place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions?” (D&C 121:1–3).

In answer, he was told to be of good cheer: “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes” (D&C 121:7–8). Some of Joseph Smith’s most sublime writings are found in this letter. The counsel of the Lord concerning the proper exercise of priesthood authority (D&C 121:33–46) is among the most quoted latter-day scripture. Excerpts from the letter make up sections 121, 122, and 123 of the DOCTRINE AND COVENANTS.

In early April 1839, the prisoners were moved to Daviess County for trial; and then while being taken to Columbia, Boone County, on yet another change of venue, they learned from their captors that, for a variety of reasons, it would be agreeable to the officials if they would escape. With the aid of their guards, the prisoners hastened to join the exiled Latter-day Saints who were gathering in western Illinois.

Today, a commodious visitors center houses Liberty Jail that, in cutaway form, has been partially rebuilt from the original stones.

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LAWRENCE R. FLAKE

LIBRARIES AND ARCHIVES
Latter-day Saints believe that people should document God’s dealings with them. Without sacred records, people are destined to “dwindle and perish in unbelief” (1 Ne. 3:13). In one of the first revelations received after the Church was formally organized, the Prophet Joseph Smith was instructed that “there shall be a record kept among you” (D&C 21:1). This directive, followed a few years later by instruction “to gather up the libelous publications that are afloat” (D&C 123:4), led to the appointment of a succession of Church historians, each charged with keeping an account of the activities of Joseph Smith, his successors, and the Church in general (see RECORD KEEPING). Many of these ongoing chronicles, together with the accumulation of day-to-day records of Church enterprises and the papers of Church members, became the foundation of the modern Church Archives in Salt Lake City. The establishment of such archives was accomplished when there were few historical societies and no national or state archives in the United States.

Andrew Jenson, who served as an Assistant Church Historian for fifty years (1891–1941), tirelessly combed LDS communities and foreign missions for records. He wrote histories of hundreds of local wards, branches, missions, and settlements, and established a system for having local leaders produce manuscript histories (quarterly records of Church events and activities). His efforts greatly enriched the Church Archives, and the records have continued to expand with the donations of papers and diaries of many Church members throughout the years. Because of the growth of the Church, minutes of meetings of local congrega-
tions are no longer sent to the Archives, and the Manuscript Histories have been replaced by brief annual historical reports.

In the early days of the Church, leaders sought after texts that demonstrated a broad-based learning and cultural understanding. A library was established in Nauvoo in the Seventies Hall that contained many books, including those brought by missionaries who had served abroad. Although the disposition of the Nauvoo library is not known, the Latter-day Saints continued to maintain libraries after they moved west.

Today the main historical library of the Church is maintained and supervised by the Historical Department of the Church in Salt Lake City. It strives to maintain as complete a collection as possible on the Mormon experience throughout the world. It holds a copy of each edition, in each language, of all official Church publications. It attempts to collect all publications in which the Church or the Latter-day Saints are mentioned. It also holds a significant collection of works published by and about schismatic groups that follow teachings of Joseph Smith or the Book of Mormon.

Perhaps best known of all the LDS Libraries is the FAMILY HISTORY LIBRARY. With approximately 1.6 million reels of microfilm, containing raw genealogical data and copies of published books, as well as a collection of some 200,000 hardcopy volumes, the Family History Library is used by genealogists throughout the world. Its resources are available through a network of over 1,500 local LDS Family History Centers, each staffed by volunteers. Each library has a catalog of the main library’s holdings and may order microfilm copies of most of the collection. In addition, the Church operates libraries/media centers in each of its meetinghouses to support the curriculum of the Church’s teaching organizations.

Many college and university libraries, as well as other research institutions, hold significant collections on the Mormons and the Church. BRIGHAM YOUNG UNIVERSITY, Utah State University, and the University of Utah all have important Mormon collections. The other colleges and universities in Utah also hold notable materials, as do the Utah State Historical Society, the Daughters of Utah Pioneers Museum, and the Utah State Archives. Outside of Utah, the Library of Congress in Washington, D.C., has collected much published material on the Latter-day Saints. The National Archives has many records documenting the federal government’s involvement with the Mormons and the Utah territory. Research collections at Yale University, the New York Public Library, Princeton University, the University of Michigan, the Historical Office of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, the University of California at Berkeley, and the Huntington Library (San Marino, California), as well as many other libraries throughout the West, can be resources for scholars searching for LDS materials. Indeed, Mormon-related records may be found in any of the hundreds of archives and manuscript libraries throughout the United States.

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LIFE AND DEATH, SPIRITUAL

Unlike physical life and death, over which individuals have little control, spiritual life and death are opposite poles between which a choice is required. Latter-day scripture states that all people "are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil" (2 Ne. 2:27). This opposition between life and death is viewed as the fundamental dichotomy of all existence.

At one pole is Jesus Christ, who is described throughout the scriptures as light and life (e.g., John 1:4; 3 Ne. 15:9; D&C 10:70). He is the author both of physical life, as the creator of the earth and its life-sustaining sun (D&C 88:7), and of spiritual life, as the giver of eternal life (3 Ne. 15:9). To choose life is to follow him on a path that leads to freedom and eternal life.

Satan, at the opposite pole, is darkness and death (e.g., Rom. 6:23; Alma 15:17; D&C 24:1). He is the author of temporal death, as the one who enticed Adam and Eve to initiate the Fall, and of spiritual death, as the tempter who induces individuals to separate themselves from God through