

Stand Independent above All Other Creatures

Elder Bruce R. McConkie

Of the Council of the Twelve

Ensign, May 1979, 92

I stand before the Church this day and raise the warning voice. It is a prophetic voice, for I shall say only what the apostles and prophets have spoken concerning our day.

It is the voice of Jesus on the Mount of Olives, of John on the Isle of Patmos, of Joseph Smith during the mobbings and murders of Missouri. It is a voice calling upon the Lord's people to prepare for the troubles and desolations which are about to be poured out upon the world without measure.

For the moment we live in a day of peace and prosperity but it shall not ever be thus. Great trials lie ahead. All of the sorrows and perils of the past are but a foretaste of what is yet to be. And we must prepare ourselves temporally and spiritually.

Our spiritual preparation consists in keeping the commandments of God, and taking the Holy Spirit for our guide, so that when this life is over we shall find rest and peace in paradise and an ultimate inheritance of glory and honor in the celestial kingdom.

Our temporal preparation consists in using the good earth in the way the Lord designed and intended so as to supply all our just wants and needs. It is his purpose to provide for his Saints for all things are his, but, he says, it must needs be done in his own way. (See D&C 104:14–18.)

There is a common axiom among us which states: A religion that cannot save a man temporally does not have power to save him spiritually. If we cannot care for our temporal needs in this world, how can we ever succeed in spiritual things in the world to come?

Thus, speaking of temporal things—of lands and houses and crops, of work and sweat and toil, of the man Adam eating his bread in the sweat of his face (see Gen. 3:19—the Lord says: “If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you” (D&C 78:7).

Then he commands both the Church and its members “to prepare and organize” their temporal affairs according to the law of his gospel, “that through my providence,” saith the Lord, “notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world;

“That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God” (D&C 78:11, 14–15).

The Church, which administers the gospel, and the Saints who have received the gospel, must be independent of all the powers of earth, as they work out their salvation—temporally and spiritually—with fear and trembling before the Lord!

Be it remembered that tribulations lie ahead. There will be wars in one nation and kingdom after another until war is poured out upon all nations and two hundred million men of war mass their armaments at Armageddon.

Peace has been taken from the earth, the angels of destruction have begun their work, and their swords shall not be sheathed until the Prince of Peace comes to destroy the wicked and usher in the great Millennium.

There will be earthquakes and floods and famines. The waves of the sea shall heave themselves beyond their bounds, the clouds shall withhold their rain, and the crops of the earth shall wither and die.

There will be plagues and pestilence and disease and death. An overflowing scourge shall cover the earth and a desolating sickness shall sweep the land. Flies shall take hold of the inhabitants of the earth, and maggots shall come in upon them. (See D&C 29:14–20.) “Their flesh shall fall from off their bones, and their eyes from their sockets” D&C 29:19).

Bands of Gadianton robbers will infest every nation, immorality and murder and crime will increase, and it will seem as though every man’s hand is against his brother.

We need not dwell more upon these things. We are commanded to search the scriptures where they are recounted with force and fervor, and they shall surely come to pass.

It is one of the sad heresies of our time that peace will be gained by weary diplomats as they prepare treaties of compromise, or that the Millennium will be ushered in because men will learn to live in peace and to keep the commandments, or that the predicted plagues and promised desolations of latter days can in some way be avoided.

We must do all we can to proclaim peace, to avoid war, to heal disease, to prepare for natural disasters—but with it all, that which is to be shall be.

Knowing what we know, and having the light and understanding that has come to us, we must—as individuals and as a Church—use our talents, strengths, energies, abilities, and means to prepare for whatever may befall us and our children.

We know that the world will go on in wickedness until the end of the world, which is the destruction of the wicked. We shall continue to live in the world, but with the Lord’s help we shall not be of the world. We shall strive to overcome carnality and worldliness of every sort and shall invite all men to flee from Babylon, join with us, and live as becometh Saints.

As the Saints of the Most High we shall strive to “stand independent above all other creatures beneath the celestial world” (D&C 78:14). Our only hope is to free ourselves from the bondage of sin, to rid ourselves from the chains of darkness, to rise above the world, to live godly and upright lives.

Relying always on the Lord, we must become independent of the world. We must be self-reliant. Using the agency God has given us, we must work out our own economic and temporal problems.

