

Elder Marion G. Romney
Of the Council of the Twelve

My brothers and sisters, I have in mind speaking to you a few minutes this afternoon about a subject that I myself have learned about through some rather severe experiences since the last conference. Therefore, if I am to do this effectively, I must have the Spirit of the Lord. I have sought it. I ask you now to join with me in asking the Lord to bless us while I occupy your valuable time. The subject I have selected is "peace in this world." I have taken my text from the 59th Section of the Doctrine and Covenants:

The works of righteousness bring peace . . . and eternal life

" . . . he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

This text promises two rewards: one in this world and another in the world to come. Reference to "the world to come" brings to mind an incident that occurred in a divorce action when I was practicing law some 35 years ago. As the court was about to render its decision, the plaintiff, a woman, requested and was granted a private conference. Nervously approaching the bench, she audibly whispered: "Your honor, I want a divorce for this world only, not for the world to come."

Unlike that judge, the Great Judge who spoke the words of our text has jurisdiction both in this world and the world to come; although the promised rewards in the two are interdependent, I propose in these remarks to deal principally with peace in *this* world.

Peace

First, let us agree upon the meaning of the word "peace." "Freedom from civil disturbance or war" is one dictionary definition. That this is not the "peace" promised, however, is evident from the fact that about the time the Lord spoke our text, he also said: ". . . the hour is not yet, but is

nigh at hand, when peace [meaning freedom from civil disturbance or war] shall be taken from the earth, . . ." (D&C 1:35), and from the further fact that in 1894 and again in 1896, President Woodruff, then the Lord's mouthpiece on the earth, indicated that the time for such peace to be taken from the earth had then come. (*Discourses of Wilford Woodruff*, pp. 251-52.) Informed Latter-day Saints know that this earth will never again, during its telestial existence, be free from civil disturbance and war.

Nor does the "peace" of which we speak mean "harmony in personal relations," another dictionary definition. Jesus made this plain when he said:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." (Matt. 10:34-35.)

Jesus was, however, talking about the "peace" of which we speak when to his disciples he said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

He was also talking about such "peace" when, just before he offered his intercessory prayer, he concluded his instructions to his disciples with the words:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16:33.)

From these scriptures it is apparent that the "peace" of our text is heavenly.

Among those who enjoy it, of course, it brings "harmony in personal relations." If men generally enjoyed it, it would banish civil disturbance and war. But in the absence of both mutual concord and civil peace, it may and does dwell in the hearts of many

people. The promise of it runs to each and every person who will qualify himself to receive it, regardless of the actions of those about him. "... he who doeth the works of righteousness shall," says the Lord—not *may* or *can*, but *shall*—"receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

The revelation from which our text is taken not only extends to the Saints the comforting promise of peace in this world; it also specifies some of the specific works of righteousness upon which the promise is conditioned. The circumstances under which the revelation was received, as well as its content, are interesting and instructive.

During the summer of 1831, "the mission to Western Missouri and the gathering of the Saints to that place was the most important subject which then engrossed the attention of the Church." (*Documentary History of the Church*, Vol. 1, p. 182.) Those are the words of the Prophet Joseph. Between the 19th of June and the middle of July the Prophet and his associates traveled from Kirtland, Ohio, to Independence, Missouri. The Prophet himself walked all the way from St. Louis to Independence, a distance of about 300 miles.

Between the time of their arrival and the 7th of August, when the revelation was given, the Colesville Branch arrived to join the few Saints who had preceded them. "W. W. Phelps preached to a western audience." (*DHC*, Vol. 1, p. 190.) Several other revelations were received. "The first log, for a house, as a foundation of Zion in Kaw township" was laid. (*DHC*, Vol. 1, p. 196.) The site for the temple was revealed and dedicated, and the first conference in Zion was held.

Interest and enthusiasm among the people ran high. The Saints, having but recently arrived on the scene, were all agog over the glorious predictions concerning latter-day Zion.

It was under these circumstances, with the Saints perhaps a little over-anxiously anticipating Zion as it shall be in its perfection and without fully appreciating the works of righteousness required to bring about that per-

fection, that the Lord said to them:

"... blessed, . . . are they who have come up unto this land with an eye single to my glory. . . .

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for . . .

"... they shall . . . be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And 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 59:1, 3-9.)

Then, after giving detailed instructions concerning observance of the Sabbath day, the Lord concludes with this promise:

"... learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

In this manner did the Lord relate the rewards to specific works and urged the Saints to learn for themselves that peace in this world comes as a reward for works of righteousness.

Peace in this world, being an inner feeling, is difficult to define. It may, therefore, perhaps be best understood through illustrations. You who are familiar with the Book of Mormon will recall the experiences of Enos, who, in the true spirit of repentance, sought forgiveness of sins with such persistent faith and prayer that "there came a voice unto [him,] saying: Enos,

thy sins are forgiven thee, and thou shalt be blessed." Whereupon Enos wrote:

"... I ... knew that God could not lie; wherefore, my guilt was swept away.

