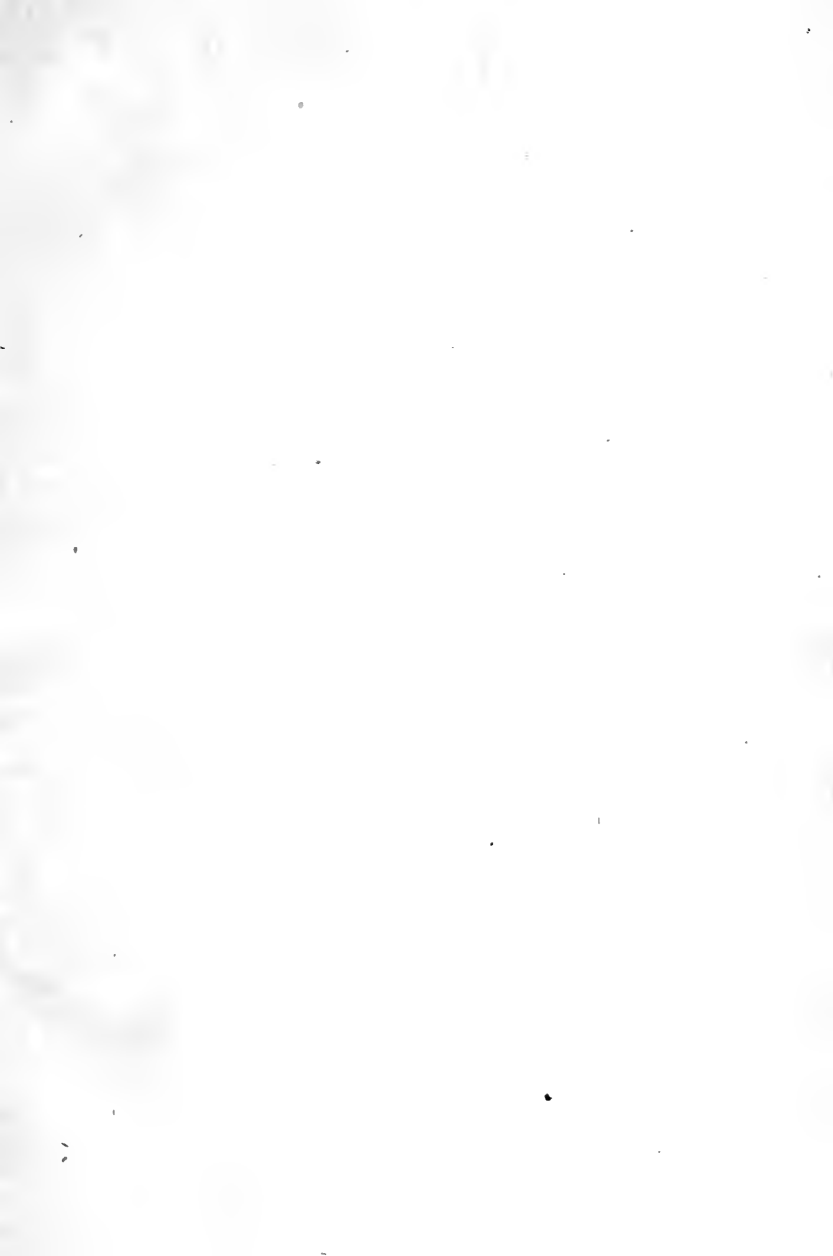




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## CHAPTER III.

# WATER BAPTISM.

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THE ANTIQUITY OF BAPTISM—ITS MODE—ITS OBJECT—WHO ARE THE SUBJECTS OF BAPTISM—ITS NECESSITY—ESSENTIAL TO SALVATION.

1.—Baptism is the subject which we now propose to present before the Reader for his most careful, candid, and serious attention. It is a divine ordinance, revealed to fallen man as one of the duties enjoined upon him, pertaining to his salvation. This ordinance will be considered under the following heads:—

First, *The antiquity of Baptism.*

Second, *The mode of Baptism.*

Third, *The object of Baptism.*

Fourth, *The subjects of Baptism.*

Fifth, *The necessity of Baptism.*

2.—The first division of the subject presented for examination is,

### THE ANTIQUITY OF BAPTISM.

We have the testimony of many eminent writers, that Baptism was practised by the Jews as a religious ceremony, ages anterior to the birth of our Saviour. It is said that the Jews, not only circumcised, but baptized all new converts to their faith; and that in the days of Solomon, great numbers were proselyted from the surrounding nations, and were baptized.

3.—It is by some supposed that the Jews, before Christ, did not baptize those of Jewish descent, but only such as were proselyted from foreign nations. But it is certain that Baptism was administered, under the law of Moses, unto numerous multitudes of Jews; for John the Baptist who was the legal heir of the Aaronic priesthood, through the lineage of his fathers, did administer this right to thousands of the Jews for the remission of their sins; and this too, at a time when the law of Moses was in full force. Even Jesus, himself, had not yet been baptized. None of the old institution was yet abolished; and no new institutions were, as yet, introduced. And while under the strictest obligations to keep the old law, John was baptizing; and there went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. (Matthew iii. 5, 6.)

4.—John expressly declares that the object of Baptism was "*for the remission of sins.*" (Mark i. 4.) If Baptism for the remission of sins was necessary under the Jewish law, in the days of John, it was equally necessary in the days of Solomon, of David, of Samuel, and of Moses. If it was essential to minister the right to Jewish proselytes, that they might receive remission of sins, it was equally essential to the Jews themselves.

5.—Though Baptism was a rite celebrated under the Jewish law, yet, it was not originated under that law: it formed no part of it, but belonged to a higher law, to which the law of Moses “*was added because of transgression.*” The higher law was no less than that of the Gospel of which Baptism is an ordinance. Hence, the apostle Paul, in speaking of Israel in the wilderness, says, “For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” (Hebrews iv. 2.) It appears from this passage, that the Gospel preached after Christ, was of great antiquity, being preached to Israel in the wilderness; “but the word preached did not profit them.” Because of “not being mixed with faith in them that heard it.”

