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## A Brief History of the Practice of Baptism

Author(s): C. Douglas Barnes

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**Abstract:** This article summarizes the history and doctrine of baptism from Adam to the present day.

# A BRIEF HISTORY of the PRACTICE of BAPTISM

By C. DOUGLAS BARNES, Ph.D.

A SEARCH of religious literature has been made for the purpose of tracing the practice of baptism from the beginning of the ordinance with mortal man to the present time. Since considerable data are available which show that the chosen people of God administered this ordinance during important Gospel periods or dispensations the conclusion is reached that the ordinance had equal importance during all dispensations, and that the ordinance is not given undue importance in the Church of Jesus Christ of Latter-day Saints. For convenience the data are arranged in chronological order starting with the baptism of Adam. Evidence from our own literature is presented first where it exists, after which follow references from King James' translation of the Holy Bible and then references from the remaining other sources, are given. In presenting our own literature-references we accept the statements given by direct revelation as the word of the Lord. Some of the Bible references are admittedly subject to more than one interpretation and the one chosen in each instance is thought to agree best with the immediate text and with the spirit of the Gospel. If we accept the statement of Jesus given in John 3:5, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," the interpretation will be justified.

## BAPTISM OF ADAM

BAPTISM as an ordinance of the Gospel of Jesus Christ was instituted during the mortal life of Adam. We are indebted to Joseph Smith for an account of the performing of this baptism which he records in the Pearl of Great Price.

"And it came to pass, when the Lord had spoken with Adam, our Father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the

DR. C. DOUGLAS BARNES has made an exhaustive study of the history of baptism and has presented that study to *The Improvement Era* for publication. We are issuing it in the hope that it will be of service to all those who enjoy the origin and history of practices of this sort and especially to the missionaries in the field who should be able to give a reason "for the hope that is within them."  
Dr. Barnes is a Latter-day Saint and a scholar. He has applied the scientific method to this study of an ancient and modern practice.

Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

"And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever." (Book of Moses 6:63-65).

The actual thought recorded in the preceding paragraph was spoken in sermon by Enoch, the father of Methuselah, to the people of his day. This was revealed to Moses in vision and later to Joseph Smith. Enoch undoubtedly obtained his information from the records of the time or from direct revelation.

## BAPTISM BY ENOCH

ENOCH continuing his sermon describes his call to the ministry in the following words:

"And the Lord said unto me: Go to this people, and say unto them—Repent, lest I come out and smite them with a curse, and they die.

"And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son." (Book of Moses 7:10-11).

That many did heed the call to repentance is evident from the fact that Enoch and his people had power in the land and became so righteous that they were taken as the city of Zion from the earth. (Book of Moses 7:21, 69; Genesis 5:24.)

## BAPTISM BY NOAH

IN the same vision to Joseph Smith the call and commission of Noah is retold:

"And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch." (Book of Moses 8:19).

Noah accepted the call and went forth and preached the following:

"Believe and repent of your sins and

SUMMARY OF EVIDENCE PERTAINING TO THE PRACTICE OF BAPTISM FROM THE ADAMIC PERIOD UNTIL THE PRESENT DAY		
HISTORY OF BAPTISM REFERENCES		
Period Involved	Reference Number	Reference
4000 BC	1	Book of Moses 6:63-65. Baptism of Adam.
3000 BC	2	Book of Moses 7:10-11. Baptism by Enoch.
2500 BC	3	Book of Moses 8:19 and 24. Baptism by Noah.
2500 BC	4	I Peter 3:18-21. Baptism by Noah.
1500 BC	5	I Cor. 10:1-4. Baptism unto Moses.
1500 BC to 1705 AD	6	History of Infant Baptism, Wall, Vol. 1, pp. 1-10. (1705 Edition) Israelitish baptism.
1500 BC to 1900 AD	7	Jewish Encyclopedia (1903-1905 Edition) Vol. 2, p. 499, Vol. 10, p. 224. Israelitish baptism.
1500 BC to 1900 AD	8	Judaism in the First Centuries of the Christian Era, George Foote Moore, Vol. 1, pp. 331-334. Confirm references 6 and 7.
1000 BC	9	2 Chron 4:26. Description of Font in Temple.
1000 BC	10	Same as reference 6. Baptism practiced in day of David and of Solomon.
600 BC	11	Jer. 52:17. Destruction of Font in Temple.
30 AD	12	Matt. 3:13-17. John restores practice.
1829 AD	13	Doc. and Cov., Section 13. John restores the practice.

be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this the floods will come in upon you; nevertheless they hearkened not." (Book of Moses 8:24).

