
NEPHI₃

Nephi₃ was the eldest son of Nephi₂. He was given responsibility for all the Nephite records in 1 B.C. (3 Ne. 1:2). Because of his great faith and his concern for his people, he was told by the voice of Jesus the day before Jesus' birth that the Savior would be born "on the morrow." Later, he consolidated, led, and defended the righteous, moving them to the land Bountiful. He survived the destructions occurring in the Western Hemisphere at the Savior's death (3 Ne. 8–9) and was the first to whom the resurrected Christ gave the power to baptize (3 Ne. 11:18–12). He served as the leading disciple in the Church spoken of in this part of the Book of Mormon and saw his people enjoy years of peace and righteousness.

BIBLIOGRAPHY

Arnold, Marilyn. "The Nephi We Tend to Forget." *Ensign* 8 (Jan. 1978):68–71.

MELVIN J. THORNE

NEPHI₄

Nephi₄ was the son of NEPHI₃. Nephi₄ kept the Nephite records during the extraordinarily blessed era that followed the appearance of Jesus Christ to the Nephites. He saw his people live in love, unity (having all things in common), righteousness, and obedience because the love of God abounded in their hearts. A type of UNITED ORDER OF LAW OF CONSECRATION was practiced by them during this time. His people experienced the rebuilding of cities, prosperity, miracles, peace, and happiness. Little else is known about his life. He died sometime after A.D. 110 (see 4 Ne. 1:1–19).

MELVIN J. THORNE

NEPHITES

[The Nephites are the primary group who kept the record known as the Book of Mormon. This complex population was initially descended from Lehi through four of his sons (Sam, Nephi₁, Jacob, and Joseph) and their friend Zoram, although the descendants of other people also joined themselves to the Nephites from time to time (see Book of Mormon Peoples). The Nephites were dis-

tinguished by their belief in the gospel of Jesus Christ, as taught by Lehi and Nephi, as opposed to the lack of faith of the Lamanites, often their enemies but also descendants of Lehi.

For an account of Nephite life, see Book of Mormon Economy and Technology. Political and legal practices among the Nephites are described in Book of Mormon, Government and Legal History in. The traditions of record keeping among the Nephites are summarized in Book of Mormon Plates and Records. Nephite religious belief and culture are detailed in Book of Mormon Religious Teachings and Practices. Nephite women and their contributions are reported in Book of Mormon, Women in.]

NEUM

Neum was an ancient Israelite PROPHET whose words were contained on the PLATES of brass, a record carried to the Western Hemisphere from JERUSALEM about 600 B.C. by the Book of Mormon prophet LEHI and his colony. Neum's work is not preserved in the Hebrew Bible or other known sources. Concerning the time of his writing, it is only definite that he predated Lehi's departure.

Neum is mentioned only once in the Book of Mormon. In writing to his future readers, NEPHI₁ cited him along with other prophets who foretold aspects of the mortal mission of JESUS CHRIST. According to Neum's words, the God of ABRAHAM, Isaac, and Jacob (Jesus Christ) would be crucified (1 Ne. 19:10). This confirmed what Nephi himself had seen previously in a vision (1 Ne. 11:32–33).

KENT P. JACKSON

NEVADA, PIONEER SETTLEMENTS IN

Latter-day Saints constructed Nevada's first log cabins and founded what became the state's first permanent white settlement when, in 1849, would-be gold miners established a trading post at present-day Genoa (Carson Valley, near Reno) to supply those en route to the goldfields in northern California.

The present state of Nevada lay within the original boundaries of Utah Territory as established by Congress in 1850, and in 1855 territorial governor Brigham YOUNG appointed Orson HYDE, an apostle, as probate judge and sent him to Carson Valley to organize a county government. Hyde called for more LDS settlers to establish political

control of the area and to proselytize and “civilize” the Indians of that region. The following year about 250 Latter-day Saints arrived. Problems promptly developed between them and non-Mormons who resented LDS political control. Reports that they were to be recalled to Utah kept the LDS settlers off balance, and some of the leading members soon departed. As the U.S. Army approached Utah from the east in 1857 (see UTAH EXPEDITION), the remaining colonists were recalled to Salt Lake City.

The Las Vegas Mission was founded in 1855 to proselytize local Indians and teach them agriculture and peaceful ways. Latter-day Saints there labored among the Paiutes, converting many of them and establishing a farm for them. In 1856 the colony, reinforced by men sent from Salt Lake City, established a lead-mining mission. Lead mining was largely unsuccessful, partly due to silver in the ore and the difficulty of separating them. In 1857, after the lead miners returned to Utah, the remainder of the missionaries received permission to return as well. Most departed later that year, after word reached them of the army’s approach to Utah.

In 1865 Brigham Young sent colonists to settle on the Muddy River, in present-day Moapa Valley, to grow cotton and other semitropical crops and to assist with possible LDS overland immigration from a projected port on the Colorado River. In 1867 the boundaries of Nevada Territory, which was created from the western part of Utah Territory in 1861, were extended southward, annexing part of Arizona Territory, including the Muddy settlements. Most Latter-day Saints abandoned these towns in 1871 when they were ordered to pay back taxes to Nevada; farming marginal lands, the settlers lacked the cash to meet additional assessments. The LDS resettlement of Moapa Valley was resumed in 1877 with the founding of Bunkerville, a UNITED ORDER community.

LDS families founded several small communities north of the Muddy River beginning in 1864. Some of these settlers remained despite the problems with taxation, particularly in Panaca, which has remained largely LDS.

In 1898 the LDS settlements of Lund, Preston, and Georgetown were established in White Pine County on land ceded to the Church in lieu of property confiscated under the provisions of the Edmunds-Tucker Act of 1887 (see ANTIPOLYGAMY LEGISLATION).

BIBLIOGRAPHY

- Arrington, Leonard J. *The Mormons in Nevada*. Las Vegas, 1979.
- Hunter, Milton R. *Brigham Young the Colonizer*. Santa Barbara, Calif., 1973.

TED J. WARNER

NEW ERA

The *New Era* is the official English language publication of The Church of Jesus Christ of Latter-day Saints for YOUTH (ages 12–18), their parents, and their Church leaders and teachers. Established in 1971 during a period of consolidation of all Church MAGAZINES, the *New Era* is published monthly. In its earliest days, it was addressed to readers twelve to twenty-six years old (to include single college students), but after four years its scope was reduced to twelve- to eighteen-year-olds to coincide with the age levels of the AARONIC PRIESTHOOD and YOUNG WOMEN programs. Its features include inspirational messages from GENERAL AUTHORITIES; stories about young Latter-day Saints throughout the world; first-person accounts of FAMILY LIFE, MISSIONARY experiences, CONVERSION stories, and spiritual insights; personality profiles; a question-and-answer section; a news and information section; Church history; poetry; photography; and humor. Another special feature is *Mormonads*, which appear as one-page “advertisements” of GOSPEL ideals. Some of these ads are made into posters and sold through Church DISTRIBUTION CENTERS and LDS book outlets.

Special issues of the *New Era* have covered such topics as Christlike service, courtship and marriage, sharing the gospel, the Aaronic Priesthood, the Young Women program, career preparation, leadership, its own tenth anniversary, and a guide to “surviving and thriving in the 1990s.” Special insertions have included a recording of speeches by PRESIDENTS OF THE CHURCH, a leadership game, and an advent calendar based on the life of Christ.

The *New Era* is a significant source of LDS fiction and music. It sponsors an annual creative talent contest for the youth of the Church with categories in writing, art, photography, and music. The winning entries are published in subsequent issues of the magazine. Consequently, the *New Era* is known for its policy of encouraging promis-