We are here on earth to work—to work long, hard, arduous hours, to work until our backs ache and our tired muscles knot, to work all our days. This mortal probation is one in which we are to eat our bread in the sweat of our faces until we return to the dust from whence we came.

Work is the law of life; it is the ruling principle in the lives of the Saints. We cannot, while physically able, voluntarily shift the burden of our own support to others. Doles abound in evils. Industry, thrift, and self-respect are essential to salvation.

We must maintain our own health, sow our own gardens, store our own food, educate and train ourselves to handle the daily affairs of life. No one else can work out our salvation for us, either temporally or spiritually.

We are here on earth to care for the needs of our family members. Wives have claim on their husbands for their support, children upon their parents, parents upon their children, brothers upon each other, and relatives upon their kin.

It is the aim of the Church to help the Saints to care for themselves and, where need be, to make food and clothing and other necessities available, lest the Saints turn to the doles and evils of Babylon. To help care for the poor among them the Church must operate farms, grow vineyards, run dairies, manage factories, and ten thousand other things—all in such a way as to be independent of the powers of evil in the world.

We do not know when the calamities and troubles of the last days will fall upon any of us as individuals or upon bodies of the Saints. The Lord deliberately withholds from us the day and hour of his coming and of the tribulations which shall precede it—all as part of the testing and probationary experiences of mortality. He simply tells us to watch and be ready.

We can rest assured that if we have done all in our power to prepare for whatever lies ahead, he will then help us with whatever else we need.

He rained manna from heaven upon all Israel, six days each week for forty years, lest they perish for want of bread, but the manna ceased on the morrow after they ate of the parched corn of Canaan. Then they were required to supply their own food. (See Ex. 16:3–4, 35.)

During forty years in the wilderness the clothes worn by all Israel waxed not old and their shoes wore not out, but when they entered their promised land, then the Lord required them to provide their own wearing apparel. (See Deut. 29:5.)

When there was a famine in the land, at Elijah's word, a certain barrel of meal did not waste, and a certain cruse of oil did not fail, until the Lord sent again rain on the earth. And it is worthy of note, as Jesus said, that though there were many widows in Israel, unto one only was Elijah sent. (See 1 Kgs. 17:10–16.)

We do not say that all of the Saints will be spared and saved from the coming day of desolation. But we do say there is no promise of safety and no promise of security except for those who love the Lord and who are seeking to do all that he commands.

It may be, for instance, that nothing except the power of faith and the authority of the priesthood can save individuals and congregations from the atomic holocausts that surely shall be.

And so we raise the warning voice and say: Take heed; prepare; watch and be ready. There is no security in any course except the course of obedience and conformity and righteousness.

For thus saith the Lord: “The Lord’s scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; ...

“Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her,” saith the Lord.

“But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.” (D&C 97:23, 25–26.)

O God, our Father, wilt thou grant us peace and security and safety in the days of tribulation that shall come like a whirlwind upon all the earth.

Wilt thou hedge up the evil powers, and open up the way before us, thy people, that as individuals and as a Church we may stand independent of every creature beneath the celestial world.

And wilt thou enfold us everlastingly in the arms of thy love; and finally, wilt thou save us with an everlasting salvation in thy kingdom—for all of which we pray.

In the name of the Lord Jesus Christ, amen.

Gospel topic: self-reliance

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Food Storage

Bishop Vaughn J. Featherstone Second Counselor in the

Presiding Bishopric

Ensign, May 1976, 116

Brethren of the priesthood, sisters of the Relief Society, President Henry D. Moyle suggested that when someone speaks we ought to get three things out of the message. First and least important (but still very important), we ought to get what is said. Second, and more important, we ought to have a spiritual experience. Third, and most important, we should keep the commitments we make to ourselves. Let’s write them down and follow through. Don’t ever make a commitment to yourself you don’t intend to keep—if you do, you weaken your character.

For twenty-six years, since I was fifteen, I was involved in the grocery industry. I learned much about human nature during those years. I remember the effects that strikes, earthquakes, and rumors of war had on many very active Latter-day Saints. Like the five foolish virgins, they rushed to the store to buy food, caught in the panic of knowing that direction had been given by

the prophet but not having followed that direction—fearful that maybe they had procrastinated until it was everlastingly too late.

