portions have. While some leaders, such as John A. Widtsoe, have emphasized the benefits of eating whole grains, no distinctive dietary practices have emerged that distinguish Mormons from non-Mormons, though the use of whole-grain cereals is often assumed to be higher among Latter-day Saints than other people.

With the appearance of cola drinks in the early 1900s, the Church was confronted with cold beverages containing caffeine, a harmful substance believed to make coffee and tea unacceptable. While no official Church position has been stated, leaders have counseled members to avoid caffeine and other addictive chemicals.

Church leaders universally caution against any use of such drugs as marijuana and cocaine and the abuse of prescription drugs. While none of these substances are mentioned specifically in the Word of Wisdom, the concept of the sanctity of the body and the deleterious effects of chemical substances on it have been emphasized as an extension of the Word of Wisdom.

Many of the health benefits associated with abstinence from the substances mentioned in the Word of Wisdom did not become clear until the latter part of the twentieth century. During World War I use of cigarettes among men became widespread, and during World War II, among women. The association of cigarette smoking with lung cancer was documented in the early 1950s, but official statements by scientific bodies accepting this relationship as causal did not occur until the mid-1960s. Since that time, many other diseases have been associated with cigarette smoking, including cancers of the oral cavity, larynx, esophagus, kidney, bladder, and pancreas; peptic ulcers; coronary heart disease; chronic bronchitis; infant mortality; and chronic obstructive airway disease.

Studies have found that Latter-day Saints have substantially lower risk for all of these illnesses (30–80 percent below that of non-Mormons living in Utah or in other areas of the United States) and that people who abstain from these substances are at much lower risk of these diseases than those who do not. Few health risks have been clearly identified with the use of tea and coffee, though some evidence suggests that those who abstain from coffee may be at lower risk for peptic ulcers, cancer of the pancreas, and coronary heart disease. Some studies estimate that those complying with the Word of Wisdom increase their life expectancy up to seven years.

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JOSEPH LYNN LYON

WORK, ROLE OF
The role of work, as it has been consistently explained in the scriptures and taught by The Church of Jesus Christ of Latter-day Saints, involves four principles: Work is a universal obligation; work enhances the quality of life on earth; daily work has eternal consequences; and work will continue in the eternities.

A Universal and Lifelong Obligation. In the Church no individual who is able to work is excused from working. This principle refers to
more than paid employment; it also means worthwhile activities that provide useful products or services for one’s family and others.

The obligation to work was stated when the Lord commanded Adam and Eve to dress the Garden of Eden (Gen. 2:15) and was reemphasized later, when they were driven out. The ground was cursed for their ultimate benefit (Gen. 3:17–19), and work is viewed as a blessing and an opportunity: “God has blessed us with the privilege of working. When he said, ‘Earn thy bread by the sweat of thy brow,’ he gave [us] a blessing. Men and women have so accepted it. Too much leisure is dangerous. Work is a divine gift” (McKay, p. 4).

The Ten Commandments instruct, “Six days shalt thou labour” (Ex. 20:9). Other scriptures explain that life is to be a rhythm of work and worship (Ex. 31:15; Neh. 13:15–22).

Latter-day Saints do not view work as drudgery, as though its only purpose is to sustain life. Although the use of technological equipment and labor-saving devices is encouraged, their value lies in making work more efficient, not in eliminating it. Work is the natural lot of all people, and they are enjoined to be diligent in their labors (Prov. 6:6–8; 1 Thes. 4:11; 2 Thes. 3:10–15).

The Quality of Life. Work is necessary for personal development and represents a major source of happiness and fulfillment. “Our Heavenly Father loves us so completely that he has given us a commandment to work. This is one of the keys to eternal life. He knows that we will learn more, grow more, achieve more, serve more, and benefit more from a life of industry than from a life of ease” (Hunter, p. 122).

Individuals are encouraged to work with a happy, cheerful attitude. “Learn to like your work. Learn to say, ‘This is my work, my glory, not my doom’” (McKay, p. 4). Enthusiasm for labor is especially extolled in such LDS hymns as “Today, While the Sun Shines,” “Improve the Shining Moments,” “Let Us All Press On,” “I Have Work Enough to Do,” and “Put Your Shoulder to the Wheel.”

Work can also serve as a rehabilitative or therapeutic activity. The apostle Paul directed, “Let him that stole steal no more; but rather let him labour, working with his hands” (Eph. 4:28). This application of work is consistent with modern work-therapy programs that have helped ex-convicts return to society, mental patients function more effectively, students improve their academic performance, the disabled obtain greater self-esteem, and drug abusers conquer their chemical dependencies.