6.—It will be admitted by all, that two of the principles of the Gospel, namely, *Faith and Repentance*, were taught among Israel, during the whole time that the law of Moses was in force. Why should it be thought strange that a third principle of the Gospel, namely Baptism, should also co-exist with the other two?

7.—The Jews, while under the law, must have considered Baptism of very great importance, or they would not have gone from all the region round about in such great multitudes, to be Baptized in Jordan. Even many of the self-righteous Pharisees and Sadducees came to be Baptized, which they never would have done, if they had looked upon Baptism as a new ordinance, then just originated and introduced for the first time among their nation. They would have considered it an innovation upon the law of Moses, and rejected it with an apparent holy horror; but instead of having any doubts, as to its divinity, they came forward even in their impenitent state, and demanded Baptism, without any question relative to the divinity of the ordinance itself. But John “Said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for Repentance.” (Mathew iii. 7, 8.)

8.—Though the Jews had no dubiety on their minds in regard to Baptism’s being a divine institution, yet, some of them seemed to doubt, as to the divine authority of John to administer the ordinance; for while John was baptizing in Bethabara beyond Jordan, near thirty miles from Jerusalem, “the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not, but confessed I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias. And they which were sent were of the Pharisees. And they asked him and said unto him, Why Baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water.” (John i. 19—26.—These Pharisees were evidently doubtful about the legal authority of John; but expressed no doubt whatever as to Water Baptism’s being of divine origin, providing that it was administered by a prophet, or some one divinely authorized.

9.—That Baptism was essential under the Jewish law, is still further evident from the reply of Jesus to John, when the latter, on account of his own unworthiness, declined to baptize his Saviour. Jesus “said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness.



Then he suffered him."—(Matthew iii. 15.) Now if there had been no existing law, requiring men to be baptized, Jesus could have fulfilled "all righteousness" without going down into Jordan. Hence, there must have been a law relating to baptism, with which both Jesus and John were well acquainted: and they both knew that "all righteousness" could not be fulfilled without obeying that law.

10.—That Baptism was essential in all ages prior to Christ is most expressly declared in the words of our Saviour to Nicodemus, "Verily, verily, I say unto thee; Except a man be born of *Water* and of the Spirit, he cannot enter into the kingdom of God."—(John iii. 5.) Now as Abel, Enoch, Noah, Abraham, Isaac, Jacob, and all the prophets, and righteous men, before Christ, have evidently entered into the Kingdom of God, every one of them must have been "*born of the Water,*" as well as of the Spirit. Therefore Water Baptism must have been practised in every dispensation from the days of righteous Abel, until John the Baptist. Nicodemus, most undoubtedly, was well acquainted with this ancient rite, but never had reflected upon it in the light of a second birth. Hence he enquires with astonishment, "How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"—(John iii. 9, 10.) It is evident from this question, that "a master of Israel" was expected to be well acquainted with the ancient rite of Water Baptism. For "a Ruler of the Jews" to be ignorant of the nature of this institution, was inexcusable, especially when no man, in any age or dispensation, could enter into the kingdom of God without it.

11.—Baptism not only existed during the law of Moses, but all the hosts of Israel were baptized "in the sea," before the law of Moses was thundered from mount Sinai. To this fact the Apostle Paul bears the following testimony: "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."—(1 Corinthians x. 1—4.) This Baptism in the sea took place about three months before the Lord descended upon mount Sinai, and about four or five months before the law was given to them upon the second tables of stone, or before Aaron was consecrated to the office of the Priesthood. (See Exodus chap. xiv. also chap. xix. 1. also Deut. ix. 11, 18, 25.) Baptism in the sea was undoubtedly administered to them immediately after they had safely passed over on dry ground to the eastern shore. Being delivered from all their enemies, and safely encamped upon the eastern bank, beyond the reach of all apparent danger, they would naturally feel an inclination to attend to that solemn rite without which they could not enter into the kingdom of God.

12.—The ordinance of Water Baptism was administered to Israel in the Red Sea by persons holding authority; for though the law of Moses was not yet given, and though Aaron and his sons had not yet been set apart according to the law, through the holy anointing, yet there were many priests among Israel who had been ordained to minister, not under the law from Sinai, for that was not yet given, but under the higher law which previously existed, pertaining to the patriarchal dispensation. The lesser priesthood was afterwards continued in the tribe of Levi; but the priests who

officiated at the Red Sea were doubtless chosen from various tribes, according to their righteousness, without regard to lineage. These priests are mentioned, as being among Israel, before the Lord singled out the house of Aaron of the lineage of Levi (See Exodus xix. 6, 29, 24.—“And the Lord said unto Moses” “Let the PRIESTS also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.”—(Verse 22.) These priests here mentioned, might have been of the Melchisedec order, or they might have been of an order, similar to the one that was afterwards continued in the tribe of Levi. To which of these orders they belonged, is not revealed; but it is revealed, that they were priests acknowledged of God, and that they “*came near to the Lord,*” in their ministrations. Both the Melchisedec and Aaronic priesthoods held the authority to baptize, as exemplified in the ministrations of Jesus and John the Baptist.

13.—But all the fathers of Israel were not only baptized in the sea, but also in the cloud of glory; that is, “they drank of that spiritual Rock that followed them; and that Rock was Christ.” And the glory of Christ overshadowed them, as a cloud by day and as a fire by night. They had faith in Christ and were Baptized with the Spirit, and even drank of the spiritual Rock, the same as Baptized believers who lived after Christ. Hence the same Gospel that was preached after Christ was also preached ages before Christ, with all its commandments, ordinances, and blessings. And the people knew of Christ, and believed in him, as their future Redeemer, with the same faith and hope as those who lived after he came. And they were born of Water and of the Spirit, and entered into the Kingdom of God in all ages, when an authorized priesthood was upon the earth.