It was interesting because only in Latter-day Saint communities did people seem to buy with abandon. It was not a few Latter-day Saints—it was a significant number. It caused great increases in sales. One such experience came when a so-called prophecy by someone outside the Church was greatly publicized.

How foolish we can sometimes be! We have a living prophet; we have God's living oracles, the First Presidency and the Council of the Twelve Apostles. Let us follow the Brethren and be constant. We need have no fear if we are prepared.

Brothers and sisters, what have we done in our stakes and wards to see that every Latter-day Saint has a year's reserve of food to sustain life? Let's not only keep teaching the principle, but let's also teach our people how.

This morning I would like to discuss food storage. Let me suggest three or four things we can do. Start by taking an inventory—take a physical count of all of your reserves. This would be a great family home evening project if you're prepared. If not, it may be terribly embarrassing to you in front of your family. Imagine how the powerful testimony you bear concerning a living prophet must sound to your children, who know that as a family head you have been counseled for years to have a year's reserve of food on hand. We need to know where we are. Every family should take an inventory—get all the facts.

Second, decide what is needed to bring your present reserve levels to a year's supply. Then make a list and prepare a plan. Consider first, what are the basics?—wheat (or grain from your locale), sugar or honey, dried milk, salt, and water. Most of us can afford such basics. Buy them from your monthly food budget allowance. The Church discourages going into debt to buy for storage.

Now that you know where you are and where you need to be, the third step is to work out a time schedule for when you will reach your goal. I suggest that one year from today we ought to have a year's supply of food in all active—and many inactive—members' homes in the Church. Where food storage violates the law of your land, then abide the law. However, even in those cases we can plant gardens and fruit trees and raise rabbits or chickens. Do all you can within the laws of your community, and the Lord will bless you when the time of need comes. Now here are some suggestions how:

1. Follow the prophet. He has counseled us to plant a garden and fruit trees. This year don't just think about it—do it. Grow all the food you possibly can. Also remember to buy a year's supply of garden seeds so that, in case of a shortage, you will have them for the following spring. I'm going to tell you where to get the money for all the things I'm going to suggest.
2. Find someone who sells large bulk of grains, depending on your locale. Make arrangements to buy a ton or so of grain.
3. Find someone who sells honey in large containers and make arrangements to buy what you

can afford on a regular basis or buy a little additional sugar each time you go to the store.

4. Purchase dry milk from the store or dairy, on a systematic basis.

5. Buy a case of salt the next time you go to the store. In most areas, 24 one-pound packages will cost you less than \$5.

6. Store enough water for each member of your family to last for at least two weeks.

Where the foods I mentioned are not available or are not basic in your culture or area, make appropriate substitutions.

Now you ask, "Where do I get the money for these things? I agree we need them, but I'm having a hard time making ends meet."

Here is how you do it. Use any one or all of these suggestions, some of which may not be applicable in your country:

1. Decide as a family this year that 25 or 50 percent of your Christmas will be spent on a year's supply. Many families in the Church spend considerable sums of money for Christmas. Half or part of these Christmas monies will go a long way toward purchasing the basics. I recall the Scotsman who went to the doctor and had an X-ray taken of his chest. Then he had the X-ray gift-wrapped and gave it to his wife for their anniversary. He couldn't afford a gift, but he wanted her to know his heart was in the right place. Brethren, give your wife a year's supply of wheat for Christmas, and she'll know your heart is in the right place.

2. When you desire new clothes, don't buy them. Repair and mend and make your present wardrobe last a few months longer. Use that money for the food basics. Make all of your nonfood necessities that you feasibly can, such as furniture and clothing.

3. Cut the amount of money you spend on recreation by 50 percent. Do fun things that do not require money outlay but make more lasting impressions on your children.

4. Decide as a family that there will be no vacation or holiday next year unless you have your year's supply. Many Church members could buy a full year's supply of the basics from what they would save by not taking a vacation. Take the vacation time and work on a family garden. Be together, and it can be just as much fun.

5. If you haven't a year's supply yet and you do have boats, snowmobiles, campers, or other luxury possessions, sell or trade one or two or more of them and get your year's supply.

6. Watch advertised specials in the grocery stores and pick up extra supplies of those items that are of exceptional value.

