Meanwhile, Latter-day Saints settled along the San Juan River at Fruitland, in northwestern New Mexico, in 1878. Kirtland and Waterfall, additional LDS villages along the San Juan, were initiated in the early 1880s, and Bluewater, a short distance to the north, was founded in 1894. In 1912, Fruitland became headquarters for the Young Stake, which also included wards and branches in nearby southwestern Colorado.

Farther south but also near New Mexico’s western border, a group of Latter-day Saints settled in the Luna Valley, beginning in 1883. The Luna Ward was closely associated with LDS congregations across the border in Arizona.

Additional LDS congregations were established in western New Mexico at Pleasanton, Socorro County (1882–1889); and at Virden, Hidalgo County (from 1915). The latter was settled by refugees from the Mormon colonies in Mexico dislodged by the Mexican Revolution.

Most LDS wards and branches established in the twentieth century served minorities in communities east of these predominantly Mormon villages. In the first third of the century, congregations were organized at Albuquerque, Gallup, Taos, Silver City, Clovis, Tres Piedras, Pagosa Springs, and Thoreau. By 1990, as a result of widespread proselytizing and of in-migration, there were 49,000 Latter-day Saints in New Mexico.

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### NEWSPAPERS, LDS

The Latter-day Saints have seldom been without a Church-sponsored or -oriented newspaper from the days of The Evening and the Morning Star (Independence, Missouri, 1832–1833, and Kirtland, Ohio, 1833–1834) to the current Deseret News (Salt Lake City, 1850–) and Church News (1931–). Even during their exodus to the West, the Saints could read their Frontier Guardian (Kanesville, Iowa, 1849–1852). For a time they supported both a religious Church paper and a single-sheet local newspaper. Such paired papers were The Upper Missouri Advertiser (Independence, 1832–1833) and The Evening and the Morning Star; the Northern Times (Kirtland, c. 1835–1836) and the Latter Day Saints’ Messenger and Advocate (1834–1837); and the Wasp (Nauvoo, 1842–1843) replaced by the Nauvoo Neighbor (1843–1845) and the Times and Seasons (1839–1846).

When Latter-day Saints settle in an area, they often start an unofficial Church-oriented paper to share local news and to keep posted on the international Church. Some of the best-known unofficial twentieth-century local LDS newspapers are California Intermountain News (Los Angeles, 1935–1985, which became Latter-day Sentinel 1985–1989), the Latter-day Sentinel (Phoenix, Arizona 1979–1989), and the Hawaii Record Bulletin (Honolulu, 1977–), currently Hawaii LDS News.

[See the chart of Church periodicals in the Appendix.]

### BIBLIOGRAPHY


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### NEW TESTAMENT

During the early centuries of the Christian era, the New Testament gospels were the principal written witness of Jesus as the Christ. No other collection of writings carried the insight, the power of teaching, and, consequently, the spiritual appeal to Christians. The New Testament also stands as the foundation of the RESTORATION of the gospel in the latter days. It was while reading in the Epistle of James (1:5) that the youthful Joseph Smith was inspired to pray to the Lord about his confusion over religious matters, leading to his FIRST VISION (JS—H 1:7–20). The New Testament is one of the STANDARD WORKS or canonized scriptures accepted by Latter-day Saints, who seek spiritual strength and enlightenment from its pages. Further, they accept the New Testament sketches as accurate portrayals of the life and ministry of Jesus Christ as well as the ministry of his apostles and