DOCTOR OF PHILOSOPHY

The origins and the development of the Japan Assemblies of God: the foreign and Japanese workers and their ministries (1907 to 1975)

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The Origins and the Development of
the Japan Assemblies of God:
The Foreign and Japanese Workers and Their Ministries
(1907 to 1975)

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Summary

The Pentecostal Movement was brought to Japan by the group of missionaries led by Martin L. Ryan in 1907. Although their own ministry in Japan was short-lived, they shared the Pentecostal message to William and Mary Taylor, who worked as Pentecostal missionaries in Japan from 1913. Estella Bernauer also worked as a Pentecostal missionary in Japan from 1910. Moreover, the Taylors and Beranuer worked with Makoto Niki and Ichitaro Takigawa, who had become Japanese Pentecostal ministers. However, all of these missionaries and ministers as well as many others have been forgotten and omitted from the official history of the Japan Assemblies of God (JAG), which emphasizes the work of the Carl F. Juergensen family and the Japanese minister who worked closely with them, Kiyoma Yumiyama. An accurate history needs to include all workers and to give an account of their various ministries.

In the beginning, the Pentecostal missionaries worked independently and had a loose fellowship, but the forming of the Japan District of the American AG in 1920 resulted in a Japanese Trinitarian Pentecostal denomination, the Japan Pentecostal Church, which is the early forerunner of the Japan Assemblies of God. The Japan Pentecostal Church evolved and became the Japan Bible Church in 1929. Before it needed to dissolve because of new government regulations around the time of World War II, the Japan Bible Church experienced a series of transformations: the split of the Takinogawa Mission as the Takinogwa Holy
Spirit Church in 1938, the removal of missionaries from Japan in 1940, and the split of the Spirit of Jesus Church in 1941.

Before the war, missionaries and Japanese ministers worked together and formed a “mission,” which became the place where they continued to do ministry. The relationship of missionaries and ministers differed with each mission. But gradually Japanese ministers gained a higher status, and with the break of WWII, the missionaries had to depart from Japan, leaving the Japanese ministers in charge. After the war, the JAG started as a Japanese led organization under the strong authority and leadership of its superintendent Kiyoma Yumiyama, while nevertheless resting upon the unique cooperation and a certain balance of power between the missionaries and Japanese ministers. The JAG had a lack of funds and was financially dependent on the missionaries, who often took the initiative to start local churches, for which there was a great need. But with the growth of the Japanese economy and development of the JAG, the missionaries gradually came to have a more subordinate role in the JAG. With the retirement of Yumiyama as superintendent in 1973, followed by the transfer of both the ownership of the property of JAG headquarters as well as the authority for Central Bible College from American AG to the JAG in 1975, the post war era of the JAG’s history had come to an end. The JAG had become a more autonomous and independent denomination.
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Preface

David W. Wills at Amherst College in Massachusetts and Robert T. Handy at Union Seminary in New York taught me to enjoy studying church history, when I was a young student. Because of their influence, I continued studying church history earnestly and, as a result, I began to teach it at Central Bible College (CBC) in Tokyo. This research started when Koichi Kitano, president of CBC, asked me to write some short article on a topic of my choice for the school journal in April 2000. Without giving it much thought, I chose to write about “the history of Pentecostal Movement in Japan,” not knowing that it would lead me on a long and exciting journey which would result in a dissertation.

With no previous academic work done in this field, my research started from scratch. Along the way, however, many people helped and supported me. Without them I would not have been able to come this far. Soon after starting my research, I had the privilege of meeting Paul Tsuchido Shew and learned that he was working on the same field for his dissertation. The presence of Paul, with whom I could share my interest, encouraged me to pursue my research, and he later generously shared his valuable resources with me, which supplemented the resources I had been able to obtain.

When I interviewed the late Kiyoma Yumiyama, the president emeritus of CBC and the superintend emeritus of Japan Assemblies of God (JAG), and asked him about the history of the JAG, his words overwhelmed me but I
took them as a challenge and encouragement for my further study. Kimio Takaguchi, the head of editing committee of JAG historical book published in 1999, gave me moral support for my research, which he knew was reporting a JAG history quite different from the official one for which he had worked. Akiei Ito, a former superintendent of JAG, shared his family history and his experience as a JAG minister. Haruo Yamaki, the former pastor of Shinsho Church which had been started by the Carl F. Juergensen family and Kiyoma Yumiyama, welcomed me to his church and shared old church documents and photographs with me. Isamu Nagaya, one of the editing committees of JAG history book, shared the materials which he had collected with me. President Kitano always had his office door opened whenever I needed his assistance. Norio Kida, a former pastor of the Spirit of Jesus Church (SJC), provided me with the resources of the SJC. Sakae Nishio, a former pastor of the SJC, also kindly answered my questions.

I thank Joyce Lee, Glenn Gohr, and Catherine McGee at Flower Pentecostal Heritage Center in Springfield, MO., PAOC archivists Marilyn Stroud and Dorothe Raymer, and Tomoko Tagaya and Midori Ito, librarians at Central Bible College in Tokyo for their assistance. The material concerning the JAG history collected by Donnel McLean, former American AG missionary, was also very helpful, when I tried to understand the role of American AG missionaries in Japan.

The late Gary B. McGee, professor at Assemblies of God Theological
Seminary in Springfield and the respondent of my presentation at Society for Pentecostal Studies in 2004 at Regent University, encouraged me to pursue my research.

With the support of David and Anna Hymes, and in cooperation with the Asia Pacific Theological Seminary (APTS) in Baguio, Philippines, I was able to pursue my research into a doctoral dissertation at Bangor University. Paul W. Lewis, professor at APTS, kindly became my advisor, and patiently waited for me to proceed with my research. William Kay, Professor of Theology at Glyndwr University, kindly gave his assistance in the final stage of my writing.

I thank Sharon Begley, my sister-in-law, and Thomas Mayers who proofread the manuscript. Lastly I want express my appreciation to my wife Barbara, who stood beside me always, and to my children Rebekah, Megumi, and Masanobu. Without their support and understanding I would not have come this far.
DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed .................................................. (candidate)

Date ......................................................

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction are clearly marked in a footnote(s).

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

Signed .................................................. (candidate)

Date ......................................................

STATEMENT 2

I hereby give my consent for my thesis, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organisations.

Signed .................................................. (candidate)

Date ......................................................
Lexicon

I. Conventions for Translation

Common practices used and accepted in Japan and Japanese churches were used for all translations from Japanese into English. The translation of all the Japanese sources are mine.

II. Glossary

i. Missionary Terms

Some words, such as “Bible Woman”, which means a female evangelist, or “native worker,” which means the Japanese minister or Japanese assistant who worked with the missionary, are no longer used and sound somewhat degrading. At times I have kept these original words from the primary sources, however, in order to help express the worldview of the missionaries involved. Nonetheless, I used “Japanese colleague” or “coworker” instead in many of my own descriptions to maintain the political correctness of modern times.

ii. Terminology

“The Baptism of the Holy Spirit” used in the Pentecostal Movement is from the biblical book of Acts, and Pentecostal Christians believe the speaking in “tongues” accompanies this baptism. Speaking in “tongues” can be understood as both xenolalia and glossolalia.

iii. Japanese Words

For clarification and accuracy, Japanese words used within the text
are given here first using the Japanese writing system, followed by the pronunciation in parentheses, and then the English translation. Within the text itself, however, only the pronunciations and translations are used.

アッセンブリー (assenbulii) assembly
イエス (Iesu) Jesus
カリスマ性 (karisuma) Charismatic
キリスト or 基督 (kirisuto) Christ
パンテコステ (pentekosute) Pentecostal
永遠 (eien) eternal
教会 (kyokai) church
教団 (kyodan) denomination
後の雨 (nochi ano ame) Latter Rain
御霊 (mitama) Spirit
時報 (jiho) News
純福音 (jun fukuin) Full Gospel
証人 (shonin) witness
生命 (inochi) life
聖書 (seisho) Bible
聖霊 (seirei) Holy Spirit
日本 (nihon) Japan
福音 (fukuin) Gospel
福音派 (fukuinha) Evangelical
耶稣 (vaso) Jesus (older term)

iv. Names of Christian Organizations

Again for clarification and accuracy, the names of Japanese organizations used within the text are given here first using the Japanese writing system, followed by the pronunciation in parentheses, and then the English translation. Within the text itself, however, only the pronunciations and translations are used.
イエス之御霊教会(Iesu no Mitama Kyokai) The Spirit of Jesus Church
真耶稣教会 (Shin Yaso Kyokai) The True Jesus Church
日本アッセンブルイズ・オブ・ゴッド教団 (Nihon Assenbulizu obu Goddo Kyodan) The Japan Assemblies of God
日本ペンテコステ教会 (Nihon Pentekosute Kyokai) The Japan Pentecostal Church
日本伝道隊 (Nihon Dendotai) The Japan Evangelistic Band
日本基督教団(Nihon Kirisuto Kyodan) The United Christ Church of Japan
日本聖書教会（Nihon Seisho Kyokai）The Japan Bible Church

III. Abbreviations (listed alphabetically)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Name</th>
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<tbody>
<tr>
<td>ASCM</td>
<td>American Soul Clinic Mission</td>
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<tr>
<td>AGWM</td>
<td>Assemblies of God World Mission</td>
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<tr>
<td>AG</td>
<td>Assemblies of God</td>
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<tr>
<td>American AG</td>
<td>General Council of the Assemblies of God</td>
</tr>
<tr>
<td>British AG</td>
<td>Assemblies of God in Great Britain and Ireland</td>
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<tr>
<td>CBI / CBC</td>
<td>Central Bible Institute / Central Bible College</td>
</tr>
<tr>
<td>FPHC</td>
<td>Flower Pentecostal Heritage Center</td>
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<tr>
<td>JAG</td>
<td>Japan Assemblies of God</td>
</tr>
<tr>
<td>JBC</td>
<td>Japan Bible Church</td>
</tr>
<tr>
<td>JEB</td>
<td>Japan Evangelistic Band</td>
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<tr>
<td>JFF</td>
<td>Japan Field Fellowship of Assemblies of God</td>
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<tr>
<td>JPC</td>
<td>Japan Pentecostal Church</td>
</tr>
<tr>
<td>NIDPCM</td>
<td>New International Dictionary of Pentecostal and Charismatic Movement</td>
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<tr>
<td>NTM</td>
<td>New Tribes Mission</td>
</tr>
<tr>
<td>PAOC</td>
<td>Pentecostal Assemblies of Canada</td>
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<tr>
<td>PMU</td>
<td>Pentecostal Missionary Union</td>
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<tr>
<td>SJC</td>
<td>Spirit of Jesus Church</td>
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<tr>
<td>THSBS</td>
<td>Takinogawa Holy Spirit Bible School</td>
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<tr>
<td>THSC</td>
<td>Takinogawa Holy Spirit Church</td>
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<tr>
<td>TJC</td>
<td>True Jesus Church</td>
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UCCJ United Christ Church of Japan
1. Introduction

The Pentecostal and Charismatic Movements have greatly influenced Christianity in the world today. Although the percentage of Christians in Japan is very small, and Pentecostal Christians have never been well received by other branches of Christianity in Japan, Pentecostal and Charismatic Christians have nevertheless had a long history in the country. From its foundation in 1949, the

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1 Japanese Christians make up 0.7% of the country’s population. In 2005, the Ministry of Japanese Culture counted 108,580,457 Shintoists, 93,485,017 Buddhists, 2,161,707 Christians and 9,599,480 members of Other Religions, for a total of 213,826,661. Since that is nearly double Japan’s population of 125,933,000, either the data on religious affiliation are incorrect, or Japanese people identify with more than one religion, or religious affiliation is very loose. For the statistics of religions in 2005, see “Zenkoku Shaji Kyokai tou Shukyodantai Kyoshi Shinjasu [The Number of Temples and Religious Organizations, and Their Ministers and Adherents in Japan],” http://www.e-stat.go.jp/SG1/estat/List.do?lid=000001040226 (accessed on 20 November 2009). For the statistics of population in Japan in 2005, see “Zenkoku no Jinko, Jinko Zogen, Menseki Oyobi Jinkomitsudo [Population, Increase and Decrease of Population, Territory and Population Density],” http://www.e-stat.go.jp/SG1/estat/GL08020103.do?_toGL08020103 &tclassID=000001025191 &cycleCode=0&requestSender=search (accessed on 20 November 2009).

2 Today, there are about 40 Pentecostal and Charismatic Protestant denominations, about 130 independent Pentecostal Charismatic churches and about 10 indigenous Pentecostal churches in Japan. Estimates for the numbers of churches/adherents are 700/47,000 for Classical Pentecostal denominations, 220/7,500 for the Charismatic Churches, 120/6,500 for Independent Pentecostal and Charismatic Churches and 230/3700+ for Indigenous Pentecostals. [This data is derived from that in Kirisutokyo Nenkan (2009).] These numbers do not include Catholic Charismatics or the adherents of Spirit of Jesus Church and the Original Gospel. David B. Barrett gave the statistics of Japan as Pentecostals 55,740, Charismatics 152,234, Neocharismatics 1,552,026 and Total Renewal 1,760,000. [This data is found in David Hymes, “Japan,” in Stanley M. Burgess and Eduard M. van der Maas, eds., The New International Dictionary of Pentecostal and Charismatic Movements [NIDPCM] (Grand Rapids, MI: Zondervan, 2000),147. It is adopted from World Christian Encyclopedia (2001).] However, numbers for the Charismatics and Neocharismatics might be way overestimated because we need to be careful about evaluating the numbers given by the Spirit of Jesus Church.
Japan Assemblies of God (JAG) [Nihon Assenbulizu obu Goddo Kyodan] has continued to grow, and in 1988 was accepted into the Japan Evangelical Association (JEA). It has become one of the leading denominations among the Evangelical churches in Japan, running a Bible school and training its own ministers.3

Despite the JAG’s important presence within Japanese Christendom, however, a decent and fair account of the denomination’s rich history is lacking, though a rather unsatisfactory account is readily available. In order to commemorate its thirtieth and fiftieth anniversaries in 1979 and 1999, the JAG has published two official books which trace the overall history of the denomination. These volumes are highly regarded, especially within the denomination, and present what is widely considered the “official view” of that history. However, even at first glance, their accounts of the JAG’s pre-war history are rather cursory. Even more troubling, further probing quickly reveals that the information for the pre-war history in the primary resources which was used for these volumes is often misleading at best and incorrect at worst. The account of the post-war history is also over-simplified. It does not sufficiently recognize the complex of groups which came together to form the JAG or the strong foreign support which it had as the denomination developed. Clearly, the two official history books were not written for academic purposes, and are based

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on people’s (often fallible) memories and interpretations.

As a result, the official view of the JAG’s history is so incomplete that it is sometimes not only vague or unclear but even inaccurate. In an effort to present the JAG in the best light possible, the official history omits or downplays contentious and controversial topics. It is over-simplified to the extent that the richness and complexity of the denomination’s roots have been sacrificed. In its pre-war accounts, it focuses disproportionately on the ministries of Carl F. Juergensen family and on the Japanese minister who worked closely with them, Kiyoma Yumiyama, minimizing or even deleting the ministries of many other missionaries and Japanese ministers. In its post-war accounts, it does not sufficiently recognize the important and essential foreign support and work of missionaries which helped the denomination develop and grow. With this imbalanced presentation, the important contributions of many Christian workers and the impactful influence their ministries had upon the JAG’s development were lost and forgotten.

According to the official history of the JAG, the Carl F. Juergensen family and Kiyoma Yumiyama were the founders of the Japanese Pentecostal movement and the JAG. Research proves however, that first the Juergensen and family were neither the first Pentecostal nor the first Assemblies of God missionaries and Yumiyama was neither the first Japanese nor the first Assemblies of God minister in Japan. In addition, the Kirisutokyo Nenkan [Christianity Almanac], the Japan Christian Yearbook, and the various Pentecostal periodicals, testify to the fact that
many Pentecostal missionaries and Japanese ministers have worked in Japan, making the clear identification of “founders” questionable. Sadly, if they were not involved in establishing a church or they later left or split from a particular Pentecostal group, often they were later completely forgotten. A Japanese Pentecostal history without those missionaries and ministers is a history full of blank spots and is certainly not a complete picture. Unfortunately, this “official” or “traditional history” has actually prevented or discouraged the search for forgotten information because it is difficult for those who strongly hold this view to hear that they have been wrong.

1.1. Aims and Objectives

The aim of this research is therefore to reconstruct a more accurate and complete framework of the history of the JAG. This reconstruction can be divided into two smaller objectives. The first objective is to retrieve and correct information about three groups within the JAG’s developmental history: 1. The forgotten Pentecostals, i.e. the missing pieces, whose contributions and very existence had been totally omitted; 2. The neglected Pentecostals, whose contributions have been mentioned but downplayed; and 3. The well-known Pentecostals whose contributions have been heretofore overemphasized. As far as

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4 There are two main reasons for the omission of some Pentecostals and their churches. One is the ignorance of the historian and the other is the discontinuation the church, either literally or when it split from the original Pentecostal group.
possible, this objective includes trying to identify all the Pentecostal workers and their ministries, showing exactly who was involved in both the early Japanese Pentecostal Movement and the post-war JAG denomination. In other words, it includes trying to put all the pieces, both small and large, both missionary and Japanese, securely on the table.

The second objective is to see how all these pieces fit together, leading to the formation and later development of the JAG. This objective has two basic parts: 1. To discover how before World War II the various Pentecostal missionaries and Japanese ministers worked together and also split into separate groups, influencing each other and creating the complex development of the Japanese Pentecostal Movement. This discovery should show that the various roots of this Movement were intricately intertwined and are thus hard to separate though its branches were more easily distinguished. 2. To trace how after the war some of the branches of the Japanese Pentecostal Movement came together and also combined with new branches, i.e. returning and new missionaries, to form and then develop the united JAG denomination from a complex of different groups.

Since the aim of this research is this more accurate and complete framework of JAG’s history, it will likely have at least two results. First, though not the main purpose of this research, it will naturally refute the denomination’s official view of its history. Second, it will hopefully provide future scholars with a more reliable history, one that transcends the constraints of “the official” and “the
traditional” from which to begin further research. For the reconstruction of the Japanese Pentecostal history, issues such as establishing the identity of the very first missionaries and Japanese ministers, deciding whether the missionaries were more important than Japanese ministers, or whose work was more successful than others, are not most important. Rather, one should try to understand the richness of this history, with all its complexities. Understanding the pre- and post-war histories of the JAG will provide insights into the character and present status of the denomination, including its strengths and weaknesses.

The reconstruction of the Japanese Pentecostal history needs to be approached from different perspectives. As Andrew Walls points out, “Mission studies must interact with ongoing work in the history, languages, political, economic and social organization, cultures and literature.”⁵ of the countries involved. These issues need to be addressed in order to understand the divisions among the Pentecostal Christians in Japan, which contributed to the deletion of some missionaries and ministers; especially in the years before and during World War II, Japanese political and social issues are of particular concern. These issues, however, are not the main focus of the present research, which has a more basic and preliminary aim. The chief objective here is to present a general but accurate framework for the history of the Japan Assemblies of God and to trace how the missionaries and Japanese ministers worked together to establish a Pentecostal

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presence in Japan. This kind of accurate overview is a prerequisite for any other tasks.

This work is divided into eleven chapters. After the introduction and an overview of the historiography, which are presented in chapters one and two, chapters three to seven deal with the forerunners of the JAG before World War II, the denomination’s embryonic period. Here, the research not only investigates the missionaries but also their Japanese counterparts in the denominations in which the JAG has its roots. Chapters eight to ten trace the founding and development of the JAG after the war, when some Assemblies of God missionaries from America, Canada, Australia, and Great Britain, who had previously worked in Japan, returned, while others were newly posted to the war-ravaged country. The Japanese ministers accepted the support of foreign missionaries in order to establish the Japanese run organization. These chapters are followed by the conclusion, which offers some final remarks based upon the earlier material and also suggests areas for further study.

1. 2. Methodology

The official history of the Japan Assemblies of God is contained in the 1979 and 1999 commemorative books as well as on the JAG website. The information in those publications, however, is not necessarily based on primary sources. My research was carried out to investigate such sources in order to
reconstruct the JAG’s history more fully and accurately.

In the context of the origins of American Pentecostalism, Cerillo outlines four major methodologies for reconstructing Pentecostal history: the providential, the historical roots, the multicultural, and the functional. Each has strengths and weaknesses, leading Cerillo to conclude that a “more historically satisfying story is yet to be written.” It is hoped that by accurately recounting early JAG history, this particular research will come closer to that “satisfying story,” laying a foundation for later historians who wish to probe more deeply.

The accounts of early Pentecostal history in Japan have several flaws that this research aims to rectify. Firstly, the official accounts have not been written by historians and, as such, contain inaccuracies. Secondly, the accounts are often written primarily from the viewpoint of Anglo-North Americans. Furthermore, the accounts are often male oriented, sometimes nationalistic/imperialistic, and often hagiographic in nature. These biases make it more difficult to accurately reconstruct Pentecostal history, a finding other Pentecostal historians have recently recognized, noting especially the importance of including non-western perspectives.

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8 Ibid. 29-52.

9 Allan Anderson, Spreading Fires: the Missionary Nature of Early
In order to minimize the possibility that the author’s particular biases might color this work, information was collected from both the missionaries and the Japanese who worked with them, from both men and women, and from both prominent players and unknowns in order to “collect the facts.”

This work is an attempt to free JAG history from the shroud of “myth,” which has focused on a few prominent missionaries and native Japanese colleagues while ignoring many others. It attempts to reconstruct the history both diachronously and synchronously, taking mainly a diachronic approach but, hopefully, coming close to a synchronic reality.

1.3. Resources

In order to aid this reconstruction of JAG history, periodicals and

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William Kay and Cornelis vander Laan mention about the bias, which any historians cannot escape from. Kay concludes “All we can hope to do is to collect the facts... and put them into a chronological sequence, wrap this sequence in a narrative framework and leave the reader... to make a judgment.” William K. Kay, Pentecostalism, (London: SCM Press, 2009), 20. See also Cornelis van der Laan, “Historical Approaches,” in Alan Anderson, Michael Bergunder, André Droogers, and Cornelis van der Laan, Studying Global Pentecostalism: Theories + Methods, (Berkeley and Los Angeles: University of California Press, 2010), 202-203.