Thus far in presenting the data Latter-day Saint scripture alone has been used. No other evidence has come to our attention which shows that Adam or Enoch preached or practiced baptism. There is evidence in the New Testament, however, supporting the claim that Noah preached baptism and that at the time of the flood only few were living who had met this requirement and who had remained faithful to the Gospel, for Peter says:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison:

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (I Peter 3:18-21).

Peter makes it clear that the Spirit of Christ entered the Spirit World while his body lay in the tomb. His mission was to preach to, or organize a system for teaching, the spirits of men who were disobedient during their mortal existence and because of their disobedience were confined to a place referred to by Peter as prison, but referred to by Christ as paradise in his conversation with the thief on the cross. (Luke 23:43.)

Peter mentions specifically the spirits of individuals who lived in the days of Noah, individuals who were not obedient to the call of the Gospel.

Reference is made to the ark which was under construction during this period and the statement is made that eight souls were saved in the ark by water. We must remember that the waters of the flood did not save but rather brought destruction upon the inhabitants who because of their failure to comply with the requirements of the Gospel were refused admission into the ark. The "saving by water" mentioned by Peter is not clear therefore, unless we accept

the analogy drawn by Peter that the saving by water is "the like figure whereunto even baptism doth also now save us." Or in other words compliance with baptism and naturally with the other principles and ordinances of the gospel will likewise save us from impending destruction, just as it saved eight souls by preparing the way for them to enter the ark. Peter was surely speaking of baptism at this point for he explains that baptism will not actually of itself cleanse us from sin, but that by obeying the command we are clearing our conscience and can therefore be "saved" through the resurrection or atonement of Christ, naturally

upon condition of repentance. In other words compliance with the ordinance of baptism in Noah's day brought individuals into the fold of the Gospel. It was the initiation step. This step which must have been followed by righteous living, resulted in their physical safety at the time of the flood which came probably years after their baptism, and also permitted their advancement toward salvation, since the statement implies that only the disobedient were held in prison.

This reference by Peter to baptism in Noah's day ties in nicely with the reference just cited from the Book of Moses and is the only Biblical reference to baptism in the period in question.

#### BAPTISM UNTO MOSES

WHILE no direct evidence has been found to indicate that baptism was practiced during the dispensations between Noah and Moses, there is evidence that this ordinance was reinstated by Moses after leading the people from bondage in Egypt, and that baptism has been practiced by Israel from that time to the present.

The Old Testament narrative does not refer specifically to the baptism of Israel, but Paul in preaching to his brethren said on one occasion:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

"And were all baptized unto Moses in the cloud and in the sea;

"And did all eat the same spiritual meat;

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10:1-4).

It is noted that Paul refers to the Israelites being under the cloud, their guiding sign by day, (Exodus 13:21-22), and that they all passed through the sea which we are told separated at the command of Moses (Exodus 14:21). Paul then says that they "were all baptized unto Moses in the cloud and in the sea." He continues by saying that they also had the same spiritual food or Gospel as was taught by Paul, the Gospel of Christ. Frankly the baptism unto Moses in the cloud is not clear unless it refers to the baptism of the Spirit, but as will be brought out, the baptism unto Moses in the sea in all probability referred to actual



Wings

By Estelle Webb Thomas

I NEVER see a swift bird cleave  
the dusk,

Or lightly wing his way through  
dewy dawn,

But with uplifted heart and straining  
eyes

I watch until the lovely thing has  
gone.

And as a child I'd but to close my  
eyes

To seem to soar with him through  
realms of space,

And in the depths of far, mysterious  
skies

Meet joyously Your kind, benign-  
nant Face.

