

the force, but its intensity. He not only discovered the intensity of the force which holds together the planetary bodies of our solar system, but he discovered its variation, depending upon the distance of those bodies one from another. But these were only the very elements of his discoveries. Having, by the concentration of his mind upon these subjects, learned some of the leading characteristics of this force, he was enabled to trace out its results in many of its intricate bearings upon the variety of motions which the different bodies of our system have, explaining them as the results of the force which he had discovered.

What a remarkable concentration of mind there must have been in order to solve a problem of so intricate a nature!

It is true we find in some of our elementary treatises that Newton discovered the law of gravitation by merely observing an apple fall from an apple tree. But I would inquire, was it the first apple that ever fell? No. Was he the first man that ever observed a falling apple? No. Why, then, did not other people discover this universal law, if barely seeing an apple fall was sufficient to open the discovery? Such was not the fact: it was not every man that had disciplined his mind to contemplate the subject of the forces of the universe. It was not every man that had made himself thoroughly acquainted with the dynamical action, or the laws of motion and forces.

Newton had trained his mind upon this subject. He had, while in college, concentrated the energies of his mind for many years upon the subject of mathematical and mechanical problems, inventing a new species of geometry. All these studies were calculated to habituate him to a control of his mind. Naturally speaking,

there is no study which is so well calculated to give a concentration of mind as that of geometry or mathematics.

If a person follows these studies, he becomes accustomed in time to this habit, and obtains power to abstract his mind from surrounding objects, and to make it bear with all its force on the problem he is trying to solve. In geometry, for instance, he learns to distinguish the relations one part of his diagram has to another. He reasons from known relations to those which are unknown, and thus discovers many new truths.

By this means he not only discovers important geometrical truths, but also at the same time disciplines his mind. The habitual concentration thus acquired enables him to bring all the energies of his intellect to bear upon any other branch of science, or to reason closely upon all subjects which he may have occasion to investigate.

For instance, when he rises before a congregation, if he is accustomed to public speaking, he can bring all his mind to bear on the subject before him, and concentrate his arguments to prove the point he wishes. His mind is more powerful by this discipline and habit than if he had suffered his thoughts to ramble all his previous life.

I make these observations to show what great things have been accomplished by concentration. Therefore, if a man can accomplish so much without the particular aid of the Holy Spirit—that is, in a natural point of view, how much more can he grasp within his comprehension, and how much greater will be the work that he can accomplish in a spiritual point of view? That is, when the Spirit of the living God rests upon him. If a person trains his mind to walk in the spirit, and brings his whole mind to bear upon its opera-