14.—But the Baptism of Israel in the Red Sea was not the origin of that sacred institution; it was as old as the everlasting Gospel itself, of which it constitutes a part. The Apostle Paul says, “The Scripture, foreseeing that God would justify the heathen through faith, preached before the *Gospel* unto Abraham, saying, In thee shall all nations be blessed.”—(Gal. iii. 8.) It is evident that the heathen and all nations were to be blessed in Abraham; that is, by becoming Abraham’s seed by adoption, or by receiving the same Gospel that Abraham received, and walking in the steps of his faith. Without Baptism the heathen could not be justified and become Abraham’s seed; for Paul further says, “For as many of you as have been Baptized into Christ, have put on Christ.” “And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”—(Gal. iii. 27, 29.)

15.—It is not to be wondered at that the Jews, under the law of Moses, Baptized all proselytes from foreign nations; inasmuch as they could not put on Christ, nor become Abraham’s seed, without Baptism. The same Gospel that was preached to Abraham to justify him, was ever afterwards intended to justify the heathen and all nations; and as we find that Baptism was received by the latter, the former must have received it also. Therefore, Abraham, as well as his adopted children, had to enter into the kingdom of God by the new birth, or by the Baptism of Water and of the Spirit.

16.—We are aware that the book of Mark is entitled, by its author “The Beginning of the Gospel of Jesus Christ, the Son of God.” But it is quite evident that this very appropriate title had no reference to the Gospel, then, for the first time, being originated; but had especial reference to the beginning of the events connected with the birth, travels, and ministry of Jesus Christ, intended to be recorded by the author in his narrative or book. That

this title had no reference whatever to the origin of the Gospel is well known, from the fact that *Faith, Repentance,* and other Gospel principles, existed ages before, being preached to Israel in the wilderness, and to Abraham, the great father of the Baptized believers of all nations.

17.—Even the very earth itself was Baptized in the mighty flood. The Baptism of the earth, to wash away its sins, was a literal representation of the Baptism of all penitent believers to wash away their sins. As Noah was saved by water in the Ark, so are penitent believers saved by Water Baptism in the kingdom of God. The Apostle Peter, when speaking of Noah's ark, very appropriately expressed himself by saying, "The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by Water. The like figure whereunto even Baptism doth also now save us." (1 Peter iii. 20, 21.)

18.—Noah was a "preacher of righteousness," and called upon the antediluvians to repent. But righteousness is by the Gospel; for Paul says, "Therein" (that is, in the Gospel) "is the righteousness of God revealed from faith to faith." (See Romans i. 16, 17.) If righteousness be revealed by the Gospel, Noah could not have preached righteousness, and been "a just man and perfect in his generations," without understanding the same.

19.—The Apostle Paul says, that Jesus Christ "brought life and immortality to light through the Gospel." (2 Tim. i. 10.) It follows, therefore, that whoever, in any age of the world, had a knowledge of "life and immortality," must have obtained that light through the Gospel. Hence, Enoch, who was translated by faith, to "life and immortality," must have been well acquainted with the Gospel.

20.—Righteous Abel, being a prophet and living cotemporary with Adam, must have understood the law of righteousness, and had a knowledge of the sacrifice of Christ, of which the sacrifice that he offered in faith was typical. From these circumstances it is very certain that he was taught the Gospel.

21.—From the afore-mentioned facts, it cannot be reasonably doubted but that the Gospel, with all its conditions, laws, ordinances, and blessings, was in the world as early as the days of Adam. And that Faith, Repentance, and the Baptism or birth of the Water and of the Spirit, were known to Adam, and to all of his righteous descendants that ever entered into the kingdom of God.

22.—But the Saints have additional testimony of the most positive nature that Water Baptism commenced with the great progenitor of the human race. For a knowledge of this fact we are indebted to a revelation in the prophecy of Enoch, revealed to Joseph Smith, the Prophet, in December, 1830. (See "Pearl of Great Price," pp. 1, 2, 3.)

23.—Enoch spake the words of God, and said—

"God hath made known unto my fathers that all men must Repent. And He called upon our father Adam by His own voice, saying, I am God: I made the world and men before they were. And He also said unto him." \* \* \* \* \*  
 "Turn unto me, and hearken unto my voice, and Believe and Repent of all thy transgressions, and be Baptized even by Water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men; ye shall ask all things in his name, and whatever ye shall ask it shall be given. And our father Adam spake unto the Lord and said, "Why is it that men must Repent and be Baptized by Water? And the Lord said unto Adam, Be-

hold I have forgiven thee thy transgressions in the garden of Eden. Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

24.—“And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter that they may know how to prize the good. And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment: wherefore teach it unto your children, that all men, everywhere, must Repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten is the Son of Man, even Jesus Christ, a Righteous Judge which shall come.

25.—“I give unto you a commandment to teach these things freely unto your children, saying, That inasmuch as they were born into the world by the fall which bringeth death, by Water and Blood and the Spirit which I have made, and so become of dust a living soul, even so ye must be born again of Water and the Spirit, and cleansed by Blood, even the Blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: for by the water ye keep the commandment, by the Spirit ye are justified, and by the Blood ye are sanctified, that in you is given the Record of heaven—the Comforter—the peaceable things of immortal glory—the truth of all things—that which quickeneth all things—which maketh alive all things—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

26.—“And now, behold, I say unto you, this is the plan of salvation unto all men: the Blood of mine Only Begotten, which shall come in the meridian of time. And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are Temporal and things which are Spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

27.—“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 Spirit of God descended upon him; and thus he was born of the Spirit, and he 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: and thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold, thou art one in me, a Son of God; and thus may all become my sons. Amen.”

28.—Enoch in his prophecy further says—

“And it came to pass that the Lord said unto me, look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannah, and all the inhabitants thereof; 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 the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.”

29.—In the book of Genesis, as translated by inspiration, through the great modern Prophet, Joseph Smith, we read that Noah preached Repentance and Baptism. We give the following extracts:

30.—“And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.”

31.—“And the Lord ordained Noah, after His 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.

