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.]

BIBLIOGRAPHY

DAN W. ANDERSEN

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 the 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
conditional, predicated upon obedience to the fulness of gospel law and ordinances (D&C 29:43–44; 130:20–21). It requires voluntary obedience to all of the ordinances and principles of the gospel, beginning with faith in Jesus Christ and continuing through baptism, the laying on of hands for the gift of the Holy Ghost, and the covenants of the endowment and marriage in the temple, and of enduring to the end.

BIBLIOGRAPHY

LEAUN C. OTTEN

IMPROVEMENT ERA

One of six publications begun as Church auxiliary magazines between 1866 and 1902, the *Improvement Era* (1897–1970) was the official arm of the Young Men’s Mutual Improvement Association (YMMIA, which became the Young Men in 1977). It followed the demise of the *Contributor Magazine* (1879–1896), an independent journal associated with the YMMIA. Joined officially to the YMMIA, the *Era* immediately became the premier adult periodical of the Church through its General Authority sponsorship and its focus on theology, history, contemporary affairs, and life in the Church. Its name reflected its sponsor’s goal to be for the intellectual, moral, and spiritual mutual *improvement* of its readers in a new Church era just one year after Utah achieved statehood. The *Era’s* preeminence from 1901 onward for more than half a century was in part due to the participation of the President of the Church as its principal editor; thus, its pages were often used to voice concerns important to Church leadership and to respond to queries concerning Church doctrine and LDS lifestyle. Its circulation of 2,000 in 1897 reached 275,000 when it was succeeded by the *Ensign* in January 1971.

The *Era* soon served more than the YMMIA. It was the publication arm of the Seventies in 1908, of other priesthood quorums in 1909, and of Church schools in 1913. It merged with Young Woman’s Journal, the publication of the Young Women’s Mutual Improvement Association (YWMIA, which became Young Women in 1977) in 1929. By 1936 it had become the arm of the music committee, ward teaching, and other agencies of the Church. Beginning in 1942, the *Era* printed all General Conference addresses (it had previously printed selected addresses).

In 1897 the *Era* had a 5 3/4-by-8 5/8-inch format. Thereafter, it usually contained eighty pages, with photographs printed on stitched-in leaves. In 1908 the paper was upgraded, and the number of photographs was increased. At its 1929 merger, the *Era* changed to an 8-by-10 7/8-inch magazine format, printed its covers in color, and began forty-one years of advertisements for its readers. It also added more general-interest articles. In 1957 the *Era* began publishing anniversary issues with four-color sections, but it did not use four-color printing regularly until 1969. In 1960 it began the section “The Era of Youth,” a prelude to the New Era.

The list of editors of the *Era* includes five presidents of the Church: Joseph F. Smith, Heber J. Grant, George Albert Smith, David O. McKay, and Joseph Fielding Smith; two members of the *Quorum of the Twelve Apostles*: John A. Widtsoe and Richard L. Evans; and two members of the First Council of the Seventy: B. H. Roberts and Richard L. Evans. Other editors or managing editors were Edward H. Anderson, Hugh J. Cannon, Harrison R. Merrill, and Doyle L. Green. “The Era of Youth” section was edited by Elder Marion D. Hanks of the Seventy, and Elaine A. Cannon, who later became president of the Young Women (1978–1984).

BIBLIOGRAPHY

JAY M. TODD

INDEPENDENCE, MISSOURI

The tenth Article of Faith of the Church states, “We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion [the New Jerusalem] will be built upon the American continent.” From the Book of Mormon (Ether 13:1–5), early Latter-day Saints realized they had a role in the fulfillment of prophecy and were looking forward to the establishment of the New Jerusalem in America.

Anxious to know exactly where the promised city would be and when it would be built, the