



CHAPTER 4

A GATHERING PLACE FOR THE SAINTS: FIRST CHAPELS AND VISIT BY PRESIDENT HUGH B. BROWN (1966–69)

From 1960 to 1969, Church membership grew from 371 members to 3,509 members—a tremendous growth in less than ten years. Throughout the 1960s, the Church grew in previously established areas and expanded into new cities. By 1970, the Church in Taiwan already had five districts and seventeen branches, along with sixty-one missionaries. This represented a substantial growth in Church membership throughout the 1960s. The progress was such that the Southern Far East Mission was divided, and the Hong Kong–Taiwan Mission was formed on 1 November 1969.¹ Moreover, this growth necessitated the need for a meetinghouse for the gathering of the Saints. This chapter discusses the challenges that were overcome to build the first chapels in Taiwan, as well as the visit by President Hugh B. Brown of the First Presidency.

The First Chapel in Taiwan

Church meetings in Taiwan began in rented missionary apartments, but as Church membership grew, a more permanent location was needed. Early efforts to find and purchase land proved difficult, so

it was nothing short of a miracle when the Church was able to finally purchase land in Taiwan. Through the efforts of members and missionaries, the Church constructed the first chapel in the island, thus permanently establishing itself in Taiwan. When the Chin Hua Street chapel was dedicated on 16 October 1966 by Elder Gordon B. Hinckley of the Quorum of Twelve, it represented a major milestone in the progress of the Church in Taiwan. He explained, “This beautiful building, the equivalent of one of our stake centers, will be the first church building erected in the great Chinese realm. It is a portent of things to come.”²

Efforts to Find and Purchase Land

In the late 1950s, efforts by the Southern Far East Mission to find and purchase land for the Church in Taiwan did not bear fruit. Elder Robert Suman explained a predicament the Church faced when he said, “After the arrival of Chiang Kai-shek’s Kuomintang (KMT) to the island in 1949, the new government nationalized all businesses in the land. This meant that any private party seeking to buy land was required to register as a corporation.” The difficulty arose because the Church arrived on the island later and was therefore unable to register. This created a “Catch-22” situation because the Church could not purchase land unless it was registered, but the Church could not be registered without owning land.³ In September 1958, Elder W. Brent Hardy, then second counselor in the mission presidency, went to Taiwan and expressed the following challenges:

The need for a chapel in Taipei was becoming very apparent and so a lawyer was engaged for the purpose of registering the Church in Taiwan and assisting in the purchase of property. The organization of government, and the difficulty of red tape made progress on this point very slow. Some difficulty also was experienced in

connection with obtaining proper legal documents from the Church Offices. After about six months of letter writing and such, the papers were finally delivered. However, in order to become registered, one must own land. This must be given to the Church because an unregistered organization cannot buy land.⁴

Mission president Heaton made several unsuccessful attempts to find a lawyer to represent the Church in Taiwan. On 14 October 1958, he reported, "While in Taipei I contacted another attorney to see if he would represent us in the registration of the Church there. He looked over our program and then refused to take our case." Heaton added, "This is the third attorney who has refused to represent us in the legal work. . . . In each case it seems to be just the individual hesitance of the men to take religious attachments into legal work."⁵ The challenge continued during the next year. In the 30 September 1959 quarterly historical report, Heaton wrote the following:

The Church has approved \$55,000 U.S. for the purchase of land in Taiwan for the construction of a chapel and recreation center. We have made a fruitless search for land in that area and at the present time the Elders, together with our lawyer in that area, are searching for a suitable piece of property. When this has been done, proper search of title can be made and the recommendations can be made to the First Presidency for approval to use the funds which have been approved for the purchase of this land.

Note: Purchase of land in Taiwan is a requirement before registration can be completed and if we cannot purchase land which is suitable in Taipei it might be desirable for us to select one of the other areas to purchase a small

piece of land and construct a small chapel in order to effect the registration of our Church there.⁶

Mission president Robert S. Taylor succeeded Heaton in 1959 and traveled to Taiwan on 13 November 1959. Taylor was optimistic about the prospect of finding a property for the Church. He wrote, "After meeting with Elder Cutler and Nielson and going over the property recommended for purchase at the property site, arrangements were made to visit with the branch president in Taipei, and to call on the attorney who is handling our legal matters."⁷ However, he encountered the same challenges his predecessor had, so he instructed the missionaries to begin a new search again. On 8 March 1960, Taylor went to Taiwan to "check possible land purchase sites for Church Headquarters and . . . visited the land sites in Taipei."⁸ On 18 June 1960, the same day Taiwan held a parade to welcome US president Dwight D. Eisenhower for an official state visit, Taylor was on the island again to visit a broker about a land purchase. Unfortunately, he found out that it was already sold.⁹ Efforts continued with similar results.

In the spring of 1961, Elder Gordon B. Hinckley, then an Assistant to the Quorum of the Twelve, visited Taiwan for the purpose of locating land for the Church. Elders Suman and Garner arranged accommodations for Elder Hinckley at the Grand Hotel in Taipei. President Taylor arrived from Hong Kong, and together they visited various locations in an effort to identify and purchase land for the Church.¹⁰ Still, the search continued without success. Taylor instructed the missionaries to continue the efforts to locate land for the Church, but the solution continued to elude them. Nevertheless, the Lord would intervene and provide a way for the Church to purchase land in Taiwan.¹¹ Elder Suman, then the North Taiwan District president, related the following experience that led to the successful acquisition of both land and registry for the Church:

It was August, 1961. The four of us elders were eating lunch in the Taipei mission home. Our meal that day was fish and rice. The brother who had prepared our lunch [Tsao Lien-Cheng] [曹連城] came into the room carrying a Chinese newspaper. It was the very same newspaper that our fish had been wrapped in. When he returned from the market that morning, and unwrapped the fish, he noticed an advertisement in the paper about a government land auction. He showed us the ad and asked if the Church would be interested. We, my companion and I, cut out the ad and after lunch rode our bikes to the location given in the newspaper.¹²



Tsao Lien-Chen and his family in 1961. Tsao was a hired cook for the missionaries who noticed the government land action in the newspaper.

Courtesy of Robert Suman.

Suman explained that the missionaries rarely read newspapers, especially those in Chinese. So it was a miracle that their hired cook happened to see the government notice in the paper and bring it to their attention. The missionaries got on their bikes to explore further. Elders Robert Suman and Clifford Edmunds surveyed the site.¹³ Brother Tsao and Elder Frederick Crook, then the Taiwan Zone secretary, also accompanied them to explore the site.¹⁴ Suman said:

What we found there was a large rice field surrounded by a barbed wire fence. Out in the middle of the field we saw what looked like bamboo towers. (We later learned that

this very spot had been a prisoner of war camp for the Japanese during the Second World War.)

From there we rode to the address of the government-appointed agent's home. His name was Sebastian Chang. He had been educated in America and spoke very good English. He gave us some literature about the auction and the forms to fill out. The closed bid auction was to be held in late October. We then went back to the mission home, put the forms and literature in an envelope and mailed them to President Taylor in Hong Kong.¹⁵

The land was 196 feet by 260 feet or 1,409.786 pings, zoned as a high class residential area. Although the missionaries communicated this information with President Taylor, the Church missed the first and second bid "because approval had not been received from the First Presidency."¹⁶ According to Suman, Chang was a Harvard Law School graduate and had never heard of the Mormons, which proved to be beneficial at this point.