7. Change the mix in your family's diet. Get your protein from sources less expensive than meat. The grocery bill is one bill that can be cut. Every time you enter the store and feel tempted by effective and honest merchandising to buy cookies, candy, ice cream, non-food items, or

magazines—don't! Think carefully; buy only the essentials. Then figure what you have saved and spend it on powdered milk, sugar, honey, salt, or grain.

The Lord will make it possible, if we make a firm commitment, for every Latter-day Saint family to have a year's supply of food reserves by April 1977. All we have to do is to decide, commit to do it, and then keep the commitment. Miracles will take place; the way will be opened, and next April we will have our storage areas filled. We will prove through our actions our willingness to follow our beloved prophet and the Brethren, which will bring security to us and our families.

Now regarding home production: Raise animals where means and local laws permit. Plant fruit trees, grapevines, berry bushes, and vegetables. You will provide food for your family, much of which can be eaten fresh. Other food you grow can be preserved and included as part of your home storage. Wherever possible, produce your nonfood necessities of life. Sew and mend your own clothing. Make or build needed items. I might also add, beautify, repair, and maintain all of your property.

Home production of food and nonfood items is a way to stretch your income and to increase your skills and talents. It is a way to teach your family to be self-sufficient. Our children are provided with much needed opportunities to learn the fundamentals of work, industry, and thrift. President Romney has said, "We will see the day when we will live on what we produce." (*Conference Reports*, April 1975, p. 165.)

I should like to address a few remarks to those who ask, "Do I share with my neighbors who have not followed the counsel? And what about the nonmembers who do not have a year's supply? Do we have to share with them?" No, we don't *have* to share—we *get* to share! Let us not be concerned about silly thoughts of whether we would share or not. Of course we would share! What would Jesus do? I could not possibly eat food and see my neighbors starving. And if you starve to death after sharing, "greater love hath no man than this ..." (John 15:13.)

Now what about those who would plunder and break in and take that which we have stored for our families' needs? Don't give this one more idle thought. There is a God in heaven whom we have obeyed. Do you suppose he would abandon those who have kept his commandments? He said, "If ye are prepared, ye need not fear." (D&C 38:30.) Prepare, O men of Zion, and fear not. Let Zion put on her beautiful garments. Let us put on the full armor of God. Let us be pure in heart, love mercy, be just, and stand in holy places. Commit to have a year's supply of food by April 1977.

Bishops and stake presidents, let us accept the challenge on behalf of the Saints in our wards and stakes. It will prove to be a very Christlike deed on your part. Follow through and check up one year from now and make certain we achieve results.

In his October 1973 conference address, President Ezra Taft Benson gave some excellent instructions about home storage:

"For the righteous the gospel provides a warning before a calamity, a program for the crises, a refuge for each disaster. ...

“The Lord has warned us of famines, but the righteous will have listened to prophets and stored at least a year’s supply of survival food. ...

“Brethren and sisters, I know that this welfare program is inspired of God. I have witnessed with my own eyes the ravages of hunger and destitution as, under the direction of the president of the Church, I spent a year in war-torn Europe at the close of World War II, without my family, distributing food, clothing, and bedding to our needy members. I have looked into the sunken eyes of Saints, in almost the last stages of starvation. I have seen faithful mothers carrying their children, three and four years of age, who were unable to walk because of malnutrition. I have seen a hungry woman turn down food for a spool of thread. I have seen grown men weep as they ran their hands through the wheat and beans sent to them from Zion—America.

“Thanks be to God for a prophet, for this inspired program, and for Saints who so managed their stewardship that they could provide for their own and still share with others.” (“Prepare Ye,” *Ensign*, Jan. 1974, pp. 69, 81–82.)

I bear my humble witness to you that the great God of heaven will open doors and means in a way we never would have supposed to help all those who truly want to get their year’s supply. I know we will have time and money if we will commit and keep the commitment. In the name of Jesus Christ. Amen.

Gospel topic: self-reliance

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The Need to Teach Personal and Family Preparedness

Elder L. Tom Perry Of the Quorum of the Twelve

Apostles

Ensign, May 1981, 87

A lesson on preparedness was taught by the Lord in the twenty-fifth chapter of Matthew. It tells about ten virgins awaiting a marriage celebration. Five were wise and prepared. Five were foolish and not prepared. The five wise virgins were welcomed into the marriage feast upon the arrival of the bridegroom. The five foolish virgins were off to the store buying supplies, and upon their return found the door closed. The cry to the Lord to open the door was met with the response, "I know you not."

