

CCT: A Genetic Analysis of TS, RC. Pericope 2.

WR	SR	TB	WW	WC	GL1	TS	RC
Joseph commenced speaking on the subject of the Dead—relative to the death of elder King Follett who was crushed in a well. by the falling of a tub of rock on him. —		it is of the greatest importance & the most solemn of any that cod. occupy our attentn. & that is the subj of the dead on the dece of our bror. Follit who was crushed to death in a well—& inasmuch as there are a great many in this congre who live in this city & who have lost friend ¹ I shall speak in genl. & offer you my ideas so far as I have ability & so far as I shall be inspd. by the H S. to dwell on his subjt. I want your prayer faith the <i>inspn.</i> of Alm God <i>to say</i> things that are true & shall carry the testimony to your hearts & pray that <i>he</i> may streng	while I addres you upon the subject of the dead The case of our Beloved Brother King Follett, who was crushed to death in a well, as well as many others who have lost friends will be had in mind this afternoon, & I shall speak upon the subject in general as far as I shall be inspired by the Holy Spirit to treat upon the subject it, I want the Prayers & faith of the saints that I may have the Holy Ghost, that the testimony may carry conviction to your minds of the truth of what I shall say, & pray that the Lord may strengthen my lungs, there is	<i>Subject of the greatest importance and most solemn that could occupy our attention.</i> the subject of the dead been requested to speak <i>on the subject</i> on the decease of bro Follet who was crushed to death &c ³ — I have been requested to speak by his friends & relatives ⁴ & inasmuch as great many here in con— who live in this City as well as elsewhere who have <i>deceased</i> friends feel disposed to speak on the subject in general and offer my ideas <i>as</i> far as ability & as far as inspired by H. S. want your prayers faith the <i>inspiration</i> of Almighty God the Gift of H. S. that I		It is of the greatest importance ⁷ , and the most solemn of any that can ⁸ occupy our attention, and that is, the subject of the dead; on the decease of our brother Follett, who was crushed to death in a well ⁹ , I have been requested to speak ¹⁰ by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, ¹¹ that I may set forth things that are	while I address you on the subject of the dead. The <i>decease</i> of our beloved brother, Elder King Follett, who was crushed in a well by the falling of a tub of rock ¹⁴ , <i>has more immediately led me to that subject.</i> ¹⁵ I have been requested to speak by his friends and relatives; but inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, who have lost friends I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith ¹⁶ that I may have the instruction of Almighty God, and the gift of the Holy Ghost, so that I may set forth things that are true, and which can be easily comprehended by you; and that the testimony may carry conviction to your hearts and minds ¹⁷ of the truth of what

my lungs—stay the winds—& let the pray of the Saints to heaven appear—for the prayers of *the* righteous avail much & I verily believe that your prayers shall be heard. Before I enter in this investign. fully of the subj². that is lying before us

strength here, & your prayers will be herd. Before I enter upon an investigation of this subject,

may set forth *truth* things *that* can easily be comprehended and *will* carry the testimony to your hearts. Pray that the L may strengthen my lungs *control* the wind that it may enter into the ear of the Ld of *Sabaoth*. The *fervent* effectual prayer of righteous *men* availeth much⁵— *Will speak in order to hold out*⁶ Before enter fully into the investigation

true, that can easily be comprehended, and shall carry the testimony to your hearts; pray that the Lord may strengthen my lungs, stay the winds and let the *prayers* of the saints to heaven appear, that it may enter into the ear of the Lord of Sabaoth; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard¹² before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation,¹³

I shall say; pray that the Lord may strengthen my lungs, stay the winds, and let the *prayers* of the Saints to heaven appear, that they¹⁸ may enter into the ears of the Lord of Sabaoth; for the effectual prayers of the righteous availeth¹⁹ much. There is strength here²⁰, and I verily believe that²¹ your prayers will be heard. Before I enter fully into the investigation of the subject which is laying before me,

¹ This remark is attested in three sources and makes it clear that the sermon is to be one of general application, and not a specific memorial for Follett. JS's sermon of March 10, 1844 is an example of this point of view.

