

ing will not remove all unbelievers from the earth. Thus, missionary work will be a major millennial activity. Once the role of temples in the redemption of living and dead became clear, temple work was added to the list of anticipated millennial pursuits.

Since the first century, some Christians have felt that the second coming of Christ was near. Given the numerous revelations to Joseph SMITH and the other dramatic developments of early Church history, many early Latter-day Saints also expected the promised day in their lifetimes. That feeling has been strong at other periods during the subsequent history of the Church, though not as sustained or pervasive as in its earliest years. While affirming the significance of the Millennium, modern Church leaders regularly make calming and qualifying statements as a counterpoint to undue anxiety about its proximity.

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## MILLENNIAL STAR

*The Latter-day Saints' Millennial Star* was the official publication of the Church in the BRITISH ISLES from 1840 to 1970. Filled with editorials often written by GENERAL AUTHORITIES and with expositions of the history, DOCTRINE, and organization of the Church, the *Millennial Star* became a literary landmark in the Church. Parley P. Pratt, an APOSTLE of the Church and the first editor of the periodical, outlined its purpose in its first issue, May, 1840, "The *Millennial Star* will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the gospel—the restoration of the ancient principles of Christianity—the gathering of Israel—the rolling forth of the kingdom of God among the nations—the signs of the times— . . . in short, whatever is shown forth indicative of the coming of the 'Son of Man,' and the ushering in of his universal reign on the earth."

That first issue also contained an editorial; extracts of REVELATIONS given to the Prophet Joseph SMITH and published in the United States in the Doctrine and Covenants; challenges to circulars against the Church from other churches; articles on what other religions believe; a report of the CONFERENCE on the Church in Preston, England; current history of the Church in the United States; letters from MISSIONARIES; poetry; and two HYMNS. Subsequent issues of the *Star* (as it was popularly known) followed a similar pattern throughout the years. Some of its poems became the lyrics for Church hymns, such as "Israel, Israel, God Is Calling."

The presidents of the British Mission were always listed as the editors, among whom were five future PRESIDENTS OF THE CHURCH: Wilford WOODRUFF, Joseph F. SMITH, Heber J. GRANT, George Albert SMITH, and David O. MCKAY.

The *Star* was nearly discontinued three times: in 1841 and in 1843 due to lack of subscribers, and a century later during World War II, when all the American missionaries were withdrawn from England. Its pages are an excellent source for the history and development of the Church. Its serial "History of Joseph" was a foundation document for the multivolume *History of the Church*.

The *Millennial Star* was officially retired in 1970, when it was subsumed into the *Ensign*, the current English-language magazine for adults in the Church.

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## MILLENNIUM

As a generic term, "millennium" connotes any period of 1,000 years' duration. In the Judeo-Christian tradition, however, one such period stands preeminent, namely, that future time when peace and righteousness will prevail under the direct providence of God and his MESSIAH.

The prophet ISAIAH spoke of this time when "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). He further declared that

the natural fears and enmities within the animal kingdom will cease, that “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid” (Isa. 11:6–9; cf. D&C 101:26). EZEKIEL prophesied that the EARTH, which lost its pristine character as a result of the FALL OF ADAM (cf. Gen. 3:17–19), will return to its paradisiacal state once again (Ezek. 36:35; cf. A of F 10). For the duration of the Millennium, Satan will be bound (Rev. 20:1–3). In place of the diabolical regime of the “prince of this world” (John 12:31; 14:30; D&C 1:35), the Lord Jesus Christ will dwell personally among the inhabitants of earth, ruling over the KINGDOM OF GOD with the aid of righteous mortals and resurrected Saints from all ages (Isa. 35:2; Dan. 7:14, 27).

Christ taught his disciples to pray to the Father for the kingdom to come when his will would be done on earth as it is in heaven (Matt. 6:10). Jesus declared to them that he would be sent again by the Father at the end of the world for a day of JUDGMENT and an era of paradisiacal glory (cf. Matt. 25:31–46; John 5:22–29; Acts 1:3–8). Some early Christians appear to have anticipated the SECOND COMING OF JESUS CHRIST and the onset of the Millennium as imminent, despite the Savior’s caution that none but the Father knew the time of his coming, and despite both angelic and apostolic pronouncements concerning events that must precede the Millennium (cf. Matt. 24; Acts 3:19–21; 2 Thes. 2:1–4). Numerous church leaders in the Post-Apostolic (Patristic) period, such as Justin Martyr of Rome, Papias of Hierapolis, Irenaeus of Lyons, and Lactantius, accepted the notion of a literal millennium following the resurrection of the dead, when a visible and glorious kingdom of Christ would exist on earth. By the late third and fourth centuries, however, church fathers such as Origen (d. c. A.D. 254) and Augustine (d. A.D. 429) had transformed the notion of a literal millennium into an allegorical or figurative one: The millennial reign of peace for them took place in the hearts of individual men and women and began with the outpouring of the Holy Spirit on the day of Pentecost (cf. Acts 2:16–20). From that time until the sixteenth-century PROTESTANT REFORMATION, belief in a literal millennium was regarded as unorthodox by the institutional church. The RESTORATION OF ALL THINGS in this, the DISPENSATION OF THE FULNESS OF TIMES, affirms that Christ will return for a millennial reign of peace. During the Millennium, members of the

Church of Jesus Christ from any era of time will help in the government of the earth under Christ’s direction (Dan. 7:27; D&C 103:7; cf. Matt. 5:5).

