

of substitute industries. Women experimented with the processing of such native plants as stinging nettle, milkweed, and red top grass for use as textiles.

Brigham Young and other leaders encouraged every branch of manufacture that could be adapted to the climate and the territory. A seemingly endless variety of products included downy beds, molasses, milk products, fruits, vegetables and grains, woolen and silk goods, woven rye and native grass products, all kinds of clothing articles, brooms, ink, leather, felt, alum, coppers, dyes, soap, matches, iron, school books, jewelry, perfume, paper, rope, harnesses, wagons, machinery, sack-ing, carpets, tools, sugar, flax, bonnets, and lumber.

In 1867–1869, home industries continued to be a major focus of both the Relief Society and the Young Women’s RETRENCHMENT ASSOCIATION. These organizations helped to make homemade articles fashionable and to discourage the purchase of imported goods. The coming of the railroad in 1869 and the resultant influx of outside businesses required a redoubling of these efforts to preserve the independence of the local economy.

Village cooperatives were established to provide the exchange and distribution of the products of home industry. Zion’s Cooperative Mercantile Institution (ZCMI) was a major institution for carrying out such strategies, and the department store followed a policy of preference for the home industries of Mormon manufacturers. In addition, STAKE Boards of Trade were organized to help the cause of home manufacture. As late as 1878, ZCMI had a published policy of providing what was needed for home consumption but exporting the best for profit.

The success of Mormon home industry depended upon geography, economics, and ideology. The expansion of the United States through migration, facilitated by the transcontinental railroad, brought about an effective end to autarky and to LDS protectionist philosophy. Ultimately, however, the economic policies of Brigham Young and the Church had affected all of the mountain West and provided a pattern of economic survival copied and adapted by some other groups as they settled in the Great Basin. Later, the ideals of self-sufficiency, cooperation, and preparedness were reemphasized during the Great Depression of the 1930s and resulted in the implementation of a Church WELFARE SERVICES program.

Today, cottage industries still are a source of income, usually secondary and on a small scale, for some LDS households. A retail outlet known as MORMON HANDICRAFT was established by the Church in 1937 to provide sale on consignment of high quality, hand-crafted products of household industries. In 1986 the DESERET BOOK COMPANY purchased Mormon Handicraft and presently operates the store, which is renowned for hand-sewn quilts, needlework, and other craft items.

In harmony with the ideals that originally spawned the advocacy of home industry, Latter-day Saints today are counseled to grow vegetable gardens, make or preserve whatever commodities they can, and avoid debt and materialism. Work (industry) is expected to be the “ruling principle” in the lives of the Saints, and sharing of one’s resources in service to the poor is considered a hallmark virtue of a true Saint.

[See also Business: Church Participation in; Economic History; Self-Sufficiency; Stewardship; Welfare.]

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## HOME TEACHING

Each ward of The Church of Jesus Christ of Latter-day Saints assigns priesthood holders as home teachers to visit the homes of members every month. They go in pairs; often a youth holding the AARONIC PRIESTHOOD accompanies an adult holding the MELCHIZEDEK PRIESTHOOD. Home teachers are called by their local priesthood quorum leaders and are typically assigned to visit between three and five families. They report on the needs and welfare of their assigned families in regularly scheduled interviews with their priesthood leaders. The home teaching program is a response to modern revelation commissioning those ordained to the priesthood to

teach, expound, exhort, baptize, and watch over the church . . . and visit the house of each member, and

exhort them to pray vocally and in secret and attend to all family duties, . . . to watch over the church always, and be with and strengthen them; and see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking [D&C 20:42–54].

At one time called “acting teachers” (1909), the name was formally changed to “ward teachers” in 1912. However, for years before that time the effort was informally called “block teaching” because of the geographic way in which families were assigned (Hartley, pp. 375–98). In April 1963, the ward teaching program was expanded and renamed “home teaching,” with emphasis “on the responsibilities of the entire priesthood to ‘watch over the Church’ as commanded in the early revelations—to be concerned with the whole family as a group and as individuals” (*IE* 66 [June 1963]:504).

In a Home Teachers Meeting during general conference in 1966, Marion G. Romney, then an apostle, instructed home teachers to live so that they could always enjoy the companionship of the Holy Ghost and act under his inspiration in their home teaching responsibilities and to encourage and inspire every family to make and keep the home a truly Latter-day Saint home.

In 1987 Church President Ezra Taft BENSON identified three basic guidelines to be followed by home teachers:

First, Church leaders are to encourage home teachers to know as well as possible the people they are called to teach. Home teachers need to be aware of individual attitudes, interests, and general welfare, working closely with the head of each family to meet the family’s temporal and spiritual needs.

Second, the Church expects home teachers to deliver a short monthly message. When possible, messages are to come from the scriptures, particularly the Book of Mormon. Leaders are to instruct home teachers to prepare intellectually and spiritually, giving prayerful consideration to both the temporal and spiritual needs of each family as they prepare lessons. The companionship of the Holy Ghost is essential for successful home teaching, for “if ye receive not the Spirit ye shall not teach” (D&C 42:14). The Church instructs home teachers, therefore, to pray together before each visit, invoking the blessings of the Lord upon the family, and, where possible, to pray with family members at the conclusion of the visit.

Third, home teachers are to magnify their callings (Jacob 1:19) by rendering devoted service. This includes visiting each family early in the month, by appointment, and making additional visits as needed.

Organizationally, home teaching provides a system for effective Churchwide communication. Through stakes, wards, and home teachers, Church leaders have a direct line to every member and have the potential, if necessary, to communicate quickly with the total Church membership, via the local priesthood leaders.

Effective home teaching makes significant contributions to members’ lives. Alert, insightful home teachers find various ways of rendering service, such as providing recognition for achievements; informing families of Church activities; assisting during family emergencies, including illness or death; strengthening and encouraging less active members; and arranging transportation. They serve as resources and share the burden of support that would otherwise be carried by the bishop.

As home teachers are called to work directly with families, they are often in a better position to help these family members than are other Church officers or teachers. As a result, home teaching is one of the most effective ways the Latter-day Saints manifest their commitment to “bear one another’s burdens, that they may be light; . . . mourn with those that mourn; yea, and comfort those that stand in need of comfort, and stand as witnesses of God” (Mosiah 18:8–9).

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## HOMOSEXUALITY

God’s teachings about human sexuality are clear, unambiguous, and consistent from Adam to the present. “God created man in his own image . . .