"And I said: Lord, how is it done?

"And he said unto me: Because of thy faith in Christ, ... wherefore, go to, thy faith hath made thee whole." (Enos 6-8.)

Thereafter Enos besought the Lord to preserve a record, "... that it might be brought forth at some future day unto the Lamanites, ...

"... and he covenanted with me [wrote Enos] that he would bring them forth unto the Lamanites in his own due time.

"And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest." (Enos 13, 16-17.)

Contributing to the peace and rest that filled the soul of Enos was the accompanying assurance of eternal life in the world to come that accompanied it. This he thus expressed:

"... I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen." (Enos 27.)

At times numerous persons have sought and obtained this feeling of peace at the same time. Recorded in the first chapters of Mosiah is a powerful message received by King Benjamin from an angel of the Lord and delivered by him to his subjects. The message concerned the atonement of Christ, by means of which men, through faith and repentance, may obtain forgiveness of sins, which forgiveness heals the spirit and thus brings peace to the soul. Having delivered the message, Benjamin "cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them.

"... And they all cried aloud with

one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, ...

"And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ, ..." (Mosiah 4:1-3.)

Another dramatic example of a community experiencing peace in a world of tribulation concerns the people of Alma, who had covenanted with the Lord in the waters of Mormon and who were later brought into bondage by Amulon, who "put tasks upon them, and put taskmasters over them.

"And ... so great were their afflictions that they began to cry mightily to God.

"And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.

"And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to him; ...

"And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; ...

"And I will ... ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, ... while you are in bondage; ...

"And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, ...

"And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage." (Mosiah 24:9-16.)

These illustrations are but samples of the many to be found in the scriptures. But each of them, as do the others, evidences the truth of our text that peace in this world always comes after the receiver has done the works of righteousness. Enos, the subjects of King Benjamin, and the people of Alma had all demonstrated, by good works, their faith in Christ before the reward came. This is the way peace comes in this world. It can be obtained in no other way. The promised peace of our text emanates from Christ. He is the source of it. His spirit is the essence of it.

I bear you my witness that I know that you and I may enjoy the promised "peace in this world" and the assurance of "eternal life in the world to come" on the prescribed terms. Only those who experience such peace and assurance can appreciate how they come and the joy they bring. The thought of them, however, is associated in my mind with two scriptures. First, from the account Nephi gives of his experience on the mount with the Spirit of the Lord, who said to him:

"... Knowest thou the meaning of the tree which thy father saw?

"And I answered him, . . . Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

"And he spake unto me, saying: Yea, and the most joyous to the soul." (1 Ne. 11:21-23.)

Now, such joy and peace does not come from knowing about Deity; it comes from the knowledge implied by Jesus when, thanking his Father for the power to give eternal life to his followers, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God bless you, my beloved brothers and sisters, that you may get your sights on coming to know God, the Eternal Father, and Jesus Christ whom he has sent; not just to talk about them, but a personal acquaintance with them. When you get such a knowledge, you will have "peace in this world." In the name of Jesus Christ. Amen.

President Hugh B. Brown

The impressive message to which we have just listened was given by Elder Marion G. Romney of the Council of the Twelve.

This evening at 7 o'clock, the General Priesthood meeting of the Church will be held in the Salt Lake Tabernacle. Members of the priesthood are invited to be present. This session will not be broadcast publicly.

In addition to the overflow meeting in the Assembly Hall, the proceedings of the Priesthood meeting this evening will be relayed by closed-circuit broadcast, originating in the Tabernacle, to members of the Aaronic and Melchizedek Priesthood assembled in approximately 600 separate locations in all parts of the United States and in Canada, and by way of closed-circuit television in eight buildings in Salt Lake City as well. It is estimated there will be approximately 10,000 holders of the priesthood on Temple Square, and 95,000 others gathered in other places coast to coast and in Canada.

The Sunday morning session will be broadcast by many radio and television stations in the west; and short-waved in English over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia; and as President McKay announced earlier, for the first time a radio broadcast of the conference will be sent overseas via the "Lani Bird" satellite in orbit 22,000 miles above the Pacific Ocean. This historic broadcast will be heard in Hawaii at 7 o'clock tomorrow morning, just six-tenths of a second after our voices are uttered here in the Tabernacle.

For the first time, 20 radio stations will broadcast the translated Conference sessions of Sunday morning in major cities of Mexico and Central America, together with Spanish programming stations in this country, to a potential Latin American audience of three million people.

This morning's and tomorrow morning's sessions will be carried by direct wire from the Tabernacle over oceanic cables to a large number of Saints assembled in chapels throughout Great