Original sin holds that Adam’s sinful choice in the Garden of Eden, made for all his descendants, led to a hereditary sin incurred at conception by every human being and removed only by the sacraments of the church. From this view arose the concept of Mary’s immaculate conception. By a unique grace, Mary was preserved from the stain of original sin, inheriting human nature without taint in order that she be a suitable mother for Jesus. This teaching was defined as obligatory dogma by Pope Pius IX in 1854.

Latter-day Saints accept neither the above doctrine of original sin nor the need for Mary’s immaculate conception (MD, p. 375). Instead, they believe that men will be punished for their own sins, and not for Adam’s transgression (A of F 2), because Jesus’ atonement redeems all, including Mary, from the responsibility for Adam’s trespass (Moro. 8:8). “God having redeemed man from the fall, men became again, in their infant state, innocent before God” (D&C 93:38). For Latter-day Saints, Mary was a choice servant selected by God to be the mother of Jesus.

BIBLIOGRAPHY


CONNIE LAMB

IMMIGRATION AND EMIGRATION

The immigration of tens of thousands of converts, first into America’s Midwest and then into the mountain West, was a major part of the growth of the Church in the United States during the nineteenth century. So closely interrelated were proselytizing and the gathering of the faithful in the vicinity of Church headquarters that President Brigham Young declared in 1860 that emigration “upon the first feasible opportunity, directly follows obedience to the first principles of the gospel we have embraced” (Brigham Young to A. Lyman, et al., and Saints in the British Isles, Aug. 2, 1860, Brigham Young Letterbooks, LDS Church Archives). With millennial fervor, Latter-day Saint converts sought to flee the impending woes of a sinful world by gathering “home to Zion,” where