**DC 59                                                 Historical Background**

August 7, 1831 was a Sunday. The few saints who had made the long journey to Missouri gathered for the funeral service of Polly Knight, the mother of the always faithful Knight family. Desiring to see Zion before she died, she continued to travel in spite of being very ill. While the mood must have been somber, the Lord had a message of comfort for the saints. He had already told them “that those that die in me shall not taste of death, for it shall be sweet unto them.” (D&C 42:46) The Prophet was also impressed to say, “a worthy member sleeps in Jesus till the resurrection.” (*History of the Church*, 1:199) “For…those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.” (D&C 59:2)

Perhaps in the annals of history, this inauspicious gathering seems insignificant. A few latter-day saints gathered in Missouri on the first Sabbath day since the land and temple lot had been dedicated as a gathering place for the saints—as the great center spot of latter-day Zion. Similar to Orson Hyde’s dedicatory prayer on the Mount of Olives, the world is oblivious to the significance of the event. But these saints would be the first to enjoy the Sabbath in the dedicated land of Zion. The great blessing of the day was to receive the word of the Lord regarding Sabbath worship. Yet greater blessings awaited them, for their small gathering foreshadows a still future day in which thousands, even millions of saints celebrate the Sabbath day in the land of Zion. Consider the glory of Sabbath worship in the redeemed Zion, when the Lord himself gathers his saints to dispense his law, when He “will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” (Isa. 2:3)

**DC 59:1 blessed..are they who have come up unto this land with an eye single to my glory**

**Anthon H. Lund**

Here… are glorious promises unto those who have come up to the land of Zion. Through the principle of gathering, this vast congregation is present today. Most of the older people have come from other states and other nations. They have come here because they wanted to assemble with the people of God. They have left their homes to come to the land of Zion, and all those who came here with an eye single to the glory of God, have found Zion. Those who did not come with an eye single to the glory of God, but whose aim was to build up self, make means, and so forth, have not found Zion, but have been ready to find fault with it. You who came here with Zion in your hearts did not feel to find fault with existing conditions, although you may have had to take hold of labors that you had never been accustomed to. You may have left good homes to come here; you may have tasted of poverty, and so on, yet, having Zion in your hearts, you felt you had come to the land that God had appointed for a gathering place for His people. (*Conference Report, April 1908*, First Day—Morning Session. 10.)

**DC 59:2 those that die shall rest from all their labors**

“Though not mentioned by name in the Doctrine and Covenants, Polly Knight, mother of the family who so faithfully stood by the Prophet, became the first Latter-day Saint laid to rest in Zion, and earned her place in Doctrine and Covenants history. Traveling to settle in Missouri, she became so ill that her son, Newel, was dispatched from the river boat to buy lumber for her coffin. Despite her illness, she insisted on completing the journey, and died soon after reaching the gathering place.

“After burying his wife in Missouri, Joseph Knight recorded the following: ‘She was Burried in the woods a spot Chosen out By our selves. I was along By where she was Buried a few Days after and I found the hogs had Began to root where she was Buried. I Being verry unwell But I took my ax the nex Day and went and Bilt a pen round it. It was the Last I done for her.’ Her faithful sacrifice bears the Lord’s benediction. Soon after her death, the Lord told Joseph Smith, ‘Those that die shall rest from all their labors, and their works shall follow them; and they shall receive a crown in the mansions of my Father, which I have prepared for them.’ (D&C 59:1–2.)” (Dale S. Cox, “To Hear or Not to Hear,” *Ensign*, Jan. 1993, 45–46)

**DC 59:3-4 blessed are they whose feet stand upon the land of Zion**

**Anthony W. Ivins**

My brethren and sisters, you Latter-day Saints who have gathered up here to the valleys of these mountains, from among the different nations of the earth—you people from Scandinavia, from England, from Ireland, from Wales, and from Scotland, you German saints, you people from the mountains of Switzerland—I want to ask you if the Lord has not made good these promises, if He has not blest you with the good things of the earth; if you have not received revelations in their time; if your faith has not been strengthened, your confidence waxed strong in the Lord, and if you do not now stand firmly convinced that every word spoken by the mouths of His servants, the prophets, will be verified and fulfilled?

