

This file is a textual comparison of the footnotes to the *Liahona* account of the "King Follett Discourse" with the footnotes to the *History of the Church* version. Additions, deletions and formatting changes as indicated in this file are where the *History of the Church* differs with the *Liahona*.

¹ ~~This It must be remembered that the report of the Prophet's speech, made by the brethren above named,~~ was not a stenographic report, but a carefully and skillfully prepared one made by these men who were trained in reporting long-hand, and afterwards perfected as nearly as possible by consultation and taking notes. Evidently, the mutual correcting and development of each others' notes. It may, therefore, ~~be concluded that there~~ are some imperfections in the report and some thoughts expressed by the Prophet which were not fully rounded out and made complete; nevertheless it contains many wonderful truths pertaining to the subjects discussed and therefore is valuable in giving us a better understanding than we would have without it.

² ~~It should be remembered that at the time of this discourse apostates and other enemies of ,~~ which one here and there feels, since at some points the Prophet were seeking his life, and open threats were being made even in his presence. The forces of evil were determined that the Prophet should be destroyed. It was less than three months following the date of this discourse when he and his brother Hyrum were martyred. ~~matter is not absolutely clear, or the thought not completely rounded out. For a further discussion and illustration of the matter, see the History of the Church, vol. Iv. p. 5B6—7.~~

^{3,2} ~~This is somewhat at variance with Pope's admonition—~~

~~Know then thyself, presume not God to scan; The proper study for mankind is man.~~

~~Reflection on the Prophet's utterance, however, will justify his doctrine. Man will remain a mystery to himself until he has mastered somewhat the mystery of God. An understanding of each is essential to the understanding of the other. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (St. John 17.) It is, clearly, then, within the spiritual economy of God that men shall know him, for upon that fact depends eternal life. Moreover, though it may be admitted without controversy that "great is the mystery of godliness" yet "God was manifested (marginal reading) in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory—" (I Tim. 3:16)—all in plain allusion to the Christ, who was, therefore, God manifested (i. e. revealed) in the flesh; so that all may know God through Jesus Christ; and by understanding him, understand God: and thus lay the foundation for better self-knowledge.~~

³ ~~These remarks will be better understood, if it is remembered that about this time the storms of a renewed persecution were bursting upon the Prophet, and his life was threatened upon every hand.~~

⁴ ~~The doctrine here taught was afterwards thrown into the following aphorism by Lorenzo Snow:~~

~~As man now is, God once was; As God now is, man may become.~~

~~This form of expressing the truth was doubtless original with Lorenzo Snow, but not the doctrine itself. That is contained in the prophet's remarks above, text and context.~~

⁵ The argument here made by the Prophet is very much strengthened by the following passage: "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he [the Father] doeth, these also doeth the Son likewise" (St. John 5:19.).

⁶ ~~Perhaps no passage in the Prophet's discourse has given more offense than the one here noted, and yet men are coming to think and feel the truth of what he said.~~ Henry Drummond, for instance (following the Prophet by half a century), in his ~~work, really great work.~~ Natural Law in the Spiritual World, in ~~his~~ the chapter on ~~growth, has said:—Growth, wherein he points out the difference between the merely moral man and one whose life has been touched by the spiritual power of God, and so received something that the merely moral man has not received, says:—~~"The end of salvation is perfection, the Christ - like mind, character and life. * * * Therefore the man who has within himself this great formative agent, Life ~~spiritual life~~ is nearer the end than the man who has morality alone. The latter can never reach perfection, the former must. For the life must develop out according to its type; and being a germ of the Christ - life, ~~it~~ must unfold into a Christ." ~~Joseph Smith's doctrine means no more than this.~~

⁴ ~~Sir Oliver Lodge says much to the same effect in the following passage on "Christianity and Science." (Hilbert's Journal, April, 1906):~~

~~It is orthodox, therefore, to maintain that Christ's birth was miraculous and his death portentous, that he continued in existence otherwise than as we men continue, that his very body rose and ascended into heaven—whatever that collocation of words may mean. But I suggest that such an attempt at exceptional glorification of his body is a pious heresy—a heresy which misses the truth lying open to our eyes. His humanity is to be recognized as real and ordinary and thorough and complete: not in middle life alone; but at birth, and at death and after death. Whatever happened to him may happen to any one of us, provided we attain the appropriate altitude; an altitude which, whether within our individual reach or not, is assuredly within reach of humanity. That is what he urged again and again, "Be born again." "Be ye perfect." "Ye are the sons of God." "My Father and your Father, My God and your God." The ~~view~~ uniqueness of the ordinary humanity of Christ is the first and patent truth, masked only by well-meaning and reverent superstition. But the second truth is greater than that—without it the first would be meaningless and useless—if man alone, what gain have we? The world is full of men. "What the world wants is a God, Behold the God!—(that is, the God, Jesus Christ).~~