Eternal Consequences. Work has lasting implications beyond the temporary reimbursement received in this life. Dedicated work helps to develop attributes of godliness: self-discipline, perseverance, accountability, and integrity (see Grace). Idleness is condemned in the scriptures: “Cease to be idle” (D&C 88:124; 1 Tim. 5:8, 13; D&C 42:42; 60:13). The curse of idleness is not an arbitrary penalty imposed on those who use their time unproductively but a natural consequence of acting contrary to humanity’s divine nature (Maxwell, p. 26). The final judgment, we are assured and warned, will be unto every one according to his work (e.g., Rev. 22:12; see also works).

Work in the Hereafter. Work will not cease with death. “Work with faith is a cardinal point of our theological doctrine and our future state—our heaven, is envisioned in terms of eternal progress through constant labor” (Richards, pp. 10–11; cf. Rev. 13:14; D&C 59:2). Detailed information about the nature of work in the hereafter has not been revealed. However, “what little information we have of a tactical nature suggests that we will be intelligently involved doing specific things which are tied to the eternal purposes of our Father in heaven” (Maxwell, p. 26; cf. Sill, p. 7).

The Latter-day Saint work ethic is similar to the Protestant work ethic regarding the central role of work in a devout life; however, the Latter-day Saint view maintains a strict distinction between work and worship. Although dedicated work builds character and is a form of service to God, it alone is not sufficient to express worship for God. No matter how much service humans render, they still remain “unprofitable servants” overwhelmingly blessed by God (Mosiah 2:21). Other sacred activities such as prayer; attending meetings; making and renewing covenants through baptism, the sacrament, and temple ordinances; and serving the needy are more direct and explicit forms of worship and are a ritual dimension of the LDS pattern of life.

Some measures in the Church are taken to keep the commandment to work from being misconstrued to encourage “workaholism,” or a frantic
compulsion to be constantly busy. Church members are encouraged to use judgment in how much they undertake and are counseled not to run faster than they have the strength (Eccl. 9:11; Mosiah 4:27; D&C 10:4).

The importance of work is to be balanced with other worthwhile pursuits. Members are exhorted to be anxiously engaged in a good cause (D&C 58:26–28), including the fine arts, music, dance, and literature (D&C 88:118; 136:28). Brigham Young taught the need for a balance between physical and mental labor: “Some think too much, and should labor more, others labor too much, and should think more, and thus maintain an equilibrium between the mental and physical members of the individual; then you will enjoy health and vigor, will be active, and ready to discern truly, and judge quickly” (JD 3:248).

The Latter-day Saint work ethic was clearly evident during the settlement of the western United States. After the Mormon pioneers entered the Salt Lake Valley, they immediately began turning the desert into fertile farms and thriving cities. Their motto became “Industry,” and their symbol, the beehive. During the first decade there, the Mormons colonized approximately ninety-six communities, and before the end of the century at least 500 more (see Colonization). Opinion surveys indicate that Latter-day Saints continue to accept the moral importance of work and take pride in craftsmanship.

[See also Occupational Status.]

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DAVID J. CHERRINGTON

WORKS
[God has made provision through the atonement of Jesus Christ for the salvation of the human family. Those things that God does for mankind are called “grace.” Those things that people have to do for themselves are called “works.” Both are necessary.

The Lord requires all persons to do all that they can do for themselves to obtain salvation. For instance, James said, “Faith without works is dead” (James 2:26), and John wrote that the dead are judged “according to their works” (Rev. 20:12). Paul emphasized grace, but did not exclude works. “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:8–10). Also, “as ye have always obeyed, . . . work out your own salvation with fear and trembling” (Phil. 2:12). Likewise, Nephi wrote, “We know that it is by grace that we are saved, after all we can do” (2 Ne. 25:23).

Latter-day Saint doctrine teaches that works alone can never bring salvation, but good works accompany both faith and grace. Articles pertaining to this topic are Atonement; Commandments; Enduring to the End; Faith; Grace; Judgment Day; Justification; Obedience; Righteousness; Salvation; Second Estate.]

WORLDLY, WORLDLINESS
Latter-day Saints use the term “world” to refer to the planet Earth as well as to the social conditions created by those who live carnal, sensuous, and lustful lives (MD, p. 847). Worldly refers to people whose thoughts and interests are engrossed in fleeting, temporal pursuits of mortality such as power, success, gain, or pleasure.

Jesus said, “My kingdom is not of this world” (John 18:36), and “I have overcome the world” (John 16:33). In endeavoring to follow his example, Latter-day Saints seek to overcome the world as he did by valuing spiritual wealth and eternal treasures above earthly goods and attainments.

The apostle Paul defined worldly pursuits as “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envypings, murders, drunkenness, revellings, and such like: . . . they which do such things shall not inherit the kingdom of God” (Gal. 5:19–21). In contrast, the things of God or the fruits of the spirit are “love,