32.—“And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after that they had heard him, they came up before him, saying, Behold, we are the sons of God: Have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying, and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

33.—“And God saw that the wickedness of men had become great in the earth and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

“And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words, Believe and Repent of your sins, and be Baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the gift of 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; and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.” (Pearl of Great Price,” pp. 16, 17.)

34.—From the foregoing quotations, it will be seen that the great plan of salvation, called the Gospel, was known among the ante-diluvians from Adam to Noah, during which time Water Baptism was taught, as well as Faith and Repentance.

35.—In the history of Abraham, as revealed to Joseph Smith, the Seer, we learn that the same Gospel was taught to Abraham as to his fathers. The following is an extract:—

36.—“But I, Abraham, and Lot, my brother’s son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, Arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains, depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations; and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee, that is, in thy priesthood, and in thy seed, that is thy priesthood, (for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee, that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.” (See “Pearl of Great Price,” p. 21.)

37.—Thus it will be seen that all who, in future ages, should receive the same Gospel that Abraham did, should become Abraham’s children, and he should be called their father, and they should be blessed in him; hence, father Abraham and all his adopted children are saved by the same Gospel,

being born first of the Water and then of the Spirit, this being the only entrance into the kingdom of God.

38.—The remnant of the tribe of Joseph who went from Jerusalem to America, about six centuries before Christ, not only kept the law of Moses, but Baptized penitent believers, according to the Gospel; this they continued to do until Christ came and appeared unto them, and showed them his body after his resurrection; at which time he commanded the law of Moses to be done away, and the Gospel alone to continue. (See their ancient history, called the Book of MORMON.)

39.—As the plan of Salvation, called the Gospel, was devised or adopted in eternity before the world began, its antiquity must have been greater than that of the earth. Though Adam was undoubtedly the first one who received Baptism on the earth, yet the institution itself was of much greater antiquity, being ordained as one of the conditions of salvation before the foundation of the world! and for aught we know, may have been an ordinance from everlasting, merely adopted from the sacred institutions, by which more ancient fallen worlds were benefited. Be this as it may, one thing is certain, that Baptism has an antiquity, co-equal with Faith, Repentance, Remission of Sins, the Gift of the Spirit, and Salvation in the celestial kingdom of God.

40.—We shall now examine the second division of our subject, namely—

#### THE MODE OF BAPTISM.

We do not intend to enter into an elaborate investigation of the mode of Baptism, but merely to introduce some few items from the word of God upon the subject, connected with a few arguments. The proposition which we intend to prove is, *That Baptism is an Immersion.*

41.—It is not necessary to refer to the derivation of the word from the Greek, which in the original signifies, *to Immerse, to Dip*; but we shall relate some few instances of ancient Baptism, as recorded in the Scriptures. John the Baptist did not sprinkle or pour Water upon the people, and call that Baptism, but he Baptized numerous multitudes "*in the river of Jordan.*" (Mark i. 5.) "Jesus came from Nazareth of Galilee, and was Baptized of John in Jordan. And straightway coming up out of the Water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, saying, Thou art my Beloved Son, in whom I am well pleased." (Mark i. 9, 10.) From these passages it is plain that the candidates for Baptism came from all the regions round about "*to the river Jordan*"—*went down into the river*—"were Baptized in the river"—*and came "up out of the Water."* These facts, connected with the original definition of the word, *to Immerse, to Dip*, prove that the candidates were Dipped or Immersed in Jordan. The same mode was practised after the crucifixion as before; When Philip Baptized the eunuch, "*They went down both into the Water, both Philip and the eunuch; and he Baptized him. And when they were come up out of the Water, the Spirit of the Lord caught away Philip.*" (Acts. viii. 38, 39.) If sprinkling or pouring had been Baptism, they could have stood upon the dry land, near the edge of the water and attended to the rite; but instead of this, "*They went down both into the Water,*" and "*came up out of the Water;*" clearly proving that they could not stand upon dry land, and merely pour or sprinkle for Baptism, as many false teachers of modern times do.

42.—John resorted to those countries where there were rivers, and a suffi-

ciency of Water to Immerse. To this end he preached in the wilderness, round about Jordan; he also went to Bethabara, beyond Jordan, on its eastern bank, where he baptised great numbers who came from Jerusalem, some thirty miles distant; he also baptized "in Ænon, near to Salim, *because there was MUCH WATER there.*" (John iii. 23.) Ænon was about fifty miles from Jerusalem; and the reason why John chose that place, so far from Jerusalem, was, "Because there was Much Water there." If Baptism was simply to sprinkle or pour a little Water upon the candidate, there would have been no necessity of selecting a place of "MUCH WATER." One gallon of Water would have been sufficient to have sprinkled or poured hundreds. The very fact that "Much Water" was required proves beyond a doubt, that the bodies of the candidates were immersed.

43.—If sprinkling or pouring would answer for Baptism, it could be attended to in a private dwelling, not requiring much Water. But the jailor, though it was midnight, could not attend to the ordinance without going out of his house, where a sufficiency of Water could be obtained. We are informed that there was a great earthquake, that the prison doors were opened by the power of God, and that the jailor brought Paul and Silas out of the prison into his house, where they preached the word of the Lord to him, "and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was Baptized, he, and all his straightway. *And when he had brought them into his house,* he set meat before them, and rejoiced, believing in God with all his house." (Acts xvi. 25—35.) It is evident that they were not Baptized in the house; for after Baptism the jailor "*brought them into his house,*" where they had previously preached to him and his family. Midnight darkness did not prevent them from going out and attending to the ordinance. All that inconvenience might have been dispensed with, and their wearing apparel have been kept dry and comfortable, if sprinkling or pouring had been Baptism.