Kiyoma Yumiyama used the word “Kami-yo Jidai [the Period of Mythological Age],” when he described the history of JAG before the WWII. See Kiyoma Yumiyama, “Nihon Assenbulii-shi kara Kataru [Talking from the JAG History],” 1992-09 22 (audiotape, CBC Archive).
newsletters published both in Japan and abroad from the period in question, as well as letters written by the missionaries were located. The two official JAG histories were employed merely as guides, because of concerns about their accuracy. Although the pre-war primary historical sources in Japan are very limited, the JAG has preserved two periodicals, the Nochi no Ame [Latter Rain], and the Eien no Mitama [Eternal Spirit] published by the Japan Bible Church (JBC), the forerunner of the JAG. Another periodical by the JBC, the Seirei [Holy Spirit], had been lost from the JBC circle but was fortunately located, preserved in the Spirit of Jesus Church (SJC), one of the offshoots of the JBC. These sources helped to consolidate an overall understanding of the pre-war history of the JAG.

In addition to these Japanese sources, this research utilized reports written by Pentecostal missionaries in Japan to Pentecostal periodicals in the U.S., Great Britain, Canada and Australia. These sources proved invaluable to the reconstruction of the history of the Pentecostal Movement in Japan.

<table>
<thead>
<tr>
<th>Foreign Pentecostal Periodicals Particularly Used</th>
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<tbody>
<tr>
<td>Name of Periodicals</td>
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<tr>
<td>---------------------</td>
</tr>
<tr>
<td>1 Bridegroom’s Messenger</td>
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<td>2 Confidence</td>
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<td>3 Elim Evangel</td>
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<tr>
<td>4 Flames of Fire</td>
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<tr>
<td>5 Good News</td>
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The Flower Pentecostal Heritage Center (FPHC), Springfield, Missouri, has preserved copies of most of the circulation reports written by the Carl F. Juergensen Family. Unfortunately, though, most of the missionaries’ personal letters have been lost. The JAG has preserved most of their publications and denominational reports since its founding in 1949, although some are not open to the public. Also useful were the minutes and reports of the Japan Field Fellowship of American Assemblies of God (JFF), which are preserved in the Central Bible College Archive (CBC Archive). They describe how the missionaries of the American AG engaged in their work in Japan. Combined with personal interviews, these sources helped to give a more detailed picture of JAG

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12 Pentecostal Evangel was previously Christian Evangel (1913-1915) and Weekly Evangel (1915-1919).
Frustratingly, the forerunners of the JAG, the Japan Pentecostal Church and the Japan Bible Church, did not leave any official records or minutes, and as this research is done after most of the pre-war Pentecostal missionaries and Japanese ministers have passed away, only a few oral sources are preserved. Therefore, most of the information collected was single authored. It must also be noted that the periodicals and newsletters are intended to be subjective and sometimes are not accurate. One particular problem is that the authors placed too much emphasis on their own work and not on that of other missionaries or their Japanese colleagues. Often, the latter are hardly mentioned in the missionary reports. For this current research, whenever possible, information was collected from both sides in order to provide a more balanced and accurate picture. With careful examination, while maintaining an awareness of biases within the sources, we can take some information as valid. Finally, for dates and basic census and genealogical information about the missionaries ancestry.com, an online resource, was mainly utilized.
2. The Historiography of the Japan Assemblies of God

2. 1. Background: A Summary of Japanese Church History

Catholic Christianity was brought to Japan in 1549 by Francisco de Xavier, one of the many fervent Jesuit missionaries of that age. At that time, Japan was amid civil war. The Ashikaga Shogunate was losing its power and the local Samurai lords were rising. At first, Catholic priests were able to find a strong following among the Samurai lords of Western Japan and some of them converted to the Catholicism. By the influence of those Christian Samurai lords, their families and their servants also came to the Catholic faith. Nobunaga Oda, who was on the brink of unifying Japan, welcomed the Catholic priests. After Oda’s assassination, his successor Hideyoshi Toyotomi, who eventually brought unity to Japan, decided to prohibit Catholicism in 1587. Toyotomi’s concerns were the strong influence of Portugal and Spain behind the activity of the Catholic priests. Ieyasu Tokugawa, who succeeded Toyotomi and began the Tokugawa Shogunate, which lasted more than two hundred and sixty years, enforced the

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16 Ibid., 248.
17 Arimichi Ebisawa and Saburo Ohuchi, *Nihon Kirisutokyoshi*, 77.
same prohibition of Catholicism.\textsuperscript{19} He closed the country, stopping all foreign trade except for one commercial port in Nagasaki which remained open for Korea, China and the Netherlands. The Catholic Christians either had to renounce their faith or go underground.\textsuperscript{20} Many Catholic villages in the Kyushu area kept their faith hidden over those many years of prohibition.\textsuperscript{21}

In 1859, the first Protestant missionaries arrived in Japan after securing their right to worship in the foreign settlements protected by the Treaty of Amity and Commerce between the Tokugawa Shogunate and the United States, which was signed in 1858.\textsuperscript{22} The Meiji Revolution occurred in 1868. The Tokugawa Shogunate was overpowered by the combined forces of Satsuma and Choshu, and the Meiji Emperor was made their sovereign. The Meiji government maintained the prohibition of Christianity until 1873, nullifying it after strong criticism from foreign powers over the persecution which had taken place in 1867 of Catholic Christians.\textsuperscript{23} In 1872, even before the prohibition of Christianity was lifted, the first Japanese Protestant Church, the Yokohama Church, was founded by eleven Japanese who were studying Western culture under the Protestant missionaries. The Meiji government started to renew Japan, united under the Meiji Emperor and slowly began creating State Shinto [\textit{Kokka Shinto}] from 1871 onwards.\textsuperscript{24}

\textsuperscript{19} Ibid., 238-239.
\textsuperscript{20} Ibid., 309-315.
\textsuperscript{21} Arimichi Ebisawa and Saburo Ohuchi, \textit{Nihon Kirisutokyoshi}, 121.
\textsuperscript{22} Ibid., 151.
\textsuperscript{23} Ibid., 165.
Protestant Christianity was introduced to Japanese people as a part of Western culture. However, anti-Christian sentiment remained prevalent among traditional Japanese. The Constitution of the Empire of Japan was instituted in 1890. In it, freedom of religion was promised, under the condition of maintaining the peace of the nation and serving the country. From this time Japan became increasingly aggressive and imperialistic, and after the victories of the Sino-Japanese War in 1895 and the Russo-Japanese War in 1905, Japan colonized Korea and Taiwan. The war front was further opened with China in 1931 and with the United States in 1941.

Until 1890, the Protestant churches in Japan were represented by four mainline Protestant denominations: Presbyterian, Congregational, Methodist, and Episcopalian. Christianity had attracted the educated and higher class Japanese. During the 1890s, other Protestant groups came to Japan, such as the Plymouth Brethren, the American Southern Baptist, the American Universalist, the Christian Missionary Alliance, and the Salvation Army. Among the latecomers to Japan, the Holiness Church, which was started in 1901, grew fastest through the 1920s and 1930s and, attracting the Japanese middle class, became the fifth power in Japanese Protestant churches.

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25 Ibid., 39-40.  
26 Ibid., 302.  
27 Ibid., 140-159.  
28 Ibid., 159-162.  
29 Ibid., 338.  
30 Ibid.
The first Pentecostal missionaries arrived in Japan in 1907 and, until 1940, they were followed by about eighty others. Without strong financial and human resources, the Pentecostal churches did not grow particularly fast. During a great number of those early years of Pentecostal mission to Japan, the nation was at war with China. As Japan became more militaristic, there was some tension between Christian churches and the government, but there was no obvious persecution at first. After the establishment of Manchuria in 1932 and Japan’s withdrawal from the League of Nations, Japan became even more militant and patriotic.\textsuperscript{31} In 1939 the Religious Organizations Law was established and the government tried to put the Christian churches under one umbrella and in June 1941 the United Christ Church of Japan (UCCJ) was formed.\textsuperscript{32} Pentecostal missionary activity had been carried out in Japan teaching the imminent return of Jesus Christ. Yet before the Second Coming and the completion of the churches, most of the Pentecostal missionaries were forced to evacuate Japan by the end of 1941.

The majority of Pentecostal churches joined the UCCJ in 1941.\textsuperscript{33} During the war, the Japanese Christians were barely surviving. Some of the Christian churches, such as Todaisha [the Watch Tower] and Holiness churches, were persecuted severely by the government,\textsuperscript{34} but the Pentecostal churches were not

\textsuperscript{31} Ibid., 330-331.
\textsuperscript{32} Ibid., 349.
\textsuperscript{34} Akio Dohi, \textit{Nihon Purotesutanto Kirisutokyoshi}, 400-409.
targeted. Since most Pentecostal churches were not financially independent, without the financial support of the missionaries, the Japanese Pentecostal ministers had taken secular jobs and some were drafted as soldiers.

After Japan’s defeat in August 1945, the occupation army led by Douglas MacArthur began to plant the seeds of democracy in Japanese soil and encouraged Christians to be the leaders of the new Japan.\textsuperscript{35} The war having ended, many Christian denominations from various countries sent missionaries to Japan and the Christian map of Japan changed drastically.\textsuperscript{36} Many new Christian denominations sprung up in Japan and especially noteworthy was the large number of evangelical Christian churches.\textsuperscript{37}

Aided by both Japanese Pentecostal ministers and American AG missionaries, an effort by pre-war Pentecostal Christians to unite themselves led to the foundation of the Japan Assemblies of God (JAG) in 1949. The JAG grew steadily, having other Pentecostal missionaries and ministers joining them, such as missionaries of the British AG, the Australian AG and the Pentecostal Assemblies of Canada, Soul Clinic missionaries, missionaries evacuated from China, independent Pentecostal missionaries, some Japanese ministers from the Japan Evangelistic Band and the Holiness Church. With those Japanese ministers

\textsuperscript{35} Akio Dohi, \textit{Nihon Purotesutanto Kirisutokyoishi}, 412, 434.
\textsuperscript{37} Satoshi Nakamura, \textit{Nihon ni okeru Fukuinha no Rekishi}, 171-194.
and missionaries and the JAG’s Central Bible Institute graduates, the JAG became one of the first churches to show growth in Japan.

2. 2. The Official History of the JAG

The official history of the Japan Assemblies of God is contained in two sources. Firstly, in two books by editors chosen by the JAG board, which were published in 1979 and in 1999 and secondly, in accounts found in public statements or Christian publications. As is often the case with “official” statements, these are sometimes vague or unclear, inaccurate, and incomplete. In an effort to present the JAG in the best light possible, the official histories omit or downplay contentious and controversial topics about which leaders disagreed, and make no mention of scandals that have occasionally engulfed the JAG.

2. 2. 1. The Later Accounts: Post-war Kirisutokyo Nenkan and Official Website

The first description of JAG in Kiristokyo Nenkan [Christianity Almanac] appears in the 1950 edition:

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Assemblies of God was started when the people at a Bible Study held at Topeka Kansas, in the U.S. received the Baptism of the Holy Spirit, in 1901 and formed a group. In 1914, the denomination was formed. As its doctrines, the denomination believes Acts 2:4 completely and emphasizes the receiving of the Baptism of the Holy Spirit and the speaking in Tongues. Presently in the U.S. they have 6,000 churches, 600,000 members and 130,000 young members. C. F. Juergensen came to Japan in 1907. Led by Juergensen and other missionaries, a denomination was formed with the cooperation of ministers such as Yumiyama. During the war, the denomination became part of Nihon Kirisuto Kyodan [the United Christ Church of Japan (UCCJ)] and after the war, the hope of re-starting the denomination rose. The former missionaries started to come back one after another. On 15 March 1949, leaving UCCJ, the denomination was formed. The characteristics are the same as Jesu no Mitama Kyokai [the Spirit of Jesus Church] except for the ministry order, and it emphasizes speaking Tongues with the Baptism of the Holy Spirit, Holiness, Divine Healing and the Millennium of Jesus (Second Coming).\(^\text{39}\)

The description in the 1952 Kirisutokyo Nenkan is essentially identical, with one notable omission: the sentence underlined above. Subsequent editions of Kirisutokyo Nenkan, through 1987, included this description essentially verbatim, but the 1988 edition corrected the year of Carl F. Juergensen’s arrival in Japan to

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\(^{39}\) “Nihon Assenbulizuzu obu Goddo Kyodan,” *Kirisutokyo Nenkan* (1950), 247. [underline and translation mine]
1913.\textsuperscript{40}

The JAG’s official website offers this account:

Assemblies of God was started when the people at a Bible Study held at Topeka Kansas, in the U.S. received the Baptism of the Holy Spirit, in 1901 and formed a group. In 1913, C. F. Juergensen came to Japan in order to evangelize Japan. He formed a denomination with the cooperation of Japanese ministers such as Kiyoma Yumiyama. During the war, the denomination became part of Nihon Kirisuto Kyodan [the United Christ Church of Japan (UCCJ)]. However, on 15 March 1949, with the return of a group of missionaries, the group left UCCJ and, calling out to the churches with the same faith, the Japan Assemblies of God was formed. Today, we have 214 churches and places to preach in all the prefectures of Japan.\textsuperscript{41}

From these accounts, it is clear that the JAG traces its roots to Charles F. Parham’s ministry in Topeka, Kansas, and considers Carl F. Juergensen and Kiyoma Yumiyama its founders. A consideration of earlier accounts, however, reveals problems with this view.

2. 2. 2. The Earlier Accounts: Pre-war Kirisutokyo Nenkan and Tadashi Sakurai’s Kyohabetsu Nihon Kirisutokyoshi (1933)

\textsuperscript{40} “Nihon Assenbuliizu obu Goddo Kyodan,” Kirisutokyo Nenkan (1988), 215. From 1949, when JAG was founded, the arrival of Carl F. Juergensen was stated to be 1907. In 1988, it was finally corrected to the actual year, 1913.

\textsuperscript{41} “Enkaku [History],” http://www.ag-j.org/religious/history.html (accessed on 31 August 2010). [brackets and translation mine]
Kirisutokyo Nenkan (1927) says that Nihon Pentekosute Kyokai [the Japan Pentecostal Church] was founded when, “Around 1912 the evangelist Mrs. Taylor came to Japan and started her ministry in Kobe and Yokohama. This is the origin of this church.”42 It goes on to describe “the development of the church” this way:

Following the first evangelist Mrs. Taylor, Mrs. Bernauer came to Japan and started her ministry in Tokyo. And she was also followed by the C. F. Juergensen Family, who came to Japan and started their ministry in Tokyo. After that they have opened churches in different places and now their parish is Mukogun and Arima in Hyogo, Tokyo City and in the Tokyo vicinity, and Hachioji. They have eight churches.43

In his 1933 book Kyohabetsu Nihon Kirisutokyoshi [The Christian History of Japan according to denomination], Japanese church historian Tadashi Sakurai described Nihon Pentekosute Kyokai [the Japan Pentecostal Church] as follows:

It is in 1911 when Pentekosute Kyokai [the Pentecostal Church] started its ministry in Japan, before the founding of its mission organization (i.e. the General Council of Assemblies of God). It was started by Mrs. Taylor, a British, who did police evangelization in Kanda. In 1912, Miss Bernauer came from the U.S. and started her ministry. And also in August 1913 the C. F. Juergensen family came to Japan.44

42 “Nihon Pentekosute Kyokai,” Kirisutokyo Nenkan (1927), 33.
43 Ibid. [translation mine]
*Kirisutokyo Nenkan’s* (1927) description of *Nihon Seisho Kyokai* [the Japan Bible Church] supports Sakurai’s claim that the first Pentecostal missionary directly associated with this church group was Mary Taylor.\(^{45}\) In contrast, accounts found in the almanac’s later publications and also the two official JAG histories, both omit any mention of Taylor and Bernauer; they name only the third missionary, Carl F. Juergensen, as founder, saying that the JAG’s ministry started with his arrival in Japan with his family in 1913. It is clear then that JAG history was somewhat rewritten or edited, with the most glaring omission being the absence of some of the original missionaries.

2. 2. 3. The JAG’ *Mitama ni Michibikarete* (1979) and *Mikotoba ni Tachi Mitama ni Michibikarete* (1999)

The two official history books compiled by the JAG are *Mitama ni Michibikarete* [Led by the Spirit], published on the occasion of its thirtieth anniversary in 1979, and *Mikotoba ni Tachi Mitama ni Michibikarete* [Standing on the Word, Led by the Spirit], published to commemorate the denomination’s fiftieth anniversary in 1999.\(^{46}\) The JAG formed committees to write each book, 

\(^{45}\)“Nihon Pentekosute Kyokai [Japan Pentecostal Church],” *Kirisutokyo Nenkan* (1927), 33.

\(^{46}\)Nihon Assenbulii Kyodanshi Hensan Iinkai, *Mitama ni Michibikarete: Kyodan Souritsu 30 nenshi* [Guided by the Spirit: The History of 30 years since the Founding] (Tokyo: Nihon Assenburiizu obu Goddo Kyodan, 1979); Nihon
which were intended to be official records rather than scholarly documents. Their treatments of the JAG’s pre-war history are essentially identical, focusing on Carl F. Juergensen, whom they identify as their founding missionary, and his first Japanese colleague, Kiyoma Yumiyama. There are some discrepancies with regard to other missionaries and their Japanese colleagues. Both histories also take the position that there had previously been only unsuccessful attempts to form a Pentecostal denomination, and only hinted at the possibility that there were divisions within the JAG.47

2. 3. The Problems of the Historiography of the JAG

The primary reason for the errors and omissions in the JAG’s historiography is the absence of church historians. Only a few missionaries and their Japanese colleagues worked long enough to be able to write a JAG history, Assenburiizu obu Goddo Kyodan Kyodanshi Hensan Iinkai, Mikotoba ni Tachi Mitama ni Michibikarete: Kyodan Souritsu 50 nenshi [Standing on the Word and Guided by the Spirit: The History of 50 years since the Founding](Tokyo: Nihon Assenburiizu obu Goddo Kyodan, 1999). The English translation of Mikotoba ni Tachi Mitama ni Michibikarete was published in 2007. I had pointed out some of the weaknesses in the original Japanese version and asked the Chairperson of the Editorial Committee, Rev. Kimio Takaguchi, to consider the academic works available such as the works of Paul Tsuchido Shew and myself. Therefore the following statements were added in the Preface to the English Edition. “1. We take the points made by the academic researchers very seriously, and then; 2. We consider this book to be ‘the history of ourselves as Japan Assemblies of God’ rather than ‘a thesis on historical theology,’ and therefore; 3. We will make the minimum alteration on the historical descriptions.” See Kimio Takaguchi, “Preface to the English Edition,” in The JAG History Editorial Committee, Standing on the Word, Led by the Spirit: The First 50 Years Of The Japan Assemblies of God (Tokyo: The Japan Assemblies of God, 2007), 47.

47 Mikotoba ni Tachi Mitama ni Michibikarete, 58.
notably Marie Juergensen, who arrived in Japan in 1913 with her family, and
Kiyoma Yumiyama, who joined the JAG circle in 1922 and worked with the
Juergensens. If Japanese leaders such as Jun Murai and missionaries such as
William and Mary Taylor had remained in the JAG circle, if others such as
Chirukichi Ito had not died in the war, if more prominent pre-war missionaries
such as Norman Barth had come back to Japan after the war, JAG history could
have been told very differently.

Unfortunately, the information provided by Marie Juergensen and
Yumiyama had inaccurate dates and weak historiography. Since their knowledge
and understanding of other Pentecostal missionaries and Japanese colleagues was
limited, their accounts were incomplete. Some of the information Juergensen and
Yumiyama gave the official historians contained errors; some was incoherent. In
addition to their limited knowledge, Juergensen and Yumiyama had also
simplified the history in places, trying to clean it up by omitting the divisions and
scandals.

It appears that Juergensen had no ulterior motives in referring only to
her own experience. Yumiyama, however, intentionally omitted important

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48 Neither Marie Juergensen nor Kiyoma Yumiyama were historians. When
Marie was asked to write about the history of JAG in Japan, it was natural to write
the history centering upon her own family history. Marie wrote her “History Of
She started the history with “In 1913 Mr. & Mrs. C. F. Juergensen and their two
daughters arrived in Japan.” When Mitamani Michibikarete was compiled in 1979,
Donnel McLean was asked to write the brief history of the JAG. He sent the
letters to former JAG missionaries and collected the information. In order to write
the history, he used Marie’s previous writing as the core of his paper. See Donnel
aspects of the JAG’s history. It seems that leadership struggles and the break in church work resulting from WWII hampered his writing of history. Before the war, Yumiyama’s Takinogawa Church and Jun Murai’s Otsuka Church were the two big driving forces within the Japan Bible Church. Murai, however, defected and left the group for the Spirit of Jesus Church, and the Otsuka Church was lost. As Murai’s defection complicated the JAG’s prewar history, Yumiyama omitted the works of Murai from the accounts he gave the official historians. Whenever asked about prewar JAG history, he replied, it was “Kami-yo Jidai [the Period of Mythological Age],” an expression which makes it analogous to the time of myth. Of course, it was not myth, but actual history; it was Yumiyama’s intention, however, to make it myth: something about which you do not reason or question but, rather, something you leave alone. Although one might be tempted to excuse Yumiyama’s attitude, seeing that the JAG’s pre-war history is so

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49 Kiyoma Yumiyama, “Nihon Assenbulii-shi kara Kataru [Talking from the JAG History],” 1992-09 22 (audiotape, CBC Archive). Yumiyama talked about his life history in lectures and interviews. We also have several books commemorating Yumiyama, which are collections of essays by his former students and colleagues. There are many discrepancies in the details of his accounts. Some of the discrepancies are from his unconscious mistakes but I believe that Yumiyama was conscious of some of the discrepancies and intended to present them in that way. I had the privilege of conducting two interviews with Yumiyama asking about the history of the JAG. He was very open to my inquiries but at the same time he was reluctant to give detailed answers to some of my questions. His answers were sometimes very vague and can be taken in many different ways. He told me that the history of JAG is complicated and very difficult to explain and some accounts of this history need revisions. We, therefore, need to check the information told by Yumiyama very carefully. See Kiyoma Yumiyama, interview by Masakazu Suzuki, 2000-12-07; Kiyoma Yumiyama, interview by Masakazu Suzuki, 2001-06-21.
complicated and difficult to understand, such difficulty does not excuse a conscious choice to be blind to the past.