On 16 October 1961, President Taylor appointed Hu Wei-I (胡唯一) with the power of attorney in an effort to expedite the registration process. The services of a CPA by the name of Chen Pao-Lin were also enlisted to register the Church for NT\$3,000, with half paid at the beginning and the other half at the completion of the transactions.¹⁷ Crook said the following about the initial steps of registering the Church as a corporation in Taiwan:

It was found that no laws existed in relation to the governing of churches except [for] precedent set previously by the Protestant Churches. It was decided to set up a Church Corporation here in Taiwan, similar to that of Hong Kong. In order to set up a Corporation, CPA Chen said we needed a certificate from the First Presidency approving the new corporation, and the names of the

members to be directors in the corporation. One condition of registration of a corporation in Taiwan is that it must hold some property. Of course, we could not comply with this requirement, so we worked for registration before we held title to the land, the receipt of N.T. \$300,000 should be enough evidence to show the government officials of our intention to buy the land and complete the registration, in the event that we failed to get registered.¹⁸

There were also other complicated details to work out. For example, a certificate validated by the American Consulate had to be obtained showing that a Chinese national could purchase land in Utah and Hawaii. In other words, before a United States entity could bid for land in Taiwan, the government in Taiwan also wanted reciprocity showing a Chinese national could buy land in the United States. Mr. George S. Gehard of the commercial section at the American consulate in Taipei was helpful in attaining this certificate. A letter was sent to the First Presidency asking them to contact the Utah Attorney General to ascertain reciprocity provisions. This letter was then sent to the Wilkinson, Cragun & Baker Law Offices in Washington, DC, who presented it to the US secretary of state, the Honorable Dean Rusk. The US Foreign Services notified the American consulate in Taipei that a Chinese national could, in fact, purchase land in Utah. This notification came on 14 November 1961, fulfilling the law and enabling the Church to bid for the land in Taipei the very next day.¹⁹ After Edmunds completed his mission, a letter from the First Presidency arrived for Suman to represent the Church along with a sealed bid for the property.²⁰ Suman said the following about receiving the letter from the First Presidency:

One evening in mid-October we returned to the mission home to find a letter from President Taylor addressed to Elder Robert Suman. The enclosed letter authorized me



Elder Robert Suman helped to enter the bid to purchase the Chin Hua Street property in Taipei in 1961. Courtesy of Robert Suman.

to act as agent for the Church to bid on the land, . . . the equivalent of one acre. Along with the letter were the closed bid auction forms, filled out and signed by the First Presidency. My instructions were to seal the forms in an envelope and give them to Mr. Chang on the day of the auction. That day finally came and I personally handed the sealed envelope to Mr. Chang. The next day I was on the plane to Hong Kong. My mission had ended.²¹

On 15 November 1961, mission records noted, “Entered bid for purchase of Taipei property for a Taiwan district center in Taipei, as authorized by the First Presidency. Deposit of \$300,000 NT was made. A condition of purchase was the stipulation that the Church be properly registered and recognized in Taiwan with corporation rights and other rights given to other churches, otherwise deposit would be refunded and purchase cancelled.”²² The bid was successful, and the Church was awarded the property.²³ In a November 1961 letter to Suman, Taylor wrote, “We were successful in the bid for the property in Taiwan and . . . We are hopeful this will break the ‘log-jam’ on registration.”²⁴ This transaction was truly a miracle that opened the door for other land purchases to come. According to Suman, Elders Frederick Crook and Jon Vawdrey, respectively the mission secretary and traveling elder in Taiwan, continued to work on finalizing the purchase of the property in the spring of 1962.²⁵

With the bid successful, the next step was to get the Church registered. Documents were submitted to the proper agency in the city government, “describing the Church, its purpose, number of members, etc.” However, the man in charge was of another faith and was pressured by his church to “pigeon-hole our registration.”²⁶ Crook reported the following:

We started over then by going to the Ta An Ch'u governmental district in the city. We again submitted the registration documents. They sent them to the police and the police made an investigation, and sent the papers to the city government. Then it went to the Provincial Government. From there it came back to the city, and then to the Ta An Ch'u. The man in charge there had heard some bad stories about the Church concerning polygamy. President Vawdrey wrote a letter quoting the Official Declaration stopping the practice of polygamy in the Church. This letter satisfied the man, and he was honorable enough to carry out the responsibilities of his office. Very shortly thereafter, we received the registration of the Church as an ecclesiastical body. This was completed in the early part of March, 1962.²⁷

Furthermore, the "Articles of Association" had to be immediately drafted to set up the Church as a corporation. The articles from Hong Kong were utilized to create a draft, which were then translated into English and sent to the Church Legal Department in Salt Lake City for approval. Elder Gordon B. Hinckley of the Quorum of the Twelve brought the revised articles when he visited the missions in East Asia. Hu Wei-I translated the "Articles of the Corporation" and delivered them to CPA Chen, who revised them to make them more acceptable for the government. Hu translated the articles back into English and sent them back to the Church Legal Department. On 8 April 1962, a notification was received that the Church Legal Department had approved the articles, and Hu Wei-I retranslated them into Chinese. Chen took them to the Provincial Government and asked Elder Frederick Crook, then Taiwan Zone secretary, to provide the "chops" for President Robert Taylor, Sister Barbara Taylor, Elder Gordon B. Hinckley, President Hu Wei-I, the Corporation of the First Presidency, the Taiwan Corporation. The "chops" were official Chinese

stamps which were the equivalent or binding signatures in official legal documents. Elder Crook also prepared a brief summary of the history of the Church to present to the government.²⁸

Another challenge emerged once the Church was registered. The Taiwan government felt that once the Church was registered, the balance of money owed on the land had to be paid, but the Church thought it had to be paid after the corporation was registered. Regardless, the Church assured the government that the funds would be transferred to an account in Taiwan to pay the balance. There was intense pressure from the government, and Mr. Sebastian Chang informed the missionaries that the balance of the money had to be paid by 31 May 1962 or the Church would lose the land. Chang had promised executive Yuan the money would be paid upon the Church's registration or two months earlier.²⁹ In the following statement, Crook explains why the Church wanted to get the corporation registered before paying the balance:

On the 16th [Sebastian Chang] wrote us a letter giving us the guarantee that if we paid the money and the registration of the corporation failed, we would get our money back in two days. He told us that promises had already been given for the registration of the corporation. But to register a corporation it has to be advertised in the newspapers for a certain time, and this had not yet been done. We were somewhat concerned about opposition. Therefore, the First Presidency needed a strong confirmation that the guarantee made by the NPB was good. They asked the Embassy to certify that we were dealing with the Chinese Government certified agency, and that they could make such a promise.

