

something from nothing. If this assumption were granted, there would still be no evidence that he ever exercised such power. Many things are possible with God, which it is highly probable never will be accomplished. It is possible for him to reverse the diurnal and annual motions of all the planets, yet it is not probable that he will ever produce these phenomena. It is possible for him to perform an innumerable variety of other operations in the universe which he never will perform; and if it were possible for him to give origin to matter, we have no reason to believe that he ever has, or ever will exercise such power. But although we admit the attribute of power in the Supreme Being to be co-equal and co-extensive with his wisdom, knowledge, and goodness, and with all his other attributes, yet we do not admit that either or any of these attributes can be exercised independently of matter. All the goodness, wisdom, knowledge and power of the Deity must be limited within the pale of the material universe. It is there, and there only, that his goodness so beneficently abounds. It is there, and upon the already existing materials, that his almighty power is exercised with such magnificent and inconceivable grandeur. If matter did not exist, these attributes could not operate; for there would be nothing to operate upon. And where the attribute of power cannot operate, there can be no creation of matter nor any other effect. Therefore we believe it to be impossible for the Almighty to originate something from nothing. Many things are impossible with God. Indeed all things are impossible with him which are inconsistent with the perfections and laws of his nature. It is impossible for him to deprive himself of the attribute of goodness, or any of his other attributes, and still continue to be God. Hence we are informed by the sacred writings that "It is impossible for him to lie." It is also impossible with God to make the square of one side of a right-angled triangle equal to the square of its hypotenuse; or to make the diameter of a circle equal to its circumference; or to make two parallel lines intersect each other; or to make a part greater than the whole; or to cause duration to cease; or to enlarge the dimensions of universal space; or to cause solid matter to be originated therein. All these things, with numerous others, are impossible with God.

That matter is eternal was the theory, as has been already mentioned, almost universally believed in ancient times. Many distinguished writers of modern times have opposed this theory upon the supposition that the eternal self-existence of two independent substances—God and matter, involved an absurdity. But we cannot perceive the least absurdity in admitting the co-eternal self-existence of any number of independent substances. All admit that the substance of the Deity eternally existed, being neither originated nor kept in existence by a *cause*. If then, one substance eternally existed, independently of a *cause*, there is no absurdity in the theory of the eternal independent existence of all others. If no exertion of power is required to maintain one in existence, why should an exertion of power be thought necessary to maintain in existence the others? Why require a *cause* to give being to one substance, but not to another? If by any evidence it could be proved that the operation of a constant power is necessary for the *continuation* of the existence of matter, or that if such power should be withdrawn, matter would be annihilated; then it would be reasonable to suppose that such power gave origin to matter. But we have no evidence that the *continued* existence of matter is dependent on any *cause* or *power* whatsoever. And as there is no evidence in favor of its creation, *analogy* would say, that if the substance of the Deity must be eternal, all others are eternal also.—ED.

## LETTER TO THE EDITOR.

Merthyr, October 9th, 1848.

My very dear brother Pratt,—I just find time to report my safe arrival home here, and my dear wife, since Saturday night last. I cannot say that my health improves very rapidly, although I am sometimes better and more free from pain.

I am happy to say that the condition of the churches I found to be cheering and flourishing. I visited the churches through Carmarthenshire, &c., before I returned here, and was hailed everywhere with good news, and great welcome. All enquired after President Pratt, a thousand questions, and above all, "When does he intend to come and see us?" The Saints here have prayed much for your success,



as well as your humble servant. The great topic, though, is, universally, "When shall we go to Zion?" The prospect now is so cheering, that I am afraid there is no ship afloat large enough to carry off the first company of Welsh Saints! This is no joke, but please inform me what is the greatest number of emigrants that can go on any one ship? But more on this subject anon.

I found the Saints in one town, busy at building a chapel. They had written to me about it before; I had stipulated the conditions, with which they complied. This is one of the many topics which escaped my memory to counsel with you on at Liverpool. This I considered indispensably necessary to their interest as they could not rent a place there to worship in, there being about 200 Saints, nearly all baptized this last year. Many other things come to my mind now, which I should like your counsel on, which would be too tedious to mention here.

Myself and wife have not done grieving yet that we should have been constrained by time, to leave your house, without the pleasure of seeing you and your kind family, after all the kindness and marked hospitality which we received from you and dear Sister Pratt and family. Although actions speak louder than words, yet allow me to assure you, dear brother and sister, that you have laid us under obligations thereby, that we shall ever study to repay. The Saints here shower blessings on your head when I relate to them your kindness to me; and all of them desire much to see you both in Wales, and hope they shall be gratified. My wife joins me in kind love to you, to dear Sister Pratt, and your interesting family, and pray the Lord to bless you all abundantly. Please give our kind love to brother and sister Spencer, hoping that brother Spencer is recovering fast. I lay his case before every branch where I have been, and they pray for him fervently, and so does your affectionate brother. Excuse my haste,

D. JONES.

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A PRAYER,

IN BEHALF OF BROTHER ORSON SPENCER.

Ramsey, Isle of Man, October 9, 1848.

Dear Brother Pratt,—I send you the following prayer for insertion in the STAR, if it meet your approbation; and I assure you, whatever be its merits or demerits, as a metrical composition, that it breaths the real and sincere sentiments of my heart, and of *thousands* more. Will you have the kindness to give my love to brother Spencer? (Years before I saw him, I loved him on account of his great advocacy of the truth; and I feel that he possesses the *spirit of God*, and a *highly intelligent mind*.) By so doing, you will oblige yours, in the renewed covenant,

W. G. MILLS.

Eternal Father! by whose skill  
 Our mortal frames from dust were made;  
 Who speak'st, and at thy sovereign will,  
 We in the dust again are laid!  
 Who dare arrest thy mighty hand  
 That rules among the hosts above?  
 And on the earth at thy command  
 We have our being, live, and move!  
 We own thy power with humble hearts,  
 And bow submissive to thy throne,  
 Yet claim the gift thy grace imparts,  
 We can approach thee through thy Son.  
 In Jesus' name our prayers ascend  
 To Thee, who do'st our sorrows know;  
 For brother Spencer's health contend—  
 Beloved by Saints and Angels too.  
 A noble champion in thy cause,  
 Preserve him for the sons of men;  
 A lover of thy holy laws,  
 Restore him to our midst again.