Shuichi Hosoi wrote the chapter regarding the prewar church in *Mitama ni Michibikarete* (1979). The chapter was divided into six sections: the prewar churches, the churches during the war, Carl F. Juergensen, Jessie Wengler, Kiyoma Yumiymama and the Kofu Church. The section on the prewar church is only nine pages long. Hosoi tried to make a cohesive story, acquiring information from the ministers and missionaries who lived during the prewar period. Both Yumiymama and Marie Juergensen took the stance that the origin of the Pentecostal ministry in Japan was the work of the Carl F. Juergensen family. Hosoi respected their opinion and wrote the prewar JAG history centered on this information given by Juergensen and Yumiymama, and elaborated with information given from other Japanese ministers. However, this prewar church section gives the impression of being somewhat sketchy and loose. Furthermore, Hosoi put a strong emphasis on the Carl F. Juergensen family, Jessie Wengler and Kiyoma Yumiymama, since their information was available to him in both written and oral forms.

The content of the prewar history is almost identical in *Mikotoba ni Tachi*

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50 Shuichi Hosoi was one of the first graduates of Central Bible Institute in 1951 and taught the Church Regulations and other subjects at Central Bible Institute.

Mitamani Michibikarete (1999). The Editorial Committee of Mikotoba ni Tachi Mitamani Michibikarete decided to reuse the work of Hosoi as a whole and, with great consideration, made minimum corrections. Upon closer inspection of the information found in Kirisutokyo Nenkan and Japan Christian Yearbook, however, one can discover blatant historical discrepancies.

By neglecting primary sources and embracing Juergensen and Yumiyama’s incomplete and inaccurate accounts, the 1979 and 1999 publications are equally inaccurate. Moreover, Marie Juergensen, Yumiyama and the committee took the stance that it was acceptable to omit from the official history those missionaries and Japanese who had left the JAG. Though perhaps unintentional and also an inevitable consequence of the story being told chiefly from their perspective, Juergensen and Yumiyama are found at the center of the JAG’s history. But the narrow focus on these leaders has resulted in a history that lacks objectivity and comprehensiveness. Furthermore, with Juergensen and Yumiyama having the utmost authority within the JAG, it was difficult for others to refute their stories, and easier to ignore the mistakes and remain silent. Consequently, the official history of the JAG is focused almost exclusively on the ministries of the Juergensen family and Yumiyama (i.e. the works of Takinogawa Mission), while omitting the contributions of other missionaries such as Mary

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52 “Even then, it was not possible to overcome the difficulty, or the “fear,” of putting the history in print.” Kimio Takaguchi, “The Editor’s Notes,” in The JAG History Editorial Committee, Standing on the Word, Led by the Spirit, 336. The Editorial Committee of Mikotoba ni Tachi Mitamani Michibikarete faced the difficulty of writing the official history and they were afraid of writing the history.
Taylor and Estella Bernauer, and minimizing that of Jun Murai.

Interestingly, in general, the Pentecostal historiographies in other countries also have weak sources, and tend to focus on the “white missionary” to the exclusion of their local colleagues. In the JAG’s case too, the Japanese who joined the missionaries are rarely mentioned, with the exception of Yumiyama, who alone receives a strong spotlight. Consequently, the American AG adopted Juergensen’s history of the JAG, crediting the Juergensens and Yumiyama with its founding, winning them respect and admiration and making them somewhat legendary.53 In contrast, the ministries of Mary Taylor and Estella Bernauer were simply brushed aside. More troubling, although Martin L. Ryan and his Apostolic Light group came to Japan in 1907 and worked here for three years, they were not even known within the JAG until the relatively recent publication of two articles on this subject, one by Suzuki and the other by Paul Tsuchido Shew.54 Even the Yokohama-based ministry of the famous missionary, A. G. Garrs, has similarly been brushed aside.55

2.4. Review of Previous Research

There has been very little scholarly work on the Japanese Pentecostal and Charismatic Movements. Although some scholars, such as Mark Mullins and Yoshihiko Ikegami, have examined the movements from a sociological perspective, little has been done on their history. For instance, in the *Dictionary of Pentecostal and Charismatic Movements*, co-edited by Stanley Burgess and published in 1988, there is no mention of Japan or Carl F. Juergensen. The 2002 edition, titled *The New International Dictionary of Pentecostal and Charismatic Movements*, includes an article on Japan by David Hymes, which adheres to the official version of JAG history, without reference to the work of Shew or Suzuki.

Shew and Suzuki have worked independently to research the historical aspects of the Pentecostal movements in Japan. Shew’s 2003 Ph.D. dissertation,

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59 David Hymes, “Japan,” in *NIDPCM*, 147-150.
“History of the early Pentecostal movement in Japan: the roots and development of the pre-war Pentecostal movement in Japan (1907-1945),” which is based on his extensive readings of primary historical resources, is the only dissertation which deals solely with the history Pentecostal and Charismatic Movement in Japan.  

60 Shew has written other articles on the history of Pentecostal and Charismatic movements in Japan.  

61 Affiliated with the JAG by denomination, Suzuki has written several articles and given presentations on the history of the Japan Assemblies of God and the Pentecostal movement in general.  

62 Two of these, “A New Look at the Pre-war History of the Japan Assemblies of God,” and “Nihon Assenbulii Zenshi [Early History of the Japan Assemblies of God],” were among the first published articles to propose a general historical framework of the Japan Assemblies of God, and serve as the basis of this current study.


3. Early Pentecostal Movement in Japan

3. 1. The First Pentecostal Missionaries

3. 1. 1. Martin L. Ryan and the Apostolic Light

In September 1907, Pentecostal Christians from Spokane, Washington, formed a group called “Apostolic Assembly” with Martin L. Ryan as its leader. A strongly missionary-oriented group, it carried the message of modern Pentecost from Azusa Street, Los Angeles, via Oregon to Washington, and then to Japan, preaching that the Second Coming of Jesus would occur “in only a few more years.” Their actions of “abandoning their homes, breaking the family ties and forsaking all else for their faith” were very peculiar to the American public at that time. For them it was for “the fulfillment of a prophecy”, believing that “they were called to go out into foreign lands without money, food or clothing like the apostles of old.” They also believed that they “had been given the power of speaking the language of the natives.” Ryan commented, “We acknowledge frankly that none of us is able to understand the ‘tongues’ we are

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63 Cora Fritsch, *Correspondence Letters from Cora (1907-1913)*, comp. Homer. Fritsch and Alice Fritsch (n. p.: the compilers, 1987), 73. [Cora Fritsch, *Letters from Cora*]
64 “Forsake All Family Ties To Tell The World,” *Yakima Herald* (North Yakima, Washington), (1907-09-04), 3.
65 Ibid.
66 Ibid.
67 Ibid.
able to speak, and most of our people know little or nothing of the natives to whom they are to preach.” Ryan believed that they were going to Japan “in order to preach the true gospel instead of the gospel of errors and schisms and bigotry.” They only took with them “a large tent” and “a complete printing outfit” to publish their newspaper, *The Apostolic Light.* The local newspapers were against them “going out without purse or script.”

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68 Ibid.
69 “Seattle’s Tangled Tonguers,” *Daily Capital Journal* (Salem, Oregon), (1907-09-03), 2.
70 “Forsake All Family Ties To Tell The World,” *Yakima Herald* (North Yakima, Washington), (1907-09-04), 3.
71 Martin L. Ryan, “Missionaries to Japan, China and Korea,” *Word and Work* (1907-10), 267.
The fourteen adults and seven children from the Apostolic Assembly received no support from any denominational organization; “their own families were their only means of support.” Even though most of them had no biblical training, they decided to respond to what they believed to be the call of God, courageously embracing missionary work, as the following letter makes clear:

A group called the “Apostolic Assembly” banded together for fellowship and combined their efforts to share this new experience. . . .

The Lord put a burden on the hearts of the people of this assembly for the spreading of the gospel to foreign countries, especially the non-Christian countries of the gospel of the Orient. Soon God called certain ones to various foreign fields.

Although their work in Japan was short-lived, it launched the Pentecostal Movement in Japan. The Pentecostal fire that they had brought influenced other Christians who followed in their wake, a Pentecostal fire which continues to burn in Japan a century later.

This group of faith missionaries departed Seattle on 12 September 1907 from Minnesota and arrived in Yokohama the same month, on 27 September.

73 They are Mr. and Mrs. Martin L. Ryan and their three children, Mr. and Mrs. Homer L. Lawler and their two children, Mr. and Mrs. Archibald W. McDonald, Mr. and Mrs. William A. Colyar and two children, Miss Mae Law, Miss Lillian Callahan, Miss Bertha Milligan, Miss Rosa Pittman, Miss Cora Fritsch, and Edward Riley. See Martin L. Ryan, “Bound for the Orient,” Apostolic Light (1907-08-28), 1.
74 Cora Fritsch, Letters from Cora, 5.
75 Ibid. 124.
76 Ibid., 5, 18.
Soon after their arrival in Japan, members of Apostolic Light began dispersing. Rosa Pitman and Mae Law soon left for China. The Lawlers and Edward Riley returned to the U.S. in December 1907, followed by the McDonalds and the Colyars in October 1908 and Lillian Callahan sometime that fall. Bertha Milligan and Cora Fritsch left for China in January 1909. When the Ryans left Japan in December 1910, the work of the Apostolic Light group in Japan ended.

The Yearbook of Apostolic Assembly (1907), an account of the Ryans’ group, lists missionaries and their appointed country or countries (some people are listed under more than one). Among those listed as missionaries to Japan were Mr. and Mrs. M. L. Ryan, Mr. and Mrs. A. W. McDonald, Mr. and Mrs. H. L. Lawler, Mr. E. Riley and Miss Lillian Callahan. Although the Colyars were listed under China and Bertha Milligan and Cora Fritsch under Korea, all four had actually first stayed in Japan. All of them were of course real people with various backgrounds. What, then, do we know specifically about the members of this first group of Pentecostal missionaries?

<table>
<thead>
<tr>
<th>Destination</th>
<th>Name of Missionaries</th>
<th>Destination</th>
<th>Name of Missionaries</th>
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<tr>
<td>Japan</td>
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<td>South America</td>
<td>Thos. B. O’Riley</td>
</tr>
<tr>
<td>Japan</td>
<td>Mr. and Mrs. A. W. MacDonald</td>
<td>South America</td>
<td>Ella J. Garland</td>
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<tr>
<td>Japan</td>
<td>Lillian Callahan</td>
<td>India</td>
<td>Mrs. H. Lawler</td>
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77 This table is derived from “Year Book of Apostolic Assembly of Spokane, Washington, revised,” 1907-07 (document, FPHC Archive).
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<th>Country</th>
<th>Name</th>
<th>Country</th>
<th>Name</th>
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<tbody>
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<td>India</td>
<td>Martha Schulz</td>
</tr>
<tr>
<td>Japan</td>
<td>Mr. and Mrs. H. L. Lawler</td>
<td>India</td>
<td>Jane Thomas</td>
</tr>
<tr>
<td>China</td>
<td>Mr. and Mrs. M. L. Ryan</td>
<td>India</td>
<td>Mr. and Mrs. M. R. Tatman</td>
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<td>Mr. and Mrs. H. L. Lawler</td>
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<td>Rosa Pittman</td>
<td>Hawaii</td>
<td>Edna Holmes Brant</td>
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<td>China</td>
<td>Mr. and Mrs. W. A. Colyar</td>
<td>Hawaii</td>
<td>William H. Payne</td>
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<tr>
<td>China</td>
<td>John Breithaupt</td>
<td>Norway, Sweden, and Iceland</td>
<td>Anton J. Osen</td>
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<tr>
<td>China</td>
<td>Bertha Milligan</td>
<td>Norway, Sweden, and Iceland</td>
<td>Mr. and Mrs. F. W. Haden</td>
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<td>China</td>
<td>Mae Law</td>
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<td>J. B. Moody</td>
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<td>Cora Fritsch</td>
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<td>Mr. and Mrs. D. W. Raines</td>
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<td>Africa</td>
<td>Edith P. Raines</td>
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<td>C. F. Zimmerman</td>
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<tr>
<td>Africa</td>
<td>Bertha Gilbert</td>
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Martin Lawrence Ryan was born in Vevay, Michigan, on 17 May 1869. Records show that he was living in Lincoln, Washington, with his mother.

in 1889. In 1893, Ryan married Rowena [Rowens] E. from California, and together they had four children: Lester Martin (b. 1894), Earl Martin (b. 1899), Arthur P. (b. 1907) and Ernest W. (b. cir.1908, in Japan). After becoming a minister of the Apostolic Holiness Mission in the 1890s, Ryan became superintendent of the Pentecostal Mission and Pacific Holiness College in Salem, Oregon, in 1905. He published a newspaper called *Apostolic Light* in Salem, and was an avid reader of *Apostolic Faith*, the newsletter of Apostolic Faith Mission at Azusa Street, Los Angeles, whose work greatly interested him. During a visit to the Azusa Street Mission in 1906, Ryan climbed up to the second floor and spent several hours praying for the Baptism of Holy Spirit, which he

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received. Contemporary accounts said that he believed he was speaking Hebrew and Chinese as a result of this experience.

Returning to Salem, Ryan started a Pentecostal ministry called “Tonguers.” According to a 1906 account in the Daily Capital Journal of Salem:

[The] “Tonguers” hold their nightly orgies and claim to get power from the Holy Ghost to speak in foreign languages and to write messages in unknown tongues. . . .

They claim they will soon have power to raise the dead and no doubt they will try to perform this miracle and are only waiting for an appropriate corpse to show up.

Ryan responded to such criticism with a willingness to be “misunderstood and persecuted, even as Jesus was on earth. . . .” He and the others in his group thought they had the “Full Gospel” and that their new tongues were foreign languages: xenolalia.

In early 1906 Ryan moved to Portland, Oregon, and a year later to

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84 “Slow To Arrive,” Daily Oregon Statesman (1906-10-10), 2.
86 Ibid.
Spokane, Washington,\textsuperscript{91} where his ministry was successful. According to a 1911 account by H. L. Lawler, he

prayed for ten days for [the Pentecost] to come to Spokane (our home). After a number had fasted and prayed for ten days the power fell, and I was one of the number out of about 260 that received the blessed experience. It just seemed to eclipse anything that I had receive before, it just fitted on top of a clean sanctified life, and a great [sic] measure of Divine Love accompanied the baptism than I had had before, giving Him he has done so ever since.\textsuperscript{92}

About one hundred people received the Baptism of the Holy Spirit in the Spokane area in 1907,\textsuperscript{93} while Ryan formed the “Apostolic Assembly of Spokane, Washington.” Strongly missionary-oriented,\textsuperscript{94} several members of the assembly felt called to Pentecostal missionary work. After a farewell party on 27 August 1907,\textsuperscript{95} they set sail for Japan from Seattle on 12 September,\textsuperscript{96} arriving in Yokohama on 27 September and then traveling to Tokyo.\textsuperscript{97}

Ryan’s group had a passion for God and for evangelizing, but even on the way to Japan they realized their mission would not be easy. On the ship, other

\textsuperscript{91} “Pentecost in the North,” \textit{Apostolic Faith} (1907-02/03), 5.
\textsuperscript{92} Homer L. Lawler, “Convicted In A Ballroom, And Saved In A Woodshed,” \textit{Good Report} (Ottawa, Canada) (1911-05), 3. This is Lawler’s letter from Shanghai, China.
\textsuperscript{93} “Pentecost in Spokane,” \textit{Apostolic Faith} (1907-04), 4.
\textsuperscript{94} “Year Book of Apostolic Assembly of Spokane, Washington, revised,” 1907-07 (document, FPHC Archive).
\textsuperscript{95} “The Farewell,” \textit{Apostolic Light} (1907-08-28), 1.
\textsuperscript{96} Cora Fritsch, \textit{Letters from Cora}, 5.
\textsuperscript{97} Ibid., 18.
missionaries disdained them, as Cora Fritsch described in several letters:

One thing that is very hard for me is that all the missionaries from different churches look down on us and call us “Holy Rollers.” Through it all I am satisfied as I know Jesus was treated the same. . . .

I heard someone say, “I guess I will go down and see the holy rollers roll,” then there is something so precious in being despised and rejected of man and with God’s blessing upon us we still go on in the name of Jesus.98

Right from the start, they faced financial difficulties. They were $150 in debt, and their gospel tent and new typewriter were almost confiscated for freight custom duty and other expenses.99 Worse, despite the festive farewell party, Ryan’s supporters back home soon abandoned him. According to a 1908 account,

Bro. M. L. Ryan heard God talking to him about Japan for six months before he sailed. He did not go in a hurry. He certainly had a tremendous financial test. . . .

As their finances went down, their faith went up. The send-off on the Pacific coast to Bro. Ryan and his party was a wonderful time. People shouted “Hallelujah,” and spoke in Tongues, and even got their Baptism, but the “Hooroar” soon died out of their Hallelujahs, and they forgot to send on help. But God has brought them through, and now they are printing in Japanese, though still needing help. A thousand

98 Ibid., 17.
99 Martin L. Ryan, “Yokohama, Japan,” Apostolic Faith (Houston, TX) (1908-10), 2.
dollars needed for a printing press.\textsuperscript{100}

The Apostolic Assembly believed in xenolalia\textsuperscript{101} and experimented with the tongues they had received in hope that these would be languages the Japanese people would understand.\textsuperscript{102} Cora Fritsch writes: “As I so see those precious Japanese my heart goes up to God for leadings and knowledge from on high that God’s power may be manifested in me and that I may speak to them in their own language.”\textsuperscript{103}

When this hope went unrealized, the missionaries began to learn Japanese,\textsuperscript{104} taking lessons from James Cuthbertson, a missionary under the Japan Evangelistic Band who lived in Yokohama.\textsuperscript{105} This relationship shows that Ryan’s group did have some connections with other missionaries. In addition, Cora Fritsch’s visit to C. E. Cowman and E. A. Kilbourne’s Holiness Bible School between May and June in 1908 demonstrates some contact.\textsuperscript{106}

While some members of Ryan’s group immediately moved on to Hong Kong, the rest remained in Japan and sought a way to evangelize Japan through

\textsuperscript{100} Elizabeth M. Sisson, “The Sunderland Conference,” \textit{Confidence} (1908-06), 16.

\textsuperscript{101} The Pentecostals, especially in early stage, believed that the tongues they received when they were baptized by the Holy Spirit were actual foreign language, xenolalia.

\textsuperscript{102} “Bro. Ryan spoke to some of the Japanese on board the vessel and they understood what he said and told him what it was. God is honoring his little ones and the language will stand the test.” Cora Fritsch, \textit{Letters from Cora}, 16.

\textsuperscript{103} Cora Fritsch, \textit{Letters from Cora}, 20.

\textsuperscript{104} “Bertha and I are learning the language. We find speaking to them in their own language goes so much better than English.” Cora Fritsch, \textit{Letters from Cora}, 26.

\textsuperscript{105} Cora Fritsch, \textit{Letters from Cora}, 26.

\textsuperscript{106} Cora Fritsch, \textit{Letters from Cora}, 30.
Pentecostal blessings. Ryan considered Tokyo as the hub of the wheel for his Pentecostal ministry for all of Asia. But although they held several meetings at their living quarters at Tsukiji and Yodobashi in Tokyo in early 1908, later that year the Ryans moved first to Yokohama and then to Honmoku, near the coast, where living costs were lower than in the city. For fifty yen Ryan bought a thirty-foot ship, which he renamed the *The Pentecost*, and started evangelizing by visiting villages along the coast:

> By removing from the crowded city the expense of living has been greatly reduced, and the money thus saved can be put in to gospel literature, we are within thirty minutes’ journey by boat from Yokohama when the wind is fair, and with the boat constantly at our disposal we have an inexpensive means of travel to hundreds of points on the gulf, covering distances of five to sixty miles.

At the end of 1908 the Ryans returned to Tokyo, where they started a student ministry. In addition to Korean and Chinese students, the ministry was attended by several Japanese college students, including S. Ito, who received the Baptism of Holy Spirit in 1908. He was thus the first Japanese to receive the

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111 Martin L. Ryan, “Hear Their Cry,” *Pentecost* (1909-01-01), 1; Martin L.
Pentecostal Baptism.

Soon after, Ryan started a Bible training school for which he himself became principal.\textsuperscript{112} Very little is known about the school. However, a 1910 account suggests that Apostolic Light was, if not thriving, at least holding on: in 1908 it had one Theological School with thirty students, a publishing house that produced two volumes, four married and three unmarried missionaries as well as six Japanese helpers, twenty-five church members, and two preaching places. By the following year the group had nine missionaries, one Japanese pastor, four other Japanese colleagues, and one hundred and fifty members.\textsuperscript{113} They were able to publish \textit{Apostolic Light} bi-monthly in English, Japanese and Korean.\textsuperscript{114}

\begin{table}[h]
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\begin{tabular}{|c|c|}
\hline
\textbf{Data on Apostolic Light}\textsuperscript{115} & \\
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\textsuperscript{115} This data is compiled from \textit{Japan Christian Yearbook}.  

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<td>Total missionaries including Wives</td>
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</table>

During the Ryans’ time in Japan, they hosted other Pentecostal missionaries, including A. G. Garr\textsuperscript{116}, Thomas Hindle\textsuperscript{117}, and I. G. Hitch,\textsuperscript{118} as well as such visiting Pentecostal Christians as Margaret Daniels\textsuperscript{119} and Carry Judd Montgomery,\textsuperscript{120} who sought fellowship with the Ryans. Despite such expressions

\textsuperscript{118}“The past year. . .,” *Promise* (1909-02), 8; “Lama Gersha,” *Promise* (1909-10), 1.
\textsuperscript{119}Margaret Daniels, “Extracts From Letters From Japan,” *Triumphs of Faith* (1908-11), 263.
\textsuperscript{120}Carrie Judd Montgomery, “Letters From Mrs. Montgomery,” *Triumphs of Faith* (1909-04), 74.
of support, Ryan clearly did not have an easy time. He found the spiritual soil of Japan to be hard and unyielding, making it extremely difficult to evangelize, as he recounts in a 1908 letter: “The Japanese are very fickle people and easily turned to God and equally as easily swerved aside back to the materialistic beliefs.” Fritsch expressed similar sentiments in a letter that same year:

Japan is one of the hardest fields. So discouraging, many of the missionaries are returning to their homes, the [sic] Japanese are so proud and big-headed since the Japanese and Russian War. They will hardly take anything from foreigners.