To pay the money and not receive the land because of failure of registration was of some concern to us. Sebastian Chang gave us the guarantee that if the

registration failed, our money would be returned. The First Presidency wanted the Embassy to certify that the government organization and officials could actually do this. Thereupon, we went to the Embassy and saw the Second Secretary in charge of aff[a]irs, Mr. Nelson, to find out if the Chinese people we were dealing with were the right people, and that they had the power to make such a promise. The Embassy gave us a letter in a week that said it looked all right to them, but did not really say what we wanted, that we were protected if the registration failed so that we would get back our money in U.S. Dollars that could be transferred out of the country. They referred us to the Director of the Remittance Department Foreign Exchange and Trade Control Commission, Mr. Ch'a. They said we must get this department to give us the guarantee, then they would check on their guarantee and the NPB.³⁰

While Elder Crook worked with Mr. Ch'a, President Taylor visited the US Embassy and American Consulate in Taiwan to review the case. Crook received assurances that everything would be fine, and word also came from the US Embassy certifying that all was in order on 30 May 1962, the day before the deadline. President Taylor quickly sent a telegraph to the First Presidency and received a message to move forward that same night. The next day, Taylor and Crook went to see Sebastian Chang, who wrote out an agreement guaranteeing that "in case of failure of registration the money would be returned and could be transferred, and that the title to the land would be forthcoming in the registration of the corporation." The agreement was signed by Taylor and Chang.³¹ Crook continued about the situation:

We then gave him [Chang] the N.T. \$4,100,000.00, and he gave us a certificate of land use rights which we needed

to register the corporation and also a receipt of the money given to him. The certificate of land use right was delivered to CPA Ch'en for expedition of the registration. Then, on July 5, 1962, a check for \$2,500 was delivered to Ch'en, Pao-Lin for the purpose of advertising the registration in the paper. On July 15th the registration was declared in the Taipei newspapers by the Taipei District Court. On about August 10th the certificate of registration was delivered to us by CPA Ch'en.³²

In August 1962, "the Church gained official government recognition when it successfully registered as a corporation. President Robert S. Taylor, President David O. McKay, Elder Gordon B. Hinckley, and Elder Harold B. Lee were listed as officers of the corporation. The articles of incorporation are on file in the Church's Legal Department in Salt Lake City." Taylor concluded his mission in September, and Jay A. Quealey Jr. arrived with his wife and three of their children to preside over the Southern Far East Mission.³³ After the Church was officially registered, the next hurdle was to register the land.

On 27 August 1962, a letter was delivered to the NPB, notifying them that the Church had the certificate of registration and requesting the delivery of the deed. On 11 September, "a contract was signed with CPA Ch'en for the registration of the land and the transfer of the title." Chen was paid the remaining \$1,500 for his services and given another \$10,000 to cover fees and charges associated with the transfer of the title.³⁴ On 30 October 1962, President Quealey wrote, "Met with Mr. Sebastian Chang relative to the clearing of the property in Taipei. We went to the CPA's office where the problems that are holding up the registration of the land and the issuing of a deed were discussed." Quealey continued, "The problems still remaining apparently are that there is a law which states that no individual can own more than 300 pings of land, and it is difficult to convince the land office that the Church is not an individual. However, we believe

that we accomplished getting the information over to them that the Church was a corporation.” Chang agreed to clear the matter so the deed could be issued.³⁵ However, the Church soon discovered a problem with Chang. The March 1963 quarterly historical report for the mission noted the following:

On February 6th, a situation was discovered by President Hu Wei I that led to the discovery that a Mr. Chang, who assists the Church’s Certified Public Accountant in handling the registration of the church in Taiwan, was attempting to borrow money in the name of the church. He had access to all the documents of land and the chops of Brother Hinckley, President and Sister Taylor and had gone to the bank in an attempt to borrow money.³⁶

Chang sought to use the chops for his personal gain. The 1963 quarterly historical report continues:

President Hu discovered the incident while talking with Sister Chen Lin Shu Liang a member of the church. He was told by Sister Chen that a Mr. Chang had visited Sister Chou Hsi Mei’s father (an attorney.) Mr. Chou was contacted and it was found out that Mr. Chang had claimed to be the secretary of the church and that he had in his possession all the necessary legal documents to borrow NT \$2,200,000.00. He had already approached several banks and failed and then had come to Mr. Chou for assistance. Elder George A. Baker was immediately notified by President Hu and this finding was radio messaged to President Quealy for instructions and handling. The following day Elder George A. Baker, Elder Robert P. Richins and Pres. Hu met with Mr. Chou in a restaurant to discuss the ways and means to prevent such a transaction. On February 7, President Quealy arrived in Taipei

and the matter was straightened out, with President Quealey securing back the deeds and chops.³⁷

The government honored its obligation and allowed the Church to both register and purchase the land. However, the government terminated Sebastian Chang's employment.³⁸ President Jay A. Quealey came to Taiwan and visited with the North and South Taipei Branch presidencies on 16 April 1963. He also met with Mr. Fu, the Church attorney in Taiwan, and "obtained all documents relative to Church registration in Taiwan." Then on 4 June, Quealey was back in Taiwan again to meet with Brothers Howard Dunn and Melvin Hales, vice chairman of the Church building committee and Northern Far East construction supervisor respectively, to review plans and final details for the Taipei District Center. The next day, they visited the Church property with the architect and contractor.³⁹ At last, the Church owned land in Taiwan.

Groundbreaking

After the Church was officially registered and the purchase of the Chin Hua Street property was finalized, preparations were made for the groundbreaking ceremony. Karl Teeple was called to supervise the construction of the first chapel in the Chinese realm.⁴⁰ Elder Gordon B. Hinckley visited Taiwan to preside over the historic groundbreaking ceremony of this chapel on 2 November 1963, which was attended by missionaries and members.⁴¹ The *Church News* reported the following:

Elder Gordon B. Hinckley of the council of the Twelve was present to lift the first shovel of dirt from the building site in the capital of the republic of China on Taiwan (Formosa). . . .

Elder Hinckley said the new chapel will be a large district center chapel with cultural hall, classrooms and other facilities. It will have a floor space of about 600

pings, more than 20,000 square feet. A Chinese ping is the equivalent of 36 square feet. . . .

In addition to the chapel, a small home for missionaries and their Taiwan headquarters will be built on the site.⁴²

President Quealey was in the hospital recovering from a car accident and thus unable to attend.⁴³ His first counselor in the mission presidency, Hu Wei-I, was assigned to assist in the ceremony. Hu joined Elder Hinckley to lift the first shovel of dirt for the groundbreaking ceremony. Thereafter, Karl Teeple supervised this construction project utilizing the assistance of members, missionaries, and building missionaries.⁴⁴ Teeple was a general contractor in Portland, Oregon, when he received his mission call in June 1963. On 1 September 1963, Karl and Iva Teeple arrived in Taiwan after leaving or selling all their worldly possessions, including their huge ranch, private plane, and construction business. As they immersed themselves into and adapted to the local way of life, they learned about and came to love the beautiful Chinese culture and its people. Their assignment spanned thirty-three months to build the first two chapels in the Chinese realm, one in Taiwan followed by another in Hong Kong.⁴⁵

Their assignment to build the first LDS chapel in Taiwan was a twenty-two month task. In the United States, Teeple had power tools, cranes, and modern machinery. In Taiwan, he was limited to hand tools, wheelbarrows, and a small cement mixer. Their manual labor, averaging twelve hours a day was “coupled with the Lord’s sustaining strength promoted the work.” Their faith, dedication, and hard work ensured this chapel would be “a thing of beauty and an edifice worthy of the dedication to the Lord’s work.”⁴⁶ The 30 June 1963 mission quarterly report explained the following:

The building program on Taiwan is progressing rapidly, particularly the plans for the Taipei District Chapel. . . . The members in Taiwan are responding to the building

program with building fund projects and committees. Forty-two men have volunteered to serve as labor missionaries of which only about a quarter can be selected. Brother Howard Dunn of the Church Building Department and Brother Melvin D. Hales, Northern Far East Construction Supervisor met in Taipei on June 1 to discuss plans and also to meet with the architect, Mr. Arthur Chang.⁴⁷

The next mission quarterly report on 30 September 1963 added the following information regarding this construction project:

Probably the highlight of this reporting period is the inauguration of the building program in Taiwan. Brother and Sister Karl D. Teeple of Portland, Oregon, have been called to supervise the building of the district center chapel in Taipei and arrived in Taipei on August 30, to be[g]in their work. The district chapel in Taiwan will be the first L.D.S. meeting house ever to be built on the island.