My assignment today is as basic to welfare services as priesthood is to the Church. I've been given the assignment to bring an increased awareness to the priesthood and Relief Society leadership of the need to teach and to give basic training in personal and family preparedness on a regular, continuing schedule.

Let us, for a minute, examine our leadership report card to see how well we have fulfilled our assignment to teach the principles of personal and family preparedness.

Our rate of annual increase for the period from 1970 to 1978 in total fast-offering assistance was 15 percent. Then we had a little upset in our economy, and the rate last year jumped to 32.5 percent.

We look even worse when we examine total commodity assistance. For the period 1970–78, the annual rate of increase in commodity assistance was 11.3 percent. Last year, the rate was a disastrous 53.5 percent. A little dip in the economy found the membership without oil for their lamps. Immediately it was necessary for those not adequately prepared to turn to the Church for assistance.

The results indicate that training of families in basic principles of self-reliance and independence over the past years has not been as effective as it should have been.

With such alarming results we must remind ourselves that the Church welfare system was never designed or intended to care for the healthy member who, as a result of his poor management or lack of preparation, has found himself in difficulty. It was designed to assist the membership in case of a large, physical disaster, such as an earthquake or a flood. It was designed to assist the ill, the injured, the incapacitated, and to rehabilitate them to a productive life. In far too many cases, members who should be making use of their own preparedness provisions are finding that there is nothing there and that they have to turn to the Church.

It is time to ask ourselves, What has created the problem of placing such a heavy burden on the Church to supply our welfare needs? My analysis of this problem would lead me to believe that, as leaders, we have spent far too much time in *administering* relief and far too little in *prevention* by having our families prepared to administer to their own needs. It is time to teach the basics—again. It is time to make the number one priority of our welfare efforts personal and family preparedness. We must prepare now so that in time of need more of our members will be able to

draw upon their own preparedness and not have to seek assistance from the Church.

I like the story of the old man in nineteenth-century New Hampshire who treasured his independence and self-reliance above all else in his life. He accounted it true Christianity that he cared for his own and helped others, and fiercely resisted the notion that he ought to accept help from any other mortal. When his aged wife died, he buried her himself, then dug his own grave and laid in it his open, homemade coffin. “When my time is coming,” he said, “I’ll climb in the box and fold my arms over my chest. Won’t be no bother to no one. They can just nail down the lid and push in the dirt.”

President Marion G. Romney has said so often: “No self-respecting Church member will voluntarily shift the responsibility for his own maintenance to another. Furthermore, a man not only has the responsibility to care for himself; he also has the responsibility to care for his family.” (*The Basics of Church Welfare*, address to the Priesthood Board, 6 Mar. 1974, p. 2.)

The home must be the heart of the welfare program. We must focus our training of personal and family preparedness to reach the family organization. We must teach that every family should be headed by an executive committee comprised of a husband and wife who will set aside sufficient time to plan for their family needs. If it is a single-parent family or an individual living alone, there is still need to organize time and thought to establish goals for meeting needs.

It must start here. Every family has different needs. I notice the difference in my own family now that my children are married. Father and mother are now alone. Their needs have changed. A daughter with her own home and family, a son renting in a student housing project with his family, and a newlywed daughter and her husband, still students at a university—each has different needs, and these needs are changing each year.

Personal and family preparedness planning must begin with the family executive committee. Planning must be tailored to fit the circumstances of each family. Consideration must be given to their unique requirements in career development, financial and resource management, education, physical health, home production and storage, and social, emotional, and spiritual strength.

Each family organization should include a family council comprised of all members of the family unit. Here the basic responsibilities of the family organization can be taught to the children. They can learn how to make decisions and act upon those decisions. Too many are growing to marriageable age unprepared for this responsibility. Work ethics and self-preparedness can be taught in a most effective way in a family council. President J. Reuben Clark, Jr., has paraphrased an old statement. “ ‘All work and no play makes Jack a dull boy,’ ” he would say. “But all play and no work makes Jack a useless boy.” (As quoted by Harold B. Lee, “Administering True Charity,” address delivered at the welfare agricultural meeting, 5 Oct. 1968.)