Apostolic Light worked in Japan until around 1910, when, of the original group, only the Ryans remained. Most of the other members either moved on to China, or returned to America. Although the Ryans said they printed a Korean-language version of Apostolic Light, it is unclear whether any of

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124 Martin L. Ryan, “An Appeal From Japan,” *Latter Rain Evangel* (1910-10-01), 15. In this article, there was an appeal letter from M. L. Ryan dated August 18th. This is one of Ryan’s last letters found from Japan.
the group ever actually reached Korea.\textsuperscript{127} By 1910, Ryans’ main work was “among the Jinrikisha men and their children.” Ryan’s chief hope at this point was to secure a permanent place for his group in order to allow them to receive the Pentecostal blessings:

So far as we know none of the missions in Japan welcome the Apostolic Faith teaching. Only one small assembly (which possesses no hall or place of tarrying) is favorable to this movement. Outside of these there are a few independent missionaries who seem favorable and a very few who belong to organized religious bodies who believe in the Pentecost and two of these we know are seeking the same.\textsuperscript{128}

Unable to secure a permanent place in Japan, however, the Apostolic Faith ministry came to an end.\textsuperscript{129} Ryan’s wife and three children returned to the U.S., arriving in Hawaii in August 1909,\textsuperscript{130} while Ryan returned to Seattle on 2 December 1910.\textsuperscript{131} In 1915, he went back to Asia, working among the Japanese

\textsuperscript{127}“Japan a Gateway,” \textit{Pentecost} (1909-07-01), 4.
\textsuperscript{129}Martin L. Ryan, “Yokohama, Japan,” \textit{Apostolic Faith} (Houston, TX) (1908-10), 2.
who lived in Shanghai: 132

The Japanese Apostolic Mission under the superintendence of M. L. Ryan carries on a number of agencies, both educational and otherwise. One of the teachers in the Japanese public school of 600 pupils is a Christian man, and exerts a strong influence upon the children, and encourages their attendance upon Sunday School. 133

Ryan remained in China only for a little while, setting sail from Shanghai on 27 August 1915 and arriving in San Francisco on 20 September. 134

This was the end of his mission work in Asia, his efforts largely forgotten even by the Pentecostal missionaries who came after him.


132 Martin L. Ryan, “The Pentecostal Movement,” Chinese Recorder (1915-05), 322; Martin L. Ryan, “Shanghai, China,” Word and Work (1915-01), 29. Ryan had a Japanese church and Mr. S. Ishikawa was the pastor. Mr. and Mrs. Yokomori and Mr. and Mrs. Fukuda also worked for Ryan.


With the Ryans two young female missionaries came to Japan. One was Cora Fritsch. While Martin Ryan was bringing the Pentecostal fire to Spokane in 1906, the Pittmans of nearby Latah, Washington, were among those who avidly sought the experience. Mr. Pittman subsequently brought the Pentecostal fire to Latah, where a young woman named Cora Emma Fritsch, a close friend of Pittman’s daughter Rosa, received the Baptism of the Holy Spirit at the upper room of the Pittmans’ home, where she was visiting, in March 1907. Born on 23 October 1888 near Edwall, Washington, Fritsch was educated in English, German, Chinese and Music, and was “gifted in preaching and talking to women.” She had been converted and sanctified in July 1905, and soon (with Rosa) felt the call to the mission fields of Asia. When Fritsch departed from Seattle with fellow members of Ryan’s Apostolic Assembly in September 1907 at the age of nineteen, she never expected to see her parents again.

In Japan, Fritsch lived and worked with Bertha Milligan, another single missionary with the Apostolic Light. Milligan, who was born on 5 February 1886

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138 “Oh! Dear papa meet your Cora in Heaven that is my dearest wish and prayer.” Cora Fritsch, *Letters from Cora*, 6.
in Iowa, was a teacher in Latah.\textsuperscript{139} Their ministry in Japan was mainly through teaching classes in English conversation, which they offered through a little school that they started for Japanese children,\textsuperscript{140} and later expanded to include male college students.\textsuperscript{141} It was a struggle. Fritsch struggled to teach the Gospel to the Japanese, whom she found “most disagreeable,”\textsuperscript{142} “deceitful,”\textsuperscript{143} and “natural-born cheats.”\textsuperscript{144} In a 1908 letter to her mother, Fritsch lamented the difficulty of preaching in Japan, where the people were so loathe to “take anything from foreigners”\textsuperscript{145} that many missionaries were returning home in defeat. After working in the offices of the Y.M.C.A. at Kanda, Tokyo, through the end of 1908,\textsuperscript{146} Fritsch decided to seek greener pastures for her ministry, departing for China.\textsuperscript{147}


\textsuperscript{140} “Now I must tell you about our little school of Japanese boys and girls as you will find out that my afternoon is teaching the Japanese English, singing and Bible study. Our first scholar was a boy from Metropole Hotel. . . He kept bringing boys and girls until we have a class of sixteen boys and girls. Sister Lawler, Bertha and myself are the teachers.” Cora Fritsch, \textit{Letters from Cora,} 22.

\textsuperscript{141} Cora Fritsch, \textit{Letters from Cora,} 25, 26, 34.

\textsuperscript{142} Cora Fritsch, \textit{Letters from Cora,} 38.

\textsuperscript{143} Ibid.

\textsuperscript{144} Ibid.

\textsuperscript{145} Ibid., 39.

\textsuperscript{146} Cora Fritsch, \textit{Letters from Cora} 42, 44.

\textsuperscript{147} “The Japanese have the big head so bad they can hardly speak to the
Although Fritsch’s ministry was very limited in Japan, her fellowship with William and Mary Taylor, British missionaries of the Japan Evangelistic Band, played a key role in Japanese Pentecostal history. William Taylor returned to Britain in May 1908, leaving Mary behind with their two children. Mary needed help with the English classes that formed the core of their ministry, and approached Milligan and Fritsch. As a result, Fritsch lived with Taylor until the end of June 1908, during which time she was eager to share her Pentecostal experience. Taylor started to show interest in Fritsch’s Pentecostal faith, and after returning to Britain both she and William sought the Pentecostal Faith and the Baptism of the Holy Spirit. They joined the Pentecostal Missionary Union in the UK in 1912, returning to Japan in 1913 as the first Pentecostal missionaries sent by the Pentecostal Missionary Union. Fritsch was the catalyst of that ministry.

When Fritsch left Seattle in 1907, she had hopes of ministering in Japan and, eventually, Korea. But on 6 January 1909, she and Milligan instead left Japan for China. (Ryan and Hitch, a missionary from Canada, took over their classes.) On 1 February 1912 she married Homer Falkner, a fellow Pentecostal

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748 “I suppose I have written to you and told you of Mrs. Taylor and how she is so earnestly seeking her Pentecost. Her husband returned to England. . . So she will have more time to pray and tarry for Pentecost.” Cora Fritsch, *Letters from Cora*, 28.

749 “Korea is just ripe for the harvest and I must make haste!” Cora Fritsch, *Letters from Cora*, 21.

750 Cora Fritsch, *Letters from Cora*, 44.

751 “They will continue to go to Bro. Ryan’s Bible class on Sunday and
missionary, in Canton. Falkner took over the work which T. J. McIntosh had started in Canton, and both he and Fritsch worked closely with Mary Semple, who later founded the Four Square Church. Her life shortened by malaria, Fritsch died at the age of twenty-five on 7 December 1912. Milligan returned to the U.S. on 5 May 1913 with Rosa Pittman and Homer Falkner but eventually went back to China, where she continued her missionary work until the 1920s.\footnote{152}

The Colyar family also came with the Ryans. William A. Colyar, who was born around 1869 in Iowa, and his wife, Edith, born around 1873 in Washington, arrived in Japan with the other Apostolic Light members on 27 September 1907. Married in 1891, they had been farmers in Whitman, Washington,\footnote{153} and had two sons, Leonard J. (b. 1895), and Marion Gay (b. 1898), who accompanied them to Japan. They first worked in and around Tokyo, with Bertha Milligan and Cora Fritsch, but by the summer of 1908 had moved to

during the week to Bro. Hitch’s class.” Cora Fritsch, \textit{Letters from Cora}, 48.
Sendai, Miyagi, where they were joined by Lillian Callihan.\textsuperscript{154} Less than one year later, however, they departed for Hawaii, on 11 October 1908,\textsuperscript{155} arriving there on 20 October.\textsuperscript{156} Records show that the family travelled to Sydney, Australia, on 1 January 1909, returning to Vancouver on 15 January 1909.\textsuperscript{157} They were to go to Hong Kong in 1910, but records do not show whether they in fact did so.

After returning to the U.S., the Colyars settled in Seattle, later becoming affiliated with W. H. Offiler’s Pentecostal Mission and Apostolic Assembly there, which later became Bethel Temple. With Ralph Mader and Vera Miner, the Colyars came back to Japan in 1919 as missionaries from Apostolic Assembly, settling in Yokohama, and were listed under the Assembly of God in the \textit{Japan Christian Yearbook}.\textsuperscript{158}

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\textsuperscript{154} Cora Fritsch, \textit{Letters from Cora}, 35. Although Callihan arrived with Ryan’s group, almost nothing is known about her.
\textsuperscript{155} Martin L. Ryan, “The Work Advancing,” \textit{Bridegroom’s Messenger} (1908-12-01), 1.
\textsuperscript{158} “Alphabetical List,” \textit{Japan Christian Yearbook} (1920), xi.
\end{flushright}
Ralf E. Mader was born on 23 September 1897 in Colfax, Washington. Although he made his living farming, he started a ministry in jails and hospitals and did rescue work for several years before departing Seattle for Japan\textsuperscript{159} on 2 September 1919 with his wife Vera Gladys Miner,\textsuperscript{160} who was born on 25 September 1897 in Greeley, Colorado. When the Miners applied for their passports, William Colyar was their identifying witness, stating that he had known Mader for ten years and Vera for three. Mader and Vera had been ordained by William H. Offiler’s Pentecostal Mission and Apostolic Assembly of Seattle, and Offiler wrote the recommendation letters for their passport applications.\textsuperscript{161}

In Yokohama, the Colyars and the Maders studied Japanese, alongside Ruth Johnson and Jessie Wengler, the newly appointed American AG missionaries. Their teachers were their Japanese colleagues at Barney S. Moores’ mission, Mr. Machida, Mrs. Hara and Miss Suzuki.\textsuperscript{162} In Yokohama the Colyars


\textsuperscript{162} Jessie Wengler, \textit{Letters from Japan}, 11.
started a missionary home, but like the others from Seattle, found the work difficult. One 1920 letter from Colyar “tells of the restlessness of the masses, and of their growing opposition to the gospel as preached by American missionaries,” while another “report[s] the work progressing in a very satisfactory way. We understand they have taken a station of their own and are diligently ‘seeking out the lost sheep there.’ These missionaries are young and strong and we look for precious results from their corner of the harvest field.”

Though they lived with the Colyars in Yokohama at first, the Maders moved to Totsuka, Kanagawa, in 1920. They were listed in *Japan Christian Yearbook* (1920) as belonging to the Assembly of God. Both couples returned to the U.S. on 8 August 1921. When the Colyars were to leave Japan, they gave their furniture to Leonard W. Coote. William Colyar died in Washington on 12 January 1952, Ralf Mader died on 27 May 1995 in Whitman, Washington, and Vera Mader died on 27 February 1989 in Asotin, Washington.

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164 Ibid.
165 “Brother and Sister Ralph Mader of Tokyo, Japan,” *Pentecostal Power* (1920-04), 16.
In addition to the Colyers, the Lawlers came to Japan with the Ryans.

Homer Levy Lawler was born on 16 February 1869 in Oregon but had moved to Spokane, Washington by 1880 with his family. He married Emma Rednones (b. 23 March 1875) in 1894, and they had two children, Estell Beatrice (b. 2 January 1895) and Fay Harland (b. 11 February 1896), both born in Spokane.

No records of the death of Edith Colyar was found.


After arriving in September 1907 with the other Apostolic Light members and evangelizing in Japan for a very short period, the Lawlers returned to the U.S. on 30 December 1907 with Edward Riley. They both gave their occupation as evangelists in the 1910 census. They left Spokane for Shanghai around 1910, becoming AG Missionaries by 1919. Their work in China continued.
The McDonalds also came to Japan with the Ryans. Archibald McDonald was born on 31 December 1883 in Edwall, Washington and Vinnie Moody Mae was born on 9 March 1881 in Seymour, Wisconsin. The McDonalds also came to Japan with the Ryans. Archibald McDonald was born on 31 December 1883 in Edwall, Washington and Vinnie Moody Mae was born on 9 March 1881 in Seymour, Wisconsin. McDonald


was a judge of the superior court of Whitman County in Washington.\textsuperscript{178}

Archibald and Vinnie McDonald moved to Yokohama from Tokyo around January 1908,\textsuperscript{179} and by July were living with Cora Fritsch and Bertha Milligan.\textsuperscript{180} They returned to the U.S. later that year, arriving in San Francisco on 27 October 1908.\textsuperscript{181} They had Angus A. (b. 1910) and Flora J. (b. 1912). In 1910 they were no longer involved in ministry,\textsuperscript{182} but in the 1920 census listed their occupations as evangelists.\textsuperscript{183} In 1919 they renewed their passports in order to

\textsuperscript{178}“Forsake All Family Ties To Tell The World,” \textit{Yakima Herald} (North Yakima, Washington), (1907-09-04), 3.
\textsuperscript{179}Cora Fritsch, \textit{Letters from Cora}, 27.
\textsuperscript{180}Cora Fritsch, \textit{Letters from Cora}, 2.


\textsuperscript{183}Ancestry.com. \textit{1920 United States Federal Census} about Archibald
return to Asia, receiving a recommendation from Frank Gray, superintendent of the American AG. It is unclear whether they succeeded in working in Korea as independent missionaries, but by 1930 were living in Los Angeles, where Archibald was working as a salesperson.

Edward Riley also came to Japan with the Apostolic Light group, leaving his family behind. Riley, who was born in England in November 1844, became one of Martin Ryan’s most ardent supporters. After emigrating to the U.S. on 24 October 1894, he and his wife Hattie had six children. By 1900 Edward was living with his three daughters, Gertrude (b. June 1873), Dagmar (b. October 1879), and Hilda (b. October 1883) in Spokane, where he worked as a city heating and plumbing inspector. Edward was one of the Council members at Ryan’s apostolic Ministry, as well as a Deacon, an Ordained Clergyman, the Missionary

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Secretary and a missionary to Japan, according to the *Yearbook of Apostolic Assembly of Spokane, Washington* (1907). Dagmar was a deaconess of the Spokane church in 1907.

Riley was in Japan less than three months, departing Yokohama on 30 December 1907 and arriving in Honolulu on 12 January 1908 with the Lawlers.¹⁸⁷ He then traveled to San Francisco on 18 January 1908, also with the Lawlers,¹⁸⁸ before moving in with his daughter Gertrude and her husband William H. Offiler in 1910.¹⁸⁹ At that time, Offiler was a steamfitter and Riley returned to work as a plumber.¹⁹⁰ In the 1920 census, he also listed his occupation as Pentecostal


3. 1. 2. Other Pentecostal Missionaries Who Joined the Apostolic Light Group

While the Ryans were in Japan, various other Pentecostal missionaries came to Japan and joined them. There were two couples who came from the East End Mission in Toronto, Canada, sometimes called the Hebden Mission, which was run by Mr. and Mrs. James and Ellen Hebden. They were the Hitches and the Hindles, who were on the way to their final destinations, Mongolia and China. A 1909 issue of *Promise*, a Pentecostal periodical published by the Hebdens, says that “in all, from this little Mission, there have sailed to the following fields: one missionary to South Africa, two to Japan, two more sail for China. . .” and “Brother and Sister Hitch are working in Japan in the midst of unbelief and tests, . . . We are expecting Brother and Sister Hindle to go to Japan for a time and

then on to Mongolia.”\(^{194}\) While in Japan, the Hitches and the Hindles were associated with the Apostolic Light missionaries.

On 2 December 1908, I. G. Hitch received “the call from God” to China at Hebden Mission.\(^{195}\) In the end of January 1909, he was in Japan and teaching a Bible class in Tokyo with the Apostolic Light missionaries.\(^{196}\) Cora Fritsch asked him to take care of her Japanese group before she left for China.\(^{197}\) Then Hitch became a teacher at the military school in Etajima, Hiroshima in 1909.\(^{198}\) But the couple might have decided to move to China on 5 August 1909.\(^{199}\)

Thomas Hindle, who was born 27 June 1870 in Weston, Canada, met his wife to be, Louise Siegrist, at the Hebden Mission in Toronto, marrying her on 27 January 1909.\(^{200}\) He received a B.A. from McMaster University, and claimed that he was ordained in October 1908 by the Holy Ghost at the Hebden Mission in Toronto.\(^{201}\) Louise received her calling from God to China on 27 November 1908 at the Hebden Mission.\(^{202}\)

\(^{194}\) “The past year has been. . . ,” *Promise* (1909-02), 8.
\(^{195}\) “Pentecostal Work in Toronto,” *Promise* (1909-02), 2-3.
\(^{197}\) Ibid.
\(^{199}\) “From Japan to China,” *Promise* (1909-10), 2. Since their work in Japan was mentioned in 1910 in *Promise*, they might have come back to Japan from China or did not go to China. See “Good News,” *Promise* (1910-03), 2.
\(^{200}\) “Mrs. Thomas Hindle,” 1964-04-05 (document, FPHC Archive). Louise Seigrist was born in Ontario, Canada and graduated from a Bible Training school in Toronto.
\(^{202}\) “Pentecostal Work in Toronto,” *Promise* (1909-02), 2.
The Hindles first went to Japan from Vancouver in the spring of 1909, but since their first child, Lillian Doris, was born on 24 December 1909 in China, their stay in Japan appears very short (although long enough to be listed under Apostolic Light in the 1909 Japan Christian Year Book). During their sojourn they assisted in the work of J. B. Ross, an English Teacher, as well as with an English class taught by an American Christian woman, both of whom helped them financially. The Hindles moved to Mongolia as American AG missionaries, returning to the U.S. via Japan on 26 July 1916.

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Alfred G. Garr, who is known as one of the first Pentecostal missionaries to India, also joined the Ryans in Japan. Garr was born on 27 July 1875 in Kentucky. A Methodist preacher, he attended the Apostolic Faith Mission in Azusa Street, Los Angeles, and was baptized by the Holy Spirit on 16 June 1906. Garr was the first white minister who received the Pentecostal Baptism and the first missionary who came out of the Azusa Revival. He and his wife traveled from New York to India in January 1907, and from India moved to Hong Kong in October 1907. There, his wife became ill and, as soon as they could travel, the couple sailed for Japan. He wrote to Confidence, a Pentecostal paper, on 15 March 1908 from Hong Kong.

The Garrs’ stay in Japan was short but long enough to be registered in Japan Christian Yearbook (1908). In a 1908 letter to her family, Cora Fritsch stated that “Bro. and Sis. Garr” called Japan “the hardest field they have ever gotten into and they have been in England, India and China.”

The Garrs went back to Seattle on 8 July 1908, then left the U.S. on 206 Mok Lai Chi, “Testimony of Mok Lai Chi,” Confidence (1909-12), 283.
208 “Apostolic Light,” Japan Christian Yearbook (1908), 499.
209 Cora Fritsch, Letters from Cora, 28.
3 September 1909 and went back to China. In February 1910, they returned to India and, after nine months there, they journeyed back to Hong Kong in November 1910. They journeyed back to San Francisco from Hong Kong via Japan on 25 January 1912. In China, the Garrs worked closely with the Apostolic Light missionaries who had formerly been in Japan.

Edward C. Downing was also in Japan for a short period of time. He came from Seattle. Born in Minnesota on 4 November 1875, he was an artist when he joined W. H. Offiler’s Seattle church. Ordained as a missionary/evangelist on 15 August 1910 by Offiler and Edward Riley, he came to Japan and worked there for a short time before finding himself unable to

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213 “Pentecostal Items,” *Confidence* (1910-11), 251.
While he was in Japan, he had connections with Bertha Milligan and Blanche Appley in Hong Kong. By the end of 1911, Raymond Hurlburt joined Downing in Tokyo. They moved to Ogawamachi, Kanda, near where Estella Bernauer lived. Downing left Yokohama for the U.S. on 11 June 1912. While in Japan, Downing published a little book titled *Miracles of Grace in Japan*, although, thus far, this book has not been located.

In 1914, Downing married Rosa Pittman (1885-1986), who had been one of the original missionaries of Ryans’ Apostolic Light group that travelled to Japan. The couple moved to China, where Rosa gave birth to their child, Dyer. After coming back to the U.S, Edward worked as a city missionary, but the Downings decided to go back to the mission field in 1914, departing for China on

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220 Ibid.
19 December 1914. He and his family returned to Victoria, BC on 20 November 1916.

Many other Pentecostal Christians came to Japan for a brief period and some of them worked with the Ryans for a short period. However, very little is known about them. J. B. Ross, for example, was an English teacher who became a Pentecostal and started to minister in Japanese. Lucy Leatherman, who had worked in China, came to Japan after becoming sick, and moved to Yokohama to work with Ryan in 1909. By the end of that year, however, she was ready to move to Manila, Philippines.

3.1.3. Response of Other Christian Groups to the Apostolic Light

The Ryans had great difficulty connecting with other missionaries and Christians in Japan. They had some very minor connections. They visited the Salvation Army on their first Sunday in Japan and forged connections with the

224 Ibid.
Japan Evangelistic Band, asking one of the missionaries to teach them Japanese. Also, some former members of a Christian Catholic Church in Yokohama sought the Pentecostal experience.\textsuperscript{229}

But overall, they were not well received. For example, Nakada Juji, a former Methodist minister who studied at Moody Bible Institute from 1896 to 1898, opposed them. In the U.S. Nakada was introduced to the Holiness Movement and later he experienced complete sanctification. After returning to Japan, he became an independent Holiness minister and opponent of Pentecostal teachings, in particular their experience of speaking in tongues, which he thought was cult-like behaviour.\textsuperscript{230} Not surprisingly, then, when Nakada heard about the arrival of Ryan’s group in 1907, he felt little but antagonism. In 1908, however, when Ryan’s group visited C. E. Cowman,\textsuperscript{231} the partner missionary of Nakada and a missionary of the Oriental Missionary Society, at the Holiness Bible School, Cowman welcomed them courteously, as Ryan recounted.\textsuperscript{232}

We recently visited Mr. Cowman of the Cowman & Kilbourne Bible School. We found his attitude far from one of hostility. He did not

\textsuperscript{229}Apostolic Light, “Yokohama,” \textit{Bridegroom’s Messenger} (1908-04-01), 4.
\textsuperscript{231}It is not at all strange for Ryan to visit Cowman. They were both the contributors to \textit{Word and Work}, a Holiness and Pentecostal paper published at Springfield, MA. See Charles and Lettie Cowman, “Victory in Japan,” \textit{Word and Work} (1904-09), 276; Martin L. Ryan, “Missionaries to Japan, China and Korea,” \textit{Word and Work} (1907-10), 267.
\textsuperscript{232}Martin L. Ryan, “The Work Advancing,” \textit{Bridegroom’s Messenger} (1908-12-01), 1.
express the least opposition, was glad that God was blessing our labors, and seemed anxious to help us in any way that he could. He treated us with the uttermost cordiality. Cowman and Kilbourn School stands for aggressive holiness in the Orient.233

Unlike Cowman, however, Nakada held his negative views of the Pentecostal movement until the end of his life, something many of his Holiness colleagues emulated.