During the month of September, six labor missionaries were called to work with Brother Teeple in the construction of the chapel. They are as follows: Wang Yu Kuang, Ch'en Cheng Hsien, Chu Wei Ling, Ch'en Fa Ming, Tai Shao Ch'ing, Ts'ao Yuan Fan. Brother Ts'ao Yuan Fan has a college education and has been serving as a translator for Brother Teeple. He will assist Brother Teeple by translating during all the purchasing that needs to be done, etc., as well as during the actual construction.

The building program will begin with the construction of a small dormitory for the labor missionaries.⁴⁸

Building Funds

Fund-raising efforts occurred before and during the construction of the new chapel. Local members were asked to raise 20 percent of

the money towards the building fund. Pledge cards were distributed to members to invite participation and contribution to the building fund. The minutes of the South Taipei Branch presidency meeting recorded the following entries:

On May 9, 1963

Building project will start Sept. 1 in Taipei. Members will donate to support . . . building missionaries—\$1000/mo. Our Branch's share will be \$772.00. We will likely have a work missionary chose[n] from our Branch. . . . We must start the Building Fund. Pledge Cards are here and should be distributed individually."⁴⁹

May 16, 1963

We must send out a letter explaining the building fund. . . . We could ask good members to get contributions from families, friends, businesses, etc. . . . We could notify returned missionaries to contribute.⁵⁰

June 6, 1963

Bro. Miller explained the new building plans. Pres. Lin gave him a district to contact about pledge cards.⁵¹

The Saints in Taiwan also organized a variety of fund-raising activities to raise money for the new chapel. The South Taipei Branch's building committee collected \$2,549, including \$400 from returned missionaries in the United States in December 1963.⁵² The North and South Taipei branches "held a rummage sale . . . [and] the proceeds went to the building fund" in January 1964. A carnival, a fashion show, and other activities that year provided additional proceeds for the building fund.⁵³ On 24 and 25 December 1964, "four Chinese sisters of the branch took part in the Christmas television show. . . . Afterwards they donated the N.T. \$400.00 earned with this program, in the name



President Jay A. Quealey Jr. and family served as president of the Southern Far East Mission in 1963. Quealey personally gave a substantial financial donation to help fund the construction of the first chapel in Taiwan. Courtesy of Kent and Patricia Larkin.

of the branch, to the building fund.”⁵⁴ On 12 March 1966, another party “was held including games, scripts . . . and \$800.00 was added to the building fund.”⁵⁵ These various efforts helped to raise building funds for the construction of the chapel.

Brother Chen Meng-Yu (陳孟猶) reported that those who had the financial resources gave money to the building fund, and those who did not, donated labor. Although the fund-raising activities gathered many donations, the total amount raised was still short of the required 20 percent the local members needed.⁵⁶ Recognizing this shortage, President Jay A. Quealey used his own personal funds and gave a substantial donation to cover the difference. His only request was that the members “keep the building clean.” According to Sister Chen Lin Shu-Liang (陳林淑良), Quealey said, “Next time I will come to the chapel to check! I will touch the wall for any dust, and bottom of each desk for any gum!”⁵⁷ The financial contribution by Quealey and by local members provided the necessary building funds for the chapel.

Construction and Conversion

Many members did not have the ability to contribute money towards the 20 percent of the building fund, so they donated labor instead. Members of the South Taipei Branch, for example, reported that on 29 March 1965, “there was a work day at the new chapel which was

attended by 60 people.”⁵⁸ Chen Meng-Yu (陳孟猶) recalled that many people helped build the chapel. The rate was about \$1.50 US per hour. But workers were not given money; rather, the value of their labor was counted as money contributed for the building fund for the chapel.⁵⁹ Teeples spent much time instructing those working on-site, particularly the Chinese people. However, he also learned much from them. He wrote the following:

These wonderful, simple, timid . . . people have humbled me. My sense of values has changed. I know that happiness does not come through wealth. For the first time in my life I am completely happy and contented with myself, knowing that I am serving with all my mind and strength. All I ask is that the Lord will keep my rice bowl full, give my family and me health, and I will serve without question or complaint.⁶⁰

During the construction, “the local building code required a bomb shelter under the chapel. Excavation was done by hand and the dirt carried out as the Chinese have moved countless tons of earth . . . in little straw baskets suspended from a carrying pole balanced across the shoulders. Concrete block walls are now rising on this structure which will become the center of activity among the Church membership in China.”⁶¹ Liang Shih-Wei (Carl) (梁世威), a young man at the time, said, “We dug the basement with our own hands and shovels, [and] we made cement blocks and watched its completion.”⁶² His older brother, Liang Shih-An (Kent) (梁世安), was another teenager who also worked at the construction site. Although the older Liang did not have a testimony when his father insisted on him being baptized, working on the chapel softened his heart, and he grew to love the Church.⁶³ Both brothers later served as stake presidents, and the older Liang served as the first Chinese Area Seventy.

The full-time missionaries came on their preparation days on Mondays to assist Teeples during the construction. Elder Phil Frandsen recalled working with other missionaries to paint the walls white.⁶⁴ In addition, a few young local Chinese brothers were called as building missionaries to live and work on site. Chen Wu-Hsiung (Ed) (陳武雄) was a new convert called to serve as a building missionary for the new chapel in Taipei and worked under Teeples.⁶⁵ He remembered accepting the invitation to help for minimal monthly pay. He recounted, "There were four building missionaries and we lived on site. About 20–30 missionaries came on Mondays to help with the wheel barrel and cement work. Members also came to work on other days . . . we spent a lot of time pouring the concrete."⁶⁶ Chen had an older brother, Chen Yung-Chu (Larry) (陳勇助), who joined the Church after volunteering at the construction site.⁶⁷

Chen Yung-Chu (Larry) remembered that while serving in the military in Kaohsiung, he met and attended church with a Baptist minister. This minister told Chen that the Mormon Church was the "devil's church," and he should join any other church except that one. The older Chen was puzzled and curious because his younger brother, Chen Wu-Hsiung (Ed), changed his life for the better after he joined the Mormon Church, and he was apparently a building missionary for the Church in Taipei. In addition, Chen had a desire to go help his younger brother build the chapel, so he went to Taipei and worked alongside his brother.⁶⁸

Chen Yung-Chu (Larry) recalled that one day, while working at the construction site, Teeples asked for his name, and because Teeples was unable to pronounce it, he gave Chen an American name. Teeples said, "I will call you Larry." Shortly after, Teeples asked Chen if he was interested in learning more about the Church, to which Chen replied, "Yes, of course!" The missionaries taught Chen, but one was Australian, and his Chinese was so bad that Chen could not understand what was being taught. Finally, he asked the missionaries