How grateful I am for a father who had the patience to teach me the art of gardening. How frustrating it must have been in this teaching process to find a neat row of weeds still in the ground and a pile of dead carrots on the ground after I’d completed one of my assignments. Our family was taught not only the art of stacking and rotating cans and bottles on shelves, but also

how to grow and replace the fruits and vegetables necessary to fill the empty cans and bottles again.

The first-line support to the families in the Church organization is priesthood home teaching and Relief Society visiting teaching. These functions provide two important services. They keep the bishop, the quorum leader, and the Relief Society president adequately informed of the physical, emotional, temporal, and spiritual condition of the membership. They also have teaching opportunities and serve as a resource to provide some of the training to the families as they prepare for self-sufficiency.

The Melchizedek Priesthood quorum leader can help the head of the household by teaching the principles of welfare—how to love, to give service, to recognize what his stewardship is, to work honestly and diligently for his family and for others, and to consecrate his time and talents to the building up of the kingdom of God. He can train the home teachers on how they can get to know the families and be sensitive to their needs. When a member has special needs, the president can work with the bishop and other quorum members to see that those needs are met in a confidential and loving manner.

The quorum meeting begins to fill its purpose when it meets the needs of the members. It is there they can be taught how to develop the skills in all areas of personal and family preparedness.

The Relief Society president gives the same kind of strength and support to the women of the ward as she trains the visiting teachers in the skills of compassionate service, as visits are made to the sisters and their needs are met confidentially with love and sensitivity.

The sisters are usually more effective in teaching gospel principles. They teach and practice skills of sewing, canning, drying, and other food storage methods. They teach nutrition and physical fitness. They emphasize reading and cultural arts skills. Overall there is a permeating spirit of love and giving, of industry, and serious attention to the skills of homemaking and gospel living.

So, priesthood and Relief Society, working together, bring the family to a realization that personal and family preparedness is living the gospel.

You may have read the story in the *Ensign* about the Hibbert family. (See *Ensign*, June 1980, pp. 41–42.) The husband and father of a large family was diagnosed as having terminal cancer. After the shock and fear were faced, the husband and wife counseled together and decided that the best thing they could do for their joy and peace of mind was to prepare themselves and their family for what was to come.

They chose to create family memories through shared experiences, to complete family histories, to have a year's supply of food and other necessities to meet the financial emergencies that would come. A will was prepared and all insurance and legal papers were put in order. The children were taught to care for one another and to take responsibility in the home.

Just weeks before the death of Brother Hibbert, their home was destroyed in a fire. With it went

much of the food storage, but there was still the togetherness of a family that had learned to work together, to plan and prepare, and to face a difficulty head on. With the death of Brother Hibbert, there was sorrow—but not grief. The family had developed the skills it takes to remain close and loving. They were prepared.

As you can see from the heavy responsibilities given to the quorums and the Relief Society, careful practical training must be given to those officers. This must be supplied by the ward organization, presided over by a bishop.

As chairman of the ward welfare services committee, the bishop directs all welfare services in the ward. He seeks out the needy and distressed. He coordinates the teaching of gospel principles and programs fundamental to welfare services, coordinates efforts to teach the law of the fast. He sees that members with special needs are assisted with the dignity and love so important to them. He coordinates confidential assistance to those in need. When necessary, he calls qualified resource specialists. (See *Welfare Services Resource Handbook*, 1980, p. 9.)

Supporting the bishop is a stake organization. The bishop can request assistance from the stake president in the training and qualifying of his leadership. The stake president has a high council and a stake Relief Society organization to furnish the training support required.

Look at the impact the Lord's organization can have on assisting the membership in their personal and family preparations as the work load is distributed down to a workable level of effectiveness. At the stake level the ratio is one stake president to about 1,180 families. At the ward level the ratio is one bishop to about 108 families. At the quorum level the ratio is one quorum leader to about 60 families. The home teacher's ratio is one home teacher to 3 families.

The foundation of the Church welfare program is personal and family preparedness. The organizational support is in place to train and prepare the membership in this basic responsibility. What is needed is for each priesthood and Relief Society leader to place the proper priority on this important work.

Now, it may be that the old man in New Hampshire carried personal and family preparedness too far, with digging his own grave and all. But I would love to see all of our people moved by that same spirit of self-reliance and preparedness.

God grant us to see what must be done in our own wards and stakes, I humbly pray in the name of Jesus Christ, amen.

Gospel topics: preparation, self-reliance
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