² WW attests to this phrase.

³ The ubiquitous &c (“and so forth”) may be used by the witnesses to continue well-known phrases (see e.g., WC facsimile, line 41), scripture quotations (e.g., WC facsimile, line 46) or the speaker's idiosyncratic sayings (e.g., WC facsimile, line 25). It may also occur when the reporter merely cannot keep up and so covers unknown verbiage.

⁴ Clayton's report is the only source documenting the request of Follett's relatives. JS had previously offered remarks in memoriam of Follett and would continue the subject on two more occasions. See another landmark discourse, the sermon of March 10, 1844.

⁵ James 5:16. JS was asked by Willard Richards if the prayers of the wicked are of worth. His answer suggests the willingness to freely extrapolate

from his knowledge of scripture in friendly (and probably humorous) informal conversation: “In reply to the question. Do you want a wicked man to pray for you? “Yes, if the fervent effectual prayer of the righteous availeth much. a wicked man may avail a little when p[r]aying for a Righteous man. There is none good but one. the better a man is the more his prayer will prevail. like the publican & pharasee one was justified rather than the other showing that both were justified in a degree. the prayer of the wicked man may do a Righteous man good when it does the one who prays no good” JS diary December 24, 1842.

⁶ “The rain in Spain” WC has JS saying that he will speak conservatively, in terms of conserving his lung power, which probably meant he would not be heard at a great a distance. Open-air preaching was an art cultivated by John Wesley and Methodists in general, as well as various elocution instructors. For the amateur, outdoor speeches to large audiences were exhausting to the point where normal speech was impossible for days following, while trained practitioners (or the naturally endowed) might be distinctly heard by tens of thousands under good conditions without undue strain. For example, see Benjamin Franklin’s remarks on Wesley’s contemporary, George Whitefield, who found the massively unchurched American colonies a field ready to harvest: Franklin, *Autobiography*, 83; also Plumptre *Elocution* lecture 23, 402; also, Stout, *Divine Dramatist*; Noll, *The Rise of Evangelicalism*.

⁷ Based on remarks made by JS at the beginning of the April conference, he anticipated making this address, and had planned on doing so on Friday April 5th rather than on Sunday. See William Clayton’s conference minutes for April 6th, also ms history Book E-1, pp. 1950-1951, CHL.

⁸ [could] is attested by both TB and WC.

⁹ The construction in the ms history is slightly different from the one here. It reads, “occupy our attention, and that is, the subject of the dead: on the decease of our brother Follett, who was crushed to death in a well.” This has a smoother feel than the TS text.

¹⁰ The VOT has a comma here. Follett’s wife and several adult children were living nearby. See Mortensen, “King Follett.”

¹¹ Phrase attested by WW.

¹² This phrase is attested by WW.

¹³ A redundancy is introduced here by including Clayton’s text. It is possible that JS spoke this, but TB suggests a smoother delivery, and in a rare move, GM1-RC actually follows Bullock’s construction instead of VOT. Moreover, none of the source texts confirm this redundancy. Arguing for this version is the fact that extemporaneous delivery may often contain such backtracking and it occurs elsewhere in this sermon.

¹⁴ GM1 reads after this, [~~upon him~~].

¹⁵ It is curious that the editors left out the emphasis attested by TB and WC: “the greatest importance,” etc. It also supports that the text was founded on VOT: it also fails to contain the phrasing. However, later in the sermon, the same phrase is repeated, so the thought was not completely excised from VOT or GM1-RC.

¹⁶ GM1 reads, [~~faith and prayers~~ ^{prayers and faith}].

¹⁷ WW is redundant here.

¹⁸ GM1 reads, [that, ^{they} ~~it~~].

¹⁹ GM1 reads, [prayers of, ^{the} righteous ~~men~~ availeth].

²⁰ This phrase may be a summary of the “righteous man” passage (which the other texts quote) and not a verbatim quote.

²¹ “that” is an insertion in GM1.