the Suva Fiji Stake, with Inosi Naga as stake president. The Book of Mormon was published in Fijian in 1980.

**New Caledonia.** Some LDS Tahitian laborers migrated to New Caledonia during the 1950s and established small units of the Church there. Under the direction of the French Polynesia (Tahiti) mission president, the Noumea Branch was organized in October 1961. Years of negotiations between mission leaders and the New Caledonian government led to permission for LDS missionaries to proselytize. On May 2, 1968, Elder Thomas S. Monson, of the Quorum of the Twelve Apostles, dedicated New Caledonia for the preaching of the gospel. Two months later, the first missionary couple arrived. In 1990 the full program of the Church had been established, and New Caledonia was under the Fiji Suva Mission.

**Guam and Micronesia.** Latter-day Saints have lived on many of the Micronesian islands since World War II. But only Guam has had LDS servicemen’s groups and branches consistently. President Joseph Fielding Smith dedicated Guam to the preaching of the gospel on August 25, 1935, and the first full-time missionaries were sent there in January 1957. However, until the mid-1970s, missionary work was confined primarily to U.S. military personnel and their families. Since that time, expansion into the many islands of Micronesia has been rapid. In the spring of 1980, the Church created the Micronesia Guam Mission, with Ferron C. Losee as president. Book of Mormon selections were published in Marshallese and Pohnpeian in 1984 and 1987, respectively.

**Kiribati.** LDS missionary efforts in the Republic of Kiribati (formerly the Gilbert Islands) have proven quite fruitful. On October 19, 1975, six Gilbertese students who had studied at Liahona High School in Tonga returned to the island of Tarawa and commenced missionary work. They had been ordained elders and were serving in the Fiji Suva Mission. At about the same time, the Church took over a small middle school in 1977 and renamed it Moroni Community School. It has served as the physical focus of the Church in Kiribati. Relative to the small population, Church growth has been rapid. In 1990 the Church was also established in Belau, the Cook Islands, Marshall, Niue, Nauru, Northern Marietta, Tuvalu, and Vanuatu.

**BIBLIOGRAPHY**


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**Ohio, LDS Communities in**

[The Church became established in Ohio after Sidney Rigdon and his Reformed Baptist congregations at Mentor and Kirtland converted in October–November 1830. Others around the vicinity of Kirtland joined the Church. A December 1830 revelation initiated a Gathering of Church members to Ohio (D&C 37:1–2), where they were to be "endowed with power from on high" (D&C 38:32). See History of the Church: 1831–1844. Joseph Smith and Sidney Rigdon lived at Hiram, Ohio, from September 1831 to September 1832, where both were tarred and feathered. There Joseph Smith received sixteen revelations later published in the Doctrine and Covenants.]
Between 1831 and 1838, Kirtland served as Church headquarters. See such entries as Kirtland: LDS Community; Schools of the Prophets; and Whitney Store. Here many more revelations were received, and in the Kirtland Temple, in 1836, Latter-day Saints experienced an increased outpouring of spiritual manifestations and visitations.

By 1838, the Church had organized more than two dozen branches in communities mostly in northeastern Ohio.

Some early Ohio converts had formed a communal society prior to their conversion. This communitarian impulse was redirected by a revelation, Doctrine and Covenants: Section 42; see Consecration in Ohio. Management of temporal affairs was seen as an integral part of building the Kingdom of God on the earth. Joseph Smith’s role in the development of the Kirtland Economy became a focal point of dissent in the wake of the failure of an unchartered Kirtland bank during the Panic of 1837.

In early 1838, threatened by malcontents, Joseph Smith and other Church leaders fled Kirtland, moving Church headquarters to Missouri. Most Latter-day Saints soon left Ohio, although a Church organization was maintained at Kirtland for several years.

OLD TESTAMENT

The Old Testament is one of the standard works, or scriptures, accepted by The Church of Jesus Christ of Latter-day Saints, which values it for its prophetic, historical, doctrinal, and moral teachings. The Old Testament recounts an epochal series of ancient dispensations during which people received periodic guidance through divine covenants and commandments, many of which remain basic and timeless. In relation to the Old Testament, it is significant for Latter-day Saints that in September 1823 the angel Moroni quoted a series of Old Testament prophecies when he revealed the location of an ancient record written on gold plates to the Prophet Joseph Smith, whose translation yielded the Book of Mormon (JS—H 1:36–41). Moreover, Joseph Smith’s extensive labors on the Old Testament and the accompanying revelations to him (June 1830–July 1833), which led to the Joseph Smith Translation of the Bible (JST) and certain informative sections of the Doctrine and Covenants, underscore the importance of these scriptural texts. In addition, from the Book of Mormon it is clear that before 600 B.C. the prophet Lehi and his colony carried to the Western Hemisphere from Jerusalem a record on the plates of brass that included many Old Testament texts (1 Ne. 5:10–15), leading Lehi and his descendants to look forward to a redeemer (1 Ne. 19:22–23) and giving them a guide for their moral and spiritual development (Mosiah 1:3, 5).

The Old Testament, even by the name Old Covenant, is thus not outdated in the LDS view.