44.—The Roman and Colossian Saints were buried with Christ in Baptism. Paul says to the Church at Rome, "Know ye not, that so many of us as were Baptized into Jesus Christ, were baptized into his death? Therefore we are Buried with him by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Rom. vi. 3, 4, 5, see also Col. ii. 12.) Death, in a natural sense, is a separation of the spirit and the body. The spirit is then set free from its "earthly house" or tabernacle. The word death, always means a separation or alienation. In the parable of the "Prodigal Son," the separated and alienated son was said to be dead. On his return and reunion with his father, it was said of him, "he was dead and is alive again, he was lost and is found." In like manner, death unto sin, means, a separation of the sinner from his sins; hence, "he that is dead (to sin) is freed from sin." This state of death, or separation from sin, is entered into or brought about by Baptism. "Therefore we are buried with him by Baptism into death." And, "Ye were the servants of sin, but ye have obeyed from the heart *that form of doctrine* which was delivered unto you. *Being then made free from sin* ye became the servants of righteousness." (Rom. vi. 7, 17, 18.)

45.—Baptism, therefore, was instituted to represent or show forth the Death, Burial, and Resurrection of Christ. By a Burial in Water, we repre-

sent that our "old man is dead with all his deeds; that as Christ died to sin once, so we die to sin; that as he put off his body, so we put off the "old man," or the natural man; that as his body was Buried in the sepulchre, so we are Buried in the Watery grave. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Rom. vi. 6, 7.) By a resurrection from the Water, we represent the resurrection of Christ, that as he arose from the tomb to eternal life, so we arise from the Watery tomb "to newness of life," or to that eternal life which is in Christ. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Verses 5, 8, 9, 11.)

46.—Pouring or sprinkling does not represent a Burial or Resurrection; but Immersion in the Water and coming forth out of the Water represent both. What likeness or similarity is there between sprinkling a few drops of Water upon the head, and a Burial? Would any sane person suppose a dead body Buried, when only a handful of dust had been thrown upon the head? Would it not be a mockery to common sense to call such a body Buried? So likewise, would it not be a solemn mockery before God, closely bordering on blasphemy, to pretend, in the name of the Holy Trinity, to Bury a person with Christ by Baptism, and only sprinkle a little Water in the face? How insulting to the Father, Son, and Holy Ghost, to use their sacred names, in connection with such a blasphemous mockery! How insulting to Him who Died, was Buried, and Arose again from the tomb, to pretend to commemorate these great events, by sprinkling, instead of a Burial in and a Resurrection from the Water! Oh Christendom! well did the Apostle John describe you, under the figure of a lewd woman, "*full of names of blasphemy!*" You have defiled yourself with every species of abomination—you have changed the ordinance of the ancient Gospel—you have substituted in its place, a man-made ceremony, called sprinkling—you have blasphemed the name of the Holy Trinity, in ministering these insulting mockeries—in the face of high heaven!

47.—Having proved from the Bible that *Immersion* is the true mode of Baptism, we will now quote the words of the risen and glorified Jesus, which he spake to the Twelve disciples whom he chose among the ancient inhabitants of America, to be his ministers, and to whom he gave authority to Baptize.

48.—"And it came to pass that he (Jesus) spake unto Nephi, (for Nephi was among the multitude), and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall Baptize this people, when I am again ascended into heaven." And again, the Lord called others, and said unto them likewise; and he gave unto them power to Baptize. And He said unto them, on this wise shall ye Baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be Baptized in my name, on this wise shall ye Baptize them; behold, ye shall go down and stand in the Water, and in my name shall ye Baptize



them. And now behold, these are the words which ye shall say, calling them by name, saying:—Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the Water, and come forth again out of the Water. And after this manner shall ye baptize in my name.” (Book of Mormon, fifth European Edition, p. 457.)

49.—We shall now pass on to the third division of our subject, namely,—

#### THE OBJECT OF BAPTISM.

Baptism was instituted “*For the Remission of Sins.*” Baptism does not atone for sins; but the blood of Jesus Christ was shed for that purpose, without which, there could have been no pardon granted to man on any condition whatsoever. Though Christ has atoned for the sins of the world, yet he has not forgiven them. Atonement for sins is entirely distinct from the pardon of sins. The first is granted through the mercy of God, in the gift of His Son, independent of the agency of man: the second is granted in Christ, through the exercise of man’s agency. The atonement is by free grace alone without works; while pardon is by free grace alone on condition of works.

50.—The first condition for the sinner to comply with, is Faith in the Gospel of Jesus Christ: the second, is Repentance of all sins; the third, is Baptism for the Remission of sins. Each of these three conditions are the gifts of God to fallen man, purchased for him by the atonement; but man must exercise his agency in accepting them, or the offered gifts will not benefit him. It is entirely a mistaken notion, to suppose that God must do these works for man. If they are ever done, man alone must do them. God will not Believe for man; neither will He Repent for man; nor will He be Baptized for the Remission of man’s sins; these are works for the creature to do, and which he has power to do, because of the atonement.

51.—Many have looked upon Baptism as merely “an outward sign of an inward grace;” but this is one of the uninspired precepts of men, and is not a Bible doctrine; instead of Baptism’s being the “sign of an inward grace,” it is the ordinance through which the believing penitent obtains a remission of sins which justifies and prepares the heart for the reception “of an inward grace.” Remission, of sins and “an inward grace,” do not precede Baptism, but follow it.

52.—The numerous multitudes that came to John were not Baptized in Jordan, because they had previously received forgiveness and an inward grace; but they came confessing their sins and were Baptized for the Remission of them. (See Mark i. 4, 5; also Luke iii. 3.)

53.—The thousands who were pricked in their hearts on the day of Pentecost, made enquiry of Peter and the rest of the Apostles, saying, “Men and brethren, what shall we do? Then Peter said unto them, Repent and be Baptized every one of you in the name of Jesus Christ, *for the remission of sins*, and ye shall receive the gift of the Holy Ghost.” (Acts ii. 37, 38.) On the same day three thousand were Baptized, not as a sign of a previous Remission of sins, but, *for their Remission*; Baptism being God’s appointed way for believing penitents to be pardoned.

54.—Ananias whom God sent to preach the Gospel to Saul of Tarsus, said unto him, “Why tarriest thou? arise and be Baptized, and wash away thy sins, calling on the name of the Lord.” (Acts xxii. 16.) Saul had believed,

repented, fasted, and prayed, for about three days, yet the Lord would not wash away his sins, until after Baptism. Without Faith, Repentance, and Baptism, there is no promise in the Gospel of pardon.