*My child's soul felt such kinship  
with You, God,*

*My feet could scarce keep hold up-  
on the sod!*

I think the very young and very old,  
Uncumbered by the sordid things  
of earth,

Feel oft close kinship with the In-  
finite,

So near they are to birth, or to  
rebirth;

So, when from me my burdens slip  
away,

When I have given Duty her full  
mead

And rest quite simply at the close  
of day

Untouched by earthly urge or  
earthly need,

*You'll very softly call my name,  
and I*

*Shall loose my last frail hold on  
life—and fly!*

baptism in water, which is an ordinance of the Gospel.

In 1705 W. Wall, Vicar of Shoreham in Kent, England, published a History of Infant Baptism in two volumes.

"Printed by J. Downing, for R. Sympsom at the Harp, and H. Bonwick at the Red-Lion in St. Paul's Church-Yard."

The author was fortunate in obtaining a set of these books and while the early copies are probably rare, a later edition (published about 1830) is available for inspection at the University of California library at Berkeley, California, and possibly in other libraries throughout the Christian world. References which are to be cited are copied from the first edition and the page number therefore, may differ in later editions.

In presenting his history Mr. Wall sought first to clearly establish the state of the Jewish religion as to baptism, at and before the time when the Savior gave His order for baptizing all the nations, and second, to establish the practice of the first Christians relative to baptism.

Relative to the practice of the Jews he states:

"First then, it is evident that the custom of the Jews before our Savior's time (and, as they themselves affirm, from the beginning of their Law) was to baptize as well as circumcise any proselyte that came to them from the nations. This does fully appear both from the books of the Jews themselves, and also of others that understood the Jewish customs and have written of them. They reckoned all mankind beside themselves to be in an unclean state, and not capable of being entered into the covenant of Israelites without a washing or baptism, to denote their purification from their uncleanness. And this was called the baptizing of them unto Moses." (Vol. I, page 3, Par. 2).

HERE we have reference to "baptizing unto Moses" mentioned by Paul.

Wall quotes Maimonides as follows:

"They baptized not a proselyte on the Sabbath, nor on a holy day, nor by night. They do it in a confluence of waters. As soon as he grows whole of the wound of circumcision, they bring him to baptism: And being placed in the water, they again instruct him." (Vol. 1, page 4, last par.).

The Talmud according to Wall, "says the same thing of receiving proselytes by baptism: only whereas Maimonides speaks of the number of three, as necessary to be present at the baptizing; the Talmud Babylonian does not insist on any more than two grave men." (Vol. 1, page 5, Par. 2).

Quoting from the Talmud Babylonian, Wall continues:

"When a proselyte is received, he must be circumcised: And then when he is cured (of the wound of circumcision) they baptize him in the presence of two wise men, saying: 'Behold he is an Israelite in all things.' Or if it be a woman; the woman lead her to the waters, etc." (Vol. 1, page 5, Par. 3).

In exhausting the subject of witnesses Wall mentions further that, Javamouth in the Talmud Hierosol says as Maimonides does, "that a proselyte has need of three witnesses. And directs the other circumstances as he does, viz. They do not baptize a proselyte by night. And, they were not baptized till the pain of circumcision were healed." (Vol. 1, page 5, par. 4.)

Relative to the origin of baptism with Israel, Mr. Wall states:

"It is not very material to our purpose to inquire upon what reasons or authorities this custom of the Jews of baptizing all proselytes was grounded. All that is material is to know that they had time out of mind such a custom. And for that, the sayings of their own writers here produced are a sufficient evidence. Yet I shall spend a few words in showing how they prove the necessity of this washing, or baptizing, from Moses' Law.

