although I did not know it then, I have
1got one tree that has probably got fifty
limbs on it, and there is not one but is so
full that I have had to pick apples off it
twice, and every limb is weighed down
with fruit. Well, I have tried it since
then, and there is not one particle of dif-
2ference in the fruit of all those limbs. Is
it good fruit? No; the first limb is not
worth a dime, and all the rest are just
like it.

Can a pure tree bring forth impure
fruit? The tree of which I have spoken
is not impure in its appearance, but it is
very smooth externally, and likely to look
upon; but there is not a particle of good-
ness in it, or, at least, there is not in
the fruit it produces. That is the case with
many of you.

Well, then, we say that, if the root is
good, the tree is good, and the limbs, be-
cause they are attached to the tree and
receive nourishment from the tree.

Well, if the root is not very good, the
limbs, the tree, and the apples will not
be very good, because the root is not very
good.

You take a man that is not very good,
and that has a wife that is not very good,
and they cannot produce very good fruit,
because the root is not good. Do you un-
derstand that, brother Hunter? ["Yes,
Sir."] Is it as plain as cattle? You un-
derstand how to originate good stock,
and so do I. You go into England and
into the New England States, and ev-
ery man that is raising stock is taking a
course to take away the ringed, and the
streaked, and the little, dried-up fixings,
and to produce a more noble stock. It is
upon the same principle that this people
should become regenerated.

Well, supposing that a man is a
long way beneath his fellows, and is
a little, dried-up, knotty, inferior man;
can that man be cultivated? Yes,sir, he can; he can take a course in the
principles of righteousness, by treasur-
ing up truth; and truth is light, and light
is life. Every word of truth that you
gather into your bosoms is light and life;
and the most inferior man or woman can
be regenerated through the word of the
living God; for that word will be in you
springing up unto everlasting life. That
is the principle.

I throw out these few ideas to cause
you to reflect. They may seem eccentric,
but they are true.

Sometimes I am at work at an apple
tree, and sometimes at a cucumber vine;
but what is the difference? They have all
roots, and they have all cores, and they
are all produced for a noble purpose.

The aristocracy—that is, those that
are called the aristocracy, came out of
the old country: they came as far as Lehi
came from Jerusalem, and so on, till they
came into this country; but still those
that remained behind considered them-
2selves the aristocracy. But let me tell
you those men that came here were the
true aristocracy; they were the original
stock; they were produced by the aris-
tocracy, and they are the original stock.
Those men were choice characters, and
God spoke to them, and they came over
here.

That is what they call aristocracy;
that is as it is; though I never stud-
ied grammar; but I have looked into the
Bible and into the Book of Mormon, and
I have looked into the visions of eternity,
and I know that I am true, and that I
am of the true vine. I am one of the sons
of those old veterans, and so is brother
Brigham.

Will you let me talk just as I please
today, ladies and gentlemen?
[Voices: "Yes."]

Now, I will refer to brother
Brigham, brother Heber, brother Joseph
Smith, Oliver Cowdery, Bishop N.
K. Whitney, and lots of other men.
Brother Joseph actually saw those