Ryan’s group was desperate for the understanding of other missionaries, and were so happy on the rare occasions when they were accepted, as Ryan recounted in 1908:

Surely long-endured prejudice and misunderstanding [sic] that has existed against the Apostolic Faith work seems to be changing to welcome. Glory to God in the highest! We have met some of Japan’s religious leaders and missionaries recently, and they have treated us very kindly, extending the hand of fellowship in some instances, even though loath to accept our teaching concerning the “latter rain.” . . . The secretary of the Chinese Y.M.C.A., Mr. J. M. Clinton, and others in the association, have shown themselves very kind to us. Thus far we have found the men of association not at all prejudiced to us or hostile to the work.234

3. 1. 4. After-notes concerning the Apostolic Light Missionaries

When the Ryan family returned to Salem, Oregon around 1910, Ryan

233 Ibid.
234 Ibid.
was not living with them. In January 1910, Martin Ryan was sued by his wife on the grounds of harsh treatment and neglect, and their divorce was granted in March 1911. After the divorce, Martin returned to China alone, where he remained until 1915. Ryan started a group called “Ecclesia of California” and


238 Roweana was remarried to Clarence E. Benedom [Clarence E. Benadom] and moved up to Seattle. See Ancestry.com. 1920 United States Federal Census about Rowena Benedom [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2010. Images reproduced by FamilySearch. Year: 1920; Census Place: Seattle, King, Washington; Roll: T625_1926; Page: 5B; Enumeration District: 132; Image: 1117. http://search.ancestry.com/cgi-bin/sse.dll?ti=0&indiv=try&db=1920usfedcen&h=82107668 (accessed on 1 October 2010). According to J.C. Vanzandt, in the U. S., Ryan was reported as an immoral man: “The article says he traveled over various states with a girl thirteen years old, who he represented as his foster daughter, who he was using to gratify his sexual lust, telling her that if she ever reported him she would be put in a reform school, etc. . . .” J. C. Vanzandt, Speaking In Tongues (Portland, Oregon: J.C. Vanzandt, 1926), 41.

became the editor of *New Age Herald* in South Pasadena. He left for missionary work in Europe and the Near East in 1922, arriving in Glasgow on 5 March 1922 and staying abroad more than twenty years. He returned to the U.S., via Beirut, Lebanon, on 15 December 1946 at age 77 and retired to Intercession City, Florida. He died in Calaveras, California, on 3 October 1963.242

It is not known whether Ryan maintained his connections with the Pentecostal Christians in either Spokane or Japan after he left China in 1915, but one member of his group did: Edward Riley’s son-in-law, Offiler.

Even before his 1900 marriage to Gertrude Riley, the daughter of Kelly

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W. H. Offiler was close to the Rileys and had a strong relationship with Ryan’s congregation in Spokane. After Ryan’s departure for Japan in 1908, he took charge of Apostolic Assembly.

Offiler moved to Glacier National Park in Montana for a few years, returning to Spokane in 1914 and becoming a full-time minister. After experiencing a healing, he moved to Seattle in 1919 to start a ministry called the Pine Street Mission, which grew to be one of the largest independent Pentecostal mission in the Pacific Northwest, Bethel Temple. Bethel Temple sent several missionaries to Japan, including the Colyars, Ralph Mader and Vera Miner in 1919. Ione Ester Keene, also from Bethel Temple, came to Japan to assist William and Mary Taylor in Kobe in 1919, and later married Leonard W. Coote. Bethel Temple supported the Cootes’ work for many years.

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246 C. J. McKnight, e-mail message to Masakazu Suzuki, 2005-11-10.
3. 2. Before the Formation of the Pentecostal Denominations

Martin L. Ryan’s Apostolic Light missionaries represent the first wave of Pentecostal missionaries to Japan. Between the end of the Apostolic Light work in Japan in 1910 and the formation of the Japan District of the American AG in 1920, about a dozen Pentecostal missionaries came to Japan, forming a loose fellowship in the country. During this period, the Pentecostal missionaries had to decide which side to take on the “New Issue,” i.e. the oneness Pentecostal controversy. As a result, there were two trends of Pentecostal Christians in Japan, Trinitarian and Oneness.

3. 2. 1. Missionaries who formed “The Assembly of God” (1915)

The American AG was founded in 1914. Although the Japan District of the American AG was officially founded in 1920, four Pentecostal missionary families decided to form “the Assembly of God” in Japan in 1915.247 It was a very loose fellowship and could not be called a denomination, since it had no official connection with the American AG. Nevertheless, the original members—Estella Bernauer from the American AG, independent missionaries Frank H. Gray

247 “Alphabetical List,” Japan Christian Yearbook (1915), 577, 584, 587; “List by Missions,” Japan Christian Yearbook (1916), lxxii. First they were registered as the Assembly of God and not the Assemblies of God in Japan. The name of their group was changed to the plural form, “The Assemblies of God” from Japan Christian Yearbook (1938). See “List of Missions by Missions,” Japan Christian Yearbook (1938), 399.
and his wife May, Carl F. Juergensen and his wife Frederike, and William Taylor and his wife Mary from the Pentecostal Missionary Union in the UK—formed a loose fellowship.

William Taylor estimated that there were four Pentecostal missionaries when he and his wife arrived in Japan in 1913, but by the next year he counted fifteen. They knew of each other’s presence, and Pentecostal Christians visiting Japan from abroad also knew about the missionaries, often staying with them. During Mildred Edwards’ two-month visit to Japan in late 1919, for instance, she visited the missions of Estella Bernauer, Carl F. Juergensen, and William and Mary Taylor. When a new Pentecostal missionary arrived in Japan, those who preceded them welcomed the new arrival. Pentecostal missionaries sometimes helped the work of others, or left their mission to their friends while they were on furlough. The Taylors, the Moores, the Grays, the Bernauers, the Cootes, and the Juergensens were friends, often visiting each other.

They followed, with intense interest, the development of Pentecostal Christianity in Japan. In 1919, for instance, Marie Juergensen reported the number of people baptized: “This makes nine of our faithful band now filled with

250 Barney S. Moore, “Brother Moore,” *Pentecostal Evangel* (1917-12-15), 10. The Moores helped the works of the Grays and were planning to help the Carl F. Juergensens. When Margaret Piper left her mission in Osaka in the hand of Herman Newmark, the Taylors were asked to supervise him. See Margaret Piper, “Miss M. F. Piper,” *Pentecostal Evangel* (1918-05-18), 11.
the Holy Ghost, and fifty in all the Pentecostal missions in Japan."^{251}

Prior to 1917, there are no reports of any organized meetings of Pentecostal missionaries in Japan. In that year, however, six Pentecostal missionaries in Japan—the Moores from Yokohama, Margaret Piper from Osaka, the Grays from Koga, and Carl F. Juergensen from Tokyo—met at a resort near Mt. Fuji.^{252} (Other missionaries who were regular contributors to the *Pentecostal Evangel*, such as the Atchinsons, Bernauer, and the Taylors, did not attend.) The participants’ goal was to establish better connections with each other and with the Pentecostal Christians in the U.S.:

We, the undersigned representatives of the Pentecostal Mission in Japan, met together August 6th, at Gotemba, Japan for prayer and consultation in response to letters received regarding a better understanding between the saints in the homeland and this field.^{253}

Despite their desire for closer connections, however, they were soon to face a situation that would ultimately divide them: Oneness theology.

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^{251} Marie Juergensen, “Missionary Notes,” *Pentecostal Evangel* (1919-09-06), 10.


^{253} Ibid.
3. 2. 2. The New Issue and the Emergence of Oneness Pentecostals

In April 1913, at a Pentecostal camp in California, the baptism in the name of Lord Jesus Christ was preached over the traditional triune formula. Known as the New Issue, it started a Pentecostal revival challenging the Trinitarian doctrine within Pentecostalism and the American AG. In 1916, Pentecostal missionaries in Japan began to grapple with the New Issue. There were six Pentecostal missionary families registered under the Assembly of God in Japan at that time:254 Estella and Beatrice Bernauer, Leonard W. Coote, Mr. and Mrs. Frank Gray, Mr. and Mrs. Carl F. Juergensen and Marie Juergensen, Mr. and Mrs. Barney S. Moore and Mr. and Mrs. William J. Taylor. Of these six, Estella Bernauer and Yoshio Tanimoto are listed in the Pentecostal Assemblies of the World (PAW) missionaries before 1918255, one of the Oneness denominations, while Frank Gray256 and Carl F. Juergensen257 are listed in the Ministerial Record of PAW (1919-1920).

Of these four, the Grays were clearly attached to the Oneness group. The Moores were suspected to be Oneness, but they denied it. Leonard Cootes’ stance on this issue was very ambiguous. Estella Bernauer, in contrast, denied that she was Oneness, but suggests that some close to her were:

255 James L. Tyson, The Early Pentecostal Revival, 221.
256 Ibid., 305.
I wish to state that here, that I have not accepted any of the new doctrines which are now receiving so much attention. The blessed Bible has not changed, and it reads just the same to me as it did five years ago. However, I feel that we should have only love in our hearts for all of God’s dear children, and if they are honest in their conviction, we should not cease to fellowship them. Some of the dearest people I know have changed their doctrines of late. I feel in my heart, that it is a delusion, but love them nevertheless.²⁵⁸

The Grays fully embraced the Oneness teaching. While in Japan, the Grays heard of a new doctrine: Jesus-name baptism and the Oneness of God. Immediately they began studying the Scripture and became convinced of the truth. Frank felt it was important to baptize their converts in Jesus' name, but wanted to first be a partaker.²⁵⁹

They asked a missionary called Barney, probably Barney S. Moore, to re-baptize them ‘in Jesus’ name.’ At the last moment, however, Moore chose not to do so, apparently worried that if he did the Upper Room Mission in Los Angeles, which was supporting the Grays, would cut off their financial support, and instead saying only, “Holy Father, bless this man as I baptize him.”²⁶⁰

Frank Gray thought that Barney S. Moore was open to the New Issue.²⁶¹ But Moore himself repeatedly denied any connection, writing in 1918: “We stand for a clean and holy gospel, free from all strange issues and we are not connected

²⁵⁸ “Japan,” Bridegroom’s Messenger (1916-12-01), 3.
²⁶⁰ Ibid., 98.
²⁶¹ Ibid., 97-98.
with the New Issue.”  

This denial suggests, however, that some people suspected that Moore had embraced the Oneness doctrine, and indeed several reports claim that he had:

Soon additional reports were published of ministers in Texas and Arizona being rebaptized, as well as missionaries Homer L. Faulkner (China), B. S. Moore (Japan), Doak (Egypt), Frank Denny (China), and Robert Cook (India).

Japanese missionaries B. S. Moore and Frank and Elizabeth Gray embraced the oneness message in 1915 and affiliated with the PAW.

Bro. Moore sees the truth of baptism in the name of the Lord Jesus Christ and of course only baptized in the true way.

In addition, while on a visit back to the U.S., the Moores were widely regarded as under the “New Issue,” something they kept denying. In the face of this perception, Moore needed to announce his Trinitarian stance firmly. Before returning to Japan in 1919, the Moores issued this statement:

We hereby make a plain statement. We are not, and never were, connected with the so-called New Issue, teaching, 1st That Christ is the

\[\text{\textsuperscript{262}}\text{Barney S. Moore, “Brother B. S. Moore,” Pentecostal Evangel (1918-07-27), 10.}\]
\[\text{\textsuperscript{263}}\text{Talmadge L. French, Our God Is One-The Story Of The Oneness Pentecostals, (Indianapolis, Indiana: Voice & Vision Publications, 1999), 65-66.}\]
\[\text{\textsuperscript{264}}\text{Ibid., 153. It refers on George B. Studd, “Missionary Items,” Meat In Due Season (1915-06), 4.}\]
\[\text{\textsuperscript{265}}\text{George B. Studd, “Our Missionaries,” Meat In Due Season (1918-11), 4.}\]
Holy Ghost as W. Coggins wanted to convince me; 2nd, That Jesus has already come and taken His Bride; 3rd, That the Blood of Jesus, water, baptism, and the Holy Ghost, are all one and the same. NO, they agree in one, see 1st John 5:8. We have always believed and preached the Trinity as the Godhead. As we have passed over the country we found almost everywhere some one [sic] had misrepresented us on this line, saying we were “new issue.” Our name was also placed on their minute book as being their Foreign Superintendent, without their even having notified us before or after their conference.266

Even this was apparently insufficient, however: as late as 1923 Moore again reiterated his position, announcing that he gives the water baptism “In the Name of Father, Son and Holy Ghost.”267

Leonard W. Coote’s stand on the New Issue was, as previously stated, more ambiguous. He was not keen about Christian doctrines, in general, but rather emphasized the power of the Holy Spirit, and maintained relationships with all kinds of Pentecostals, welcoming financial support from both Oneness and Trinitarian groups.268 Coote’s wife, Esther, came from Bethel Temple in Seattle, where the views of leader W. H. Offiler’s were close, but not identical, to the Oneness doctrine and he tried to reconcile the two groups, teaching that the name of the triune God is Lord Jesus. Coote’s theological position may have been

268 “Fresh News From The Field,” Pentecostal Outlook (1938-12), 13. Coote was supported by the United Pentecostal Church.
similarly nuanced. Indeed, Moore told the Australian Pentecostals that Coote is “not straight in doctrines regarding the Trinitarian and many other vital points of scripture.”\textsuperscript{269} After Coote was accepted as a partner of the Apostolic Church in Australia, it began to question his beliefs:

In August 1932, Leonard W. Coote of the independent Japan Apostolic Mission was a welcome visitor at the Penygroses International Convention and strong links of fellowship were formed. Later, he and his mission became part of the Apostolic Church in Japan. . . .

For a period of the combined ministry of the staff strengthened and developed the work of the mission. However, doctrinal concern arose over Coote’s understanding of the Trinity in reference to the Name of Jesus and water baptism.\textsuperscript{270}

In 1940, Coote wrote to the pastors of the Apostolic Church in New Zealand, “It should be said that false doctrine is supposed to be ‘Jesus Only’ and ‘Ultra-Reconciliation’ which I neither believe, teach or preach, . . .”\textsuperscript{271} However, in 1950, Coote wrote to \textit{Pentecostal Herald}, the paper of the United Pentecostal Church, recalling his experience at Yokohama in 1919:

\textsuperscript{269} We can read further: “Evangelist B. S. Moore, writes as follows: -‘. . . Many ask questions concerning the work in general, including Mr. Coote’s work. He is not straight in doctrine regarding the Trinity and many other vital points of scripture. We can refer you to C. F. Juergensen and Mr. Norman Barth at 1666 Takinogawa, Tokyo Fu, Tokyo, Japan. They can give you full information to date.’” Barney S. Moore, “Regarding Japan,” \textit{Australian Evangel} (1929-05-01), 8.
It came in eight weeks, and including the various churches where God led me to have shorter campaigns, 250 received the glorious baptism of the Holy Ghost. Opposition arouse from the headquarters of the trinity work in America, so that again I had to step out in faith and start my own “oneness” work.272

Coote’s apparent embrace of Oneness troubled those closest to him. Mary Taylor expressed her antipathy toward Coote’s movement to Oneness doctrine.273

Ruth E. Bell, his daughter, described her father’s beliefs this way:

Yes, Daddy associated quite a bit with both the Assemblies of God missionaries and those from Bethel Temple. He never was an isolationist. I think the one main reason he never wholeheartedly joined up with any of them was because he strictly baptized in the name of Jesus, and had a revelation of God as one, and not three. Though he was never extreme on this, but he was firm. He left the UPC because he felt they were extreme, and preached Holy Ghost or hell and that they didn't recognize your baptism unless it was in the name of Jesus.274

These inclinations may have influenced Coote in the organizations with which he chose to associate.

274 Ruth E. Bell, e-mail message to Masakazu Suzuki, 2005-11-22.
3. 2. 3. The Japan District of the American AG (1920)

The formation of the American AG in 1914 and the disputes over the New Issue helped the Trinitarian Pentecostal missionaries in Japan connect with the American AG. William Taylor and Carl F. Juergensen received their credentials from the American AG in 1918.

The year 1919 was a watershed for American AG missionaries in Japan. Fifty Japanese received the Baptism of the Holy Spirit, and six AG missionaries (Ruth Johnson, John and Esther Juergensen, Alexander and Gwendolyn Munroe, and Jessie Wengler) arrived. With all of these developments in 1919, the time was ripe for the founding of an Assemblies of God denomination in Japan. The first step toward the founding of this denomination was taken the following year.

In 1920, the Japan District of the American AG was organized.\(^{275}\) The Missionary List of 1920 included Ruth Johnson (Yokohama), Carl F. Juergensen (Tokyo) but not his wife, John W. and Esther Juergensen (Tokyo), Barney S. and Mary Moore (Yokohama), Alexander and Gwendolyn Munroe (Tokyo), Ichitaro Takigawa (Tokyo) but not his wife, William J. Taylor (Kobe) but not his wife,

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\(^{275}\) We read: “The development of co-operation between the department and the missionaries has grown during the year, and a number of District Council District Councils have been formed in foreign lands, including India, Egypt, Japan and Liberia.” “The Missionary Report,” in “Combined Minutes of the General Council of the Assemblies of God (1914-1920),” 1920 (document, FPHC Archive), 37.
and Jessie Wengler (Yokohama). Interestingly, Leonard W. Coote, who was active in Japan with other Pentecostal missionaries until 1919, was not listed. A photograph of the first meeting of the District Council of Japan included Mrs. Carl F. Juergensen, Marie Juergensen and Agnes Juergensen, but not Ichitano Takigawa or William J. Taylor. Mary Taylor was added to the list 1921, though Frederike Juergensen never was.

The disputes over the New Issue continued: when the American AG started the Japan District in 1920, only Trinitarian Pentecostals remained in the group. In the end the Grays and the Cootes left the Trinitarian group. The New Issue triggered a schism among the early Pentecostal missionaries in Japan, and contributed to the launching of Coote’s Japan Apostolic Mission.

3. 3. Missionaries Who Left “The Assembly of God”

3. 3. 1. Frank H. Gray

Among those who had been once registered under the Assembly of God, the Grays and the Cootes left the group. Frank Gray was born on 17 August 1877

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276 Although he was not included in the list for the Japan District, the *Japan Christian Yearbook* still listed Coote as an AG missionary in 1920. See “Alphabetical List,” *Japan Christian Yearbook* (1920), xii.

277 The conference seems to have been held and the picture taken in Karuizawa in the summer of 1920. See “Picture of District Council of Japan,” *Pentecostal Evangel* (1920-11-13), 9.
When he was four years old, his family moved to Spokane, Washington. They were described as “Hard-Shelled Baptists.” After graduating from Nyack Bible Institute in New York on 24 May 1906, he moved to Pomona, California, and worked as a farmer, attending a Pentecostal Church there.

May was born on 8 May 1877 in St. Mary’s, Pennsylvania. After graduating from high school in 1893, she attended Normal School in Lock Haven and later became a kindergarten teacher. At twenty-one, she began doing volunteer work in a Philadelphia slum. In 1900, while attending Nyack on the Hudson and the Christian and Missionary Alliance School, May felt God’s call to go to Japan, and set sail on 13 October 1902. After studying Japanese in Hiroshima, she did missionary work in Kobe and then Tokyo, sometimes traveling to the country’s interior with a “Bible woman” – a term used to describe a female evangelist. Poor health forced her to return home in 1906, but before leaving she heard of “the Holy Ghost outpouring on Azusa Street in Los Angeles,” and vowed to visit there. After returning to the U.S. via China, Russia, and Siberia, May was advised to live in a mild climate (for her health), and so moved to Redlands, California. By then, the Azusa revival had ended.

She went to a nearby Pentecostal Church and received the Baptism of the Holy

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279 Ibid., 96.
280 Ibid, 90.
281 Ibid.
282 Ibid, 94.
Spirit, eventually moving to Pomona and becoming active in a Pentecostal church.

Frank and May met at that church, and were married on 4 January 1910. They decided to become missionaries and sailed to Japan in February 1914, arriving in March. May had already received the Baptism of the Holy Ghost, but Frank received it in 1920. After a year of language study in Tokyo, where they sometimes worked with the Carl F. Juergensens, they headed to Koga, Ibaraki, in the fall of 1915 and worked there until 1919. They established a church there named Pentecostal Gospel Mission and Koga Christian Gospel Hall [Koga Kirisutokyo Dendokan], which seated a hundred people. They worked among the girls employed at the local silk factories, but faced persecution from the Buddhist monks in Koga because, although Christianity was well accepted in cities, in the countryside it was difficult to evangelize. They had two meeting

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285 Frank Gay, “Mr. and Mrs. F. H. Gray, Japan,” Pentecostal Evangel (1915-10-23), 4; Frank Gray, “Japan,” Bridegroom’s Messenger (1915-12-01), 2. They were stationed in Yokohama in 1918. See Barney S. Moore, “Good News from Japan,” Pentecostal Evangel (1919-03-22), 10.