55.—But is it possible, under any circumstances, to obtain forgiveness of sins before Baptism? We answer, Yes. It is true, the Gospel does not promise pardon, until after obedience to that ordinance, yet God may deviate from the usual method of granting pardon, and bestow it, in some instances, before attending to the ordinance of remission. When God sees that a man has faith in Him, and is determined to obey every requirement of the Gospel, as soon as an opportunity offers, He may accept the will for the deed, and grant a pardon, the same as if Baptism had already been administered. God accepted the intended sacrifice of His Son, ages before that sacrifice was made on the cross. God accepted Abraham's intended sacrifice of Isaac, the same as if the actual deed had been done. A man who believes and repents with all his heart, and intends to be Baptized, may, in some instances, be forgiven, before he has an opportunity of performing that duty.

56.—When a certain man, sick of the palsy, was brought to our Lord, he, "Seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." (Matthew xi. 2.) As Jesus addressed this man as "*Son*," it may be that he had previously been Baptized for the remission of sins; and that those sins which were then forgiven, were sins committed after having been born of the Water. But be this as it may, it is certain that the man had great faith, and had it in his heart to obey every command which might be required of him; and, therefore, Jesus seeing his good intentions, forgave him, the same as if he had already obeyed.

57.—The woman who came and washed Jesus' feet with her tears, and wiped them with the hair of her head, and kissed and anointed them, was called a great sinner; but Jesus said unto her, "Thy sins are forgiven." "Thy faith hath saved thee; go in peace." (Luke vii. 48, 50.) It is evident from the faith and sincere repentance of this woman, that she had it in her heart to obey all the requirements of the Gospel; for this reason, forgiveness was granted; the will answering for the deed, till opportunity placed her in a condition to obey.

58.—When Peter preached to the household of Cornelius, the Holy Ghost fell upon them, and this too before they were Baptized. But immediately after, they were commanded to be Baptized in the name of the Lord: Cornelius had seen an angel, and was waiting to obey whatever commands Peter might think proper to give him; and God perceiving his readiness to obey, gave him the Holy Ghost, which was not promised till after Baptism. In all these cases, the will and intention of future obedience, are considered in the mind of God, the same as if already carried into effect; and under these circumstances, He may seem to deviate, in some few instances, from the Gospel plan of granting forgiveness.

59.—But in all these instances, if the individuals should, after obtaining pardon, refuse to be Baptized for remission of sins, their sins would be retained and remembered against them; for their sins have been forgiven only on conditions of future obedience. Hence God says, "When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall

he die.”—(Ezekiel xviii. 24.) Such a man, though having been once pardoned, yet having turned from obedience, will have all his former sins remembered against him. Though God may forgive sins before Baptism, yet as this is a solemn ordinance of Remission, if he refuse to obey it, the sins that have been only conditionally forgiven, will surely be remembered against him, and he will perish in them.

60.—The thief upon the cross, most undoubtedly, believed in Christ with all his heart, and humbly repented, and would most gladly have been Baptized if it had been possible; therefore, the will was accepted for the deed, so far as to secure a promise, from the Saviour that he, on that day, should be with him in paradise, or with him in the world of spirits, whither Jesus went in order to preach the Gospel to them that are dead, or to the spirits in prison.—(See 1 Peter iii. 18—20; also, iv. 6.) Though the actual birth of the Water is necessary in order to enter into the Kingdom of God, yet there are other mansions of lesser glory than His Kingdom, where the penitent thief, with those redeemed from the spirit prison, could receive their inheritance.

61.—Paradise does not always refer to the place where the spirits of the righteous dwell; but sometimes refers to the place of departed spirits, or the spirit world in a general sense. One of the Articles of the Church of England, says, that Christ, after he was crucified, descended into hell, and as the thief went where he did, he must have gone to hell also: or as Peter calls it, a “*prison*,” where the antediluvian spirits had been confined for upwards of two thousand years, and to whom Jesus went and preached the Gospel, “*that they might be judged according to men in the flesh*,” or according to men who hear the Gospel in the flesh. In this antediluvian paradise or prison the spirit of the thief, could be taught the Gospel; and if he and the antediluvian spirits received it, they could be redeemed, not into the Celestial Kingdom of God, which glory is typified by the sun, but into the terrestrial glory represented by the moon; for it is impossible to enter the Celestial, without being born both of Water and the Spirit. Was the thief born of Water? if not, he never entered the Kingdom of God.

62.—Baptism, therefore, being “*for the remission of sins*,” let no one flatter himself that he can secure that inestimable blessing, without he has already been Baptized, or without he intends to be the first favourable opportunity. Joseph Smith, the great Prophet and Seer of the last days, obtained a forgiveness of his sins years before the authority to Baptize was restored to the earth, and before he was Baptized; for the forgiveness was only conditional, founded on his intention of future obedience. If, when a favourable opportunity offered to receive Baptism for the remission of his sins, he had refused to comply, the sins that were conditionally remitted years before, would have been remembered against him, and he would have been justly condemned. God has but one plan of remitting sins in the Gospel; and the seeming deviations from that plan, are not in reality deviations, but merely a remittance of sins, because it is the intention of the penitent to obey the ordinance of forgiveness and all other requirements made known to him. Mercy and forgiveness were granted in all generations before Christ, not because there had been any infinite sacrifice made to atone for sins, but because it was the *intention* that such a sacrifice should be made in the future: if it had been possible for that sacrifice to have failed, the sins that had been forgiven in past generations would have been recalled and remembered against

the individuals who committed them ; for the justice of God would not have permitted their forgiveness. So the justice of God could not permit the forgiveness of a sinner who, when a favourable opportunity offers, neglects to comply with the ordinance of forgiveness. His former sins, though once conditionally forgiven, must be recalled and stand against him, to satisfy the demands of justice.