John the Revelator saw that at the commencement of the Millennium a NEW JERUSALEM would descend to earth from heaven. Traditional Christianity has generally associated this with a renewing of the city where Jesus ministered among the Jews during the meridian of time. However, the revelations given to the Prophet Joseph SMITH show that the New Jerusalem in the Western Hemisphere will coexist with the old Jerusalem, each as a hemispheric capital. From them laws, decrees, and leadership in the kingdom of God will emanate. Thus the nuances found in Isaiah 2:3 that “out of Zion shall go forth the law, and the word of the Lord from Jerusalem” telling of two locations are not redundant or merely rhetorical. According to modern scripture, a New Jerusalem will yet be established within the borders of the state of Missouri in North America (D&C 84:2–4; cf. 57:2–3; A of F 10).

The Millennium symbolizes a sabbatical in human history (cf. D&C 77:12; Moses 7:64), analogous to the role of the weekly SABBATH (cf. Ex. 20:8–11). The millennial period is patterned after the Lord’s period of rest following the six creative periods (cf. Gen. 2:1–3).

Life will go on for those on earth: “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them, . . . and mine elect shall long enjoy the work of their hands” (Isa. 65:21–22). Righteous mortal men and women who die after the beginning of the Millennium “shall not sleep . . . in the earth, but shall be changed in the twinkling of an eye” (D&C 101:31), and children born in this era “shall grow up until they become old” (D&C 63:51; Isa. 65:20). The devil will have no “power to tempt any man,” being bound because of the righteousness of the earth’s inhabitants, and children will grow up without sin (1 Ne. 22:26; D&C 43:30–31; 45:58; 101:28–31). However, those who are wicked will not be resurrected or returned to the earth until after the millennium of righteousness (D&C 76:81, 85).

Whereas numerous temples will already dot the earth prior to the Millennium, their number and distribution will increase during this time, providing places where priesthood ordinances essential to salvation and eternal life can be performed in uninterrupted calm. The work of preaching the gospel of Jesus Christ to all the in-

habitants of the earth will continue under his direction. Meanwhile, a similar teaching program will continue among the spirits of those who have departed this life and are waiting the day of their resurrection (D&C 138). While such spirits may hear the gospel of salvation and accept or reject it in the spirit worlds, mortals on earth will perform saving ordinances such as baptism on their behalf (*see* BAPTISM FOR THE DEAD). Conditions of peace and righteousness will prevail during the Millennium to allow this work to proceed until essential ordinances have been made available to every individual who has lived on earth since the time of Adam and Eve (cf. D&C 138).

[*See also* Last Days; New Heaven and New Earth; Time and Eternity.]

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## MINORITIES

[*In the Book of Mormon, God invites "all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God"* (2 Ne. 26:33). *As LDS missionaries have preached the gospel of Jesus Christ to "every nation, kindred, tongue, and people," people from many ethnic groups from all over the world have accepted baptism and become members of the Church. See Vital Statistics.*

*Emphasis has been placed on taking the gospel to the American Indians and to the other peoples of the Americas. See Indian Student Placement Services; Lamanites; Mexico and Central America, The Church in; Native Americans; South America, The Church in.*

*Substantial LDS populations also exist in the Pacific Islands. See Hawaii, The Church in; Oceania, The Church in; and Polynesians.*

*In 1978 a revelation extended the priesthood to all worthy males. This allowed the priesthood to be held by blacks. See Africa, The Church in; Blacks; Doctrine and Covenants: Official Declaration—2; Priesthood; South America, The Church in; Brazil; and West Indies, The Church in.]*

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## MIRACLES

A miracle is a beneficial event brought about through divine power that mortals do not understand and of themselves cannot duplicate. Members of The Church of Jesus Christ of Latter-day Saints believe in the reality of miracles as a consequence of their belief in the existence of God and of his power and goodness.

Just as a shepherd tends his flocks, watches over them, and uses his power to help them, so Jesus Christ used his power and knowledge to help others when he was on earth. For instance, when the supply of wine was exhausted at the marriage feast at Cana, at his mother's request, Jesus miraculously provided wine (John 2:1–10). This act was consistent with his love and compassion, but the means by which he changed the water into wine is not understood, and of themselves people cannot duplicate it. Thus, it is called a miracle. Numerous other examples of the beneficial results of miracles performed by Jesus include the raising from the dead of the widow's son at Naim (Luke 7:11–16), the cleansing of the ten lepers (Luke 17:12–19), and the restoration of the sight of the blind man at Bethsaida (Mark 8:22–26).

Latter-day Saints value miracles because of their beneficial character. As stated in the Book of Mormon, "God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings" (Mosiah 8:18). Although God brings about marvelous events to bless humankind, it is known that not every spiritual manifestation necessarily comes from God (*TPJS*, pp. 202–214; Rev. 13:13–14; *see also* SIGN SEEKING).

Faith is considered necessary to bring divine intervention in behalf of those in need. For example, as the Book of Mormon prophet ALMA<sub>2</sub> noted, LEHI and his group of emigrants were given the LIAHONA, a compasslike device to direct their travels toward a new and promised land. "And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles [of the compass] should point the way they should go, behold it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day" (Alma 37:40).

God desires to bless his children, and sometimes does so in ways that require the manifestation of extraordinary power. He is restrained only