

everywhere. Church members are taking advantage of expanded opportunities for education, especially higher education, and are thus better able to contribute to and benefit from the prosperity of Western Europe. European Latter-day Saints are sending out more of their own as missionaries than ever before, and two and three generations of indigenous leaders are heading the Church in Europe.

Finally, from an LDS point of view, Europe is still divided. The Western countries are awash in secularism, prosperity, and religious apathy that pose a major challenge for the Church to find new ways to gain the interest and respect of these secular societies. For Central and Eastern Europe, the new decade and the coming new century will undoubtedly see thousands of new LDS converts and congregations. Perhaps even as the people in these countries have brought a new inspiration of freedom and human rights to the West, they will also bring a new spirit of religious desire that will benefit the Church.

BIBLIOGRAPHY

- Babbel, Frederick W. *On Wings of Faith*. Salt Lake City, 1972.
 "Encore of the Spirit," *Ensign* 21 (Oct. 1991): 32–53.
 Sharffs, Gilbert W. *Mormonism in Germany*. Salt Lake City, 1970.

DOUGLAS F. TOBLER

EUTHANASIA

See: Death and Dying; Prolonging Life

EVANGELISTS

The sixth ARTICLE OF FAITH names evangelists together with APOSTLES, PROPHETS, and TEACHERS among the essential offices in the organization of the Church (cf. Eph. 4:11; Acts 21:8).

In an address on June 27, 1839, the Prophet Joseph SMITH identified the office of evangelist as a PATRIARCH, who as "the oldest man of the blood of Joseph or of the seed of Abraham" was to bless "the posterity of the Saints" as Jacob blessed his sons (*TPJS*, p. 151). This was the office of Patriarch to the Church. Evangelists, as patriarchs, had been ordained beginning in 1833, although not mentioned in REVELATION until 1835 (D&C 107:39–40).

Scholars have been unable to define precisely the role or office of the evangelist (Greek, *euagelistēs*, "one bringing good tidings") in the NEW TESTAMENT. Apparently it was an office or activity that could be combined with the calling of BISHOP (2 Tim. 4:5). The sense of evangelist as an author of one of the canonical Gospels is late. The earliest known pagan and pre-Christian use of the term refers to a person who pronounced oracular statements (Kittel, 2:736).

Whatever the exact nature of the office, the early Christian evangelist was closely linked with apostles and prophets. He was viewed as one who carried on the work of the apostles, but always in a charismatic or prophetic office. One New Testament reference hints that Philip was an evangelist, and mentions his four daughters, who "did prophesy" (Acts 21:8–9).

BIBLIOGRAPHY

- Kittel, R. *Theological Dictionary of The New Testament*. Grand Rapids, Mich., 1964.

R. DOUGLAS PHILLIPS

EVE

Eve, first woman of earthly creation, companion of ADAM, and mother and matriarch of the human race, is honored by Latter-day Saints as one of the most important, righteous, and heroic of all the human family. Eve's supreme gift to mankind, the opportunity of life on this earth, resulted from her choice to become mortal.

Eve, Adam, Abraham, and others were among the noble and great ones involved with the creation of the earth (Abr. 3:22–24; cf. McConkie, p. 59). God foreordained her and named her Eve, "the Mother of All Living"; in the GARDEN OF EDEN Adam called her Eve, reflecting that calling (Moses 4:26). She was created spiritually and physically in the same manner as was Adam (*MD*, p. 242). God called *their* name Adam, and "in the image of his own body, male and female, created he them" (Moses 6:9).

Eve and Adam faced a dilemma as they sought to obey God's commandments. They could not keep the primary commandment to have children as long as they remained nonmortals in the Garden (2 Ne. 2:22–23). The instruction not to eat of the tree of knowledge of good and evil, however, was