~~The divinity of Jesus is the truth which now requires to be re-perceived to be illumined afresh by new knowledge, to be cleansed and revived by the wholesome flood of scepticism which has poured over it: it can be freed now from all trace of grovelling superstition: and can be recognized freely and enthusiastically: the divinity of Jesus, and (the divinity) of all other noble and saintly souls, in so far as they, too, have been inflamed by a spark of Deity—in so far as they, too, can be recognized as manifestations of the Divine~~

⁷ ~~i. e. Used the term "lawyer" without explanation hitherto, in order, etc.~~

⁸ ~~The views~~ of the Prophet on this subject of creation ~~is~~ abundantly sustained by men of learning - subsequent to his time. The Rev. J. Baden Powell, of Oxford University, for instance, writing —for Kitto's Cyclopaedia of Biblical Literature, says:

"The meaning —of this word (create) has been commonly associated with the idea of 'making —out of nothing'. ~~nothing.~~ But when we come to inquire more precisely ~~it~~ into the subject, we can of course

satisfy ourselves as to the meaning— only from an examination of the original phrase." The learned professor then proceeds to say that three distinct Hebrew verbs are ~~in~~ⁱⁿ different places employed with reference to the same divine act, and may ~~he~~^{be} translated, respectively, "create," "make," "form or fashion." "Now," continues the professor, "though each of these has ~~its~~^{its} shade of distinction, yet the best critics understand them as so nearly synonymous that, at least in regard to the idea of making out of nothing, little or no foundation for that doctrine can be obtained from the first of these words." And, of course, if no foundation for the doctrine can ~~he~~^{be} obtained from the first of these words—viz., the verb translated "create," then the chances are still less for there being any foundation for the doctrine of creation from nothing in the verb translated, "made," "formed," or "fashioned."

Professor Powell further says: "The idea of 'creation,' as meaning absolutely 'making out of nothing,' or calling into existence that which did not exist before, in the strictest sense of the term, is not a doctrine of scripture; but it has been held by many on the grounds of natural theology, as enhancing the ideas we form of the divine power, and more especially since the contrary must imply the belief in the eternity and self existence of matter."

Dr. William Smith's great dictionary of the Bible, (Hackett edition, 1894) has no article on the term "create" or "creation," but in the article "earth," we have reference to the subject, and really an implied explanation as to why this work contains no treatise on "create" or "creation." "The act of creation itself, as recorded in the first chapter of Genesis, is a subject beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails to find an adequate term to describe the act; for our word, 'create' and the Hebrew bara, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition of such expressions as 'out of things that were ~~not~~^{not},' or 'not from things which appear,' contribute much to the force of the declaration. The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language; as the events occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible."

The philosophers with equal emphasis sustain the contention of the Prophet. Herbert Spencer, in his First Principles, (1860), said:

"There was once universally current, a notion that things could vanish into absolute nothing, or arise out of absolute nothing. * * *. The current theology, in its teachings respecting the beginning and end of the world, is clearly pervaded by it. * * *. The gradual accumulation of experiences, has tended slowly to reverse this conviction; until now, the doctrine that matter is indestructible has become a commonplace. All the apparent proofs that something can come ~~out~~^{out} of nothing, a wider knowledge has one by one cancelled. The comet that ~~is~~^{is} suddenly discovered in the heavens and nightly waxes larger, is proved not to be a newly ~~created~~^{created} body, but a body that was until lately beyond the range of vision. The cloud which in the course of a few minutes forms in the sky, consists not of substance that has ~~just~~^{just} begun to be, but of substance that previously existed in a more diffused and transparent form. And similarly with a crystal or precipitate in relation to the fluid depositing it. Conversely, the seeming annihilations of matter turn out, on closer observation, to be only changes of state. It is found that the evaporated water, though it has become invisible, may be brought by condensation to ~~its~~^{its} original shape. The discharged fowling - piece gives evidence that though¹ the gunpowder has disappeared, there have appeared ~~in~~ⁱⁿ place of it certain gases, which, ~~in~~ⁱⁿ assuming a larger volume, have caused the explosion."

