own solar system, and the planetary systems of other suns inhabited by sentient intelligences? We know that our own is, and again, “reasoning from what we know,” it seems probable that other planets of our solar system and the planets of like systems throughout the universe would be inhabited by sentient intelligences. It seems unreasonable to think that our little speck of an earth in our own solar system and in the universe should be the only one so inhabited; and what a waste of creative energy there must have been if these billions of worlds are tenantless of intelligent and joyous inhabitants!

Then the question: may not many of these worlds in other planetary systems be ~~immensely~~ *vastly* older than our own? And since time is often a factor in development, may not the inhabitants of these older worlds be superior intelligences, and more highly developed than those of our own world inhabitants? With superior community life, and higher stages of civilization in their worlds than exists in ours?

*Nature of universe intelligences.* Further we asked: may not these superior intelligences be possessed of altruistic sentiments and impulses, which would lead them to have interests in other worlds than their own and the inhabitants thereof? Again applying the principle of “reasoning from what we know,” we found that superior intelligences in our own earth possessed such altruistic sentiments; and that they were led to seek the development and general welfare through up-lift of undeveloped peoples, leading even to self-sacrifice and the elimination of selfish interests in order to attain the welfare of the undeveloped, or the reformation of the fallen. Knowing this, it led us to the conclusion that the superior intelligences of more highly developed worlds might be led to do something akin to this by means of communicating knowledge to the less developed worlds, to draw them into higher stages of development, to the increase of their well-being and joy.

*Interplanetary communication.* The question of interplanetary communication, however, came into consideration as a possible barrier to such communications. But investigation of man's progressive mastery over the difficulties of communication and transportation over the earth he inhabits, his triumph over distances between islands and continents, and the establishment of all but instant communication over the whole earth, led to the conclusion that interplanetary communication and visitation by the intelligences of other worlds might have been so mastered as to form no insuperable obstacle to communication and visitation to the earth. Hence the possibility of interplanetary communication and visitation might be regarded as the ground of possible revelation.

*Reign of law.* The order of the universe, the evident existence of a reign of law throughout, was considered as evidence of intelligence presiding within the universe and in some way conserving and governing therein. Evidently an orderly universe proclaims the reign of mind over matter—enthroning somehow intelligence as in control of the universe.

This it was concluded might have given rise to those traditions about God which the fathers from the earliest ages communicated to succeeding generations. And this in turn inspired spiritual souls to seek after God, until at least they supposed they had found him, and reported as from him their findings—their revelations of him. From this point began a brief review of those reports of the great teachers to their respective peoples on what they had found regarding God, the universe, life and the meaning and intent of it.

*The world's great religions: Reports of seekers after God.* Briefly we considered the Babylonian-Assyrian religion; the religion of the Egyptians; also of the Persians, the Medes and Phoenicians; of the Greek and the Roman; and the religions of Northern Europe. Also the Mohammedan religion; the religions of India—Brahmanism and Buddhism; and the religions of China—Buddhism, Confucianism, and Taoism. Finally we came to the Hebrew revelation and religion.

In all this, of course, there could be only a cursory review; and yet, as before stated, some sort of a review of all these religions was necessary to the completion of our theme, and in order to get before the reader the reports of the seekers after God.

*The Hebrew-Christian revelation.* Of the reports on God delivered to the world, that which came through the prophets of the Hebrew

race and its proper supplement found in the Christian development of two thousand years ago, we judged to be of sufficient importance to call for special consideration. From that revelation considered, both from the Old Testament and the New, we discovered the revelation of God in the person and character of Jesus of Nazareth, who through his life and resurrection to immortality became God's revelation of himself—God incarnate—a complete manifestation of Deity, of the Godhead bodily.

Thence we traced in history the misapprehension and final rejection or misunderstanding of this revelation through one of the divine intelligences sent from another world, a son of God, to enlighten the inhabitants of our world as to God, to redeem and to sanctify earth's inhabitants.

Also we considered the misapprehension of men concerning the creation of the world; how even those who believed the revelation supposed the worlds to have been created out of nothing. Likewise, briefly, we examined the misapprehension of men concerning the origin of man and the purpose of God in his creation.

*Revelation: Modern.* At this point we took up the consideration of revelation, especially with reference to modern revelation, the reasonable expectation that the modern world may have that the spirit of revelation would function in these modern days as in ancient times; and the modern world's need of revelation for guidance; and the important fact that the revelations given to our earth from the beginning are local; that they pertain to our earth and its heavens—its associated worlds and world systems, and their inhabitants, past and present and those yet to be. All of which is made known from a fragment of scripture brought to light in the New Dispensation by revelation to its Prophet Joseph, and called the book of Moses. The book of Moses is followed by another fragment of scripture, also brought forth in the New Dispensation and by the same Prophet, known as the book of Abraham, containing knowledge which God revealed to the Hebrew patriarch in Egypt; knowledge concerning the earth and its heavens. In outline may be discerned an Abrahamic system of that part of the universe to which our earth and solar system belong—a section of the universe. The book of Abraham, like the book of Moses, is but a fragment, and our Prophet has given a translation of but part of it. Even so, it is of highest importance to our knowledge as to what the ancients knew concerning the universe, God, man and the preexistent spirits of men, their rank and station in the spirit world, and God's purpose with reference to the creation of the earth and of man's life upon it. These fragments of

ancient revelation contribute enlightening facts to the whole realm of thought relating to the earth and the heavens; to creation and to God; to man and his relationship to God; to time and to eternity; to the dramatic whole of existences. This enlightenment supplies the keys of the universe.

*God and the Godhead.* Next was taken up the theme of God and the Godhead, under the conception of our revelations being local—pertaining to our earth and its heavens; of God and the spirit of God—the everywhere-present Deity; of the Holy Ghost; and the essential unity of God in all incarnations—the participations in the one Divine Nature.

*Of creation and the purpose of God in man's earth life.* Creation was our next theme, the time and manner of the earth's creation. A discussion of causation—first or eternal cause? The Bible story of creation. Then the creation of man—the various theories of his origin and finally the purpose of God in man's creation, and the possibilities that may come with a life everlasting: immortality, eternal youth, and the way of progress—progress in the knowledge of the truth.

Such the road we have traversed. Such the milestones we have marked along the journey so far. The background of our theme is inlaid, but our task is but half finished. We must follow through. There lies before us yet, the Way, the Life.