

HISTORY OF THE CHURCH IN TAIWAN IN THE 1970S

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How did the political and religious dynamics in Taiwan affect the development of The Church of Jesus Christ of Latter-day Saints (LDS Church) in Taiwan during the 1970s? How did the first mission, first area conference, and first stake in Taiwan affect the Church in the 1970s? This article examines important insights to the significant events of the 1970s history of the LDS Church in Taiwan, placed within the context of the political and religious climate in Taiwan during this period (see appendix). By adhering to its position of political neutrality, the LDS Church avoided difficulties experienced by the Presbyterian Church in Taiwan (PCT) and U.S. officials in the tense political environment of the 1970s, thus allowing the LDS Church to organize its first stake and first three missions in Taiwan.

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Political and Religious Background prior to the 1970s

Taiwan is an island located off the east coast of the People's Republic of China (PRC). In the seventeenth century, Christianity was introduced by Catholic and Protestant missionaries. The Han Chinese conquered Taiwan and brought Buddhism and Taoism in 1683, driving out Christian missionaries until the nineteenth century. When these missionaries returned, the island was filled with Buddhist temples.¹ Efforts to establish Christianity were limited when the Japanese controlled the island from 1895 until the end of World War II in 1945. By 1949, Mao Zedong's Communist army established the PRC in China after defeating Chiang Kai-shek's Kuomintang (KMT) government, which relocated to Taiwan.² Refugees from mainland China brought a combination of Buddhism, Taoism, and Confucianism to Taiwan.³ Chinese Catholics and other Christians were also among the refugees.⁴ The government imposed martial law and regulated free speech and religious freedom in Taiwan but also welcomed Western Christian missionaries following the U.S. military and economic aid.⁵ This facilitated the entry of American LDS missionaries. The Presbyterian Church in Taiwan, which had arrived in the nineteenth century, was very vocal and critical of the government's restriction to religious freedom and called for local autonomy.⁶ The Presbyterian Church's confrontation with the government resulted in the expulsion of some of their church leaders, a situation the LDS Church avoided as a result of their policy of political neutrality.⁷

With a small group of American LDS servicemen stationed in the region, the Southern Far East Mission was established in 1955 and the first four LDS missionaries were sent to Taiwan in 1956.⁸ Elder Mark E. Petersen visited and dedicated Taiwan for the preaching of the gospel in 1959,⁹ the first edition of the Chinese Book of Mormon was published in 1965, and the Hong Kong-Taiwan Mission was created in 1969.¹⁰

Taiwan Loses UN Seat but Gains Its First Mission and CES Programs

During the 1960s and 1970s, the financial support from the United States and others led to dramatic economic growth in Taiwan. In 1970 the Hong Kong–Taiwan Mission had 9,442 total members, including between 153 and 159 missionaries. By 1971, Taiwan became its own mission with over 4,500 members and 90 missionaries serving. W. Brent Hardy, who was serving as the president of the Southern Far East Mission, became the president of the Hong Kong–Taiwan Mission in 1969. On January 1, 1971, this mission was divided, and Malan R. Jackson was called to preside over the newly created Taiwan Mission.¹¹ President Harold B. Lee, then First Counselor in the First Presidency, visited Taiwan and challenged the members “to prepare themselves . . . to receive the greater blessings of the Lord.”¹² The establishment of the



1971, President Harold B. Lee, then counselor in the First Presidency, visits Taiwan. Pictured from left to right: Elder and Sister Komatsu, President and Sister Lee, President and Sister Jackson (Taiwan Mission).

Taiwan Mission was important to further the growth of the Church in Taiwan. Since the 1950s, the missionaries and members in Taiwan lacked local supervision from the distant Southern Far East or Hong Kong–Taiwan Missions. Lanier Britsch, an LDS scholar, noted that supervising the work in Taiwan from a distance was challenging and limited in its ability to move the work forward.