287 May Gray, “In the Regions Beyond,” Pentecostal Evangel (1918-03-30),
places by the fall of 1917.²⁸⁹

From 1915 to 1919 the Grays worked with K. Taniguchi, who had studied at Moody Bible Institute in the U.S.²⁹⁰ and was married with three children.²⁹¹ The Grays rented and renovated their first mission hall in 1916.²⁹² Here, the Grays employed their first Bible woman. They were looking for a suitable place for a mission hall near Koirihashi or Kurehashi also²⁹³, but did not find one.²⁹⁴

During the Moores’ furlough in 1918, the Grays took over their mission in Yokohama, but struggled to take care of both it and their own mission in Koga.²⁹⁵ Around that time, however, Leonard Coote arrived in Yokohama and helped with the work.²⁹⁶ When Coote met Frank Gray in 1919, Gray had not yet received the Baptism of the Holy Spirit.²⁹⁷ Taniguchi received the Baptism of Holy Spirit along with a few Christians in 1919.²⁹⁸ The Grays’ Bible woman had also

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²⁹⁰ Frank Gray, “Japan,” Bridegroom’s Messenger (1915-12-01), 2.
²⁹¹ Frank Gray, “Mr. and Mrs. Frank Gray, Japan,” Word and Witness (1915-11-01), 6.
²⁹³ Frank Gray, “Koga Machi, Ibaraki Ken, Japan,” Pentecostal Evangel (1917-08-11), 13. They were working also at Koga.
²⁹⁷ Leonard W. Coote, Twenty Years In Japan (Ikoma, Nara: Japan Apostolic Mission, 1933), 58.
²⁹⁸ Leonard W. Coote, “Brother Leonard W. Coote, From Japan Writes,” Bridegroom’s Messenger (1919-11), 3; Leonard W. Coote, Twenty Years in Japan,
received the baptism of the Holy Spirit. They took a young Japanese girl to work alongside the Bible woman, and she was baptized in the Holy Spirit at the same time with Ichitaro Takigawa, the Japanese colleague of Estella Bernauer.

When May’s poor health forced the Grays to return to America in 1919, they left their mission in Koga as well as four other out stations in the hands of Coote, who continued their work. They landed in the U.S. on 29 April 1919. The Upper Room Mission had learned of the Grays’ intention to be re-baptized and cut off their financial support. Despite this loss, they were re-baptized in the U.S. after their return.

Frank worked as a farmer in Los Angeles for a number years, but they returned to Japan in 1934. They were helped financially by George B. Studd, who approved of the work they were doing in Nara. The Grays brought along their

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299 Leonard W. Coote, Twenty Years in Japan, 62.
son Paul, but their daughter Olive, who was by then married, and son David, who
was studying at a Bible School, remained in the U.S. Frank Gray appears in the
ministerial records of the Pentecostal Assemblies of the World\textsuperscript{305} and was back in
Japan with Coote's Japan Apostolic Mission in 1934.\textsuperscript{306} Although the Grays
intended to help Leonard W. Coote, they found the situation a “terrible
disappointment” and instead left for Nara to work on their own:

Great changes had taken place and they saw so much inconsistency that
refused to be rectified, they felt they must leave that area. Their support
had been guaranteed in this particular place, but now they would again
step out on faith with no visible means of income.\textsuperscript{307}

The Grays supported themselves by teaching English Bible classes. In
1939 they visited China, with May Iron, but sailed back to America in 1940,
arriving in Los Angeles on 17 August.\textsuperscript{308}

While in Japan, the Grays worked with various Japanese colleagues.

\textsuperscript{305} James L. Tyson, The Early Pentecostal Revival, 305.
\textsuperscript{307} Olive Gray Haney, “Frank and May Gray,” 102.
When they went to Koga in 1915, they struggled to find a good interpreter:

It is a problem to secure an interpreter who is at all satisfactory. We are now trying a brother who has had much experience and seems to be hungry for the baptism. As he has five in his family he wants $18.50 besides house rent.  

They also worked with a Japanese minister and a Bible woman, a male evangelist and a female evangelist:

We have rented and fixed up a good mission hall and secured an experienced native minister who preaches strongly against sin and urges the need for repentance. We also have a Bible-woman and another young woman just converted, who expects to begin studying the Bible in order to become a worker.  

Moreover, K. Taniguchi, who studied at the Moody Bible Institute and the Christian Missionary Alliance Bible School, was their Japanese colleague until they left Japan in 1919.

3. 3. 2. Leonard W. Coote

Leonard Wren Coote, also left the Assembly group, and went on to start a

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309 Frank Gray, “Mr. and Mrs. F. H. Gray, Japan,” Pentecostal Evangel (1915-10-23), 4.  
separate Pentecostal denomination in Japan. Born on 22 April 1891 in England, at twenty-two, he came to Kobe, Japan as a businessman working for Lever Brothers, a British soap manufacturer.\textsuperscript{312} At that time he was a nominal Christian:

\begin{quote}
I was at this time a professing Christian, a Sunday School teacher, and enthusiastic in all the departments of church work, but was without that change of heart; that renewal of mind; that being born again, so definitely spoken of in God's Word as essential to enter the Kingdom of Heaven.\textsuperscript{313}
\end{quote}

During his stay in Kobe, Coote lived at a Missionary Home under the auspices of the Japan Evangelistic Band, which was led by J. B. Thornton.\textsuperscript{314} Under the influence of Thornton and other Christians in Kobe, he decided to believe in Christ and was baptized on 20 February 1914.\textsuperscript{315} Mary Taylor, who had just come back to Japan as a missionary under the Pentecostal Missionary Union from the UK, was one of the people who helped Coote to become a Christian,\textsuperscript{316} and Coote later made regular donations to Taylor’s missionary work.\textsuperscript{317} When Coote was seeking the Baptism of Holy Spirit, he regularly visited

\begin{itemize}
\item \textsuperscript{312} Leonard W. Coote, “Call To Be A Fisher of Men: The Testimony of an English Business Man In Japan,” \textit{Latter Rain Evangel} (1919-07-01), 22.
\item \textsuperscript{313} Ibid.
\item \textsuperscript{314} Leonard W. Coote, \textit{Twenty Years in Japan}, 5.
\item \textsuperscript{315} Leonard W. Coote, “Call To Be A Fisher of Men: The Testimony of an English Business Man In Japan,” \textit{Latter Rain Evangel} (1919-07-01), 22.
\item \textsuperscript{316} Leonard W. Coote, \textit{Twenty Years in Japan}, 14.
\item \textsuperscript{317} Ibid., 29.
\end{itemize}
the Taylors with a Jewish Christian, Herman Newmark, a Greek refugee from Turkey who later founded a Messianic Jewish organization in London. Coote received the baptism of Holy Spirit at the Taylors on 19 November 1917. He reported that he spoke to himself “in three distinct tongues unknown.”

I requested prayers that God would baptize me with the Holy Ghost. You will now rejoice with me that God has answered prayer and fulfilled His Word and promises according to Acts 2:4. All the glory be unto His holy name forever.

After that, he felt he was called to ministry and resigned his job. His plans to do missionary work in the Belgian Congo were thwarted, however, when at the last minute his ship was cancelled due to the start of World War I. Coote decided to wait for a message from God and, while praying one day at the Taylors’, he heard from God “Coote, Japan and Pentecost until Jesus comes” and decided to remain in Japan.

Soon after Coote embraced the Pentecostal faith, he was in communication with other Pentecostal Christians in Japan. He reported in 1917

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318 Leonard W. Coote, Twenty Years in Japan, 34, 41.
321 Ibid.
323 Leonard W. Coote, Twenty Years in Japan, 53.
324 ibid., 54.
that there were only “a few Pentecostal missionaries in Japan, one or two in Kobe, and five or six in Tokyo and one family in Yokohama.”\textsuperscript{325} Coote received several invitations to help the work of those Pentecostal missionaries in Japan and, at the end of September 1918, he came to Tokyo in order to assist the Pentecostal missionaries there, who warmly welcomed his assistance.\textsuperscript{326} His first mission trip was to Yokohama to help the Grays, who had taken over the work of the Moores during their furlough. Coote also went to the villages in Ibaraki where the Moores had been working.\textsuperscript{327} His work in Yokohama progressed and Carl F. Juergensen in Tokyo also asked him to hold a special Pentecostal meeting for him,\textsuperscript{328} which was a success:

God’s power was present throughout the whole time, and souls were slain under God’s power; drunk with the new wine, had visions, received the baptism with the Bible evidence of speaking in tongues in the old-fashioned way. Both of Brother Juergensen’s daughters, Agnes and Marie received a new infilling.\textsuperscript{329}

Coote went back to Kobe and held other meetings there. Estella Bernauer

\textsuperscript{325} Ibid., 55.
\textsuperscript{326} “His ministry is much blessed and all the Pentecostal missionaries esteem him and desire his help.” Brother and sister Gray, “Yokohama, Japan.” Pentecostal Evangel (1919-01-11), 10.
\textsuperscript{328} Leonard W. Coote, Twenty Years in Japan, 77-78.
in Tokyo also asked him to help in her mission.\textsuperscript{330} With the return of the Grays to the U.S., Coote was left in charge of the work of the Grays at Koga and other villages.\textsuperscript{331} Wherever he went, he had a successful ministry; Coote recalled that he had fifty-one people baptized by the Holy Spirit in his first year of ministry.\textsuperscript{332} In 1919 about eighty people received the Baptism of Holy Spirit by the ministry of Coote.\textsuperscript{333} Bernauer reported:

\begin{quote}
You will be so glad to know that there has been quite an outpouring of the Spirit, at Yokohama, I think, more than twenty, received the baptism, according to Acts 2:4. It is the first real outpouring of the Spirit, I have known of, in Japan. Brother Coot [sic], has been holding the special meetings. We are in hopes to have him with us, after a time.\textsuperscript{334}
\end{quote}

In Kobe, Coote met Esther Inone Keene, a member of W. H. Offiler’s Bethel Temple, who had arrived in Japan in 1919 and was assisting Mary Taylor. Coote and Esther married in 1920, and that year both are listed as members of the Assembly of God in Japan.\textsuperscript{335} Coote was planning to help the Otsuka Church for a year,\textsuperscript{336} but instead the couple moved to Yokohama, where he was instrumental in one of the first strong Pentecostal outpourings recorded in Japan. In addition to

\textsuperscript{330} Ibid.
\textsuperscript{334} Estella Bernauer, “Japan,” \textit{Trust} (1919-05), 20.
\textsuperscript{335} “Alphabetical List,” \textit{Japan Christian Yearbook} (1920), xii and xx.
\textsuperscript{336} Leonard W. Coote, \textit{Twenty Years in Japan}, 90-91.
holding a successful tent meeting, Coote also succeeded in converting Chiyo Oki, Yutaka Ogawa and Sei-ichi Uchimura, who later became his native colleagues in Christianity.\textsuperscript{337}

Coote seemed indifferent to theological arguments and kept his relationships with both Oneness and Trinitarian Pentecostal groups.\textsuperscript{338} He was connected to other Pentecostal missionaries until the end of 1919,\textsuperscript{339} when Christian Weekly, the American AG organization paper, reported that they had supported Coote, Bernauer, C. F. Juergensen, John Juergensen, Moore, Wengler and Taylor.\textsuperscript{340} After the return of the Moores in 1919 and also the coming of a new generation missionaries such as John Juergensen, Jessie Wengler, and Alex Munroe, Coote decided to work independently, leaving the Assembly of God and joining the Pentecostal Assemblies of the World in 1920.

\textsuperscript{337} Ibid., 113.
\textsuperscript{338} For example, Coote received offerings from different Oneness Pentecostal denominations such as the Pentecostal Ministerial Alliance, Emmanuel’s Church in Jesus Christ, and the Pentecostal Assemblies of Jesus Christ. See, Arthur L. Clanton and Charles E. Clanton, United We Stand (Hazelwood, MO: Word Aflame Press, 1970), 49, 63, 89. The name of Coote appears in American AG’s Pentecostal Evangel from 1918 to 1924.
\textsuperscript{340} “Distributions of November Missionary Funds,” Pentecostal Evangel (1919-12-27), 13.
History is silent on why Coote did not join the Japan District of the American AG. It is possible that he was inclined toward the Oneness Pentecostals, since later he was supported by such Oneness Pentecostal groups as the Pentecostal Assemblies of the World, the Emmanuel’s Church of Jesus Christ, and the Pentecostal Assemblies of Jesus Christ.

After Coote’s successful ministry in Yokohama was destroyed physically by the Kanto Great Earthquake on 1 September 1923, he “headed for Osaka with seven or eight” of his followers, buying land in Ikoma, Nara in 1924. There, he was affiliated with the Pentecostal Band in 1926 and Pentecostal Assemblies of the World from 1927 to 1929. In 1929 he started the Japan Pentecostal Church and the Japan Apostolic Mission, and founded Ikoma Bible School in Nara in 1931.

Coote maintained some connections with former AG missionaries, such as Mary Taylor and Harriett Dithridge. More than twenty foreign Pentecostal missionaries, who knew of his work from the widely-circulated “Japan and Pentecost,” visited him in Ikoma, including both independent and denominational Pentecostal missionaries from the U.S., New Zealand, Australia, Canada and the

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341 Arthur L. Clanton and Charles E. Clanton, *United We Stand*, 49.
342 Ibid., 63.
343 Ibid., 89
345 Coote’s address in 1926 was 43 Funahashi Cho, Higashi Ku, Osaka. See “Alphabetical List,” *Japan Christian Yearbook* (1926), 426.
Many subsequently started their own ministries in Japan.

Coote went back to the U.S. before the outbreak of the Second World War, arriving in Los Angeles on 11 November 1939. After a brief stay in Seattle he moved to San Antonio, Texas, starting the Emmanuel Church in 1941 and the International Bible College in 1942.

Although Coote received assistance from various Japanese colleagues and interpreters, he rarely mentioned them, especially those provided by local churches during his times as an itinerant evangelist and those employed by Frank Gray and Barney Moore, for whom he filled in. In 1919, before Coote was married he worked with Satoshi Asakura for a short while. When he started his

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351 Estella Bernauer, “Pentecost in Japan,” *Bridegroom’s Messenger* (1919-}
ministry in Yokohama, however, he decided to train his own colleagues, \textsuperscript{352} taking them along to Osaka after the Kanto Great Earthquake. Later some of those he trained went to work with the Japan Bible Church.

\section*{3. 4. Other Early Independent Pentecostal Missionaries}

A number of independent Pentecostal missionaries also came to Japan during the 1900s to the 1920s. Some stayed and worked independently, with no affiliation to a Pentecostal Denomination. Most worked in the Western part of Japan (including Osaka, Kobe and Okayama), where they knew each other and had a Pentecostal community. However, since most did not stay long in Japan and were not able to establish continuing churches, they were forgotten by history.

\subsection*{3. 4. 1. Robert Atchison}

In 1904, the Atchisons came to Japan before the Ryans’ group did. Robert Atchison was born in Ottawa, Canada, in December 1859 and in 1875 immigrated to the U.S., growing up in a Chicago slum. As a teenager he ran away from home, traveling first to Kansas and then all over the country (even visiting Mexico) for

\textsuperscript{352} Leonard W. Coote, “Japan,” \textit{Word and Work} (1923-06), 13. Coote decided to have a new system for his Japanese workers called “student worker,” providing only food allowances to them.
fifteen years. He became a Christian at Pacific Garden Mission in Chicago\textsuperscript{353} in 1893, where he worked as a telegraph operator for Western Union Telegraph for ten years, and where he married Elizabeth in 1899.\textsuperscript{354} The couple, with their two children, came to Japan as missionaries in 1904\textsuperscript{355}, and by the following year was listed in the directory of the Oriental Missionary Society (OMS), a Holiness organization.\textsuperscript{356} In 1906, however, Atchison is no longer in the OMS missionary list, and from 1907 onwards was listed as Independent.

Atchison stands on the fine line between a Holiness Christian and a Pentecostal Christian. He had “holiness meetings” and distributed “Holiness Journals.”\textsuperscript{357} But he had Pentecostal connections, too, sending articles to the

\textsuperscript{353} “Pacific Garden Mission is the oldest, continuously-operating, rescue mission in the country. The historical record features the names of many great men and women of faith, such as Billy Sunday, Mel Trotter, D.L. Moody, Tom Mackey, Robert Atchison, John R. Rice and William McCarrell.” About Pacific Garden Mission,” http://www.pgm.org/abt_home.html (accessed on 10 January 2010).


\textsuperscript{356} “Missionary Directory,” Japan Christian Yearbook (1905), 257.

Pentecost, the Latter Rain Evangel, the Word and Witness, the Pentecostal Evangel, the Bridegroom’s Messenger the Church of God Evangel and other Pentecostal newspapers and, receiving financial support through them, was regarded as a Pentecostal. Atchison started as a Holiness missionary in 1904 but he was listed as a Pentecostal missionary in 1908 in The Pentecost.

After landing at Yokohama, the Atchisons at first ministered in surrounding villages, which they reached by bicycle, and in 1906 branched out to villages in Shimotsuke, covering every village in Shimotsuke in three months—with, help from local Japanese colleagues, according to available records. In 1907, the Atchisons moved to Osaka, without their Japanese colleagues. Soon, however, some Japanese people began helping their ministry again. First, they lived at Karasuga Tsujimachi and in 1910, moved to Tennojimura, several blocks away. Atchison preached the gospel far and wide: in the mountains,

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364 Robert Atchison, “Japan,” Word and Work (1917-05), 254. At the Atchison’s meeting at Kobe one man was “baptized and spoke in tongues.”
366 Ibid. Atchison was residing at 5704 Karasuga, Tsuji Machi, Minami Ku, Osaka.
whose inhabitants his heart went out to, and in the cities, where he was unhappy with the way other missionaries were evangelizing. By 1912, Atchison boasted that he had “traveled six thousand miles through those mountains and walked about twenty-five hundred, carrying the Gospel on my back where others didn’t want to go.” During a single two-month period in Fukui Province in 1909,

[His group visited] 326 villages and sold 549 Testaments and 1658 Gospel portions and gave away tens of thousands of tracts. There were many personal talks in homes, school houses and county offices and other places. The Gospel was preached on the streets, by the roadside, on corner lots, in rice fields, in tea houses and hotels, on trains, in the valleys, in the hill country, in the mountains, in halls, and once in a theater and in a public park; . . .

It was a heroic effort, especially considering that Atchison worked more or less by himself, with few connections to other Pentecostal missionaries in Japan.

From 1908 to 1922 Atchison was stationed in the Kawachi district of Osaka as an independent missionary. Part of the work he did at his Bethel Gospel Mission (which in 1914 became the Japan Independent Mission) and in 1922

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370 Ibid.
he re-named the Japan Interior Mission373) was ministering to the “Buraku” people, the outcast class of Japan, and making mission trips to mountain villages.374 In a missionary paper called “The Lord’s Vineyard in the Sunrise Kingdom,”375 he wrote:

This Lord’s work that we are engaged in is a work of Faith; we have no missionary board, church, society or organization of any kind behind us; we draw our checks on Philippians 4:19 and we are not surprised when they are cashed.376

Since Atchison was not able to have a big hall for his ministry, he visited many villages and held open door meetings. The Latter Rain Evangel records:

He tells us that they visit thirty-two villages once a month and preach the Gospel, when the weather permits, at the same time distributing papers, tracts and testaments. Some meetings are held in the homes of the people and others on the streets and roadsides.377

Atchison tried to expand his ministry but funds were not sufficient for him.

The editor of the Latter Rain Evangel asked his readers to:

376 Ibid.
Pray for our Brother Atchison. He has many difficulties in regard to finding suitable property for religious services and for his own home, and needs help and prayer. He writes they have lived seven years in Japanese houses, but they are small, and as the children are growing up they need more room.\(^{378}\)

The Atchisons went back to the U.S. in 1912 after eight years in Japan to rest and to raise funds. Robert arrived in San Francisco on 6 May 1912.\(^{379}\) He visited the Stone Church in Chicago and shared his testimony about Japan on 18 August 1912.\(^{380}\) After the furlough, he returned to Japan in February of 1914.\(^{381}\) While in the U.S. in 1913, Robert mentioned his desire to open up a Bible training school in Japan to raise up Japanese village evangelists, but he was not able to fulfill this hope.\(^{382}\) Yet by mid-1914 he had four missions in Kawachi.\(^{383}\) He moved to Kobe around this time, starting a new mission there while still keeping his missions in Kawachi.\(^{384}\) He added three new missions, including one on a

\(^{378}\) Ibid.


\(^{381}\) “Word From Mr. and Mrs. Atchison,” *Bridegroom’s Messenger* (1914-03-01), 1.


\(^{384}\) “From Brother Robert Atchison,” *Bridegroom’s Messenger* (1914-05-01), 3. Their new address was 9 of 75, Fukiaicho, Kobe, Japan. They moved another part of Kobe in 1916. Their new address was 10 Wakinohama Cho, 1
busy street of Osaka in 1915. He had several Japanese colleagues, but scarcely mentioned their names in his writings. Atchison assigned each of his Japanese colleagues a parish and each of them had twenty-five villages to cover. One was in charge of an Eta (outcast) village.

Atchison visited Australia for a short time in 1918. He went back to the U.S. on 24 November 1919, turning over his work to W. A. Barber, a Canadian. The Atchisons were residing in Pasadena, California in 1920. In

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389 Ibid.
October 1921 Robert attended the fall convention of the Stone Church in Chicago and gave a missionary address.\textsuperscript{393} Robert came back to Japan in September 1921.\textsuperscript{394} He was under the Japan Interior Mission with Dwight F. Metcalf.\textsuperscript{395} He left Japan for good and arrived in Los Angeles on 1 November 1922.\textsuperscript{396} His work in Japan was well known to the Christians in the U.S.\textsuperscript{397} and sometimes he was called the “Mueller of Japan” or “Mikado.”\textsuperscript{398}

\textsuperscript{393} George Smith, “Fall Convention,” \textit{Latter Rain Evangel} (1920-11), 13.
\textsuperscript{394} Robert Atchison, “Returning To The Work In Japan,” \textit{Bridegroom’s Messenger} (1921-10), 3.
\textsuperscript{398} J. W. Williams, “The Missionary Objective in Our Home Work, and How to Stimulate It,” \textit{Alliance Evangel} (1917-03-10), 357.
3. 4. 2. Yoshio Tanimoto

In 1910, Yoshio Tanimoto came to Japan. (Bacon) Yoshio Tanimoto was born on 3 March 1888 in Hilo, Hawaii. His father was one of the first immigrants to Hawaii from Japan, and Yoshio one of the first Japanese born in Hawaii. In 1905, after finishing high school, he went to the mainland to study business\(^{399}\) at Normal College (now Marion College) in Marion, Indiana. Here, he first encountered Christianity. It clearly made a strong impression. Tanimoto moved to Seventh Day Adventist College in Berrien Springs, Michigan, where he was baptized in water on 16 October 1907. In 1909, he attended Washington Training School in Washington, D.C. Because of his conversion to Christianity and his intention to proclaim the Gospel, his father cut off all financial support.