Fiske follows Spencer, of course, and in his Cosmic Philosophy sums up the matter in these words: "It is now unconceivable that a particle of matter should either come into existence, or lapse into non-existence."

Robert Kennedy Duncan (1905), in his New Knowledge says: "Governing matter in all its varied forms, there ~~is~~ one great fundamental law which up to this time has been ironclad ~~in its~~ character. This law, known as the law of the conservation of mass, states that no particle of matter, however small, may be created or destroyed. All the king's horses and all the king's men cannot destroy a pin's head. We may smash that pin's head, dissolve ~~it~~ in acid, burn ~~it~~ in the electric furnace, employ, in a word, every annihilating agency, and yet that pin's head persists ~~in~~ being. Again, ~~it is~~ as uncreatable as ~~it is~~ indestructible. In other words, we cannot create something out of nothing. The material must be furnished for every existent article. The sum of matter ~~in~~ the universe ~~is 10~~ ~~x~~ ~~pounds,~~ ~~and, pounds—and,~~ while ~~it~~ may be carried through a myriad of forms, when all is said and done, it ~~is~~ just—~~x~~—pounds."

⁹—"The elements are eternal, and spirit and elements inseparably connected receive a fullness of joy. * * *. The elements are the tabernacle of God; yea, ~~man is~~ the tabernacle of God, even temples." (D. & C. Sec. ~~Doc. and Gov. sec.~~ 93:35.) Notes by Elder B. H. Roberts.

⁵ It is obvious that ⁴⁰ ~~(the word "co - equal" should have been written "co - eternal," for we know the doctrines of the Church as revealed to, and taught by, the Prophet, teach us definitely that God "comprehendeth all things, Christ) was in the beginning with the Father, and all things are before him, and all things are round about him, and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever."~~ (D. & C. Sec. 88:41.) Moreover in the Book of Abraham we read that the Lord said to Abraham; "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all." (Abraham 3:19.)

⁶ It appears to be very clear that the Prophet had in mind the intelligence, ~~was the first born...~~ ~~Ye (addressing the brethren present when he said "the soul—the mind of man—the immortal~~ ~~the revelation was being received)—ye were also in the beginning with the father: that which is spirit," was not created or made, and that there never was a time when there were not spirits for they are co - eternal with God. It is the doctrine of the scriptures, both in the Bible and in the Doctrine and Covenants, that we are the offspring of God. He is our Father; we are begotten sons and daughters unto Him. So Paul taught the Greeks on Mars' Hill. (Acts 17:26 - 29.) It was taught by the resurrected Lord to Mary at the tomb, (John 20:17.) and by the Lord to the Prophet and Sidney Rigdon in the great vision (Sec. 76:22 - 24.) The reader is referred further to the official statement of the First Presidency and the Council of the Twelve apostles, under the caption, The Father and The Son, in the Improvement Era, August, 1916.~~

"Man (i. e. that part of the brethren that was spirit), even the spirit of truth. . . Man (the race, all men, the term man is generic)—~~man~~ was also in the beginning with God. Intelligence, ~~(meaning doubtless the intelligent entity in each man—all intelligences)~~ intelligence, or the light of truth, was not created or made, neither indeed can ~~be.~~" (D. & C. Sec. 93.) ~~be" (Doc. and Gov. sec. 113). Hence the self-existence, and necessarily the eternal existence, and uncreatableness of the minds or intelligences of men, for which the Prophet is contending in his discourse.~~

⁷ It is clear in this statement that the terms "intelligence" and "spirit" are used synonymously and that the intelligent uncreated entity, spoken of as intelligence is meant.

⁸⁺¹ ~~Undoubtedly the proper word here would be "co-eternal," not "co-equal." This illustrates the imperfection of the report made of the sermon. For surely the mind of man is not co-equal with God except in the matter of its eternity. It is the direct statement in the Book of Abraham—accepted by the Church as Scripture—that there are differences in the intelligences that exist, that some are more intelligent than others; and that God is "more intelligent than them all" (Book of Abraham, chapt. 3). I believe that this means more than that God is more intelligent than any other one of the intelligences. It means that he is more intelligent than all of the other intelligences combined. His intelligence is greater than that of the mass, and that has led me to say in the second Year Book of the Seventies: "It is this fact doubtless which makes this One, 'more intelligent than them all,' " God. He is the All-Wise One! The All-Powerful One! What he tells other Intelligences to do must be precisely the wisest, fittest thing that they could anywhere or anyhow learn—the thing which it will always behoove them, with right loyal thankfulness, and nothing doubting, to do. There goes with this, too, the thought that this All-Wise One will be the Unselfish One, the All-Loving One, the One who desires that which is highest and best; not for himself alone, but for all; and that will be best for him too. His glory, his power, his joy will be enhanced by the uplifting of all, by enlarging them; by increasing their joy, power and glory. And because this All-Intelligent One is all this, and does all this, the other Intelligences worship him, submit their judgments and their will to his judgment and his will. He knows, and can do that which is best: and this submission of the mind to the Most Intelligent, Wisest—wiser than all—is worship. This the whole meaning of the doctrine and the life of the Christ expressed in—'Father, not my will but Thy will, be done.'"~~

