in no case enter into the kingdom of heaven. ... Ye cannot serve God and mammon” (Matt. 5:20; 6:24). Having taught correct principles in the scriptures and through his priesthood leaders, the Lord leaves it to Church members to govern themselves through individual righteousness, with knowledge that all will be held personally accountable for the choices they make.

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WELFARE

[It is a major concern of The Church of Jesus Christ of Latter-day Saints to care for the physical, as well as the spiritual, welfare of its own members, and of others as far as possible. There are theological foundations for LDS attitudes toward such subjects as Blessings; Community; Love; Matter; Physical Body; Poverty; Righteousness; and Wealth.

Institutionally, the Church operates an extensive program that delivers food, clothing, and other essentials of life to those in need. See Bishop’s Storehouse; Compassionate Service; Deseret Industries; Elders; Fast Offerings; Hospitals; Relief Society; Social Services; Ward Welfare Committee; Welfare Farms; Welfare Services; and Welfare Square.

It encourages and assists members in finding suitable employment. See Business; Deseret Industries; Education; Occupational Status; Social Services; and Work.

For specialized services to the disabled, see Blind, Materials for and Deaf, Materials for.

The Church counsels all its members to store food and commodities in preparation for possible disasters. See Emergency Preparedness and Self-sufficiency.

It also extends aid and assistance to other peoples of the world in times of emergency. See Calamities and Disasters; Economic Aid; and Humanitarian Service.]

WELFARE FARMS

The purchase of farmlands by the Church began in the late 1930s. The intent was to give unemployed people an opportunity to work and to produce commodities to help the poor and needy. In the 1940s, stakes and groups of stakes began purchasing farms as approved welfare projects. Sometimes the Church would purchase a farm, and the local unit would repay the Church loan from farm revenues. In the 1970s, farms were purchased on a shared basis, with half of the funds coming from the local unit and half from Church headquarters. All new farmlands are now purchased solely by the Church. In 1990 the Church owned and operated about 160 localized welfare farms, which raised many kinds of produce for its welfare program. In addition, it had extensive farm holdings in its welfare reserve system and investment portfolio.

Produce from the welfare farms is canned in local Church canneries and transferred to the Bishop’s Storehouses. Surpluses are sold on the open market, and the revenues from these sales are used to help pay for the production overhead of the farm. Under the supervision of a stake president, a stake farm committee from the local priesthood units involved directs the local welfare farm.

The Church owns and operates farms as a part of its charitable welfare program and as reserve investments. Most of these farms are in Utah, Arizona, Idaho, and California. Photo c. 1959.
operations, including its finances. Day-to-day business matters are handled by a farm manager, who is usually a full-time employee. Where feasible, donated farm labor from Church members is utilized, which is counted as a contribution to the stake’s welfare program. Local ward units organize crews of volunteers who work different shifts at the farms. As modern agricultural work becomes more sophisticated, the welfare farms are relying increasingly on hired farm labor.

Currently, Church farm properties fall into three categories. First, there are about 160 Church welfare farms, which are operated by a farm committee as described above, transferring their products to Church canneries and bishop’s storehouses. Second, the Church owns about 250 reserve farms, which are held by the Church primarily for possible future welfare needs. These properties are assigned to the Church-owned Farm Management Corporation. They have been acquired over the years for a variety of reasons and are not always the best-quality agricultural lands. They tend to be concentrated in areas where Church populations are located. Their products are sold on the open market. Third, the Church owns other properties for various purposes, such as investment diversification (see FINANCES OF THE CHURCH). These farms are leased to private individuals or companies which operate them as private enterprises.

Church farms are tax-exempt only to the extent that they fill Church welfare needs. Above their welfare function, these farms pay taxes as regular businesses. In 1953 the Church sold more than 200 farms that exceeded its welfare needs.

Farms projects vary according to locale, need, climate, and soil conditions. Welfare farms produce grain, fruit, and vegetables. There are also beef, pork, and poultry projects, as well as such specialized projects as honey production. The first priority of all farm production is to supply the needs of welfare canneries and bishop’s storehouses, and to use as much donated labor as possible, giving opportunities for charitable service.

Farms may vary in size from just a few acres to several thousand. Most are located in the United States, primarily in Utah, Arizona, California, and Idaho. The largest reserve farm is in California. A notable investment farm is a 300,000-acre ranch in Florida that raises livestock and citrus fruit and is used as a hunting and forestry reserve.

T. GLENN HAWS

WELFARE SERVICES

The basic philosophy underlying the welfare services system of The Church of Jesus Christ of Latter-day Saints was succinctly stated by the Church’s sixth President, Joseph F. SMITH: “It has always been a cardinal teaching with the Latter-day Saints, that a religion which has not the power to save the people temporarily and make them prosperous and happy here cannot be depended upon to save them spiritually, and exalt them in the life to come” (quoted in L. Arrington, Great Basin Kingdom, 1958, p. 425, n. 16).

This Christlike objective of caring for the physical well-being of humans has been pursued throughout the history of the Church, involving a wide variety of activities undertaken in radically different circumstances, but all based on the same set of principles drawn from ancient and modern scripture:

• Self-sufficiency and family support are seen as a spiritual as well as a temporal obligation (1 Tim. 5:8; D&C 42:42). The Church is responsible for teaching principles and providing necessary assistance to enhance self-reliance.

• Those who are economically deprived for reasons either within or beyond their control (Mark 14:7) are to be provided with short-term emergency help, then assisted to a state of self-reliance, if possible, and provided with support if not.

• Assistance provided should exalt, rather than demean, the poor (D&C 104:16).

• The salvation of a person who is not poor depends to a substantial degree upon the care that person gives to the poor (Mosiah 4:16–22; D&C 56:16; 104:18).

• The salvation of the poor depends in part on the spirit in which they receive assistance (Mosiah 4:24–25; D&C 56:17–18).

HISTORY OF WELFARE SERVICES. During its first century, the modern Church applied these principles primarily by assisting Church members to gather at central locations—Kirtland, Ohio; western Missouri; Nauvoo, Illinois; the Great Basin—and to obtain land on which they could become self-sufficient. But all were not able to support themselves as farmers or in other pursuits, so other employment opportunities were created for the poor. They helped to build temples and other Church buildings and assisted in public