It seems to me that I see so clearly the verification of this word of the Lord, that there can be no doubt but that He has gathered this people together. Nothing like it has ever been undertaken before in the history of the world. Nothing will ever be accomplished like it again; for this is a day of restoration, a day for the redemption of Israel, a day when the Lord's people are to be gathered together, a day when He will manifest His power among them, a day when He will consummate all things spoken by His servants, the prophets; and we see the verification of these things. (*Conference Report, October 1909*, Afternoon Session. 96 - 97.)

**DC 59:4 crowned with blessings…with commandments not a few, and with revelations in their time**

Interestingly, this verse explains that we are blessed when we are given commandments. Have you ever thought of commandments as blessings? While some would only want a few commandments out of fear that they cannot keep them all, we should remember that commandments are a blessing whenever they are kept by the children of men. Well then, should we ask the Lord for more commandments?

**LeGrand Richards**

There are some who would object to that. They would rather have one or two commandments, but the Lord never gave a commandment unto his children without a promised blessing. You just read them. Read the Beatitudes, and with every one there is a promised blessing. (*Conference Report, April 1961*, Afternoon Meeting 44.)

**Joseph Fielding Smith**

Today the Lord has spoken and has again given revelations to the Church, and is now giving revelations to the Church; in fact we have received more apparently than we are willing to keep, and yet the Lord is willing and ready to bless us with inspiration and knowledge and truth.

In section fifty-nine of the D&C he says that he will give us commandments not a few when we are ready to receive them. (*Conference Report, April 1934*, First Day—Morning Meeting 17.)

**DC 59:5 thou shalt love the Lord thy God with all thy heart**

**Sheri L. Dew**

What the Lord requires first is our hearts. Imagine how our choices would be affected if we loved the Savior above all else. How we would spend our time and money, or dress on a hot summer day, or respond to the call to visit teach and take care of one another, or react to media that offend the Spirit. (“We Are Women of God,” *Ensign*, Nov. 1999, 99)

**L. Tom Perry**

The Lord has used the heart as a way of describing the innermost nature of His children… In our hearts do we feel a sense of gratitude and devotion to the Father? Are we of one heart with Him to whom we owe everything? The test of our devotion to the Lord seems to be the way we serve Him. (“Youth of the Noble Birthright,” *Ensign*, Nov. 1998, 74)

**DC 59:5 with all thy heart, with all thy might, mind, and strength**

What is the difference between might and strength? Don’t they conjure similar concepts? Perhaps we should think of *might* as spiritual strength rather than physical strength. If so, then we are to worship God with all of our heart (emotionally), might (spiritually), mind (mentally), and strength (physically). These four areas are all encompassing—our love of God must also be all encompassing. **President Benson**declared, “To love God with all your heart, soul, mind, and strength is all-consuming and all-encompassing. It is no lukewarm endeavor. It is total commitment of our very being.” (*Ensign*, May 1988, 1)

Elder Maxwell instructs us that our love for the Lord must be greater in degree than our love for our neighbor or our love for ourselves. It would be a mistake to love either our neighbor or ourselves with all of our heart, might, mind, and strength. Such devotion must be preserved for the Lord.

**Neal A. Maxwell**

When these two rigorous requirements receive more deep reflection than is usually given to them, one observes that there is a significant difference in the breathtaking wording of the first great commandment compared with that of the second commandment. We are to love God with all our heart, all our mind, all our soul, and all our strength. But we are to love our neighbors as we love ourselves. (Matthew 22:36-40; Mark 12:29-34; Luke 10:25-28.)

The first commandment does not read, “Thou shalt love the Lord thy God as thyself.” This would be both too little and the wrong kind of love. Nor does the second commandment read, “Thou shalt love they neighbor with all thy heart, mind, soul, and strength.” This would be neighbor worship.

Whereas our Perfect Father can be trusted with our bestowal of all our devotion of heart, mind, soul, and strength, we cannot. Nor can our neighbor. Moreover, only when proper love of God comes first can our love of self and neighbor be safely shaped and nurtured. (*Notwithstanding My Weakness*, 24 - 25.)

**DC 59:6 Thou shalt love thy neighbor as thyself**

**Glenn L. Pace**

The greatest commandment, to love God, was not given priority at the expense or exclusion of the second commandment, to love our neighbor. I cannot comprehend and indeed do not feel it is possible to love the Lord and not love our neighbors. I have seen some express tearful testimony and love for the Savior who show no warmth whatsoever to God’s children. I do not think a sincere love of the Savior is possible without a sincere love of mankind. Neither do I believe it is possible to have sincere love and concern for Church members at the exclusion of the rest of God’s children.