The Church did not take hold in Taiwan quite as quickly as it did in Hong Kong. . . . [The mission president] could not visit Taiwan very often. . . . This led to feelings of separateness among many of the Taiwan workers. When Heaton or his counselors visited Taiwan, . . . the missionaries treated them coolly, and when the leaders were gone, the Taiwan elders disregarded some mission rules and directions. But during the last part of 1958, President Heaton assigned his counselor, W. Brent Hardy, to live in Taiwan and act as president. This change brought the desired effect, and from then on the work progressed at a faster pace.¹³

If having a counselor in the mission presidency living in Taiwan was important for the work to progress in 1958, imagine the effect of having a mission president presiding and living in Taiwan. The prior feelings of neglect from a distant Church leader were quickly forgotten, and the Saints in Taiwan moved forward with renewed commitment. Local Taiwanese converts served as full-time missionaries in the 1970s. Wang Li-Ching, for example, was a convert and a twenty-year-old college student in 1971. She was going home after her final exams and felt impressed to get off the bus to stop by the Taiwan Mission office. She was met by Malan Jackson, the mission president, as she entered the mission office, and he was prompted to call her on a mission. Wang readily accepted and served as Jackson's secretary and translator.¹⁴ She was among the many young adults in Taiwan who accepted calls to serve and assist in the 1970s. There were 28 local Chinese missionaries by 1971.¹⁵

About a month after the United Nations formally changed China's seat from the government in Taiwan to the one in mainland China,

Elder Marvin J. Ashton, then an Assistant to the Twelve, was sent to visit the Saints in Taiwan in November 1971.¹⁶ The Presbyterian Church in Taiwan issued three public statements critical of the government in Taiwan in the 1970s including “Public Statement on Our National Fate” in 1971.¹⁷ The LDS Church maintained a neutral position and avoided making political statements. Feng Xi noted the impact of this policy on the LDS Church:

There was increased tension between the government and the Christian churches in Taiwan. . . . The Presbyterian Church had been in conflict with the Kuomintang. In the early 1970s, it sharply criticized the regime’s authoritarian structure. . . .

President Jackson instructed his missionaries to stay away from politics and refrain from sensitive comments. As a result, there never occurred a harsh confrontation between the Mormon Church and the Taiwan government. Problems like a rejection of visas to foreign missionaries never happened to the Mormons. This cautious and neutral political position of the Church, well observed by all later mission presidents, laid a good foundation for developing future relations between the Church and top Taiwan government officials in the 1980s.¹⁸

In 1972, U.S. president Richard Nixon visited mainland China to help normalize relations.¹⁹ Although the United States continued to support and recognize the government in Taiwan, there was increased concern and uncertainty among those living in Taiwan. As the world turned its attention to China, the Church remained interested in and committed to its missionary efforts in Taiwan.²⁰ The establishment of the Taiwan Mission in 1971 helped to instill faith and hope among the Saints in Taiwan. While the people of Taiwan felt abandoned by the world, the Saints in Taiwan appreciated the care and interest of the Church leaders in Salt Lake. In 1972 regional representatives visited mission districts to provide training and leadership opportunities as they had been doing with stakes. Mission representatives helped to train and increase effectiveness of



Alan Hassell, Michele Hassell, Wan Ng Suk-Yi (Alice), and Wan Kon-Leung (Joseph), December 1974. Hassell served as the first CES coordinator in Taiwan, followed by Wan. (Courtesy of Alan Hassell.)

missionaries.²¹ Additionally the first health missionaries were sent to Taiwan to help teach disease prevention,²² evaluate health resources, and address health issues.²³

In 1973, Alan R. Hassell and his family were sent from the United States to Taiwan to help establish Church Educational System (CES) programs. Hassell set up the first CES office in Taiwan and visited branches throughout the island to help coordinate seminary and institute programs.²⁴ Before Hassell and his family returned to the United States in 1974, he had hired local CES coordinators to continue the program. By the late 1970s, there were over 350 seminary and over 400 institute students in Taiwan. Yang Tsung-ting was baptized in 1973 and was among the first institute graduates in 1977. Juan Jui-Chang was baptized in 1974 and recalls making the decision to serve a mission because of a seminary teacher. Both Elders Yang and Juan

would later serve as stake presidents and Area Authority Seventies in Asia.²⁵ They have both talked about the importance of the seminary and institute programs of the Church in their lives and the lives of other members of the Church throughout Taiwan.²⁶ Their experiences illustrate the importance of the CES programs in preparing local missionaries and future Church leaders in Taiwan.

