

cause it is found only in a Latin translation by Rufinus, who tended on several occasions to “correct” Origen according to later doctrine. A few years later, Cyprian, bishop of Carthage, addressing the question of the timing of infant baptism, wrote that a child’s soul should not be placed in jeopardy of perdition even one day by delaying the grace of baptism (*De peccatorum meritis* 1.34).

Historically, then, infant baptism cannot be demonstrated as beginning before the third century, when it emerged as a topic of extended controversy. Not until Augustine wrote against the Donatists two centuries later was infant baptism established as a universal custom (Jeremias, pp. 94–97; Jewett, p. 16). Thereafter, the practice went largely unquestioned until the Protestant Reformation, when a radical group in Zurich broke with the reformer Zwingli over this and other issues in 1525. These so-called Anabaptists (those who denied the validity of their baptism as infants and were rebaptized as adults) were precursors of the Baptist movement.

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KEITH E. NORMAN

INSPIRATION

All humans are entitled to inspiration, which is the influence of the Spirit of the Lord upon their minds and souls (Benson, p. 142). The Lord inspires men and women and calls them “to his holy work in this age and generation, as well as in generations of old” (D&C 20:11). Inspiration from God is essential to understanding spiritual matters. The Prophet Joseph SMITH explained, “If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things . . . it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God” (*TPJS*, p. 343).

“Inspiration” and “revelation” are sometimes used interchangeably by LDS leaders in explaining the source of prophetic authority. The FIRST PRESIDENCY of the Church said, “Moses wrote the history of the creation, and we believe that he had the inspiration of the Almighty resting upon him. The Prophets who wrote after him were likewise endowed with the Spirit of revelation” (*MFP* 2:232). President Wilford WOODRUFF later noted, “This Church has never been led a day except by revelation. And He will never leave it. It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by inspiration of Almighty God” (*MFP* 3:225).

Latter-day Saints believe that their efforts can be enhanced and their personal capabilities expanded when they do their best work and at the same time depend upon the Lord “for light and inspiration beyond [their] own natural talents” (Benson, p. 173). Inspiration must be sought and then acted upon when it is received. This quest for inspiration is important in all the affairs of life. President Ezra Taft BENSON’s explanation of the necessity of inspiration is as valid in temporal, family, and all other matters as it is in Church concerns: “Inspiration is essential to properly lead (D&C 50:13–14). We must have the spirit of inspiration whether we are teaching (D&C 50:13–14) or administering the affairs of the kingdom (D&C 46:2). If we do our part in preparation and work and have the Spirit of the Lord, we can be led, though we do not know beforehand what needs to be done (1 Ne. 4:6; Alma 17:3). Therefore, we should always pray, especially prior to commencing the work of the Lord (2 Ne. 32:9)” (Benson, p. 433).

Inspiration comes from the Lord and may be received in various ways. It comes from prayer (D&C 63:64), from a personal manifestation of the spirit of the Lord (D&C 20:11), from reading and following the commandments, and from studying and pondering the scriptures. Women and men may also be inspired by good causes, such as protection of home, family, and personal freedoms (Alma 43:45). President Spencer W. KIMBALL explained, “We pray for enlightenment, then go to with all our might and our books and our thoughts and righteousness to get the inspiration” (Kimball, p. 122). Much of the world’s fine music, art, and literature can inspire, as can the role models provided by noble people living in the past or present, because “every thing which inviteth and enticeth

to do good, and to love God, and to serve him, is inspired of God" (Moro. 7:13).

The fruits of inspiration are many: inspiration from the Lord gives understanding (Job 32:8); those who call upon God may write by the spirit of inspiration (Moses 6:5); and those who believe in the words of the PROPHETS may speak as they are inspired by the GIFT OF THE HOLY GHOST (D&C 20:26). Individuals may be inspired to take specific action, as the Prophet Joseph Smith was inspired to lay the foundation of The Church of Jesus Christ of Latter-day Saints (D&C 21:2,7). The Constitution of the United States "was given by inspiration of God" (MFP 3:12).

When called to specific Church duties, members have the right to receive inspiration from God in fulfilling them. They can also expect their leaders to serve with inspiration. "When you read the Book of Mormon, you know you are reading the truth. Why? Because God directed men to write events as they occurred, and he gave them the wisdom and inspiration to do this" (DS 2:202).

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CAROL L. CLARK

INSTITUTES OF RELIGION

Institutes of religion in The Church of Jesus Christ of Latter-day Saints refer to weekday religious instruction for students attending colleges, universities, and other postsecondary institutions where sufficient LDS students are enrolled. Together with the SEMINARIES for high school students, institutes provide those students an opportunity for organized religious study in connection with their secular studies. The Church funds and administers the institutes of religion as part of its comprehensive CHURCH EDUCATIONAL SYSTEM (CES).

The institute program offers courses in the scriptures and related religious topics such as marriage, Church history, and world religions. Institutes also provide opportunities for students to associate socially, spiritually, and culturally with

others who have similar ideals through the Latter-day Saint Student Association (LDSSA), which provides LDS student activities on and off campus.

The Church has established a general regulation that all full-time institute instructors should hold at least a master's degree. A majority hold a doctorate degree. Such degrees are generally not in religion, but in related fields such as education, counseling, or history. The Church expects institute faculty to possess scholarly competence in religion and related fields comparable to that of teachers at adjacent academic institutions, and to be exemplary in all aspects of their lives.

In 1989–1990, there were 317 full-time and several hundred part-time and volunteer instructors in LDS institutes throughout the world, with many full-time instructors serving more than one institute. In the same year, 125,534 students were enrolled in 1,273 institutes serving 1,711 non-LDS college and university campuses internationally.

Historically the rise of public higher education in the United States led to the elimination of religious education from most university and college curriculums. Beginning in 1894, in response to the need for religious education on these campuses, various student organizations were established, including the Roman Catholic Newman Club, full-time Baptist ministries by campus chaplains, the Jewish B'nai B'rith Hillel, and others. LDS leaders addressed the need for weekday religious education for their college students as early as 1912. As the Church's junior colleges closed (*see* ACADEMIES; SCHOOLS), requests came to establish weekday religious education for LDS students on non-LDS college campuses.

To meet this need, in 1926 the Church initiated a program for LDS students attending the University of Idaho at Moscow, Idaho. University officials welcomed the institute adjacent to the campus. Initially called a college "seminary," the program was renamed the "institute of religion," which established a precedent for subsequent institutes.

In 1935, John A. Widtsoe of the Quorum of the Twelve Apostles outlined the purposes of the institutes of religion:

During University years students meeting much new knowledge frequently have difficulty, unaided, in reconciling their religious beliefs . . . with their academic studies. . . . LDS Institutes have been established to meet this situation. They offer studies