"They take notice that Moses Numbers (Book of Numbers in King James Translation of Bible) 15:15, orders thus:

"One ordinance shall be both for you of the congregation and also for the stranger (or proselyte) that sojourns with you. An ordinance for ever in your generations: As you are, so shall the stranger be before the Lord. One law and one manner shall be for you and for the stranger, etc. Now they reckon that the Israelites themselves were at their entering into covenant with God at the time of their receiving the Law in Mount Sinai, all of them washed or baptized. So they understood those words, (Exodus 19:10), 'And the Lord said unto Moses: Go unto all the people and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: And the third day the Lord will come down, etc.' They understood the meaning of that command by which Moses was to sanctify the people on those two days, to be the washing of them: And so that word, to sanctify, does commonly signify in the Jewish Law as several writers have shown by many instances, and as I (Wall) also do in this book give some, especially when 'tis spoken of a man sanctifying other men." (Vol. 1, page 6, Par. 5, page 7, Par. 1).

Wall continues:

"That they gave this (baptism of the Jews, and the command for proselytes to be as the Jews were) as a proof that proselytes must be baptized, appears by the words of Maimonides in the place before quoted. For he first says thus: 'By three things did Israel enter into covenant, by circumcision, and baptism, and sacrifice.'" (Vol. 1, page 7, Par. 2).

MR. WALL'S treatise of the subject is apparently authentic as is evidenced by the fact that his book went through numerous editions, being printed over a period of at least one hundred years. However, it is probably worthwhile to consider more recent statements relative to the practices of Jewish religion. We quote therefore, from the Jewish Encyclopedia, (Funk and Wagnalls Co., published 1903 to 1905).

"Baptism: A religious ablution signifying purification or consecration. The natural method of cleansing the body by washing and bathing in water was always customary in Israel. The washing of their clothes was an important means of sanctification enjoined on the Israelites before the Revelation on Mt. Sinai (Exodus 19:10). The Rabbis connect with this duty of bathing by complete immersion; and since sprinkling with blood was always accompanied by immersion, tradition connects with this immersion the blood lustration mentioned as having also taken place immediately before the Revelation (Exodus 24:8, these three acts being the initiatory rites always performed upon proselytes, to bring them under the wings of Shekinah.'" (Vol. 2, page 499, Col. 1, par. 1).

"According to rabbinical teachings; which dominated even during the existence of the Temple, baptism, next to circumcision and sacrifice, was an absolutely necessary condition to be fulfilled by a proselyte to Judaism. Circumcision, however, was much more important, and, like baptism, was called a 'seal.' But as circumcision was discarded by Christianity, and the sacrifices had ceased, baptism remained the sole condition for initiation into religious life. The next ceremony, adopted shortly after the others, was the imposition of hands, which, it is known, was the usage of the Jews at the ordination of a Rabbi." (Vol. 2, page 499, Col. 2, Par. 1).

"In modern times conversions to Judaism are not very numerous. Instruction in the Jewish religion precedes the ceremony, which, after circumcision and baptism, consists in a public confession of faith." (Vol. 10, page 244, Col. 1, Par. 4).

THESE statements are confirmatory of those already given by Mr. Wall. Still more recently a book has been published by George Foote Moore, entitled "Judaism in the First Centuries, of the Christian Era" (Harvard University Press, 1927), from which the following is quoted:

"The initiatory rite by which a man was made a proselyte comprise three parts: Circumcision, immersion in water (baptism), and the presentation of an offering in the temple. In the case of a woman there was no circumcision, and after the destruction of the temple no offering. Circumcision alone is prescribed in the written law." (Vol. 1, page 331, Par. 2), (Continued on page 641)

sun blaze out. The dense forests below me, dulled by the rising mists, looked like a great green carpet. I could count over thirty lakes of varying sizes and shapes in that single basin. To the eastward for another hundred miles stretched Utah's highest mountain

range with hundreds of other lakes hidden in its forests.

For the lover of the single trail, the deep forest, the unnamed lake, and the birds and beasts in their native home, this Land of a Thousand Lakes seemed a Paradise indeed.

## A Brief History of the Practice of Baptism

(Continued from page 597)

"The origin of the requirement of baptism is not known. The rite has superficial analogy to the many baths prescribed in the law for purification after one kind or another of religious uncleanness, and modern writers have frequently satisfied themselves with the explanation that proselytes were required to bathe in order to purify themselves, really or symbolically, from the uncleanness in which the whole life of the heathen was passed. This explanation seems to be nowhere explicitly propounded by Jewish teachers in the early centuries. The rite itself differs fundamentally from such baths of purification in that the presence of official witnesses is required." (Vol. 1, pages 332 and 333).