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Karl Teeple supervises the construction of the first chapel in Taiwan, circa 1965. Courtesy of Taipei Service Center.

for their discussion lessons so he could study them by himself. Two weeks later, he decided he wanted to be baptized, and the local branch president baptized him on 11 October 1964. Chen later became one of the few proselyting Chinese elders and the first Chinese mission president from Taiwan.⁶⁹

The story of these two pairs of brothers illustrate some of the blessings brought about by the construction of this new edifice. The building of the first chapel in Taipei also helped to build testimonies among those who labored there. The construction of this structure also brought about conversion for future leaders of the Church in Taiwan. When the Chin Hua Street chapel was finally completed in 1966, President Quealey reported that local members had provided about 55,000 hours of donated labor, valued at \$300,000.⁷⁰

Completion and Dedication

Some Church meetings and activities were held at the Chin Hua Street chapel even before it was fully completed. For example, Jerry L. Rath was sustained to receive the Melchizedek Priesthood and ordained to the office of an elder during a district conference held on 30 August 1964. The North Taipei Branch's quarterly historical report stated, "Later in the same week, [Rath] was ordained in the restroom of the unfinished chapel, the first official act of this kind in the chapel."⁷¹ In the next quarterly report, it indicated that in December, "a Christmas party [was] held in the unfinished chapel for the North Taiwan District."⁷²

On Sunday, 25 July, the first official meetings in the new chapel were presided by mission president Quealey and district president Hu. Two meetings were held that day, one at 10:00 a.m. and the other at 2:00 p.m. In the morning there was "excellent attendance, beautiful floral arrangements and choir music presented by the combined choirs of the North and South Taipei Branches." Quealey counseled "all members to treat the chapel, although it [was] not dedicated, as the House of the Lord. [He] also thanked all those who aided in the construction of the new chapel." The afternoon meeting included the choirs from Hsinchu and Taoyuan. A business meeting was held in the afternoon to reorganize the branch boundaries, resulting in changing the North and South branches into the East and West Branches in Taipei. The following day, Typhoon Hazel struck. Quealey reported that he inspected the chapel for damage and "found that several of the trees in the yard had been blown over, some of the tiles on the roof had been destroyed and there was one rather large leak in the cultural hall," but no serious damage had been done.⁷³

Chen Lin Shu-Liang (陳林淑良) remembered the benefits of having their own chapel. She said that before they always rented a house for their meetings, "but when we have this building, we have [a] very good place—very wide and spacious place for meeting[s].

Everything is very convenient.” She also noted more people came after the chapel was built and that it helped with missionary work.⁷⁴ Liang Shih-Wei (Carl) (梁世威) said, “We spent countless nights attending activities and playing basketball all summer. Without our own meetinghouse, it would be very different. . . . There is a warm brotherhood when you are surrounded by your brothers and sisters.”⁷⁵

The new chapel served the Saints in a variety of ways. President Keith E. Garner arrived in Hong Kong on 13 August 1965 to preside over the Southern Far East Mission. On 30 August 1965, he presided over the North District Conference held in the new chapel and said, “There was a wonderful spirit. The new Taipei chapel was filled to overflowing, [and] there [were] members and investigators.”⁷⁶ On 11 September, a “Moon Festival” party (celebrating the full moon and end of the harvest) was held on the roof of the new chapel for the members. Later in September, the missionaries had a “play day,” which included movies and basketball, as well as an all-island missionary conference in the new chapel with more basketball, ping-pong, and volleyball for seventy-seven missionaries. Mission records reported that “these activities were made possible because of the erection of the beautiful new Taipei Chapel and meeting Hall.”⁷⁷ Liang Shih-An (Kent) (梁世安) loved playing basketball in the new chapel with his friends and the missionaries. The missionary basketball team also played against the Taiwan basketball team, and Liang’s father was able to talk about the Church with them.⁷⁸

On 16 October 1966, the Chin Hua Street chapel in Taipei was dedicated by Elder Hinckley. He was accompanied by his wife and President and Sister Garner.⁷⁹ Efforts were made by the missionaries and members to invite government officials and the community to the dedication. The Taiwan Zone report noted the following:

October 16, Sun. Elder Gordon B. Hinckley and his wife arrived from Okinawa. Dedication service for the Taipei chapel was held at 5:00 p.m. The two-hour-long meeting



First Chinese meetinghouse in Taiwan, at Taipei, dedicated by Elder Gordon B. Hinckley of the Quorum of the Twelve on 16 October 1966. Courtesy of Phil and Brenda Frandsen.

was a spiritual treat for the more than 500 brothers and sisters from North District who enjoyed the opportunity of meeting with an Apostle of the Lord. There was a fine program, the climax of which was a dedicatory prayer given by Elder Hinckley. This day marked a milestone the first chapel of the Church to be built and dedicated in the land of China.⁸⁰

President Garner said, “The dedicatory service was inspiring and the prayer was comforting and reassuring to the Saints. . . . The erection of this lovely building was just another advance showing the progress we are making in Taiwan.”⁸¹ The contribution of the Teeplees, members, and missionaries who labored on this project will forever be remembered and appreciated.⁸² Elder Hinckley recognized the efforts of the members who excavated the ground by hand, as there was no modern machinery. He also said that the building “was a glorious place to worship in Taiwan!”⁸³ The new chapel was located at No. 5, Lane 183, Chin Hua Street, Taipei City.

The Chin Hua Street chapel was a blessing to the Saints in Taiwan, and it stood for almost four decades until it was replaced by a new

multistory Church Administration Building in 2005. Liang Shih-An (Kent) (梁世安) said, “I have a fond memory of the old Chin Hua Street chapel. So many General Authorities spoke from the podium there, including President Hinckley and President Benson. I received many lessons from them. While serving as a bishop and [in] a stake presidency . . . I watched the growth of members in that building. . . . There is a special spirit when you stand in the chapel. . . . Going to that building for almost 40 years has really made it another home of mine.”⁸⁴ A report from the *Voice of the Saints* said, “To an extent, we measure a Church by its buildings, like [this] new one. . . . And a building is only as rich as the memories its walls enclose. This is one that is more than paint-deep. The works done in this building dedicate it.”⁸⁵

Chapels in Kaohsiung and Taichung

While the Chin Hua Street chapel received much attention and was the first to be completed on the island, there were also two other building projects underway in the south and central regions of Taiwan. In Kaohsiung and Taichung, land was acquired in 1964 and 1965, with the chapels completed by 1967 and 1972 respectively.

On 14 July 1964, the branch in Kaohsiung hosted a music night for members and guests, including the finest choir in southern Taiwan, to raise money for the branch building fund. Although raising funds in Taipei was much easier, acquiring permission to purchase the land in Kaohsiung was not as difficult compared to the challenges faced in Taipei. On 2 August 1964, President Quealey presided over the ground, breaking ceremony for the new Kaohsiung Branch’s chapel, with about two hundred members in attendance.⁸⁶ Mission records noted the following:

An additional lot adjacent to the Kaohsiung property we own was purchased from the successful bidder. This lot comprises 387.805 pings.



