
EVENING AND THE MORNING STAR, THE

The Evening and The Morning Star was the first newspaper of The Church of Jesus Christ of Latter-day Saints. It was published in fourteen eight-paged, double-columned monthly issues in Independence, Missouri, from June 1832 to July 1833. When the press in Missouri was destroyed by a mob, publication was resumed several months later in Kirtland, Ohio, with ten issues published from December 1833 to September 1834. W. W. (William Wines) Phelps, its editor in Missouri, printed in it a brief history of the Church, a number of LDS hymns, instructions to members of the Church, letters reporting its progress throughout the country, and many of the revelations received by the Prophet Joseph Smith. Oliver COWDERY, its editor in Ohio, printed reports and commentaries about the Saints' difficulties in Missouri and some of the doctrinal writings of Sidney RIGDON, a counselor in the First Presidency.

Because the circulation of the Missouri-printed *Star* was small and localized, Cowdery reprinted all the original twenty-four issues in Kirtland between January 1835 and October 1836, in a new sixteen-page format, with numerous grammatical improvements, and a few articles deleted. *The Evening and the Morning Star* was succeeded by the *Latter Day Saints' Messenger and Advocate* in October 1834 (HC 2:167).

[See also *Messenger and Advocate*.]

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EVIL

[The LDS concept of evil is also explained in the article on Devils. The following article discusses a view of the purposes of evil and presents an LDS response to traditional discussions of the problem of evil.]

In ordinary discourse, the term "evil" has a very wide definition and, along with the term "bad," is used in English most often to refer to morally wrong intentions, choices, and actions of agents (moral evil); to the operations of nonhuman nature such as disease, earthquakes, volcanic eruptions, and tornadoes (natural evil); and to the human and animal pain and suffering (psychological evil) that moral and natural evils may cause. In more techni-

cal philosophical discourse, it is applied also to inherent human limitations and defects (metaphysical evil).

The term is used with additional meanings in LDS scripture and discourse. In the Old Testament, the term is translated from the Hebrew term, *ra'*, and its cognates, whose applications range widely from (1) what tastes nasty or is ugly, displeasing, or sad, through (2) moral wickedness and the distress, misery, and tragedy that ensue from it, to (3) willful disobedience of God and his intentions for human beings. The latter two senses of the term predominate in the New Testament and in latter-day scriptures. Given its widely variant meanings, the precise meaning of evil must be ascertained from its context.

LDS scripture further illuminates biblical suggestions about God's purposes for his children and, thereby, helps to clarify one fundamental sense of evil. God disclosed to Moses: "This is my work and my glory—to bring to pass the immortality [resurrection, with everlasting bodily duration] and eternal life [Godlike quality or mode of being] of man" (Moses 1:39). Thus, anything inconsistent with, contrary to, or opposed to the achievement of these ends would be evil.

There seems to be no basis in latter-day scripture for either the privative or relativistic views of evil advocated by some philosophers. In the fifth century, St. Augustine, puzzled by the existence of evil in a world that was created by God, concluded that evil must not be a substance or a positive reality in its own right, but only the absence of good (*privatio boni*). Yet, in the Old and New Testaments, evil is depicted as menacingly real, a view shared by latter-day scripture. Nor is there any scriptural evidence that good and evil are simply matters of personal preference. Rejecting this kind of relativism, Proverbs declares, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12); and Isaiah warns, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20). Relativism is also rejected in latter-day scripture (2 Ne. 28:8).

Nonbelievers and believers alike often question why God would allow evil of any kind to exist. The question becomes especially acute within an Augustinian worldview that affirms God to be the *ex nihilo* or absolute creator of whatever exists