Mr. Moore continues:

"Rabbi (Judah, the Patriarch) remarked the correspondence between the admission of a proselyte and the experience of Israel. As the Israelites came into the covenant only by three things, circumcision, baptism, and sacrifice, precisely so the proselyte comes into the covenant by the same three things." (Vol. 1, page 334, Par. 4).

In explanation Moore writes:

"They were circumcised before they left Egypt, inferred from (Joshua 5:2); they were baptized in the desert (Exodus 19:10); after they pledged themselves to keep all of God's commandments, they were sprinkled with the blood of the covenant sacrifice (Exodus 24:3-8)." (Moore's note 4).

Relative to the mode of baptism Moore says:

"As in ritual ablutions, the water must touch every part of the flesh." (Moore's note 2).

Mr. Moore gives in the following an example of the initiatory rites as they were practiced by the Jews in the second century of the Christian Era:

After the man has been interrogated to ascertain his sincerity, he is circumcised, and quoting Moore:

"When he is healed they at once baptize him, two scholars standing by him rehearsing to him some of the lighter and some of the weightier commandments. When he has been immersed and has come up (from the water), he is like an Israelite in all that he does." (Vol. 1, page 334, bottom of page.)

It is quite evident therefore, that baptism as a practice with delivered Israel began early in their history and as Mr. Wall stated:

"And the same continues to this day (1705) to be the practice of the present Jews. For so Leo Modena in his history of them, (Pt. 5, Ch. 2) speaking of a proselyte's admission: They take and circumcise him: and as soon as he is well of his sore, he is to wash himself all over in water: and this is to be done in the presence of three Rabbis, etc. And so from thenceforth he becomes as a natural Jew." (Wall, History of Infant Baptism, Vol. 1, page 5, Par. 5).

These references clarify the quoted words of Paul, that their fathers were all baptized unto Moses in the sea, and establishes the fact that Israel from the time of Moses practiced baptism or water immersion as an initiatory rite.

### BAPTISM DURING REIGN OF DAVID AND SOLOMON

OUR next period for discussion includes the time of the reign of David and of Solomon. Biblical reference to baptism during this period is absent. However, reference is made to the existence of a "Molten Sea" in the Temple of Solomon which is described in the Book of Chronicles:

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

"And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

"It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon

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them, and all their hinder parts were inward.

"And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in." (II Chron. 4:2-6; see also I Kings 7:23).

Using the value of 1.82 ft. as the length of the Talmudist Hebrew cubit (see Systems of Antiquity, International Critical Tables, Vol. 1, page 15) this molten sea was 18.2 ft. in diameter, 54.6 ft. in circumference (here II-3.0) and was 9.1 ft. deep. Its capacity was given as 2000 to 3000 baths, or approximately 15,000 to 20,000 gallons. While the depth is given roughly as nine feet and the capacity as 2000 to 3000 baths, it may not necessarily have been filled to this depth while in use and the statement that this sea was for, "the priests to wash in," probably refers to washings of baptism since it is hardly reasonable to assume that Deity would provide bathing facilities for the convenience of the priests in a Holy Temple.

It is recalled that we have similar vessels in the Salt Lake Temple and other of our Temples, each vessel resting upon the backs of twelve oxen, and that these are used as baptismal fonts.

While this is largely presumptive evidence that baptism was practiced during the time that the temple was in use we are indebted to Mr. Wall for further light on

this subject, he quotes Maimonides:

"When a man or a woman comes to join as a proselyte; they make diligent inquiry concerning such, lest they come to get themselves under the law for some riches that they should receive, or for dignity that they should obtain; or for fear. If it be a man; they inquire whether he have not set his affection on some Jewish woman: or a woman, her affection on some man of Israel. If no such like occasion be found in them, they made known unto them the weightiness of the yoke of the law, and the toil that is in the doing thereof, above that which people of other lands have: to see if they will go back. If they take it upon them, and withdraw not; and they see that they come of love; then they receive them, etc.