Compassion knows no political or religious boundaries. We simply must keep these things in balance as a church and as individuals. (“Infinite Needs and Finite Resources,” *Ensign*, June 1993, 52)

**DC 59:6 nor kill, nor do anything like unto it**

“Further, many of the major moral issues of our day are related to the sixth commandment in one way or another when we take into account the postscript the Lord added to it in modern revelation: ‘Thou shalt not … kill, *nor do anything like unto it’* (D&C 59:6; emphasis added). Today’s news headlines and broadcasts are full of issues “like unto it”: suicide, abortion,  mercy killing, toxic pollution, knowing transmittal of AIDS, and more. (Arthur R. Bassett, “Thou Shalt Not Kill,” *Ensign*, Aug. 1994, 28)

“The Church recognizes that there may be rare cases in which abortion may be justified—cases involving pregnancy by incest or rape; when the life or health of the woman is adjudged by competent medical authority to be in serious jeopardy; or when the fetus is known by competent medical authority to have severe defects that will not allow the baby to survive beyond birth. But these are not automatic reasons for abortion. Even in these cases, the couple should consider abortion only after consulting with each other, and their bishop, and receiving divine confirmation through prayer. The practice of elective abortion is fundamentally contrary to the Lord’s injunction, ‘Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.’ (D&C 59:6.) We urge all to preserve the sanctity of human life and thereby realize the happiness promised to those who keep the commandments of the Lord.” (“News of the Church,” *Ensign*, Mar. 1991, 78)

**DC 59:8 thou shalt offer a sacrifice…even that of a broken heart and a contrite spirit**

**M. Russell Ballard**

After His mortal ministry, Christ elevated the law of sacrifice to a new level. In describing how the law would continue, Jesus told his Nephite Apostles that He would no longer accept burnt offerings but that His disciples should offer “a broken heart and a contrite spirit” (3 Ne. 9:19–20; see also D&C 59:8, 12). Instead of the Lord requiring our animals or grain, now He wants us to give up all that is ungodly. This higher practice of the law of sacrifice reaches into the inner soul of a person. **Elder Neal A. Maxwell**of the Quorum of the Twelve Apostles said: “Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed!” (“ ‘Deny Yourselves of All Ungodliness,’ ” *Ensign*, May 1995, 68).

How is it we show the Lord that we have symbolically put ourselves upon today’s sacrificial altar? We show Him by living the first great commandment: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37). When we overcome our own selfish desires and put God first in our lives and covenant to serve Him regardless of the cost, we are then living the law of sacrifice. (“The Law of Sacrifice,” *Ensign*, Oct. 1998, 10)

**DC 59:9-14 Sabbath Day Worship**

When we talk about keeping the Sabbath day holy, we often think of those things we should *not* do on the Sabbath. Many times we will make an elaborate list of things that we consider in violation of the Spirit of Sabbath worship. Perhaps some of us would define Sabbath worship by the absence of certain behaviors. The Lord, it would seem, has a different definition. While we might define Sabbath worship with a list of *don’ts*, the Lord defines Sabbath worship with a list of *do’s*. What should we do?

* Go to the house of prayer
* Offer up thy sacraments upon my holy day
* Rest from your labors
* Pay thy devotions unto the Most High
* Offer thine oblations and thy sacraments unto the Most High
* Confess thy sins unto thy brethren, and before the Lord
* Prepare food with singleness of heart

**Spencer W. Kimball**

The Sabbath is a holy day in which to do worthy and holy things. Abstinence from work and recreation is important but insufficient. The Sabbath calls for constructive thoughts and acts, and if one merely lounges about doing nothing on the Sabbath, he is breaking it. To observe it, one will be on his knees in prayer, preparing lessons, studying the gospel, meditating, visiting the ill and distressed, sleeping, reading wholesome material, and attending all the meetings of that day to which he is expected. To fail to do these proper things is a transgression on the omission side. (*The Miracle of Forgiveness*, Salt Lake City: Bookcraft, 1969, pp. 96–97.)

**James E. Faust**

The Mosaic injunctions of Sabbath day observance contained many detailed do’s and don’ts. This may have been necessary to teach obedience to those who had been in captivity and had long been denied individual freedom of choice. Thereafter, these Mosaic instructions were carried to many unwarranted extremes which the Savior condemned. In that day the technicalities of Sabbath day observance outweighed the “weightier matters of the law” (Matt. 23:23) such as faith, charity, and the gifts of the Spirit.

