

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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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” (Philip. 2:12). Likewise, Nephi₁ 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, envyings, 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,

joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

Just as the Father sent Jesus into the world, the Savior sent his disciples into the world (John 17:18). Latter-day Saints, therefore, do not believe in asceticism—a withdrawal from the world in an effort to avoid worldliness and to obtain spirituality. Their commission is to be in the world but not of the world, to improve the quality of life on earth by such things or activities as rearing good children, pursuing education, expanding their knowledge of all truth, contributing to the well-being of members of their communities, and sharing the gospel with others. Through example and precept, they seek to encourage all people to put off worldliness and become spiritually reborn by obedience to the laws and ordinances of the gospel. In summary, LDS doctrine cautions that "Men drink damnation to their own souls except they humble themselves and become as little children, . . . putteth off the natural man and becometh a saint through the atonement of Christ the Lord" (Mosiah 3:18-19).

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WORLD CONFERENCES ON RECORDS

Two World Conferences on Records have been sponsored by The Church of Jesus Christ of Latter-day Saints in SALT LAKE CITY, UTAH. In celebration of the Diamond Jubilee of the FAMILY HISTORY LIBRARY and to exhibit the newly constructed GRANITE MOUNTAIN RECORD VAULT, the GENEALOGICAL SOCIETY OF UTAH hosted the first world conference, August 5-8, 1969. The theme, "Records Protection in an Uncertain World," emphasized that, since no one organization can preserve all the valuable records of the world, each nation or society must preserve its own records from wear, deterioration, neglect, and natural or man-created disasters.

Sessions combined two types of meetings: records preservation, usage, and accessibility; and genealogical research. For the first time on a world scale, a conference brought together genealogists,

archivists, demographers, and technical experts on microfilming and other methods of preserving records. Two hundred and eighty specialists in these fields presented 180 seminars during the four days to an audience of both amateurs and professionals from national and governmental bodies, private institutions and societies, and individuals from every state in the United States and forty-five nations.

The second World Conference on Records was held August 12-15, 1980. The theme, "Preserving Our Heritage," was stimulated by Alex Haley's, 1976 book *Roots*. Much of the conference focused on gathering, preparing, and preserving personal and individual family histories—writing "the history of the heart"—in addition to factual genealogical data. The featured speaker, Alex Haley, said: "In all of us there is a hunger . . . to know who we are and where we come from." Attendance of 11,500 more than doubled that of the previous conference, including representatives from each of the United States and from fifty nations. Printed copies of the sessions of the conferences were made available at the Genealogical Society headquarters in Salt Lake City.

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WORLD RELIGIONS (NON-CHRISTIAN) AND MORMONISM

[This entry consists of seven articles:

- Overview
- Buddhism
- Confucianism
- Hinduism
- Islam
- Judaism
- Shinto

The articles gathered under this title generally explain the relationships between Latter-day Saints and persons of other faiths, and illustrate differences and similarities in belief between non-Christian religions and the LDS religion. On the former subject, see also Interfaith Relationships: Jewish and Interfaith Relationships: Other.]