"Therefore the Judges received no proselyte all the days of David and Solomon. Not in David's days, lest they should have come of fear: nor in Solomon's, lest they should have come because of the Kingdom and great prosperity which Israel then had. For whoso comes from the heathens for anything of the vanities of this world, he is no righteous proselyte. Notwithstanding there are many proselytes that in David's and Solomon's time joined themselves in the presence of private persons: and the Judges of the great Synedrion had a care of them. They drove them not away, after they were baptized, out of any place: Neither took they them near to them, until their after fruits appeared." (Wall: History of Infant Baptism, Vol. 1, page 4, Par. 5 and 6).

This statement shows that baptisms were actually performed and proselytes admitted to the fold during the days of David and Solomon.

The brazen or molten sea remained in the Temple for approximately four hundred years, or until the Temple was destroyed and the Chaldeans broke the brass appointments and carried them to Babylon. (Jer. 52:17.)

**BAPTISM IN BOOK OF MORMON HISTORY**

IT is evident from the foregoing that baptism was practiced by Israel, at least in bringing proselytes into the fold, as far back as the beginning of their law. It is quite certain therefore that Lehi and his colony which left Jerusalem just prior to the destruction of the temple knew of and understood the principle of baptism. Nephi, son of Lehi, was shown in vision much concerning the future of his people and of the world. He predicted the coming of Christ and foretold much in detail concerning His ministry. He foretold sometime near 550 B. C. the baptism of Christ in the meridian of time, and

**God Has Willed It So**

*By Camille C. Nuffer*

IT'S wonderful to see  
The lovely green of tree  
And hear the breezes play  
Through swaying limbs all day.

It's wonderful to breathe  
The perfume of the fields  
And know the ripening plants  
To man a harvest yields.

It's sweet to see a rose  
Just as the day's begun  
Unfold its lovely petals  
And smile up to the sun.

It's good to be alive  
To understand and know  
Each thing is because  
God has willed it so.

also stated that repentance and baptism are commandments of God (read II Nephi, chapter 31, also chapter 9, verse 23).

That this knowledge and practice was preserved by the righteous survivors of this colony is evident from the account of the ministry of Alma at the waters of Mormon about 147 B. C. in which ministrations baptism by immersion was practiced (Mosiah, 18th chapter); and further from the record of the conversion of individuals and the establishing of a church in Zarahemla and Gideon (Alma 6:1, 2, and 7:14) about 83 B. C.; and also in the record of the establishing of the church among the Lamanites in Ishmael by Ammon (Alma 19:35) about 90 B. C.

It will also be recalled that Nephi called the people to repentance and baptized those who heeded the call subsequent to the appearance of the sign which attested to the birth of Christ (III Nephi 1:23); and that in the ministry of Christ repeated reference to baptism was made. (See III Nephi, chapters 11, 12, 19.)

BAPTISM BY JOHN

THE baptism of Jesus by John and resumption of the practice of baptism is referred to in the New Testament and is well understood in the Church, (Matt. 3:13-17), and consequently will not be discussed further.

RESTORATION OF BAPTISM A. D. 1829.

THE history of baptism during the early Christian period and during later periods is quite thoroughly covered by literature which is readily available to the Latter-day Saints and consequently does not come within the scope of this treatise.

However, reference to the restoration of the Aaronic Priesthood and with it, authority to officiate in the ordinance of baptism by immersion is made for the sake of completeness. This was restored by John, the same who baptized Jesus, May 15, 1829, when authority was given to Joseph Smith and Oliver Cowdery. (Doc. & Cov., Section 13.)

SUMMARY

WE have thus traced the history of baptism from the baptism of Adam to the present day

through scriptural and non-scriptural sources. We have shown that baptism was preached or practiced in periods during the life of Adam, Enoch, and Noah, and that Moses reinstated the practice with Israel. We have shown that the temple of Solomon contained a huge sea which was of suitable size for use as a baptismal font and from Biblical sources we have shown that this "sea" remained within the temple for four hundred years, or until the temple was destroyed. There is no additional evidence within the Bible showing baptism from the captivity of Israel until

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John came baptizing many. How-  
 ever from Wall, we learn that the  
 Jews continued this practice until  
 a period past 1705, and from the  
 Jewish Encyclopedia this practice  
 may be continued even today  
 among Orthodox Jews although  
 little publicity is given the fact,  
 particularly because its use is rare,  
 that is, few proselytes are accepted  
 by the Jews.

