

assisted with arrangements by Church personnel, but they were instructed to maintain a low profile and did not function visibly as Mormon emigrant companies. By the 1890s the number of Latter-day Saints in Europe had dwindled, and in view of economic conditions in the United States, Church leaders began to discourage emigration—though LDS immigration revived modestly during the following decade. More than 103,000 emigrated in the years 1840–1910, an average of some 2,000 annually. In the years 1911–1946, with two world wars and the Great Depression dampening interest in relocation, LDS emigration declined to an average of only 291 annually. Encouraging the Saints to remain in their native lands and strengthen the Church there—a temporary expedience in the 1890s—eventually became a firmer policy. Leaders obtained more substantial locations for Church meetings in major European cities and promoted a greater sense of permanence.

A resurgence of LDS emigration from Europe took place in the years immediately following World War II; an average of more than 1,000 Latter-day Saints emigrated annually in the years 1947–1953. Beginning in the late 1950s the Church moved to provide its members in Europe and other areas with greater access to opportunities found in the United States, including the TEMPLES, more substantial local meeting places, and local leadership. This reinforced the encouragement to build ZION wherever Saints were found, and emigration from Europe tapered off. The gathering of emigration statistics was discontinued after 1962. By that time approximately 127,000 Latter-day Saints had emigrated from Europe, and thousands more from Canada, the South Pacific, and Mexico, to bring the total to about 150,000 emigrants. The influx of Church members from such areas as Canada and the South Pacific to Utah, California, and Missouri remained at a significant level into the 1970s and 1980s. Additionally, conversions from among other recent immigrants, particularly refugees from Southeast Asia, continued to give the Church in the United States an international flavor. This was also true for other areas of the world, with converts from Africa and the West Indies becoming an important factor in the Church in the British Isles.

From the 1840s on, immigrants made vital contributions to Latter-day Saint life. Immigrant educators, artists, craftsmen, musicians, architects, clerks, and others all enriched life in their

adopted land (*see* SOCIAL AND CULTURAL HISTORY). Immigrants played a particularly significant role in local Church leadership in the nineteenth century. Of 605 bishops and presiding elders in Latter-day Saint congregations in the United States from 1848 to 1890, 40 percent were born outside the United States. Twenty-nine percent were born in the British Isles. Scandinavia, the next richest source of LDS immigrants, accounted for 8 percent. In addition, 29 percent of STAKE PRESIDENTS in the period were born outside the United States, including 23 percent born in the British Isles. Other immigrants have served as General Authorities, including several who served in the FIRST PRESIDENCY.

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## IMMORTALITY

“Immortality is to live forever in the resurrected state with body and spirit inseparably connected” (*MD*, p. 376). The FALL OF ADAM brought death, and the ATONEMENT OF JESUS CHRIST brought life. Immortality is as broad as the Fall; since all creatures die, all will be given everlasting life (1 Cor. 15:22).

In the Garden of Eden, Adam and Eve were not subject to death until the Fall. When they partook of the forbidden fruit, they were ushered out of God’s presence; mortality and its consequent death descended upon them, and subsequently upon all mankind and all other living things.

That humans became mortal was a necessary step in the Lord’s eternal PLAN OF SALVATION for his children. The conditions of mortality, however,

left mankind subject to death and incapable on its own of reclaiming the dead from the grave. Jesus Christ, the Only Begotten of the Father in the flesh, was the only one capable of redeeming the human family from the effects of the Fall, thus providing for a RESURRECTION of the PHYSICAL BODY.

The individual spirit that inhabits and gives life to the mortal physical body is not subject to the same death that is common to mortality. All spirits are immortal (cf. Alma 42:9; *TPJS*, p. 207; *see also* SOUL; SPIRIT).

The Lord himself died a physical death in order to bring about the resurrection of all the dead and to grant immortality to all mankind. The prophet Lehi said, "Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise" (2 Ne. 2:8).

During his earthly life, Jesus Christ raised several from the dead; however, they were restored only to mortal life. By his later atonement and resurrection of his physical, tangible body (Luke 24:36–40), Jesus provided the means by which every person will be resurrected to immortal life, with a tangible body of flesh and bones, even as he has. Paul taught, "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22), and "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54; cf. Rom. 6:5).

Immortality is a free gift for all mankind. AMULEK, a Book of Mormon prophet, taught that "this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; . . . every thing shall be restored to its perfect frame, as it is now, or in the body, . . . that they can die no more; their spirits uniting with their bodies, never to be divided" (Alma 11:44–45). Immortality, or the resurrection from the dead, will be given to all forms of life, for God glorifies himself "by saving all that His hands had made, whether beasts, fowls, fishes or men" (*TPJS*, p. 291; D&C 29:24–25).

Although sometimes used interchangeably, the words "immortality" and "eternal life" are not synonymous. All who obtain eternal life will also have immortality, but not all who receive immortality will have eternal life. The term "eternal life" has reference to the type or quality of life that God has, which is given only to the faithful, and includes much more than living forever. "And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe" (D&C 29:43).

[*See also* Immortality and Eternal Life.]

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## IMMORTALITY AND ETERNAL LIFE

The Church of Jesus Christ Latter-day Saints teaches that the work and glory of God is to bring to pass both the IMMORTALITY and the ETERNAL LIFE of men and women (Moses 1:39; 2 Ne. 10:23–25). These two conditions in the AFTERLIFE are not necessarily synonymous, though each is given as a consequence of the ATONEMENT OF JESUS CHRIST.

Immortality is to live forever in a resurrected condition without death that was introduced to this world through the FALL OF ADAM AND EVE (2 Ne. 2:22–23). Through Jesus Christ's atonement, all living things will receive a resurrection, the spirit and the flesh uniting never again to be separated, and will live forever in an immortal state (2 Ne. 2:8–9; 9:13; Alma 11:45). Immortality is a free gift from God because of unconditional GRACE, and does not require works of OBEDIENCE. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

"Eternal life" is a higher state than immortality alone and means to live forever in a resurrected condition in the presence of God, and to become like God. It likewise is available only through the grace of Jesus Christ and is the greatest of all gifts that God bestows upon his children (D&C 14:7). Eternal life is EXALTATION into the type and quality of life that God lives. Receiving eternal life is