

tions are no longer sent to the Archives, and the Manuscript Histories have been replaced by brief annual historical reports.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 hard-copy 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

sin. To choose to follow Satan by succumbing to sin and resisting Christ's entreaties to repent is to choose death.

The freedom to choose effectively between life and death is a result of the redemption of Christ (2 Ne. 2:27), and it is God's work and glory "to bring to pass the immortality and eternal life of man" (Moses 1:39).

The scriptures speak of two SPIRITUAL DEATHS. The first has already come upon all humans as a result of the Fall, separating "all mankind . . . from the presence of the Lord" (Hel. 14:16). The second will be experienced by only those who, having once known Christ, willfully deny him and refuse to repent, being thus "cut off again as to things pertaining to righteousness" (Hel. 14:18). Spiritual death does not mean that a person's spirit literally has died (the spirit is immortal), but that one is in "a state of spiritual alienation from God" (Smith, Vol. 1, p. 45), a death "as to things pertaining unto righteousness" (Alma 12:16; 40:26).

Because little children are not capable of sinning (Moro. 8:10–14), the first spiritual death does not begin for an individual on the earth until the age of ACCOUNTABILITY (eight years of age; D&C 68:27). Generally, as individuals mature they begin to recognize the consequences of their acts and become responsible for them (D&C 18:42). Insofar as they do not harmonize behavior with an understanding of truth and goodness, they create a gulf between themselves and God—that is, spiritual death.

The first step toward overcoming this state was taken, paradoxically, before the Fall occurred: in premortal life. All who have been or will be born on this earth chose both physical and spiritual life when as spirit children of God they chose to follow the Father's plan for earth life. After they reach the age of accountability during earth life, they must again choose.

According to LDS understanding, the choice between spiritual life and death is made at the time of BAPTISM and CONFIRMATION, the ordinances that symbolically reconcile a person to God and initiate a lifetime process of spiritual rebirth. Once baptismal covenants are made and the GIFT OF THE HOLY GHOST is conferred and received, the symbolic rebirth must be made actual through the day-to-day struggle to repent and choose life—Christ and righteousness. The choice is not made once and for all, but many times during a lifetime.

Latter-day Saints do not view righteousness simply as a way to avoid an unpleasant AFTERLIFE and gain a heavenly reward. Following Christ is also the path to happiness in mortal life. As people harmonize their lives with God's laws, they are "blessed in all things, both temporal and spiritual" (Mosiah 2:41). In Christ is life abundant (John 10:10); "if thou wilt enter into life, keep the commandments" (Matt. 19:17).

In an everyday sense, choosing life for the Latter-day Saint should include loving and serving others, praying and studying the words of God daily, sharing knowledge of Christ and his plan with others, speaking the truth, remaining chaste before marriage and faithful after marriage, rearing children with patience and love, and being honest in all things. Enjoying such things constitutes the abundant life.

In the postmortal period, "life" again depends upon Christ's ATONEMENT, which overcomes the first spiritual death by making it possible for all men and women to come into God's presence to be judged. At that point, everyone will be judged worthy of a DEGREE OF GLORY and its quality of life except the SONS OF PERDITION. These individuals suffer the second spiritual death for having committed the unpardonable sin, which is denying Christ in the face of full knowledge and truth (D&C 76:30–38; HC 6:314).

[See also *Eternal Life; Lifestyle; Opposition; Spiritual Death.*]

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## LIFESTYLE

Early Latter-day Saints, who typically gathered into their own communities and shared cultural and religious concepts and experiences, developed a distinctive lifestyle that helped overcome differences in social class or a variety of geographic and religious backgrounds among members of the fledgling Church. The members, mostly former Protestants from New England, New York, Ohio, eastern Canada, the British Isles, and Scandinavia, had compatible Christian and social values, and a