In our time God has recognized our intelligence by not requiring endless restrictions. Perhaps this was done with a hope that we would catch more of the spirit of Sabbath worship rather than the letter thereof. In our day, however, this pendulum of Sabbath day desecration has swung very far indeed. We stand in jeopardy of losing great blessings promised. After all, it is a test by which the Lord seeks to “prove you in all things” (D&C 98:14) to see if your devotion is complete.

Where is the line as to what is acceptable and unacceptable on the Sabbath? Within the guidelines, each of us must answer this question for ourselves. While these guidelines are contained in the scriptures and in the words of the modern prophets, they must also be written in our hearts and governed by our conscience. Brigham Young said of the faithful, “The spirit of their religion leaks out of their hearts.” (Journal of Discourses, 15:83.) It is quite unlikely that there will be any serious violation of Sabbath worship if we come humbly before the Lord and offer him all our heart, our soul, and our mind. (See Matt. 22:37.)” (“The Lord’s Day,” *Ensign*, Nov. 1991, 35)

**DC 59:9 that thou mayest more fully keep thyself unspotted from the world**

“In our day, the Lord has told us that keeping the Sabbath will help protect us against the ills of a world that is degenerating spiritually. In one revelation to Joseph Smith, he rephrased the fourth commandment this way: ‘*That thou mayest more fully keep thyself unspotted from the world*, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day’ (D&C 59:9; emphasis added).

“Here is a divinely inspired plan for protection against immorality, rebellion, the deterioration of family structure and stability, and other spiritual dangers that threaten us: we can go to our meetinghouses each Sabbath and partake of the sacrament, which involves regular repentance and covenant making to keep ourselves clean and ‘unspotted from the world.’… If we will change our daily routine once every week and sincerely pay our devotions—or dedicate ourselves and our energies to serving God and others—we will be shielding ourselves from the evil around us.” (D. Kelly Ogden, “Remember the Sabbath Day,” *Ensign*, Apr. 1994, 49-50)

**Gordon B. Hinckley**

How shall our people keep themselves unspotted from the world unless they develop within themselves the spiritual strength and capacity to resist temptation that is so rampant everywhere we go these days? And where shall they develop such discipline? I think the meaning of this revelation is clear: they shall develop such discipline of self and such desire to live above the stains of the world in their communion with the Lord as worshipers in sacrament meetings. (“The Priesthood of Aaron,” *Ensign*, Nov. 1982, 47)

**DC 59:9 thou shalt go to the house of prayer and offer up thy sacraments upon my holy day**

**Bishop John Wells**

The records of the Church show that many members absent themselves from this important meeting. Does this mean that we do not fully understand or appreciate the importance of the sacrament and the blessings that come from partaking of it? Every individual who has complied with the ordinances of the Gospel and has become a member of the Church is expected and required to attend the sacramental service on the Lord's day and there partake of this holy ordinance. It is a privilege to be counted worthy to partake of this sacrament… If we partake of it worthily, with a broken heart and a contrite spirit, in meekness, reverence, humility, and in the spirit of worship, it will bring to us a chastening and purifying spirit. (*Conference Report, October 1936*, Afternoon Meeting 47.)

**Ezra Taft Benson**

Of course you can live a pretty good life out on the golf course on Sunday. But you don't build your spirituality. Probably you could worship the Lord out there, but the fact is you don't do it as you don't worship Him down on the beach. But if you go to the house of the Lord you will worship Him. If you attend to your prayers in your home with your family you will worship Him. And your spirituality will be raised. The spiritual food which your body requires will be provided and you are much more apt to have this joy. (*The Teachings of Ezra Taft Benson*[Salt Lake City: Bookcraft, 1988], 439.)