Kaohsiung chapel ground breaking in 1965. Albert Pearson (holding a shovel) supervised the Kaohsiung chapel construction. Courtesy of Joe and Isabell Stringham.

On August 2, 1964 the ground breaking ceremonies were held at the Kaohsiung ground site at 5:30 p.m. A large banner of gold letters was made stating the Church's name and the building that was being built. Representatives from Chai I, Tainan, Kaohsiung, Ping Tung and others were present. Approximately 350 people were in attendance plus all of the inquisitive on lookers. Bother Rex A. Cheney of the Church Building Committee of Tokyo was honored in turning the first spade of dirt.⁸⁷

Meanwhile, Elder Phil Frandsen was among the missionaries working on the construction of the chapel in Taipei. Frandsen recalled that in 1964, a Brother Pearson from Idaho was called to supervise the construction of the Kaohsiung chapel. Pearson then arrived in Taipei for a brief stop to arrange for some equipment to be sent down with him to Kaohsiung.⁸⁸ In 1965, Quealey and Teeples

flew to Kaohsiung to meet with Brother Pearson.⁸⁹ Quealey wrote the following experience:

After dinner, we met with Brother Pearson privately to go over the programs which we should follow for the completion of the Kaohsiung Chapel.

After an opening prayer and lengthy discussions, it was decided that we would continue the same program that we were using now in that we would have part of the program by building missionaries and the other part we would hire local coolie labor which we could do at a cheaper price than it would cost us to feed and house our building missionaries. . . .

These two men would be paid out of the district fund contributed by the local members, and would be counted as hours spent and paid for by the local people.

Brother Pearson was asked to be a little more diligent in going to the various branches of the Southern District to help them get their branch committees organized and to encourage them not only in their contributions to the building fund, but, also, to give hours to the construction project.⁹⁰

In May 1965, after several months in Taipei, Elder Frandsen was transferred to Kaohsiung and compared his experience working on the two different construction sites. For example, there were more missionaries available in Taipei than in Kaohsiung.⁹¹ Frandsen recounted:

During my six months in the North, I worked with the other missionaries on the Chin Hua Street chapel. On P-day, we worked on the chapel with other missionaries and members. . . . There were about twenty of us [missionaries]. . . .

The building of the Kaohsiung chapel moved slower and took longer to build. . . . Monday work on the chapel was mandatory because we only had six missionaries in Kaohsiung and a few others [from neighboring cities]. Brother Pearson, the building missionary, saved all major projects on the chapel for Monday when the missionaries came. A few members also came to help.⁹²

After taking a few days to clear the debris, preparations were made to dig the basement or “bomb shelter” required by government regulation. This was mostly dug out by hand, but an excavator or tractor had to be hired to clear out some things that were too large. This was arranged by Pearson and He Shuen-Ding (賀順定), the South District president. Once the bomb shelter was finished, center blocks for the walls followed.⁹³ Raising funds for the Kaohsiung chapel was more difficult, and the lack of money slowed the progress of the construction of the chapel. Pearson had limited funds to hire workers, and as a result, he did most of the work himself. He also used some of his own money to acquire building supplies needed to keep the construction project moving.⁹⁴

Frandsen recalled that after he was transferred to Tainan, he continued to travel to Kaohsiung to work on the chapel each Monday. A US Air Force serviceman, Master Sergeant Scott, was stationed in Tainan and periodically drove the missionaries to Kaohsiung and worked with them on the chapel. Scott and Pearson became good friends. Once, they worked for three days in a row to pour the cement for the rooftop. Pearson supervised the work of the missionaries and local members, including a few Chinese building missionaries. These building missionaries worked and lived on-site.⁹⁵ The Kaohsiung chapel was completed in 1967 and was remodeled in 2002. It is located on No. 292, Shizhong 1st Road, Qianjin District, Kaohsiung City.



The Kaohsiung chapel was the first chapel completed in southern Taiwan, circa 1967. Courtesy of Joe and Isabell Stringham.

In 1964, Ung Min-Tsan (翁明燦) was called as the president of the Central District in Taichung. Sister Yang Liang Je-Ying (楊梁哲英) said that Ung was a police officer by profession and had some contacts that facilitated the Church's ability to find land. Ung assisted with the search and purchase of the land in Taichung, located on No. 489-30, Wu Chuan Road, North District, Taichung.⁹⁶ The Taichung property was purchased on 29 December 1964. Mission records noted that "1,379 pings of land were purchased for \$62,500 U.S. dollars. Ninety percent of the land was owned by President Yien and a small portion was owned by seventeen other people. Negotiations were made and the land was purchased."⁹⁷ On 4 March 1965, President Quealey had a meeting with Mr. Fu "relative to land problems in finalization of the purchase of the Taichung property. At which time, he turned over to me the Certificate of Registration which now states that we can no longer sign documents just by a chop (stamp). A chop and a signature is required."⁹⁸



The Taichung chapel in 2015. The lot was purchased in 1965, and a chapel followed by a mission home and office were added afterwards. Courtesy Chou Po Nien (Felipe).

Although the land in Taichung was acquired in 1965, Church records in Taiwan indicate that construction of this chapel did not start until 1970. Sister Yang Liang Je Yin (楊梁哲英), an early pioneer in Taichung, remembered that members in Taichung were also donating money to assist with the Taipei chapel. Therefore, although land was acquired in Taichung, there was no work commenced on the lot due to the lack of funds.⁹⁹ Similar to the construction of the chapels in Taipei and Kaohsiung, the building of the Taichung chapel was accomplished by the work of members and missionaries. At first, only a small piece of the lot purchased was used to build the chapel, causing some members to wonder why the Church purchased such a large lot.¹⁰⁰ As the Church grew in Taichung, a mission home and office would be added next to the chapel, creating a Church complex in central Taiwan. The sacrifice of members and missionaries provided the Saints with the first chapels in central and southern Taiwan.

Visit by President Hugh B. Brown

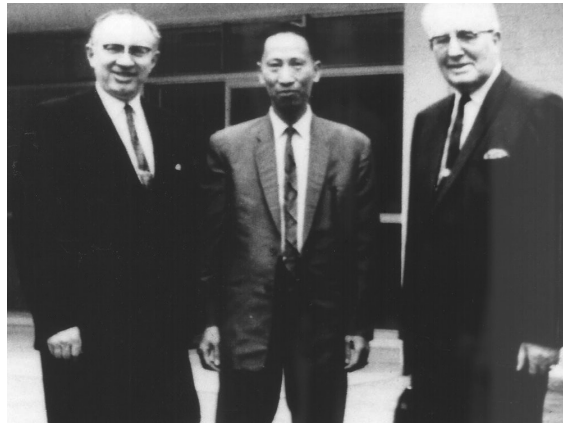
The missionaries and members in Taiwan were blessed to receive a visit from President Hugh B. Brown from the First Presidency of the Church from 18 to 19 April 1967. He was accompanied by Elder Gordon B. Hinckley and President Garner during his visit to the island, holding meetings

in Taipei. Missionaries from the island traveled to Taipei on 19 April for this meeting.¹⁰¹ Garner explained that they arrived in the morning, and at 2:00 p.m. they held a special missionary meeting with about seventy elders and sisters serving in Taiwan, followed by a meeting at 7:30 p.m. for about 550 members and missionaries at the new Taipei chapel.¹⁰² Mission records reported the following experience during the afternoon meeting with the missionaries:

April 18, Tuesday. We were especially blessed to have President Hugh B. Brown of the First Presidency of the Church along with Apostle Gordon B. Hinckley and President Garner come to speak to us. A meeting was held in the afternoon with all the elders and sisters of the Taiwan Zone in attendance. During the time we heard from all three of these leaders of the Church and Mission. It was a specially inspiring meeting. . . .