63.—Having treated upon the Antiquity, Mode, and Object of Baptism, the fourth division of our subject is next in order, namely—

#### THE SUBJECTS OF BAPTISM.

Who are the proper subjects of Baptism ? We answer, all those who are capable of believing in the Gospel and repenting. Those whom John Baptized in Jordan were not infants, but were persons capable of repenting and confessing their sins. Those whom the disciples of Jesus Baptized were men capable of being his disciples. (John iii. 26 : also, iv. 1, 2.) In the commission given to the Apostles, Jesus commanded them to *teach* all nations and Baptize them : He that believeth and is Baptized shall be saved. The candidates must have been capable, First, of being taught ; secondly, of believing ; such could not have been the case with infants. The three thousand who were Baptized on the day of Pentecost, were required to *Repent* before Baptism, and they “gladly received the word.” Therefore, they could not have been infants. The Samaritans who were Baptized by Philip, were men and women, capable of believing : hence, there were no infant candidates among them. (Acts viii. 12.) The jailor and his household were capable of being preached to, and of “rejoicing in God” and therefore, not infants. And indeed, we have not one solitary example of infant Baptism in the Scriptures.

64.—Infants have committed no sin. Therefore, they need no repentance and Baptism for the remission of sins. Christ having atoned for the original sin committed by Adam, little children are made alive in him without Faith, Repentance, Baptism, or any works whatsoever. They are unconditionally saved by the atonement. The original sin is not a sin that the descendants of Adam can repent of : for they had no agency in committing it ; and as they cannot repent of it, Baptism would be useless, so far as the remitting of it is concerned. Baptism is for the remission, not of the original sin, but of actual sins. If little children need Baptism, they equally need Faith, Confession, and Repentance ; for Baptism without these accompaniments, avails nothing. It is the Believing, Confessing, Repenting candidates who receive remission by Baptism, and none others : therefore if little children are sinners, they do not obtain pardon by Baptism ; and consequently must remain in their sins, and go to hell. But little children are not sinners ; they are whole in Christ and heirs of the Kingdom of God : having no sins to remit, they need no ordinance of remission. There is no scripture that requires little children to be born again. The words of our Saviour to Nicodemus, show the impossibility of any *man's* entering into the Kingdom of God without the new birth of both Water and the Spirit : but Jesus no where intimates that little children need this new birth : indeed, if they did, they could not receive it ; for the new birth could not be granted without Faith and Repentance, as well as Baptism.

65.—The Baptizing of infants presupposes that they are sinners. But we have abundantly proved that infants “are holy” through the atonement of Christ, and that, in point of innocence and moral purity, “of such is the

Kingdom of God." For "as by the offence of one (without any co-operation of the others) judgment came upon all men to condemnation; *even so*, by the righteousness of one (of course, without the co-operation of any of the others) the free gift came upon all men unto the justification of life." (Romans v. 18.) But error is like the breaking forth of waters. It does not end here. Its consequences are many; they are also dark and destructive. Those who practise infant sprinkling, divert the attention of the people from the true ordinance of the Gospel pertaining to infants. "And he said unto them, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." "And he took them up in his arms, *put his hands on them, and blessed them.*" (Mark x. 14, 16.) This is the divine institution; and infant sprinkling is a mere human substitute, and it leads parents, who take their children to be sprinkled, instead of taking them to the servants of the Lord to be blessed, to neglect the order and example of the Lord Jesus Christ.

66.—Moreover, this evil practice sows the seeds of rebellion in the hearts of the children. When they arrive at years of accountability and the true Gospel Baptism is presented before them, nothing is more common than to hear them say—"We have been baptized: our mothers took us to be christened when we were infants." Thus this human tradition is made the groundwork of their rebellion. Let all honest-hearted fathers, and fond and affectionate mothers, proceed to dedicate their children to God by subjecting them to the holy ordinance of blessing. Let them refrain from being parties to falsehood so pernicious, and to rebellion so destructive in its consequences upon their precious offspring.

67.—The Baptism of little children was originated by wicked apostates, several centuries after Christ; and has been handed down by false teachers from that day to this. Millions have been deluded by this soul-destroying doctrine. Millions have been prevented from being baptized for the remission of their sins, under the false and vain supposition that infant Baptism was sufficient. Oh, how disappointed will all such be, when they awake up from their awful delusion!—when they find that infant Baptism is an abomination in the sight of God!

68.—The fifth and last division of our subject, to be examined, is—

#### THE NECESSITY OF BAPTISM.

After all that has been said upon the object of Baptism, it seems almost superfluous to dwell upon its necessity. But as there are many, at the present day, who consider Baptism non-essential, and believe that they can be saved without it, we feel that it is of infinite importance to correct this false and dangerous notion.

69.—If Baptism is an ordinance through which sins are remitted, as we have abundantly proved that it is, then it must be essential to salvation, unless a person can be saved in his sins. If a man can be saved without entering into the Kingdom of God, then he can be saved without the new birth of Water. But if remission of sins, and entering the Kingdom of God, are necessary to salvation, then Baptism is equally as necessary.

70.—The prophet Elisha pointed out the way for the Syrian leper to be cleansed, namely, to be dipped seven times in Jordan. But he went away in a rage, thinking that the waters of Syria were just as good as those of Jordan; but afterwards, being persuaded by his servants, he obeyed the requirements

and was cleansed. Now if he had been dipped in any other river, it would have done him no good ; or if he had been dipped less than seven times, it would have availed nothing. God had prescribed the means, and they must be complied with to the very letter, or the blessing would not follow. So it is with regard to Baptism.

71.—When Israel were bitten with poisonous serpents, God commanded a brazen serpent to be raised, that whosoever should look upon it, should be healed. All the poisoned ones who would not look, considering it non-essential, died in their poison. So likewise, all sinners who will not be Baptized, considering it non-essential, will die in their sins, and be damned.