Tanimoto vowed to go to Japan as a self-supporting missionary, and en route visited the Christian Missionary Alliance, the Young People’s Holiness League, and the United Brethren Church\(^{400}\) to give his testimony. In Indianapolis, Indiana, in early 1910, Tanimoto was baptized in the Holy Spirit, as he recalled in 1913:

> Now, the first step prepared me greater and far reaching light – the baptism of the Holy Spirit. Mind you I did not have Second Blessing or


\(^{400}\)Yoshio Tanimoto, “How A Japanese Missionary Received the Baptism of the Holy Spirit” *Good Report* (1913-08-01), 2
Sanctification experience as many do after conversion. I got it all of a sudden at my conversion and public declaration in accepting Christ as my Savior and guide to my feet. What does conversion amount to if repentance and water baptism cannot at one make a good fellow of me? It may not be necessary to tell all the dealings of God with me before my rapture in baptism. While seeking more light and leadings, God’s power strove over me many times in manner of electrical treatment and made me lie down on a floor of the mission and in the room. Sometimes late in the night suddenly awakened and praising God and also praying for the millions of people in Japan without a Savior. More than a week this continued. One night at the meeting the Spirit of God was upon me so strongly, as I was lying, I cried and cried, then praising Him for His loving mercies for an hour or so in English and Japanese and then in what language I did not know. God baptized me and the many remaining people testified to it.

Interestingly, he told people that he was from Hiroshima, not Hawaii. His missionary service in Indianapolis was very successful, and among the many people moved by his speech were Estella Bernauer (with whom Tanimoto stayed while in Indianapolis) and Hattie Schoonover, who were inspired to go to Japan as missionaries themselves.

The 1910 U.S. Census listed Tanimoto’s occupation as “preacher.”

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401 Ibid.
and in September of that year, he traveled to Japan to evangelize, making his living as a teacher and doing ministry on weekends. In 1912 he made an evangelistic bicycle trip to Kyushu, handing out tracts, and clearly gave his all to his ministry, but was also faced with various concerns, as we read:

I wish so much that a mission band or society might be organized to support this work regularly. I can accomplish some results by efficient work, when I can put my whole time and being into it. Moreover, I would not have to worry so, even in times of sickness, as I have been.\textsuperscript{404}

Or again:

Nearly three years ago I came back from America to Japan to do missionary work among my people as I believed it to be my God-given work. Through many trials the Lord has blessed me.\textsuperscript{405}

Though lacking financial resources, his ministry had numerous successes, claiming twenty-five converts in Hiroshima in 1913.\textsuperscript{406} He requested $15 a month from the Pentecostal Christians in the U.S., and received some offerings from

\textsuperscript{404} Yoshio Tanimoto, “Tanna Akigun, Hiroshima, Japan,” \textit{Good Report}. (1913-08-01), 1.


those in Cleveland, Ohio, in 1914.  

Suffering from anxiety, Tanimoto apparently returned to the U.S., and disappeared from the Pentecostal scene in Japan, leaving Yokohama on 3 March 1915 for Hawaii. When he went back to Japan around 1933, it was as a trader and not a missionary. According to *Who's Who of the Island of Hawaii* (1939), he had become a successful businessman in Hawaii, apparently no longer evangelizing:

Yoshio Tanimoto, merchant, Hilo: . . . He was married while in Japan, and returned to Hawaii in 1915. In 1916 he established the Tanimoto Variety Store in Hilo, which store he still owns and manages. Mr. Tanimoto is also connected with the Tanimoto Chain of Theaters on the Island of Hawaii. Mr. Tanimoto is one of the first Hawaiian born Japanese. His father came to Hawaii on the fourth boat bearing Japanese immigrants. Mr. Tanimoto is a member of the Hilo Japanese Chamber of Commerce. His hobbies are stamp and coin collecting.

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3. 4. 3. E. Shepherd

In 1911, E. Shepherd, a former House Mother of Training House, went to Japan from England with A. C. Ridley\textsuperscript{410} to open a missionary home “with the aid of Rev. Barclay Buxton, . . . “\textsuperscript{411} Stationed in Kobe from 1915 to 1925 as an independent missionary, Shepherd had fellowship with other Pentecostal missionaries there. (Leonard Coote, for instance, mentions her name several times.) Shepherd and Mary Taylor, who had been baptized by Holy Spirit, invited Coote to their homes with his friends and they sought the Pentecostal baptism there.\textsuperscript{412} Shepherd stayed in Japan for forty-nine years and died in Fukushima in 1954.\textsuperscript{413}

3. 4. 4. Margaret F. Piper

In 1914, Margaret Piper came to Japan. She was born on 22 November

\textsuperscript{410} “On Friday, July 7\textsuperscript{th}, . . . ,” Confidence (1911-07), 166; “The Training Home. . . ,” Confidence (1911-10), 238. First Shepherd was to come with Biggs, but she left for Japan with Ridley.

\textsuperscript{411} “On Friday, July 7\textsuperscript{th}, . . . ,” Confidence (1911-07), 166; “The Training Home. . . ,” Confidence (1911-10), 238.

\textsuperscript{412} Leonard W. Coote, Twenty Years In Japan, 34.

\textsuperscript{413} Shepherd was close to the Japan Evangelistic Band (JEB). Even during the war, she decided to stay in Japan. After the war, when Jessie Gillespy, a former JEB missionary to Japan, came back to Japan as a Pentecostal missionary, she went to get Shepherd from Kobe and took her to Kitakata, Fukushima, where Gillespy started her church. Shepherd was already eighty-three years old and very weak then. Gillespy took care of her and Shepherd passed away in Kitakata on 10 September 1954. See Makoto Kishibe, Eisen [Brimming Over] (Kobe: Mikage Shin-ai Kirisutokyokai, 2003), 64-65.
1888 in Iowa. She lived in Connecticut around 1910 and came to Japan on 2 June 1914 as a self-supporting missionary, first joining the Atchisons in Kobe and remaining there until November 1915. She did not have an easy time of it, as an account in a 1917 newsletter describes:

Miss Margaret F. Piper of Osaka reports that because of a lack of support she has to work as teacher in various schools to earn money to support her Bible woman and to run her mission work. She desires to be free from secular work so that all her time can be given wholly to spiritual work. She has a call to two villages but cannot respond because of a lack of funds. Sister Piper has not been known to the Pentecostal missions at home because she did not make a tour in the homeland before coming to Japan. We recommend her to the saints as worthy of their support. She has her home and mission station to maintain.

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http://search.ancestry.com/Browse/view.aspx?dbid=1174&path=Passport+Applications%2c+January+2%2c+1906+-+March+31%2c+1925;+ARC+Identifier+583830+%2f+MLR+Number+A1+534%3b+NARA+Series%3a+M1490%3b+Roll+#211.

415 Ibid.


http://search.ancestry.com/?txt=View&r=an&dbid=1174&id=32296%2c+62030%2c+5173%066-00334&fin=Margaret+Faith%26ln=Piper%26st=r&ssrc=&pid=2042788 (accessed on 2 March 2010).

Although her address was in Kobe, it seems she was working in Osaka, where, she claimed, she was the only Pentecostal missionary.\(^{418}\) We also read in the *Pentecostal Evangel*:

She has five meetings a week and a Sunday School once a week, also a Gideon’s’ Band Bible class (English) of thirty members. She has a Sunday School of fifty, and seven members baptized. She says that she does not permit water baptism until they have a genuine new birth. “Five have been under the power of God, but none yet through except my Bible woman who received December 30\(^{th}\) 1914, soon after coming to me.” Sister Piper supports a native worker and family, a mission Bible woman, and two other young girls who are still at school. As only half the support of herself and workers comes in from America she earns the balance by teaching.\(^{419}\)

In August 1917 she attended a conference convened by a group of Pentecostal Christians,\(^{420}\) and in June 1918 she was in Honolulu and trying to start a Japanese meeting there, she wrote:

> Just received 2 few days ago the offering of $20.00 which was sent to Japan. As the saints here were just out of money I shared with them. There are nineteen mouths to feed here and four houses to pay rent for

\(^{418}\) Margaret F. Piper, “Good Report, Osaka, Japan,” *Pentecostal Evangel* (1918-02-09), 5.


the home here and the mission stations. It means much for these saints here to stand before God for all this as they are not known except in Pittsburg and their own country town, not having visited the mission centers in the United States. I have been waiting God’s leading until now and believe I should open Japanese meetings right away. There are two hungry hearts attend the English meeting but say they cannot understand well enough to get much help and desire Japanese meetings.421

Soon after, Piper left Honolulu and arrived in San Francisco on 25 October 1918.422 She married John Wesley Gaines, a US army soldier around 1919 and lived in Camp Polk, Iowa in 1920.423 Margaret and John returned to Japan as missionaries sometime in 1920424 but did not stay long, arriving in Victoria,  

Canada, on 10 July 1921. They came back from “penniless and sick,” and settled in Alabama afterwards.

3.4.5. W. A. Barber

In 1919, W. A. Barber and his wife came to Japan. We find his name first in the *Pentecostal Testimony*, the periodical of the Pentecostal Assemblies of Canada, in 1921. The Barbers were in Kobe at least from 1920, where they took over the work of Robert Atchison, until 1922. When Gussie Booth came to Kobe to work with Mary Taylor in 1922, she first stayed with the Barbers. The Pentecostal missionaries in the Kobe area knew each other well.

Some of them came to a brother’s house (Bro. Barber, a Pentecostal missionary), to inquire if there were any meetings, and so he arranged to have a meeting for them on Monday evening and invited us, and we had

425 Ibid. They were visiting an AG church in Alabama US in the beginning of 1922. See “Reports From the Field,” *Pentecostal Evangel* (1922-02-04), 14.
Barber was registered under the Christian and Missionary Alliance (CMA) from 1921 to 1928. In 1922 he was stationed in Hiroshima under the CMA and he was the chairman of CMA, Japan in 1924.

3. 4. 6. Gussie A. Booth

In 1921, Gussie A. Booth, wife of Sidney J. Booth, came to Japan. She was born in Chicago on 5 June 1876. In 1920, she was living in Philadelphia, Pennsylvania, with her husband, son and daughter, and working as a nurse. She was ordained by the Apostolic Church of Christ (Pentecostal) in Atlantic City, New Jersey, which was under the umbrella of Apostolic Christian Association.

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431 “Foreign Missions and Missionaries of Christian and Missionary Alliance,” Alliance Weekly (1921-12-24), 655.


and she was sent to Japan.\textsuperscript{434} She had connections with the Church of God (Cleveland, TN) and her name was found in the \textit{Church of God Evangel}. She came to Kobe to stay with Mary Taylor in 1921,\textsuperscript{435} and also worked in Osaka with W. A. Barber\textsuperscript{436} before returning to San Francisco on 18 April 1927.\textsuperscript{437} She died in Japan on 18 November 1930 while visiting.

\textsuperscript{434} The name of pastor was H. G. Kern. Apostolic Christian Association was led by David W. Myland, a former CMC minister. The Apostolic Christian Association merged to the International Pentecostal Church of Christ. See E. B. Robinson, “David Wesley Myland,” in \textit{NIDPCM} (2002), 921.

\textsuperscript{435} Gussie Booth, “Greetings From Japan,” \textit{Church of God Evangel} (1922-04-29), 2.

\textsuperscript{436} “I am living with Mr. and Mrs. Barber for the present until Mrs. Taylor gets back.” Gussie Booth, “Dear beloved in Christ-Greetings from dark Japan,” \textit{Church of God Evangel} (1921-10-01), 2.

4. Development of Pentecostal Missions Before the War

The Pentecostal missionaries continued working in Japan until the outbreak of the war in 1941. At first, the early independent missionaries maintained a loose fellowship with each other, but in 1920 the American AG missionaries formed the Japan District, and in 1929 Leonard W. Coote formed his Japan Apostolic Mission. Before the war, these two denominations were the main Pentecostal groups in Japan. Other Pentecostal missionaries in Japan worked either with the Japan District of the American AG or Coote’s Japan Apostolic Mission. Since Coote came out of the American AG group, the two groups did not work together officially and their cooperation was very limited.\(^\text{438}\)

4. 1. Missions Related to the American Assemblies of God

Before the war, “American AG Minutes and Reports” lists twenty-seven missionaries affiliated with the American AG,\(^\text{439}\) of which only two were Japanese. Each of the twenty-seven missionaries left footprints, however large or small, in the development of Pentecostal mission in Japan. Some stayed for just

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\(^{439}\) Estella A. Bernauer, Ichitaro Takigawa, and Makoto Niki have been deleted from the record of the Assemblies of God World Missions [AGWM]. No records of them were found in AGWM Archive except a few leaves of pictures of the Bernauers, when I made a visit in October 2003.
one term, and, in contrast, four others--Esther Juergensen, Mae Straub, John W. Juergensen, and Carl F. Juergensen--died in Japan. William Taylor was dropped from the list due to his malconduct. Harriett Dithridge and Mary Taylor chose to leave the American AG. Four female missionaries--Marie Juergensen, Jessie Wengler, Nettie Juergensen and Florence Byers--continued working in Japan after the war. There were twenty-one American AG Missionary families in Japan before the war.

1. Estella Bernauer (1916-?)
2. William J. Taylor (1917-1923)
3. Ichitaro Takigawa (1917-?)
5. Barney and Mary Moore (1918-1923)
6. Ruth A. Johnson (1919-1922)
7. John and Esther Juergensen (1919-1938/1928)
8. Alexander and Gwendolyn Munroe (1919-1924)
10. Dorothy Mills (1919/1921-1923)
11. Mary Taylor (1921-1935)
12. Makoto Niki (1921-?)
13. Mae Straub (1921-1932)
15. Harriett Dithridge (1923-1929)

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441 This list is compiled by the information given by “The American AG Minutes and Report” from 1914 to 1941. The registered years under American AG differs from the actual station in Japan. Some of them came to Japan a few years after they first registered in the U.S. and some of them remained registered as missionaries without going back to Japan after their furlough.
17. Gordon and Anita Bender (1924-1931)
18. Agnes Juergensen (1924-1952)
21. Norman and Grace Barth (1928-1946)

The Japan District of the American AG was formed with the following ten missionaries and one native minister in 1920.⁴⁴²

1. Johnson, Ruth A., (Yokohama, Japan)
2. Juergensen, Carl F. (Tokyo, Japan)
3. Juergensen, John W. (Tokyo, Japan)
4. Juergensen, (Mrs.) Ester D. (Tokyo, Japan)
5. Moore, Barney S. (Yokohama, Japan)
6. Moore, (Mrs.) Mary Ellis (Yokohama, Japan)
7. Munroe, Alexander (Tokyo-fu⁴⁴³, Japan)
8. Munroe, (Mrs.) Gwendolyn Frances (Tokyo-fu, Japan)
9. Takigawa, Ichitaro (Tokyo-fu, Japan)
10. Taylor, William James (Kobe, Japan)
11. Wengler, Jessie (Yokohama, Japan)

The offerings from American Christians had previously been sent to

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⁴⁴² "The development of co-operation between the department and the missionaries has grown during the year, and a number of District Council District Councils have been formed in foreign lands, including India, Egypt, Japan and Liberia.” “Combined Minutes of the General Council of the Assemblies of God (1914-1920),” 1920 (document, FPHC Archive), 37. These missionaries were listed in “Missionary List,” in “Combined Minutes of the General Council of the Assemblies of God (1914-1920),” 1920 (document, FPHC Archive), 68-70.

⁴⁴³ “Tokyo fu” means that it was a suburb of Tokyo.
specifically designated missionaries. However, from the beginning of 1921, the Japan District, rather than the individual missionary, became the designated recipient of financial support from American AG Christians. Therefore, the American AG foreign funds were sent stating only the country where the missionaries were sent and the amount of the offering, and no longer listed each missionary by name.

At first, the individual missionaries chose the name of their own mission, such as “Carl F. Juergensen’s Full Gospel Mission” and “Barney S. Moore’s Pentecostal Assembly.” Later, the American AG missionaries chose *Nihon Pentekosute Kyokai* [the Japan Pentecostal Church] as their denominational name in Japan. In 1929, the Japan District decided to form a new denomination, naming it *Nihon Seisho Kyokai* [the Japan Bible Church]. In 1937, the Japan Bible Church underwent a reconstruction period and, in 1938, Takinogawa Mission, led by Marie Juergensen and Kiyoma Yumiyama, branched off and became *Takinogawa Seirei Kyokai* [the Tankinogawa Holy Spirit Church]. As a result, the Japan District of the American AG ended up having two Japanese bodies. As war between Japan and the U.S. approached, American AG missionaries began leaving Japan; by the end of 1941, only Jessie Wengler

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remained. The Japanese ministers therefore had to carry on all mission work alone. Jun Murai decided not to join the United Christ Church of Japan (UCCJ), the church organized to meet the requirement of the Religious Organizations Law, and instead formed his own Jesu no Mitama Kyokai [the Spirit of Jesus Church] in 1941. But some of the Japan Bible Churches joined the UCCJ,⁴⁴⁵ as did the Takinogawa Holy Spirit Church.

The Pentecostal missionaries changed the name of their missions and their organizations. There were seven stages in their development:

Stage 1 (1910-1919): Independent missions
   The Apostolic Faith Mission (1910) / The Full Gospel Mission (1913)
   The Pentecostal Assembly (1914) and others
Stage 2 (1920-1928): First organization
   The Japan Pentecostal Church
Stage 3 (1929-1937): Second organization
   The Japan Bible Church
Stage 4 (1938-1940): Split of Takinogawa Mission
   The Japan Bible Church / The Takinogawa Holy Spirit Church
Stage 5 (1941): The Split of Jun Murai’s group
   The Japan Bible Church / The Takinogawa Holy Spirit Church / The Spirit of Jesus Church
Stage 6 (1941-1948): Emerging to the united church
   The Spirit of Jesus Church / The United Christ Church of Japan / Independent churches
Stage 7 (1949- present): Founding a new organization
   The Japan Assemblies of God / (The Spirit of Jesus Church)

⁴⁴⁵ Tomino Ito, *Hitori no Tamashii wo Motomete* [Seeking One Soul], (Yokohama, Kanagawa; Shinohara Kyokai, 2002), 55.
Before the war, most missionaries worked together with native ministers to run a mission/church. Each mission demonstrated a different relationship between the missionary and the native minister. Sometimes a missionary played the role of the superior, while the native colleague was the subordinate. Sometimes a missionary was a parent figure and a native colleague was a son or a daughter. Because few missionaries had a good command of the Japanese language, they were highly reliant upon their Japanese colleagues. Before the war, because most Pentecostal churches were financially dependent on offerings from overseas, the missionaries were responsible for the finances of both the mission and their native colleagues. In this way, the missionary and native worker were interdependent. Tsutomu Tokugi, one of the charter members of the Japan Assemblies of God, described his relationship to his church this way: “If we talk about the present status of our denomination [the JAG] using the metaphor of a tree, we have the root parts, which are not known to many, and because of them we have the present status. The Ozaki Church and I are branch parts, which are in the shade of other branches. We are small twigs.”

Each mission/church run by a missionary and a native minister has its own history. The rest of this section traces the lives of the American AG missionaries and their Japanese colleagues and the histories of their missions.

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4. 1. 1. William and Mary Taylor and the Door of Hope Mission in Kobe

William Taylor was born in Liverpool, England, around 1877. William was a second cousin of Hudson Taylor of China Inland Mission.\textsuperscript{447} Little is known about his childhood, but he was ordained as a missionary in February 1902\textsuperscript{448} and went to the U.S. as an evangelist in 1903.\textsuperscript{449} Mary Taylor was born in Glasgow on 23 April 1871.\textsuperscript{450} Her parents passed away when she was a child. She attended Hazelmere Private School & Academy, and further education at a Bible school. She worked for some time in the slums of Glasgow and Liverpool, and later was in the U.S. doing some evangelistic work in Maine.\textsuperscript{451} William and Mary married on 3 March 1904 in Edinburgh.\textsuperscript{452}

They came to Japan in 1905 with the Japan Evangelistic Band (JEB).\textsuperscript{453} For the first four years, they were in Tokyo and Kobe, working among

\textsuperscript{447} Mary Taylor, “Application For Endorsement As Missionary,” 1921-09-02 (document, FPHC Archive).
\textsuperscript{450} Mary Taylor, “Application For Endorsement As Missionary,” 1921-09-02 (document, FPHC Archive).
\textsuperscript{451} Ibid.
\textsuperscript{452} Ibid.
\textsuperscript{453} William J. Taylor, “The Open Door in the Sunrise Kingdom: Breaking the Shackles of the Enslaved,” Latter Rain Evangel (1921-05-01), 4-6.
policemen.  

While in Tokyo, they met Cora Fritsch, of Ryan’s Apostolic Light, and invited both Fritsch and Bertha Milligan to help with their English classes.  

The Taylors became interested in the Pentecostal faith through these women.  

Martin Ryan reported about Mrs. Taylor: “A Sister Taylor of Friends Missionary Band has put herself on record and is praying through to Pentecost at our altar; . . . Sister Taylor said she had never been in such a meeting. She very nearly got her Pentecost.”

In 1909, the Taylors were no longer registered under the JEB, but under “Independent.” In 1910, they returned to the UK for their first furlough.  

There, they received the Baptism of Holy Spirit, as Mary recounts: “My health was broken, and my heart was hungry for the baptism of the Holy Spirit. I felt my work wasn't what God wanted it to be; God puts a hunger in our hearts and we cannot go on until we visit the Upper Room; then He comes into the temple. My husband received the Holy Ghost in Holland, . . .”

456 Cora Fritsch, Letters from Cora, 27.
457 Cora Fritsch, Letters from Cora, 28, 29, 32.
459 Paget Wilkes, “Japan Evangelistic Band,” Japan Christian Yearbook (1912), 303. Wilkes explains that JEB is completely interdenominational body.
461 Cora Fritsch, Letters from Cora, 65. The Taylors visited Cora Fritsch in China on their way to the U.S.
462 Mary Taylor, “The Open Door in the Sunrise Kingdom: Braking the
Soon they started to have fellowship with Pentecostal Christians in the UK. \(^{463}\) In May 1912, Mary Taylor was invited to the Annual Missionary Meeting at the Sunderland Convention and she shared about their ministry back in Japan with the JEB. \(^{464}\) They were asked to become Pentecostal Missionary Union (PMU) missionaries, and were introduced as “two experienced and valued missionaries, who have worked in Japan for some years, and have recently received the Baptism in the Holy Spirit with the Sign of Tongues.” \(^{465}\) They were also asked to participate again in the 1913 convention. \(^{466}\)

While in the UK, the Taylors participated in evangelistic services in Liverpool, Preston, and Bracknell. \(^{467}\) Having been accepted as PMU missionaries, they prepared to return to Japan. \(^{468}\) Unfortunately all the furniture they had left in Tokyo had been destroyed by fire, \(^{469}\) and they chose Nagasaki as their new destination in order not to be involved in the work which they had previously been doing with the JEB. \(^{470}\)

\(^{463}\) “The Council have the offer. . . ,” *Confidence* (1912-09), 213.