It was truly an inspiring moment to be in the presence of a man at the time he is receiving revelation from the Lord. No doubt a few years from now . . . we will clearly remember the time when we met together. . . .¹⁰³

One missionary reported the excitement to travel to the meeting and the inspiring message from President Brown. Another missionary wrote, "The spirit was so strong in that meeting that I doubt there were a missionary in the room that didn't believe



President Hugh B. Brown visits Taiwan in April 1967. From left to right: Elder Gordon B. Hinckley, Hu Wei-I, and President Brown. Courtesy of Bob and Diane Murdock.



Southern Far East Mission's Taiwan Zone conference with President Hugh B. Brown and Elder Gordon B. Hinckley in April 1967. Courtesy of Dennis Kim.

him.”¹⁰⁴ Elder Charles David Freeman recalled a strong spirit as the missionaries were told that the work they were doing was setting a cornerstone for the Church in Asia and among the Chinese people.¹⁰⁵ Elder Dennis Kim said there was a powerful spirit when President Brown spoke. After the meeting, President Garner felt impressed to run out to find a photographer to take a picture of all the missionaries so they would remember the message conveyed by a prophet of the Lord.¹⁰⁶ The missionaries learned much and had a powerful experience that they would remember for the rest of their lives.

Conclusion

Through the efforts of various members and missionaries, the first chapel in Taiwan would be constructed, followed by its dedication by Elder Hinckley. In later years, this first historical chapel in Taiwan would be replaced by a new multistory Church Administration Building in 2005, next to the first temple in the Chinese realm that replaced the old mission home in 1984.

After the historic visit of President Hugh B. Brown of the First Presidency in 1967, the Hong Kong-Taiwan Mission was organized in 1969 with W. Brent Hardy as mission president. The November 1969 *Orientor* reported the following:

Effective 1 November, 1969, the Southern Far East Mission passed out of existence and in its place were formed two new missions. The Hong Kong-Taiwan Mission, which includes Taiwan and Hong Kong as proselyting areas, and the mainland, a potential area, and the Southeast Asia Mission, . . . which includes all the remainder of the area formerly covered by the Southern Far East Mission. President W. Brent Hardy remains and is the President of the Hong Kong-Taiwan Mission. President G. Carlos Smith is the President of the Southeast Asia Mission. . . .

This issue of the *Orientor* is dedicated to those who have preceded us in the work and in laying the foundation for the division, [and] expansion of the work that is now made possible.¹⁰⁷

Hardy wrote, "We are grateful for the blessings that the division of the mission brings. . . . As a result of the division we can focus our efforts on the Chinese areas of the mission and assist completely in the work there."¹⁰⁸ President Carlos Smith recorded, "I am grateful now to be a part of the 'great movement' in this part of the world. . . . The missionaries are the finest in the Church and I know that they have been especially selected for the great ministry over here."¹⁰⁹ Elder Gordon B. Hinckley provided the following insights:

Our labors have been relatively small among so many, but they have been tremendously significant. We have not touched the millions of the Chinese mainland, where we are not permitted to go. We have not as yet taught other millions in other areas, but it is apparent that the

Spirit of the Lord is brooding in the hearts of men in this part of the earth, and that doors now locked will some-day open.

The foundation of a great work has been laid.¹¹⁰

Notes

1. "Country Information: Taiwan," *LDS Church News Almanac*, Salt Lake City, <http://www.ldschurchnewsarchive.com/articles/58663/Country-information-Taiwan.html>. See also Southern Far East Mission, 31 December 1969 Taiwan Zone report, 5. The Taiwan Mission was formed soon thereafter on 1 January 1971, further emphasizing the amazing growth during this period.
2. Gordon B. Hinckley, "The Church in the Orient . . . Prologue," *Improvement Era*, March 1964, 176.
3. Robert Suman, interview by Chou Po Nien (Felipe), 27 February 2016, Provo, UT.
4. Southern Far East Mission Quarterly Historical Report, 30 June 1959, Southern Far East Mission, 16, Church History Library.
5. Southern Far East Mission Quarterly Historical Report, 31 December 1958, Southern Far East Mission, 1, Church History Library.
6. Southern Far East Mission Quarterly Historical Report, 30 September 1959, Southern Far East Mission, 19, Church History Library.
7. Southern Far East Mission Quarterly Historical Report, 31 December 1959, Southern Far East Mission, 1, Church History Library.
8. Southern Far East Mission Quarterly Historical Report, 31 March 1960, Southern Far East Mission, 1–2, Church History Library.
9. Southern Far East Mission Quarterly Historical Report, 30 June 1960, Southern Far East Mission, 3, Church History Library.
10. Suman, interview by Chou.
11. Suman, interview by Chou.
12. Robert E. Suman, "First Church Owned Property in Taiwan" (unpublished report), 3 October 2009, Provo, UT.

13. Suman, interview by Chou; Robert Suman, in *A Documentary History of the Chinese Mission 1949–53, Southern Far East Mission 1955–59*, 549–50.
14. Frederick W. Crook, “History of Corporate and Church Registration and Property Purchase” (unpublished report), comp. Frederick W. Crook (Taipei, Taiwan), copy in possession of authors.
15. Suman, “First Church Owned Property in Taiwan.”
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22. Southern Far East Mission Quarterly Historical Report, 31 December 1961, Southern Far East Mission, 3, Church History Library.
23. Suman, interview by Chou.
24. Robert S. Taylor to Robert E. Suman, 28 November 1961.
25. Suman, interview by Chou.
26. Crook, “History of Corporate and Church Registration and Property Purchase.”
27. Crook, “History of Corporate and Church Registration and Property Purchase.”
28. Crook, “History of Corporate and Church Registration and Property Purchase.”
29. Crook, “History of Corporate and Church Registration and Property Purchase.”
30. Crook, “History of Corporate and Church Registration and Property Purchase.”

31. Crook, "History of Corporate and Church Registration and Property Purchase."
32. Crook, "History of Corporate and Church Registration and Property Purchase."
33. Southern Far East Mission Quarterly Historical Report, 30 September 1962, Southern Far East Mission, 2, 13, Church History Library.
34. Crook, "History of Corporate and Church Registration and Property Purchase."
35. Southern Far East Mission Quarterly Historical Report, 31 December 1962, Southern Far East Mission, 3, Church History Library.
36. Southern Far East Mission Quarterly Historical Report, 31 March 1963, Southern Far East Mission, 24, Church History Library.
37. Southern Far East Mission Quarterly Historical Report, 31 March 1963, Southern Far East Mission, 24, Church History Library.
38. Suman, interview by Chou.
39. Southern Far East Mission Quarterly Historical Report, 30 June 1963, Southern Far East Mission, 2, 7, Church History Library.
40. "Brother and Sister Teeples," *Voice of the Saints*, May 1966, 38–39.
41. Emily Chien, "Ties to Taiwan," *Church News*, 6 August 2005, 7.
42. "Elder Hinckley Turns Sod for Formosa Chapel," *Church News*, 23 November 1963, 3.
43. President Quealey was in a serious accident and hospitalized. But as his condition improved, he would conduct mission business from his hospital bed, including missionary interviews.
44. "Elder Hinckley Turns Sod for Formosa Chapel," 3.
45. "Brother and Sister Teeples," 38–39.
46. "Brother and Sister Teeples," 38–39.
47. Southern Far East Mission Quarterly Historical Report, 30 June 1963, Southern Far East Mission, 29, Church History Library.
48. Southern Far East Mission Quarterly Historical Report, 30 September 1963, Southern Far East Mission, 4.