Missionary Lessons Adapted to Local Culture and Customs

On June 20, 1974, the Taiwan Mission was renamed the Taiwan Taipei Mission. Thomas P. Nielson served as the Taiwan Taipei Mission president from 1974 to 1977. At the time Nielson received his call, he was a professor of Chinese literature at Arizona State University. His experience and understanding of the Chinese culture was critical to the growth of the Church in Taiwan. Nielson used the uniform lesson plan implemented by the Church Missionary Department but also implemented critical adaptations based on the local culture and customs which helped increase the harvest of new converts in Taiwan.²⁷ Feng Xi credited Nielson for the immediate results:

Nielson succeeded Jackson as the president of the Taiwan Mission. . . . Nielson, with a Ph.D. in Chinese language and literature, was a dynamic and culturally oriented mission president. . . . Nielson stressed the importance of missionary cultural awareness in order to make them carry out their proselyting in a Chinese way, which he believed would make proselyting more effective in the long run. Quite often he read poems of the Chinese Tang dynasty to his missionaries and did many other things to increase their cultural awareness. Not long after his arrival, the Church held a meeting in Asia and asked its mission presidents to focus more on the increase of baptisms. After that, Nielson changed his style to more practical methods that would produce immediate results.²⁸

While many Western countries were established with basic Judeo-Christian beliefs, this was not the case for most of Asia. The Taiwanese were influenced by the tenets of Buddhism, Taoism, and Confucius. These tenets coupled with the deep sense of duty to honor their ancestors led to challenges in teaching the Taiwanese. Adaptations made by Nielson included a series of filmstrips developed during this period to help investigators with a Buddhist background understand the value the LDS Church placed on families, the need to search after one's ancestors, and the essential role of temple ordinances for their salvation.²⁹

Yang Tsung-ting, who grew up in a Buddhist home before he was baptized in 1973,³⁰ explained that "most Taiwanese parents expect that when they die, their children will burn paper money and incense for them and offer food. Otherwise, they fear they will be hungry and poor in the next life. That is why older people sometimes panic when they see their young people join the Church." Yang continues by noting an adaptation that helps minimize the fear from the elderly as follows: "Church members emphasize ancestors but in a different way. . . . We do family history work, submit names to the temple, and perform ordinances for their eternal benefit."³¹ A 1975 *Friend* article noted that "one reason the gospel has been so well accepted in Taiwan and other Oriental countries is because of the Church's emphasis on genealogy work. Great honor and respect are given to ancestors in these countries."³²

The adaption of the missionary lessons benefited the Church in Taiwan, and by 1975 there were about 7,000 members in 30 branches, with 200 full-time missionaries serving in Taiwan.³³ There are various examples of how the missionary efforts in the 1970s would bless the growth and development of the Church in Taiwan, both the immediate as well as distant future. Wang Wei was converted in 1973, and twenty years later he and his wife, Wang Hsiao-Feng, would serve as the first Chinese temple president and matron. Wang served as

the Taipei Taiwan temple president from 1993 to 1997³⁴ and regularly taught the importance of searching out one's ancestors and then bringing those names to the temple to perform the necessary saving ordinances in their behalf. Juan Jui-Chang joined the Church in 1974 and served as a missionary in the Taiwan Taipei Mission, as a stake president, and as an Area Seventy in Asia. He recounted the following experience in the temple:

I felt the Spirit more strongly than ever while performing the work for my parents. In the sealing room, I represented my father and my wife represented my mother, and we knelt together at the altar. We felt it was the greatest thing we could do for our parents. . . . We need to help people see that the gospel is not something foreign to Taiwanese culture but something we already know pieces of.³⁵

The experiences of these converts from the 1970s illustrate the significance of understanding the culture and the impact of the adaptation made to take the gospel to the Chinese people in Taiwan. Understanding the culture and helping investigators understand the importance of families and the work in behalf of their ancestors within the context of the restored gospel were key concepts in helping many join the Church through the waters of baptism.