¹² ~~"A spirit from age to age"—not "spirit from age to age;" but "a spirit." that is, an entity, a person, an individual. This paragraph in the Prophet's remarks may well be taken as an interpretation of Doc. and Gov. sec. 93:29.~~

¹³ ~~"But are not creatable," would have rounded out the thought || "Behold this is my work and my glory—to bring to pass the immortality and eternal life of man."—(The man"—(The Lord to Moses, Book of Moses, Chapt. 1:39; Pearl of Great Price)—that is, "to bring to pass the immortality and eternal life of man," as man. ThisThe passage has reference doubtless to man as composed of spirit and body—a proper "soul (See D. & C. Sec." (see Doc. and Gov. sec. 88:1588:16 - 16)—"For the spirit and the body is the soul of man; and the resurrection of the dead is the redemption of the soul." In other words, the "work" and the "glory" of God are achieved in bringing to pass the immortality and eternal life of man," as man, in the eternal union of the spirit and body of man through the resurrection—through the redemption of the soul. This brings into eternal union "spirit and element" declared by the word of God to be essential to a fulness of joy—"The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated man cannot receive a fulness of joy." (D. & C. Sec. joy," (Doc. And Gov. sec. 93). Also "Adam fell that man might be; and men are that they might have joy." (2joy" (|| Nephi 2:25). Indeed, the whole purpose of God in bringing to pass the earth life of man is to insure to the welfare and enlargement of man as urged in the teaching of the Prophet in the paragraph above; God affects man only to his advantage. Note by Elder B. H. Roberts. See also Seventy's Year Book No. II. Lesson II, note 6.~~

⁹ It is clearly evident that in this passage concerning little children and their salvation and glorification after the resurrection, we do not have from the brethren, who¹⁴ Accusations were repeatedly being made the notes, about this time that President Smith was a perfect report on the status of little children

after the resurrection. There was some lack of interpretation in the report of the Prophet remarks, for he taught fallen prophet. But when the mighty doctrines that little children would come in this discourse he is setting forth from the dead in the same form and size in which their bodies were laid down but that they would grow after the resurrection to the full stature of the spirit. For an are taken into account of this teaching those who desire to investigate the matter more fully may consult the Documentary History of the Church, Vol. 4: 556 - 7 and the foot-note., and the spiritual power with which he is delivering them is reckoned with, no more complete refutation of his being a fallen prophet could be made. The Prophet lived his life in crescendo. From small beginnings, it rose in breadth and power as he neared its close. As a teacher he reached the climax of his career in this discourse. After it there was but one thing more he could do—seal his testimony with his blood. This he did less than three months later. Such is not the manner of life of false prophets.

¹⁵ ~~Hebrews 11:40.~~

¹⁶ ~~Malachi 4:5.~~

¹⁷ ~~Book of Moses (Pearl of Great Price) chapt. 4:1—1; Book of Abraham, chapt. 3:23—28.~~

¹⁸ ~~"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him in an open shame" (Heb. 4:4—6). Those who sin against the light and knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit.~~

¹⁹ ~~The omitted paragraph indicated by the asterisks refers to the exaltation and power that will be wielded by children in the resurrection before attaining to the development of stature of men and women: but which development will surely come to those who are raised from the dead as infants. It is quite evident that there was some imperfection in the report of the Prophet's remarks at this point, and hence the passage is omitted. Those who desire to investigate the matter more fully should consult the History of the Church, vol. iv, pp. 556—7 and foot note.~~

²⁰ ~~Either this is a misprint, or due to inaccurate reporting, or else the Prophet had in mind water baptism, baptism of fire, and of the Holy Ghost, as the three baptisms. It is very generally understood, however, that "baptism of fire and the Holy Ghost," is the "baptism of the Holy Ghost" of other scriptures; cf. Matt. 3:11; Mark 1:8; Luke 3:17; John 1:33; Acts 1:5; Acts 11:3.~~