**Harold B. Lee**

Sunday is more than a day of rest from the ordinary occupations of the week. It is not to be considered as merely a day of lazy indolence and idleness or for physical pleasures and indulgences. It is a feastday for your spirit bodies. The place of spiritual feasting is in the house of worship. Here you find fellowship with those who like yourselves are seeking spiritual nourishment. You are enjoined to sing and pray and pay your devotions to the Most High, and partake of the holy sacrament as a reminder of your obligations as a son or daughter of God here in mortality and in remembrance of the atonement of the Savior and to pledge again your loyalty to His name…

Make this a day of prayerful, thoughtful study of the scriptures and other good books. While filled with the joy of the Sabbath, write a letter to your sweetheart or an absent loved one or a friend who may need your spiritual strength. Make your homes the places for the singing and playing of beautiful music in harmony with the spirit of the day. At evening's close as you gather at your fireside with the family alone or with friends, discuss the precious truths of the gospel and close with the benediction of family prayer. My experience has taught me that the prompting of the conscience to a faithful Church member is the safest indicator as to that which is contrary to the spirit of worship on the Sabbath day. (*The Teachings of Harold B. Lee,*edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 212.)

**DC 59:11 thy vows shall be offered up in righteousness on all days and at all times**

**Howard W. Hunter**

There is a growing concept among men of the world that religion is something reserved for the Sabbath day, or for the hour spent in places of worship or in prayer. Men distinguish between the everyday affairs that occupy their minds and direct their activities in the busy business world, and those things within the realm of theology. "Don't mix religion with business," some say. Can religion be eliminated from the affairs of everyday living?

James said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

In other words, religion is more than a knowledge of God or a confession of faith, and it is more than theology. Religion is the doing of the word of God. It is being our brother's keeper, among other things. To keep unspotted from the world does not mean that one must withdraw from all association with the world, but rather to keep away from the evils of the world; or as more beautifully put in one of our hymns, "freedom from earth stains."

We can be religious in worship on the Sabbath day, and we can be religious in our duties on the other six days of the week. The Apostle Paul, writing to those called to be "saints" at Corinth, stated:  “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

If such little things as eating and drinking are to be done to the glory of God, how much more important it must be that all of our thoughts, the words we speak, our acts, conduct, dealings with neighbors, business transactions, and all of our everyday affairs be in harmony with our religious beliefs. In the words of Paul, “Whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). Can we therefore eliminate religion from our weekday affairs and relegate it to the Sabbath day only? Surely not, if we follow Paul's admonition.

Religion can be part of our daily work, our business, our buying and selling, building, transportation, manufacturing, our trade or profession, or of anything we do. We can serve God by honesty and fair dealing in our business transactions in the same way we do in Sunday worship. The true principles of Christianity cannot be separate and apart from business and our everyday affairs. (*The Teachings of Howard W. Hunter,*edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1997], 112.)

**DC 59:16-17 inasmuch as ye do this, the fulness of the earth is yours**

What blessings do we receive from keeping the Sabbath day holy? The promises are quite remarkable and are often overlooked. Sabbath observance brings:

* Power that we may more fully keep ourselves unspotted from the world (D&C 59:9)
* The fulness of the earth—whether beasts of the field, fowls of the air, the herbs and good things of the earth whether for food or for raiment (D&C 59:16-17)
* The blessing to ride upon the great places of the earth and receive a heritage with the house of Israel (Isaiah 58:14)

To receive the fullness of the earth and the promised land are great promises! The good things of the earth are to fill our houses, barns, orchards, gardens, and vineyards. We often forget the financial advantage of Sabbath worship. No man can make as much money working 7 days a week as he can working 6 days and honoring the seventh. It is an eternal law with an irrevocable promise.

**James E. Faust**

Over a lifetime of observation, it is clear to me that the farmer who observes the Sabbath day seems to get more done on his farm than he would if he worked seven days. The mechanic will be able to turn out more and better products in six days than in seven. The doctor, the lawyer, the dentist, the scientist will accomplish more by trying to rest on the Sabbath than if he tries to utilize every day of the week for his professional work. I would counsel all students, if they can, to arrange their schedules so that they do not study on the Sabbath. If students and other seekers after truth will do this, their minds will be quickened and the infinite Spirit will lead them to the verities they wish to learn. This is because God has hallowed his day and blessed it as a perpetual covenant of faithfulness. (See Ex. 31:16.) (“The Lord’s Day,” *Ensign*, Nov. 1991, 34)

**Gordon B. Hinckley**

I wish I had the power to convert this whole Church to the observance of the Sabbath. I know our people would be more richly blessed of the Lord if they would walk in faithfulness in the observance of the Sabbath. (Earl C. Tingey, “The Sabbath Day and Sunday Shopping,” *Ensign*, May 1996, 10)

**DC 59:18-20 all things which come of the earth…are made for the benefit and use of man**

Extreme environmentalists—those who are more concerned with the death of a tree than the death of a human being—seem to misunderstand the relationship between man and the earth. They act as if man was created for the earth, but the earth was created for man, “all things which come of the earth…are made for the benefit and use of man.”