Publication of Remaining LDS Scriptures

After Hu Wei-I completed the Chinese translation of the Book of Mormon in 1965, Chè Tsai-Tien was asked to be the principal translator for the Doctrine and Covenants and the Pearl of Great Price. Other people participated in the review and revision process in Hong Kong before it was finally ready for printing in 1973.³⁶ There were challenges due to differences between Cantonese and Mandarin (Chinese dialects used in Hong Kong and Taiwan, respectively), as well as personal preferences of mission presidents and various reviewers or translators.

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The translation of the Doctrine and Covenants into Chinese was an unhappy experience for all concerned. In August 1966 President Garner called his counselor in Taiwan, President Chè Tsai Tien, to translate the Doctrine and Covenants and the Pearl of Great Price into Chinese. . . . A year or two later Chè sent his translation of the Doctrine and Covenants to Hong Kong for review by Brothers Ng Kat Hing (head of translation projects in Hong Kong for almost a decade by this time) and Liu Nga Sang. In Hong Kong a number of other people became involved in the review and revision process. . . . The basic difficulty involved in completing a suitable translation grew out of two problems: too much nit-picking and too many personal preferences on the part of mission presidents and other reviewers and basic differences in structural preference between Cantonese and Mandarin speakers. The official version of the Doctrine and Covenants was published by Brother Ng in Hong Kong. However, the Taiwan Mission, under Malan R. Jackson, published its own version.³⁷

There were challenges between the two versions published, particularly due to significant differences in the text. Browning notes that “the great genius of the Chinese writing system, which has served to unify that nation for three thousand years, seems on the verge of being frustrated by competing versions of the same material by the Hong Kong and Taiwan translation offices.”³⁸ Despite these difficulties, the Chinese translations of the Doctrine and Covenants and of the Pearl of Great Price were officially published in 1975 and 1976, respectively.³⁹ This was a significant milestone in the history of the Church among the Chinese. Twenty years after the first four missionaries arrived in Taiwan, the Chinese translation of all latter-day scripture was finally completed. This allowed missionaries to use these new scriptures in proclaiming the gospel and helped members to deepen their doctrinal knowledge and understanding of the restored gospel. The translated scriptures were welcomed by the Saints, and their full impact cannot be adequately measured or appropriately quantified.

Taiwan's First Area Conference and Visit by the President of the Church

During this period, the general conferences of the Church originating from Salt Lake City were not easily accessible to members of the Church in various locations around the globe, including Taiwan. Area conferences helped to provide an opportunity for Church leaders from Salt Lake to visit with members in various areas of the world, providing these members with the opportunity to hear General Authorities teach and train them in person.⁴⁰ When President Spencer W. Kimball visited Taiwan in 1975, he was the first President of the Church to visit Taiwan, and the area conference held on August 14, 1975, was the first one of its kind in Taiwan.⁴¹

The announcement in May 1975 that President Kimball was coming to Taiwan in August to preside over the first area conference in Taiwan was very timely. It came shortly after Chiang Kai-shek, the president of Taiwan, had passed away in April 1975.⁴² This transition left concerns and uncertainty concerning the political future of Taiwan and its relationship with China.⁴³ President Nielson published "In Remembrance of President Chiang" in *The Voice of the Saints*, noting that Chiang was a good man and president who was a spiritual leader and loved by everyone. Nielson urged the people to have courage and pray for the Spirit to lead this country to freedom in a time of uncertainty.⁴⁴ The Saints' respect for the government facilitated President Kimball's visit with the new president of Taiwan.

Prior to the arrival of President Kimball, there was much planning and preparation. No effort was spared to invite every Church member and to reach out to the general public. President Nielson credited the members and local leaders for the success of President Kimball's visit. The area conference was held in the Dr. Sun Yat-sen Memorial Hall in Taipei with about 2,500 Church members and friends in attendance. Many saw and heard a living prophet of God

in person, and many more were able to hear President Kimball by means of the radio and television. Elder Kevin Moss, who attended the conference, recorded the following:

President Spencer W. Kimball arrived from Hong Kong with other General Authorities. They were joyously received by a large crowd of Chinese members—"a gracious and respectful mobbing," as one elder put it. After a press conference at the Grand Hotel, President Kimball, President Benson, and Brother David Kennedy were taken to meet Yen Chia-Kan, president of the Republic of China. Together they spent forty-five minutes discussing genealogy and the role of the family. President Kimball also explained the Church Welfare System, which impressed President Yen, who pointed out similarities between it and the operation of some of the ancient family clans. President Yen was presented with a beautiful, white, leather-bound edition of the Book of Mormon.⁴⁵