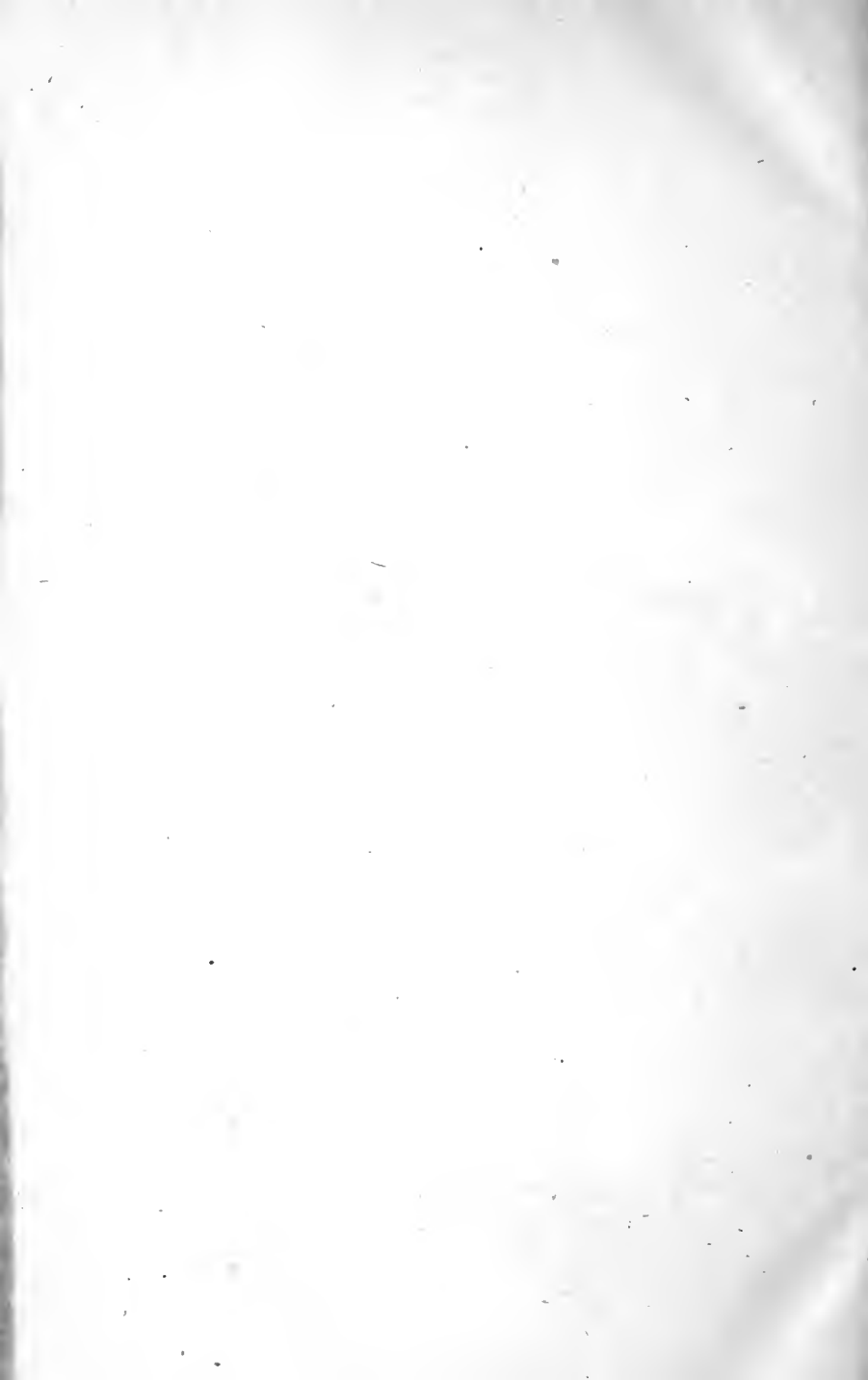
72.—It matters not how moral and righteous a man may be, nor how many blessings he may have received, if he neglects Baptism, he will most assuredly fail of salvation. Cornelius, though a just man, and one who gave much alms to the people, and who had seen an angel, yet lacked one thing necessary to salvation ; and was obliged to send for Peter to tell him words whereby he and his house should be saved. When Peter came, the Holy Ghost fell upon Cornelius and his household, and they spake with tongues and magnified God. But still, they lacked one thing without which they could not be saved. This was Water Baptism : therefore, Peter “ Commanded them to be Baptized in the name of the Lord.” Could they, with all their righteousness, have been saved without obeying this command ? No : they could not ; for the angel had said, that Peter should tell them words whereby they should be saved : therefore, if they had rejected his words, or his command in relation to Baptism they could not have been saved. Hence, Water Baptism is essential to salvation, and the best man that ever lived cannot be saved without it.

73.—We have now examined the Antiquity, Mode, and Object of Baptism, and have also pointed out who are the proper candidates for this holy ordinance, and have shown that it is absolutely essential to the salvation of all men, however righteous they may be. And before closing this chapter, we, in the name of the Lord, exhort all people to repent of their sins, and to be Baptized for the remission of them, and they shall be filled with the Holy Ghost.

74.—Dear reader, have you truly repented of every sin ? Is your heart humble and your spirit contrite ? Do you desire to be Baptized for the remission of your sins ? If so, seek after a man of God who has been truly called and ordained unto the authority which God hath again restored by the ministering of holy angels ; and when you have found such an one who has authority from heaven to Baptize, go with him into the Water, and he will Baptize you in the name of the Father, and of the Son, and of the Holy Ghost ; and then your sins shall be remitted on the earth, and the blessing shall be sealed in the heavens ; and then you shall also be Baptized with fire and the Holy Ghost.

75.—But as the gift of the Holy Ghost is a blessing of such infinite importance, we shall in the next chapter take up the subject, and show how this precious gift is received, and what its effects will be when received. But in the mean time, dear Reader, we exhort you to prepare yourself, by Believing, Repenting, and being Baptized for the remission of your sins, to receive this great and heavenly gift ; that it may abide in you ; that your body and spirit, having been cleansed through obedience, may be its holy temple, henceforth and for ever.







Names explained p228