49. Minutes of Branch Presidency Meetings: South Taipei Branch (January to August 1963), 9 May 1963, South Taipei Branch, Church History Library (LR 8534).
50. Minutes of Branch Presidency Meetings: South Taipei Branch (January to August 1963), 16 May 1963, South Taipei Branch, Church History Library.
51. Minutes of Branch Presidency Meetings: South Taipei Branch (January to August 1963), 6 June 1963, South Taipei Branch, Church History Library.
52. Minutes of Branch President's Meetings: South Taipei Branch, 5 January 1964, South Taipei Branch, Church History Library.
53. North Taipei Branch Quarterly Historical Report, 31 March 1964, North Taipei Branch, Taipei District, Southern Far East Mission, Church History Library.
54. South Taipei Branch Quarterly Historical Report, 31 December 1964, South Taipei Branch, Taiwan Zone, Church History Library.
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56. Chen Meng-yu and Lin Shu-liang, interview by Melvin P. Thatcher, 22 October 2001, Taipei, Taiwan, Church History Library (OH 2947).
57. "History of Chin Hua Street Chapel," *Liahona* (Chinese), February 2003, n-9-15.
58. South Taipei Branch Quarterly Historical Report, 31 March 1965, South Taipei Branch, Taiwan Zone, Church History Library.
59. Chen Meng-yu and Lin Shu-liang, interview by Thatcher.
60. Gordon B. Hinckley, "The Church in the Orient . . . Prologue," *Improvement Era*, March 1964, 176.
61. Hinckley, "The Church in the Orient . . . Prologue," 176, 200.
62. Liang Shih-Wei to Chou Po Nien (Felipe), email, 7 March 2016.
63. Liang Shih-An, interview by Chou Po Nien (Felipe), 20 November 2015, Taipei, Taiwan.

64. Phil Frandsen, interview by Chou Po Nien (Felipe), 19 February 2016, Cedar Hills, UT.
65. Chen Yung-Chu (Larry), interview by Chou Po Nien (Felipe), 7 November 2015, Murray, UT.
66. Chen Wu-Hsiung (Ed), phone interview by Chou Po Nien (Felipe), 25 March 2016.
67. Chen Yung-Chu (Larry), interview by Chou.
68. Chen Yung-Chu (Larry), interview by Chou.
69. Chen Yung-Chu (Larry), interview by Chou.
70. Jay A. Quealey, "Southern Far East Mission: Scriptures in Chinese," *Church News*, 9 October 1965, 6.
71. North Taipei Branch Quarterly Historical Report, 30 September 1964, North Taipei Branch, Taipei District, Southern Far East Mission, Church History Library.
72. North Taipei Branch Quarterly Historical Report, 31 December 1964, North Taipei Branch, Taipei District, Southern Far East Mission, Church History Library.
73. Southern Far East Mission Quarterly Historical Report, 31 March 1963, Southern Far East Mission, 4–5, 32–33, Church History Library.
74. Chen Meng-yu and Lin Shu-liang, interview by Thatcher.
75. Liang Shih-Wei, to Chou Po Nien (Felipe), email.
76. Southern Far East Mission Quarterly Historical Report, 31 March 1963, Southern Far East Mission, 10, Church History Library.
77. Southern Far East Mission Quarterly Historical Report, 31 March 1963, Southern Far East Mission, 14, 34–35, Church History Library.
78. Liang Shih-An, interview by Chou.
79. South Taipei Branch Quarterly Historical Report, 31 December 1966, South Taipei Branch, Taiwan Zone, Southern Far East Mission, Church History Library.
80. Taiwan Zone, Southern Far East Mission Quarterly Historical Report, 31 December 1966, Taiwan Zone, Southern Far East Mission, Church History Library, Church History Library.

81. Keith Garner, in *The Orientor Gazette of the Southern Far East Mission* 1, no. 11 (November 1966): 1–2, Church History Library.
82. “Brother and Sister Teeples,” 38–39.
83. Chien, “Ties to Taiwan,” 7.
84. Liang Shih-Wei to Chou Po Nien (Felipe), email.
85. “Taiwan—East Side West Side Story,” *Voice of the Saints*, February 1966, 36.
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87. Southern Far East Mission Quarterly Historical Report, 30 September 1964, Southern Far East Mission, 16, Church History Library.
88. Frandsen, interview by Chou.
89. Southern Far East Mission Quarterly Historical Report, 31 March 1965, Southern Far East Mission, 17, Church History Library.
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91. Frandsen, interview by Chou.
92. Frandsen, interview by Chou.
93. Frandsen, interview by Chou.
94. Frandsen, interview by Chou.
95. Frandsen, interview by Chou.
96. Yang Liang Je-Yin, interview by Chou Po Nien (Felipe), 15 November 2015, Taichung, Taiwan.
97. Southern Far East Mission Quarterly Historical Report, “Taiwan Zone,” 31 December 1964, Southern Far East Mission, 22, Church History Library.
98. Southern Far East Mission Quarterly Historical Report, 31 March 1965, Southern Far East Mission, 14, Church History Library.
99. Liang Je-Yin, interview by Chou.
100. Liang Je-Yin, interview by Chou.
101. Southern Far East Mission Quarterly Historical Report, “Taiwan Zone,” 30 June 1967, Southern Far East Mission, 1–4, Church History Library.
102. Southern Far East Mission Quarterly Historical Report, “Taiwan Zone,” 30 June 1967, Southern Far East Mission, 14, Church History Library.

103. Southern Far East Mission Quarterly Historical Report, "Taiwan Zone," 30 June 1967, Southern Far East Mission, 4, Church History Library. Mission records also note a special "prophecy" made by President Hugh B. Brown.
104. Southern Far East Mission Quarterly Historical Report, "Taiwan Zone," 30 June 1967, Southern Far East Mission, 1, 6, Church History Library.
105. Charles David Freeman, interview by Chou Po Nien (Felipe), 3 June 2016, Salt Lake City.
106. Dennis Kim, interview by Chou Po Nien (Felipe), 1 April 2016, Salt Lake City.
107. W. Brent Hardy, in *The Orientor Gazette of the Southern Far East Mission* 4, no. 11 (November 1969): 2–3, Church History Library.
108. Hardy, in *The Orientor Gazette of the Southern Far East Mission* 4, no. 11 (November 1969): 4, Church History Library.
109. G. Carlos Smith, Jr., in *The Orientor Gazette of the Southern Far East Mission* 4, no. 11 (November 1969): 5, Church History Library.
110. Hinckley, "The Church in the Orient . . . Prologue," 166–67.