During the general session of the area conference, President Kimball talked about temples and announced the plans to build a temple in Tokyo, Japan. He also emphasized the importance of service and missionary work, while sharing his vision of carrying the restored gospel to the whole world.⁴⁶

Thursday night, August 14, the Sun Yat-sen Memorial Hall was an enormous fusion reactor of people and anticipation. All eyes were fixed on President Spencer W. Kimball as he arose to speak. He spoke as a prophet. . . . He explained the purpose of the temple to be built in Japan. "You, too, can have one," he said. He elaborated on his theme of missionary work. "We expect hundreds of your local young men" to serve on missions, . . . then said in closing, "We leave the blessings of the Lord upon you, your posterity, and upon this land."⁴⁷

The members were excited to hear the prophet speak and recognized the importance of preparing for a temple and answering the call to serve missions. They rejoiced for the rare and unique opportunity to hear the President of the Church speak to them in person.

Their faith and testimony of the gospel were strengthened, along with their desire to serve the Lord and help build up the Church in Taiwan. Following President Kimball's visit and promise, members and missionaries in Taiwan worked hard to increase the number of baptisms and worthy members, and by November 1984, the Taipei Taiwan Temple was dedicated by President Gordon B. Hinckley.⁴⁸

First Stake and Second Mission Organized

In 1975, there were 30 branches and over 7,000 members found in three member districts in the mission and an American servicemen's district. Even though it was very difficult to get permission from the government to leave the country to enable them to do temple work, the members in Taiwan were tracing their genealogy back thousands of years and preparing for the blessings of the temple.⁴⁹ After the area conference, President Nielson submitted a proposal to the First Presidency to create the first stake in Taiwan. On January 13, 1976, he was notified that his request was approved. Several weeks later he also received word that the Taiwan Taipei mission was to be divided to create the Taiwan Kaohsiung Mission. Nielson and other Church leaders were excited. Elder Gordon B. Hinckley arrived in Taipei on April 19, 1976, and selected Chang I-Ch'ing to be the first Chinese stake president. Chang became the first Chinese stake president when the Taipei Taiwan Stake was created on April 22, 1976, with six wards, five branches, and 4,497 members.⁵⁰ The *Ensign* reported these milestones as follows:

Two major milestones in the history of the Church in the Far East were reached April 22 and April 25 when the first stakes were organized in Taiwan and Hong Kong, representing the first stakes among the Chinese peoples. . . .

The new stakes were organized under the direction of Elder Gordon B. Hinckley of the Council of the Twelve, assisted by Elder Adney Y. Komatsu, Assistant to the Council of the Twelve and the area supervisor for the Far East.⁵¹

Twenty years after the first missionaries arrived in Taiwan, the first stake in Taiwan was organized. This was a significant milestone in the history, development, and growth of the Church in Taiwan. Wang Ping-Huang was among the first to be ordained to the office of a bishop. Hu Wei-I, who translated the Book of Mormon into Chinese, became the first stake patriarch for the Church in Taiwan.⁵² While a district is supervised by a mission president, a stake is independent of the mission and supervised by a stake president. The establishment of the first stake of Zion in Taiwan is an indication of the strength and maturity of the local leadership.

Efforts in the 1960s and early 1970s to help members go to the Laie Hawaii Temple were met with difficulties due to the financial cost and government restrictions.⁵³ During this period, it was difficult to get permission to leave the country in order to attend a temple.⁵⁴ But following the creation of the first stake in Taiwan, the First Presidency sent an invitation to the newly called stake presidency and bishops to travel to Church headquarters for general conference. This letter of invitation allowed these Taiwanese leaders to get a visa from the Taiwanese government, which was a rare and unique blessing. Wang Ping-Huang's daughter remembers the excitement her father had in receiving permission from the government to travel with others to Utah in 1977. Because the Salt Lake Temple was closed during general conference, these leaders went to the Provo Utah Temple to receive their temple blessings.⁵⁵

