

tions, and upon the principles of faith which are calculated to put him in possession of the power of God, how much greater will be his facilities for obtaining knowledge than those which any natural man possesses.

All those various problems solved by Newton and the great and magnificent discoveries made by him could be learned by a spiritually-minded man in one hundredth part of the time. In what manner? In the manner which has already been pointed out to you by Elder Hyde—namely, by the concentration of mind. By this, we can penetrate, as it were, through the veil, and receive revelations from the heavens—from those superior beings who comprehend not only the discoveries that are made by man upon the earth, but ten thousand times ten thousand more than have ever entered into the heart of man to conceive of. Those beings to a properly concentrated mind can reveal more knowledge in one day than what can be obtained by the learned in a score of years.

Here, then, the Latter-day Saints have the advantage of the present generation. In the first place, we have the same natural facilities that the learned of the world have; we have the same books they have, and the same privilege of searching out knowledge; and, in addition to all those facilities, if we are walking up to our privileges before God, we are entitled to the gift of the Holy Ghost, which is the Spirit of revelation, which, when we properly train our minds according to the law of God, can open to us the hidden mysteries of the works of God—the mysteries of astronomy, chemistry, geology, and ten thousand mysteries which never could be unfolded by the natural reasoning of man.

Let us combine these two together; let us learn to train our minds religiously and scientifically, and in the

proper channel. “But,” inquires one, “ought we not sometimes to let our minds rest?” Yes. God has ordained day and night. The night he intended for a season of rest. If we observe the rest God has granted to us, and cast from our minds everything which would trouble them, and sleep sweetly during the shades of night, our minds will be abundantly refreshed, and we shall be enabled in the morning to begin and discipline them anew with fresh vigor.

We can train the mind for several hours during the day, bringing it to bear upon whatever subject is necessary. The Lord had in view, in introducing day and night, not only the rest of our bodies, but also that of our minds.

But many suppose that we have so many temporalities to influence us, and so many causes, perplexities, and anxieties of this world to contend against, that we do not have power to concentrate our minds as we could wish. I am aware of this. But different men have different callings. Some are called to one purpose, and some to another. It is not to be expected that the man who is called to labor at his farming occupation, his mechanical business, or his manufacturing establishment, can discipline his mind in relation to some scientific pursuits to the same degree as another who has more leisure, or whose calling differs. But there is in this thing, generally speaking, too great a neglect, not only in scientific men, but in those who are pursuing other callings.

There are many hours that run to waste which might be profitably employed in training the mind, when the body is not fatigued, which are spent in idleness or foolishness, and which do not tend to benefit you or your generations after you. There are hours and hours which might be profitably spent in disciplining the mind