This perspective helps us to be responsible stewards protecting the earth as a great gift of God to man. At the same time, the Lord intended us to use the resources the earth provides for our benefit. The earth was never meant to be left alone as if it needed to be protected from man. The earth was intended to be a blessing to all of its inhabitants. For “it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.”

**Ezra Taft Benson**

The Church has urged its members to be efficient users of our resources, to avoid waste and pollution, and to clean up their own immediate environment or that over which they have control. It was Goethe who said, “Let everyone sweep in front of his own door and the whole world will be clean.” We have made an appeal to all Church members to clean up their premises, to plant gardens and trees, and then to use efficiently what they grow. We have found that Church members have responded well to this appeal, thus becoming more self-reliant and responsibly concerned for their neighbors and their environment. (*The Teachings of Ezra Taft Benson*[Salt Lake City: Bookcraft, 1988], 645.)

**DC 59:21 in nothing doth man offend God…save those who confess not his hand in all things**

**Gordon B. Hinckley**

How thankful we ought to be for the magnificent blessings we enjoy. Our society is afflicted by a spirit of thoughtless arrogance unbecoming those who have been blessed so generously.

If I have any desire in my heart, it is a desire to build in the lives and hearts of the young people of this land and of this Church a spirit of gratitude. Gratitude is a divine principle. The Lord has declared through revelation:

Thou shalt thank the Lord thy God in all things... And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things . . . (D&C 59:7, 21.)

Absence of gratitude is the mark of the narrow, uneducated mind. It bespeaks lack of knowledge and the ignorance of self-sufficiency. It expresses itself in ugly egotism and frequently in malicious conduct. (October 13, 1964, *BYU Speeches of the Year, 1964*, p.  4)

**Ezra Taft Benson**

We are recipients of God's choicest blessings. We enjoy an abundance of material things beyond that enjoyed by any other nation in the history of the world; but unless we keep alive a realization that all these blessings come from God and are a part of our great spiritual heritage, they may crumble as ashes in our hands. “In nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments” (D&C 59:21). (The Red Carpet, p.292.)

Someone has said it is better to appreciate the things you don't own than to own things you don't appreciate. I hope we will have with us a spirit of appreciation for all of the good things we enjoy, all the blessings that we have, many of which have come so easy to us, with very little effort on our part, and yet they are very real and very choice and are truly rich blessings. (*The Teachings of Ezra Taft Benson*[Salt Lake City: Bookcraft, 1988], 366.)

**James E. Faust**

One of the advantages of having lived a long time is that you can often remember when you had it worse. I am grateful to have lived long enough to have known some of the blessings of adversity. My memory goes back to the Great Depression, when we had certain values burned into our souls. One of these values was gratitude for that which we had because we had so little. The Great Depression in the United States in the early thirties was a terrible schoolmaster. We had to learn provident living in order to survive. Rather than create in us a spirit of envy or anger for what we did not have, it developed in many a spirit of gratitude for the meager, simple things with which we were blessed, like hot, homemade bread and oatmeal cereal and many other things. (James E. Faust and James P. Bell, *In the Strength of the Lord: The Life and Teachings of James E. Faust*[Salt Lake City: Deseret Book Co., 1999], 325 - 326.)

**DC 59:23 he…shall receive his reward, even peace in this world, and eternal life in the world to come**

**Milton R. Hunter**

The peace spoken of by the Lord in this modern revelation is the peace that results from a clear conscience. It is that peace which comes when one stands void of offense against God and man. It is that peace which Christ promised his ancient apostles. Paul wrote to the Philippians: “. . . the peace of God, . . . passeth all understanding. . . .” (Phil. 4-7.) (*Conference Report, October 1966*, Afternoon Meeting 40.)

**James E. Faust**

What is the cost of discipleship? It is primarily obedience. It is the forsaking of many things. But since everything in life has a price, it is a price worth paying, considering that the great promise of the Savior is for peace in this life and eternal life in the life to come. It is a price we cannot afford *not* to pay. (“The Price of Discipleship,”*Ensign*, Apr. 1999, 4)