namely, that “the glory of God is intelligence” (D&C 93:36).

Equated with “light and truth,” such intelligence by nature “forsake[s] that evil one” (D&C 93:37). It cannot be simply identified with conventional measures of “intelligence” or with the Greek philosophic idea of a pure, immaterial, and self-directed intelligence, a concept that was very influential in medieval theology. For Latter-day Saints, the attainment of intelligence must be integrated with the labor of shaping the material world and binding together families and generations, for “the elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy” (D&C 93:33). To the doctrine that “the glory of God is intelligence,” one must add God’s statement to Moses that “this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39).

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Etienne Gilson’s Reason and Revelation in the Middle Ages (New York, 1938) provides an excellent discussion from a Thomistic standpoint. Hugh W. Nibley, in “Educating the Saints” (in Nibley on the Timely and the Timeless, edited by T. Madsen, Provo, Utah, 1978), cites quotations from former Church President Brigham Young to praise intellectual improvement as essential both to individual salvation and to building the kingdom of God. For an interesting attempt to set forth LDS revelation as harmonious with the evidence of reason, see Parley P. Pratt’s Key to the Science of Theology (Salt Lake City, 1973). Though somewhat confined by the categories of nineteenth-century science, Pratt exhibits much of the distinctive potential of Mormon belief for engagement with scientific cosmology. Leo Strauss, in Jerusalem and Athens: Some Preliminary Reflections (in Studies in Platonic Political Philosophy, ed. T. Pangle, pp. 147–73, Chicago, 1983), emphasizes the difference between the life of rational inquiry and the life of pious obedience.

RALPH C. HANCOCK

REBAPTISM

Once a person joins The Church of Jesus Christ of Latter-day Saints, circumstances requiring rebaptism are unusual. In current policy and practice, a person would be rebaptized only in two cases: (1) if membership records were irretrievably lost and no other proof of membership could be established; or (2) if an excommunicated person qualified for reentry into the Church. As members partake of the SACRAMENT weekly, repenting of sin, their baptismal COVENANTS are renewed and rebaptism is unnecessary.

One enters into membership in the Church only through BAPTISM by immersion for the REMISSION OF SINS by one holding the appropriate priesthood, regardless of any prior baptism or initiation ordinance. Latter-day scriptures refer to baptism as a NEW AND EVERLASTING COVENANT. It is the ordinance received by one who accepts the gospel of Jesus Christ, with the promise that proper baptism opens onto the path that leads to eternal life. But baptisms performed outside the framework of the restored priesthood are of no avail for one who wishes to enter in at the strait gate and onto that path (D&C 22:1–2).

Rebaptism is rare among Latter-day Saints in modern times. Historically, however, many members were rebaptized as an act of rededication. This was first practiced in Nauvoo and was continued in the Utah Territory. Rebaptism served as a ritual of commitment but was not viewed as essential to salvation. Members often sought rebaptism when called to assist in colonization or to participate in one of the UNITED ORDERS. On some occasions, the Saints were rebaptized as they prepared for marriage or entrance into the temple. Early members also rebaptized some of the sick among them as an act of healing. Because of misuse by some Church members, all such practices of rebaptism were discontinued in 1897.

H. DEAN GARRETT

RECORD KEEPING

The keeping of records is done in response to a direct commandment from the Lord and is considered a sacred trust and obligation. “The matter of record keeping is one of the most important duties devolving on the Church,” said Elder Joseph Fielding SMITH (p. 96). Indeed, the very day the LDS Church was organized, the Prophet Joseph Smith received a revelation: “Behold, there shall be a record kept among you” (D&C 21:1). This requirement apparently has been the same in every dispensation. The Pearl of Great Price states that a BOOK OF REMEMBRANCE was first kept in the ADAMIC LANGUAGE, and Adam’s children were taught to read and write, “having a language that was pure and undefiled”, therefore, it was given unto many “to write by the spirit of inspira-