Herein lies a weakness in the  
 connection between the Jewish and  
 Christian baptism. While the  
 Jewish baptism required immersion  
 in water and the presence of two  
 or three witnesses, the account as  
 it comes to us shows baptism as  
 being performed only upon prose-  
 lytes seeking to join their group  
 after Israel as a whole was bap-  
 tized. However during the cen-  
 turies succeeding the reestablish-  
 ment of the law it is conceivable  
 that baptism by immersion could  
 have been taken from the children

of members and eliminated as un-  
 essential due to laxity on the part  
 of the Priesthood. Without a  
 doubt the Jewish Church as it then  
 existed had drawn far from the  
 way of Christ, for He reorganized  
 His church at His coming.

Since we have been able to pre-  
 sent evidence from several sources  
 including Book of Mormon history,  
 showing that baptism has been  
 practiced at least at intervals from  
 Adam until the present time, it is  
 logical to assume that this ordi-  
 nance has been a part of the Gos-  
 pel whenever the Gospel has been  
 on earth and the conclusion is  
 reached that there is justice in  
 Christ's statement, "Except a man  
 be born of water and of the spirit  
 he cannot enter into the Kingdom  
 of God," since ample provision has  
 been made for baptism in most  
 eras when the Gospel has been on  
 earth.

**Baseball and Mor-  
 mons in England**

(Continued from page 600)

lands, swelling crowds pass  
 through the turnstiles. Thousands  
 of persons are regularly attending  
 games in the Manchester and Liv-  
 erpool leagues and already the  
 number of baseball fans in Great  
 Britain is approaching astronomical  
 figures. Less than a month after  
 organized baseball was introduced  
 in London, 1000 "fans" watched  
 a game in the world-famous White  
 City stadium where the Empire  
 games are held, between the Edin-  
 burgh University and an all-star  
 London team. In the north, the  
 game is literally sweeping tradi-  
 tion-loving Britain. Attendance  
 crowds are still comparatively  
 small in the London territory, but  
 interest is growing.

But pioneers of baseball in Brit-  
 ain do not speak in the past tense.  
 Already plans are under way for  
 doubling the number of teams next  
 year, and negotiations for an in-  
 ternational game with a Paris team  
 are being considered. Association  
 magnates are looking forward to  
 the time when international games  
 will be played with major league  
 teams in America. Already an  
 umpire's society has been formed,  
 and large English manufacturers  
 are turning out maiden shipments

of baseball equipment. Architects  
 are drawing blue prints for baseball  
 parks designed after American  
 plants.

It is the fast-moving action of  
 baseball that appeals to the Brit-  
 isher. Because of its more deliber-  
 ate tempo, cricket is losing the  
 fascination which it once held for  
 many Britons. Last year in the  
 test matches between Australia  
 and England (the "world series"  
 of cricket) an "Aussie" remained  
 "at bat" for three days. Where  
 the American cinema has rejuve-  
 nated British drama, baseball seems  
 destined to do the same to Anglican  
 sport.

W. R. G. Smith, sports editor  
 of the *Sunday Express*, one of Lon-  
 don's large newspapers, expressed  
 the potentialities of baseball in his  
 column:

"There is nothing more remark-  
 able in sport this summer than the  
 boom in baseball. . . In the words  
 of one of the men behind the drive,  
 baseball is likely to become a seri-  
 ous rival to cricket all over the  
 country. . . . Last week I met Mr.  
 H. Holland, an official of England's  
 National Baseball Association,  
 who has been sent down from  
 Liverpool to arouse interest in the  
 game in London. . . . "The N. B.  
 A.," he added, 'is out to establish  
 baseball in England on a level with  
 the other great national sports, and  
 to play it under American rules.  
 . . . A strong point in our program