On July 1, 1976, the Taiwan Kaohsiung Mission was created, and P. Boyd Hales served as its president. The new Taiwan Kaohsiung Mission had 3,600 members, while the Taiwan Taipei Mission had 4,600 after they were divided.⁵⁶ The creation of this second mission is a significant event, because it reflects the growth and development of the Church in Taiwan. Across the Taiwan Straits, Mao Zedong had passed away on September 9, 1976, and Deng Xiaoping emerged as his successor.⁵⁷ With the passing of Mao in China in 1976 after the

passing of Chiang Kai-shek in Taiwan the previous year, it was unclear how the relationship between Taiwan and mainland China might change with their political successors. Notwithstanding the uncertainty and changing political dynamics in the region, the Church continued to progress. The creation of the first stake and second mission was the highlight of the growth experienced in 1976.⁵⁸ By 1977, when Frederick W. Crook replaced Thomas P. Nielson as the mission president for the Taiwan Taipei Mission, membership in Taiwan had surpassed membership in Hong Kong. In 1977 there were 7,933 members in Taiwan compared to 4,256 in Hong Kong.⁵⁹

United States Transfers Recognition of ROC to PRC, and Taiwan's Third Mission Is Created

The political situation between mainland China and Taiwan has always been delicate, with martial law in place in Taiwan throughout the 1970s and into the 1980s. As noted earlier, the UN had already transferred China's seat from Taiwan or the Republic of China (ROC) to mainland China or the People's Republic of China (PRC) in 1971. The United States continued to recognize the government in Taiwan as the legitimate Chinese government until December 1978. A telegram from the U.S. Pacific Command reported the following situation:

On January 1, 1979, the United States changed its diplomatic recognition of Chinese government from the ROC to the PRC . . . and acknowledged the PRC position that there is but one China and Taiwan is part of China. . . . On December 28 and 29, 1978, . . . a U.S. representative was sent to the ROC for negotiations with ROC President Chiang Ching-Kuo. . . . Upon arrival to Taipei, ROC's capital, there was a great disturbance with the presence of the Americans. Understandably so, the Taiwanese people were angered by the "betrayal" of the U.S. Government. There were several

protests and the Americans, only with heavy security precautions, were able to navigate the city safely to and from meetings . . . to negotiate four principal objectives that would, hopefully, provide a sort of compromise between the two nations.⁶⁰

The conflict between the Presbyterian Church in Taiwan and the Taiwanese government intensified in 1979 after U.S. president Jimmy Carter's emphasis on human rights and the diplomatic recognition of mainland China by the United States. The 1979 Kaohsiung Incident started as a peaceful demonstration by advocates of Taiwan's independence but turned into a confrontation with the local riot police. The Taiwanese government blamed the Presbyterians for the unrest and arrested its leadership.⁶¹ Reverend K'ao Chun-ming, the general secretary of the Presbyterian Church, was imprisoned.⁶² Although the LDS Church remained politically neutral, the Kaohsiung Incident and this change in U.S. policy slowed missionary work in Taiwan temporarily for a few months, as some became suspicious of religious groups as well as Americans. The animosity towards American missionaries due to the political situation became less evident by the time Douglas H. Powelson became the new mission president for the Taiwan Taipei Mission in 1979.⁶³ China's "open door policy" allowed for the first group of Brigham Young University's Young Ambassadors performing group to visit mainland China in 1979. This period of openness for China was an important step in providing stability in the region, lowering the tension between mainland China and Taiwan and allowing the Church to continue to flourish in Taiwan. In 1979 the Church in Taiwan included fifty-one wards and branches when new mission presidents arrived and mission boundaries were reorganized.⁶⁴

In 1979, George A. Baker Jr. replaced Hales as the mission president for the Taiwan Kaohsiung Mission, and Douglas H. Powelson replaced Crook as the mission president over the Taiwan Taipei Mission when Crook became the mission president for the newly formed Taiwan Taichung Mission (consolidated into the Taiwan Kaohsiung Mission in

1982). “The Taiwan Taichung Mission was created from the Taiwan Taipei and Taiwan Kaohsiung Missions. No stakes were in this new mission, located in an area of 5.4 million nonmembers and 1,882 members.”⁶⁵ The Church continued to grow despite the political challenges.

Concluding Remarks

The early missionary efforts during the 1950s and 1960s were important in laying a foundation for the expansion of the Church in Taiwan. However, there were significant events in the 1970s that helped to cement the initial foundation and further expand the work during this period as well as the future of the growth of the Church in Taiwan. While Taiwan lost diplomatic recognition from the UN and the US, and other Christian religions like the Presbyterian Church in Taiwan would struggle with the Taiwanese government, the LDS Church was able to expand and support the Saints in Taiwan.

Major Church historical events in Taiwan in the 1970s included the creation of the Taiwan Mission in 1971, the establishment of CES programs, the adaptation of the missionary lessons, the Chinese translation of the remaining LDS scriptures, the first area conference and visit by President Kimball, the organization of the first stake in Taiwan, and additional missions in Taiwan (Kaohsiung Mission and Taichung Mission). These important events and developments in the 1970s helped to expand missionary efforts as well as develop and prepare local leadership in Taiwan. New converts from the 1970s would include future stake presidents, Area Seventies, and the first Chinese temple president.

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54. Clark, "Taiwan: Steep Peaks and Towering Faith."
55. Wang Li-Ching (Sandy Lee), interview.
56. "Eleven New Missions Formed This Year," *Ensign*, June 1976, 87–88.
57. Harry Harding, *A Fragile Relationship*.
58. "Taiwan Saints Eager for Temple Blessings," 107–9.
59. Britsch, *From the East*, 262–65.

60. “Telegram from the U.S. Pacific Command to the Department of State and the White House,” in *Foreign Relations of the United States, 1977–80* (Washington, DC: U.S. Government Printing Office, 1991), 13:680–86.
61. Rubinstein, *Protestant Community on Modern Taiwan*, 3–5.
62. Feng Xi, “Mormon-Chinese Relations,” 176.
63. Britsch, *From the East*, 263–66.
64. Britsch, *From the East*, 277–78.
65. “Nine New Missions Announced,” *Ensign*, June 1979, 76.

Appendix—Chinese & LDS Historical Events

Year	Chinese Historical Events	LDS Church Historical Events
1971	UN changes China’s seat from Taiwan to mainland China. Presbyterian Church issues a series of political statements.	Taiwan Mission created with Malan R. Jackson as president, followed by visit by President Harold B. Lee, First Counselor in the First Presidency. Jackson maintains Church’s political neutrality. Elder Marvin J. Ashton, Assistant to the Twelve, visits Taiwan.
1972	U.S. president Richard Nixon visits mainland China.	
1973		CES programs established in Taiwan.
1974		Thomas P. Nielson replaces Jackson as president of the Taiwan Mission. Taiwan Mission renamed Taiwan Taipei Mission, and missionary lessons adapted.

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Year	Chinese Historical Events	LDS Church Historical Events
1975	<p>Chiang Kai-shek, president of Taiwan, passes away.</p> <p>Yen Chia-Kan becomes president of Taiwan.</p>	<p>Nielson writes “In Remembrance of President Chiang.”</p> <p>President Spencer W. Kimball meets Yen Chia-Kan, and presides at the first area conference in Taiwan.</p> <p>Chinese edition of the Doctrine and Covenants is published.</p>
1976	<p>Mao Zedong, chairman of the People’s Republic of China, passes away.</p>	<p>Chinese edition of the Pearl of Great Price is published.</p> <p>Taiwan Taipei Stake is created with Chang I-Ch’ing as president.</p> <p>Taiwan Kaohsiung Mission is created with P. Boyd Hales as president.</p>
1977		<p>Frederick W. Crook replaces Nielson as president of the Taiwan Taipei Mission.</p>
1979	<p>U.S. changes diplomatic recognition from Taiwan to mainland China.</p> <p>Kaohsiung Incident occurs: clash between Presbyterian Church and Taiwanese government.</p>	<p>Taiwan Taichung Mission is created with Frederick W. Crook as president.</p> <p>Douglas H. Powelson replaces Crook as mission president for the Taiwan Taipei Mission.</p> <p>George A. Baker Jr. replaces Hales as mission president for the Taiwan Kaohsiung Mission.</p>