\(^{465}\) “The Council have the offer. . . ,” *Confidence* (1912-09), 213.

\(^{466}\) “The Council have decided. . . ,” *Confidence* (1913-02), 42.

\(^{467}\) “Sunderland Convention,” *Confidence* (1913-06), 114, 116; “Pentecostal Missionary Union,” *Confidence* (1913-06), 126.


\(^{469}\) “The Council have decided. . . ,” *Confidence* (1913-02), 42.

\(^{470}\) “They severed their connections with the Missionary Board with whom they were associated, and are faith laborers, independent of any missionary society, but very dependent on God.” See William J. Taylor, “Fishing for Men and Women in
The Taylors sailed from Liverpool on 9 September 1913, reaching Boston on 17 September.\textsuperscript{471} They went by train to Vancouver,\textsuperscript{472} where William’s aged mother lived, and then to Yokohama by ship, on to Kobe by ship, and finally to Nagasaki by train,\textsuperscript{473} arriving at the end of the year. In Nagasaki, first they considered starting a prison ministry,\textsuperscript{474} and Mary and her Bible woman met with female workers at a box factory.\textsuperscript{475} The Taylors also visited nearby villages, as Mary described in a 1921 letter:

[H]ow He stirred hearts to hear and receive, and how we went into the villages and preached the Gospel. We walked miles and miles and miles to the villages and it was a joy to go. When we entered one of these places the whole village turned out to hear the good news. . . . We visited the immoral quarter and spoke to the girls. They came out on the street and we held open-air meetings. . . . The girls of Japan are sold into these houses that are dens of iniquity, and many of them pass into eternity without knowing the love of God, without knowing the victory there is in Jesus over sin. This slavery that is going on, this traffic in

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\textsuperscript{473}“Mr. W. J. & Mrs. Taylor,” \textit{Confidence} (1913-09), 185; William J. Taylor, “Japan,” \textit{Flames of Fire} (1913-12), 9.

\textsuperscript{474}“The Pentecostal Missionary Union,” \textit{Confidence} (1914-02), 39.

\textsuperscript{475}William J. Taylor, “Japan,” \textit{Confidence} (1914-07), 139.
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human souls is worse than any slavery you ever had in the South.  

Their stay in Nagasaki was short, however, and in 1914 they moved to Kobe without asking PMU for permission. In Kobe, they started a ministry called “the Door of Hope” for poor fallen girls to reach prostitutes and outcasts. They also had a prison ministry. Since it was almost impossible to have direct contact with the girls living in misery at their brothels, the Taylors led Bible classes at the hospital where the girls who had become sick were treated.

Several Japanese ladies came to work with the Taylors as Bible women. One whose name appears in records is Mrs. Makoto Niki. Makoto, who was fluent in English, worked with the Taylors until the outbreak of the war. They even adopted her, giving her a Christian name (as they did with all the girls who converted under their ministry), Truth. Similarly, Suwa, Jun Murai’s fiancé,

477 Barney Moore wrote from Kobe: “We have at present two native workers, and we have had a visit from Sister Bernauer, also Bro. and Sister Gray; now Sister Taylor form Nagasaki is with us.” See Barney S. Moore, “Dear Brother Kerr,” *Pentecostal Report* (1914-12-1), 14.
483 Mildred Edwards, “Co-Laborers With Him: A Glimpse of Pentecost in
who came to their mission before 1918, was given the name Joy.\textsuperscript{484}

In 1916, William decided to visit the U.S., but before sailing for Seattle he informed the PMU by letter of his decision to resign from their organization and become an independent missionary.\textsuperscript{485} He left the mission because he wanted to be dependent only on God.\textsuperscript{486} The resignation, effective in August 1916, was amicable enough\textsuperscript{487} that the Taylors kept in contact with the UK Pentecostals, some of whom continued to support them.\textsuperscript{488} They also maintained an informal relationship with, but never returned to, the JEB.\textsuperscript{489}

William made another trip to the U.S. in 1917, arriving in San Francisco

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\textsuperscript{484}Mary Taylor, “The Open Door to the Sunrise Kingdom,” \textit{Latter Rain Evangel} (1921-05), 6.
\textsuperscript{486}“Fishing Men and Women in Japan,” \textit{Pentecostal Evangel} (1916-12-23), 5.
\textsuperscript{487}Pentecostal Missionary Union, “To W. Taylor,” Pentecostal Missionary Union Correspondence #195, 1916-10-21 (letter, Donald Gee Centre).
\textsuperscript{488}Arthur S. Booth-Clibborn, “‘Spring’ Pentecostal Convention,” \textit{Elim Evangel} (1920-06), 49.
\textsuperscript{489}“Bro. Taylor writes from Japan. . . ,” \textit{Confidence} (1916-03), 56. The Japan Evangelistic Band might have had a rule not to be Pentecostal. Jessie C. Gillespy, a former JEB missionary was later with the PAOC, recollected the reason why she did not seek the Pentecostal faith like Mary Taylor in her book. Gillespy wrote, “My heart was drawn to a Mrs. Taylor, a J.E.B. missionary. We became great friends, but when she returned home on furlough, she received a Pentecostal experience. She returned to Japan as a Pentecostal missionary. I realized at once that if I had too much fellowship with her that I too would go the same way. Why? I felt that if I went on with God I might speak in tongues too, and have to leave my group. I was not willing to follow all the way.” Jessie C. Gillespy, \textit{The Making of a Missionary: A True Story of One Who Labored For Over Fifty Years Among Her Beloved Japanese} (Kobe: Eddie Karnes, 1956), 17.
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on 24 August, leaving the ministry in the hands of his wife.\textsuperscript{490} During this very short trip (he left from Vancouver for Japan on 6 December),\textsuperscript{491} he visited American AG churches, laying the groundwork to become affiliated with the American AG.\textsuperscript{492} After he had received the endorsement of “the General Council of Assemblies of God” by the fall of 1917,\textsuperscript{493} he was certified to be a missionary from the American AG on 22 November 1917.\textsuperscript{494} Thus, prior to Carl F. Juergensen, Taylor became a Pentecostal missionary to Japan with official ordination from the American AG.

When William returned to Japan, he could not open his mission hall without permission from the prefectural authorities, which he eventually obtained.\textsuperscript{495} His new work, as an American AG missionary, was based in Kobe, where Leonard W. Coote and Herman Newmark helped their work.\textsuperscript{496} But the Taylors also worked in Okayama, where they had twelve native colleagues whom


\textsuperscript{492} William J. Taylor, “The Vipers that came out of the Fire,” \textit{Latter Rain Evangel} (1917-12), 5-9.


\textsuperscript{494} Taylor, William J., “American AG Registration Card,” 1917-11-22 (missionary record, AGWM Archive).


\textsuperscript{496} William J. Taylor, “Kobe, Japan,” \textit{Pentecostal Evangel} (1918-09-07), 3.
they trained for evangelical work,\textsuperscript{497} in Osaka and other areas.\textsuperscript{498}

At Okayama, the Taylors worked with Jesse B. Thornton, a Methodist minister who worked closely with the JEB, in the summer of 1918.\textsuperscript{499} During that time, Jun Murai, a cousin of Makoto Niki, visited their ministry there and had a strong Pentecostal experience, which inspired him to quit seminary and work under Thornton.\textsuperscript{500} The Taylors held big tent meetings, gathering as many as 500 children and 400 adults in Okayama, but a powerful typhoon that destroyed their tent forced them to discontinue their work in Okayama after 1919.\textsuperscript{501}

Often William and Mary worked in different places. Though they had two children, William Hudson, born on 3 March 1905 in Liverpool,\textsuperscript{502} and Esther Mary, born in Kobe, in 1908, both moved to the U.S. in 1919.\textsuperscript{503} Besides


\textsuperscript{500} Jun Murai “Seirei wo Ukeyo [Receive Holy Spirit],” Makiba (1933-08-15), 1; Masanobu Fujita, Tanba ni Kagayaku So-n-ton, 70.


managing the mission work, William was often busy taking care of the children while they still lived in Japan. He also wrote poems, sang songs, and published a magazine called the *Fishers of Men.* One Pentecostal Christian who visited was left with this very positive impression of William:

> Bro. Taylor spends five days in the week with the different missions and his large correspondence and publishing work, sandwiching in every kind of help for every one, from individually entertaining missionaries held over in Kobe, (over twenty this year), many a time giving up his own room and sleeping on the floor, to cooking or washing the dishes to help out in the kitchen; anywhere there is a need of any kind, YOU can find this practical man, from the pulpit and prayer room to the office and kitchen; and the beautiful messages the Spirit gives him find their illustrations in every day life.

Meanwhile, Mary was very busy ministering with her Bible women. In

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1920, she and Makoto Niki went to the U.S. together, reaching Seattle on 16 August 1920, and stayed there until 1921. While they were away, Makoto’s family took care of the Taylors’ house in Japan. In the U.S., Mary received her credentials from the American AG on 10 April 1921, joining the ranks of American AG missionaries on 2 September 1921. Also in 1921, Makoto became the first and only Japanese woman to receive ordination from the American AG. In 1921, Mary was preparing to return to Japan with Makoto and also her daughter Esther but, short of funds, asked Mae Straub and Dorothy Mills, newly appointed American AG missionaries, to take Esther with them to Japan. Once back in Japan, Mary used a “Penny Fund” she started while visiting Sunday Schools in the U.S. to open Children’s Home Orphanage.

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512 Mary Taylor, “One Little Penny!,” Pentecostal Evangel (1926-06-05), 11. Penny Fund was started while Mary was visiting the U.S. Before she left the U.S., she was given one hundred dollars.

513 Mary Taylor, “Sister Mary Taylor writes,” Pentecostal Evangel (1922-02-
The “Penny Fund” had an interesting start, as we read in these two comments:

Someone in America sent a penny to Sister Taylor in Japan. Not knowing whether or not it was a joke, she sent a receipt and a letter of thanks just as though it were a large amount. When she came to America on furlough she brought the penny with her and showed it to us while putting away a little offering we had given to her. Miss Simpson, the leader of our Young People, took it up and started a “Penny Fund.” Without knowing that Sister Taylor had prayed that that penny would turn into gold, we had 500 of them converted into a gold piece and gave it to her. Our last offering brought the amount up to $87.00 in pennies. Before Sister Taylor left for Japan, enough came in for her to take back $100.00 in gold with a large box of dried fruit, nuts and preserves. We had a letter from Honolulu and they must be in Japan by now. E. E. Robinson

And so that is the story of a penny. Did you ever think a penny could grow so large? Start a penny fund among your Young People or in your Sunday School and see how it will grow for the missionaries. J. R. F.

After both William and Mary received the Missionary credentials of the American AG, a new phase of their ministry was started. Unfortunately, William was dropped from the American AG ministry rank on 31 May 1923 for immoral conduct: he had had an affair with a Formosan girl, with whom he reportedly fathered a child. Although William lost his faith and became an alcoholic,

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515 Taylor, William J., “American AG Registration Card,” 1917-11-22 (missionary record, AGWM Archive). Leonard W. Coote thought that William was “a non-apostolic and one who has opposed apostolic.” See Leonard W. Coote,
William and Mary lived together in Arima, Hyogo, till 1939, with Mary keeping the ministry going alone.  

After the Kanto Great Earthquake in 1923, many people left Yokohama and moved to Kobe or Osaka. Mary started a ministry in a poor village of Eta people, who were victims of discrimination, and started a new mission in Kobe in 1925. In 1932, she was running Children’s Church, Girls’ Home, and the Living Waters Church. They had a few male Japanese pastors for short periods, including Sato in 1930 and Yosaku Akeda in 1935. Mary visited Shanghai, China in 1933 and went to Shikoku for evangelism in 1934.  

Living in Kobe, the Taylors had active fellowship with Holiness and Pentecostal missionaries and Japanese ministers, working with missionaries such as

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“Statement By Pastor L. W. Coote,” 1939-06-29 (document, IBC Archive), 4. Ruth Bell, one of the daughters of Coote, recollected: “Wm Taylor had had an affair with a Formosan girl and in order to help restore them, my parents had them move into our home with us in Ikoma. . . . But his wife was a very sweet, godly woman of prayer.” Ruth E. Bell, e-mail message to Masakazu Suzuki, 2005-11-22.  


as Jesse B. Thornton, Leonard W. Coote, Herman Newmark, E. Shepherd, W. A. Barber and Herbert E. Smith. From around 1929, Mary had close relationships with Japanese ministers Sei-ichi Uchimura, Chiyo Oki, and Yutaka Ogawa. Leonard W. Coote and Jun Murai came to the Pentecostal faith under Mary Taylor’s influence.523

The work of the Taylors was considered the pioneering pre-war work of the Japan Pentecostal Church and the Japan Bible Church.524 Mary was a member of the Orphanage Department of the Japan Pentecostal Church along with Mae Straub and Nellie Barton in 1927525 and a charter member of the Japan Bible Church in 1929.526 Her work was recognized as the Kobe Japan Bible Church by the Japan Bible Church circle.527 Mary remained associated the Japan Bible Church until 1932.528

Although she was under the American AG, which holds Trinitarian Pentecostal doctrine, Mary herself did not care too much about the theological differences. She maintained her relationship with Leonard W. Coote, who had left the American AG circle before 1920 in order not to ally himself with the

523 Leonard W. Coote, Twenty Years In Japan, 83; Jun Murai, “Shimei ni Tachite [Standing on the Call],” Seirei (1940-04-01), 1; “Outgoing Missionaries,” Good News (1928-10-01), 16.
525 “Nihon Pentekosute Kyokai [Japan Pentecostal Church],” Kirisutokyo Nenkan (1927), 61.
526 “Nihon Seisho Kyokoa Dai Ikkai Yobi Nenkai [The First Preliminary Meeting of Japan Bible Church],” Nochi no Ame (1929-06-01), 2.
527 “Kakuchi Kyokai Tsushin [Local Church Correspondence],” Nochi no Ame (1929-08-01), 6.
528 “Kinga Shinnen [New Year’s Greeting],” Nochi no Ame (1932-02-01), 8.
Trinitarians.\footnote{Dithridge wrote, “In Karuizawa I had met Mrs. Taylor, who was working in Kobe. She had advised me to secure a Bro. Coote for such special meetings. . . . At that time I did not know there were various groups of Pentecostal people believing on certain points differently.” See Harriett Dithridge, Fifty Years In Japan, 137.}

Mary remained connected with the American AG until 1935, when she decided to return her credentials to them on 9 January, apparently because of financial disagreements.\footnote{Noel Perkin, \textit{Mary Taylor} (1935-12-10). (FPHC) It seems there were misunderstandings between Mary and American AG over financial issues. It is not certain what made Mary to decide to withdraw from American AG. And also it might have some things to do with her husband illness.} But after she had sent her credential papers back, Noel Perkin, the Secretary of Foreign Mission Department of the American AG, tried to persuade her to retain her connection with the American AG.\footnote{Noel Perkin, “To Mary Taylor,” 1935-02-11 (letter, FPHC Archive); Noel Perkin, “To Mary Taylor,” 1935-09-04 (letter, FPHC Archive).} It is unclear whether Mary did anything in response to this advice, but the American AG discontinued her financial support from September 1935,\footnote{Noel Perkin, “To Mary Taylor,” 1935-09-04 (letter, FPHC Archive).} and she officially resigned from the American AG, sending back the certificate of fellowship, on 17 November 1935.\footnote{Noel Perkin, “To Mary Taylor,” 1935-12-10 (letter, FPHC Archive).} Although she tried to rejoin in August 1940, her request was denied because missionary work in Japan had been hampered by the war, and the American AG asked her to come back to the U.S. and do pastoral work among Japanese in the U.S. instead.\footnote{Noel Perkin, “To Mary Taylor,” 1940-09-05 (letter, FPHC Archive).} Mary declined this offer, however. In 1941, when she was in desperate financial straits, begging the American AG for help,
they sent her fifty dollars.  

William, in poor health, had left Japan for Canada in June 1940, hoping to restore his ministerial credentials.  Mary joined him in Vancouver in 1941.  She kept fellowship with the Pentecostal Christians in Canada and attended the British Columbia Conference in 1942 with Emma Gale.  With Mary’s departure the work of the Door of Hope ended.

The Taylors had various assistants, both Japanese and missionary, who worked with them. Among them, Makoto Niki should be mentioned first. The Taylors met Makoto while they were in Nagasaki. Her father was a country doctor, her brother a student, and she was a nurse, married to a naval prison governor. She was a cousin of Jun Murai, who later became one of the leaders of Pentecostal Christians in Japan. On one occasion, Makoto’s sister was apparently healed after Mrs. Taylor prayed for her. Makoto, a capable woman, was a great help to the Taylors’ ministry. She received the Baptism of the Holy

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536 Noel Perkin, “To Mary Taylor,” 1935-12-10 (letter, FPHC Archive).
538 Noel Perkin, “To Mary Taylor,” 1940-09-05 (letter, FPHC Archive).
539 Noel Perkin, “To Mary Taylor,” 1941-09-18 (letter, FPHC Archive).
541 Mary Taylor, “The Open Door to the Sunrise Kingdom,” Latter Rain Evangel (1921-05), 5.
Spirit when she was baptized in water in 1913, becoming one of the first Japanese women to do so. When Mildred Edwards visited Japan in 1919, she wrote about Makoto, “Sister Taylor has a blessed Spirit-filled Jap sister for interpreter, so that it is easy to give our messages through interpretation. This dear sister, Mrs. Nikka [sic], is a very blessed preacher herself.”

After the Taylors left for Canada, Makoto stayed on but later she restarted her own ministry in Kobe. Her work led to the planting of the Nishinada Church, which joined the JAG in 1952.

Many single women missionaries also helped Mary’s Taylor’s ministry, including Ione Esther Keene, Nellie Barton, Mae Straub, Dorothy Mills and Violet Hoskins. Barton, Mills and Straub were under the American AG. Ione Esther was from W. H. Offiler’s Bethel Temple in Seattle. Violet Hoskins came under the Elim Church Missionary Alliance in the UK.

Ione Esther met her future husband, Leonard W. Coote, while working for the Taylors. They married in Kobe and later started Japan Apostolic Mission in Nara. Violet Hoskins worked for the Taylors for a few years, and started her own Elim work in Kakogawa, Hyogo. Mae Straub took charge of the Children’s

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546 Mitama ni Michibikarete, 189.
547 Leonard W. Coote, Twenty Years In Japan, 83.
Home orphanage, \(^{548}\) working there until her death, when Florence Byers succeeded her. \(^{549}\)

**4. 1. 2. Estella Bernauer and the Apostolic Faith Mission in Tokyo**

Estella A. Bernauer was born in Perry, New York, on 23 July 1866. \(^{550}\) She became a Christian in 1898 and received “the burden for the heathen,” \(^{551}\) listening to the sermon of Anna Proser describing “how she was converted to the needs of the foreign fields.” \(^{552}\) Bernauer was involved in the ministry of Elim Tabernacle and felt called to the mission field. \(^{553}\) She married Francis S. Bernauer, a minister, in 1898, and gave birth to a daughter, Beatrice, on 21 March 1902 in Rochester, New York. \(^{554}\) They moved to Indianapolis, where in 1910 she

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\(^{548}\) “Only a Penny,” *Pentecostal Evangel* (1933-08-12), 8. The JAG thinks that the orphanage was started by Straub but first it was under the Taylors and their “Door of Hope Mission.”


\(^{550}\) “The Bernauers,” 1923-07-23 (photograph, AGWM Archive). Bernauer writes on the back of picture, which was taken in Karuizawa, Japan, as follows: “Taken in Karuizawa, Japan on my 57th birthday. July 23rd, 1923.”


\(^{552}\) Ibid.


heard the testimony of Yoshio Tanimoto, a Japanese Christian, and felt she was called to Japan. When she applied for U.S. passports, Tanimoto was her witness. Bernauer left for Japan at age 43 with Schoonover, who was a year younger and another member of the Indianapolis church, leaving Beatrice with Estella’s mother, as Bernauer was going through a divorce at the time. The

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555 Estella A. Bernauer, “A Call to Japan: Who Will Hold the Ropes?,” Latter Rain Evangel (1913-04-01), 8. We also find this record of her call: “Later, one of our number, a young woman, was called to go to Japan. God has led in each detail and in a very remarkable and definite manner supplied her with an experienced woman companion, and several Sundays ago we had a farewell service for these two sisters, who are now on their way to the “Flowery Kingdom,” the little Japanese brother accompanying them.” Zella H. Reynold and J. Roswell Flower, “The Power of Pentecostal in Indianapolis,” Latter Rain Evangel (1910-05), 23.
two women landed at Yokohama on 29 April of 1910 and stayed at the Home of American Missionaries, from where they began evangelizing. However, the summer of 1910 was unbearably hot, causing them to go to Karuizawa, a mountain resort where “fifteen to two thousand English-speaking people” gathered to recuperate. In Karuizawa, a male missionary invited them to rent his house in Tokyo, so they moved there from Yokohama at the end of the summer. Though he unfortunately died within a few months, a young Japanese man who understood some English, smoked cigarettes and “was a believer but no Christian” was with them as a helper.

At their first station, in Kanda, Tokyo, Bernauer served as superintendent and Schoonover as the assistant of their mission, which they called an


560 Ibid.

561 Ibid. We do not know who this male missionary was, but the house was in Kanda. Bernauer probably knew the work of Martin L. Ryan and the Apostolic Light, since Ryan was living in Kanda not far from her new house until a few months before she moved in. See Martin L. Ryan, “Flood In Japan,” Bridegroom’s Messenger (1910-10-15), 3; Estella A. Bernauer, “Pray for Japan,” Bridegroom’s Messenger (1913-01-15), 4.


563 Ibid.

564 Estella A. Bernauer and Hattie Schoonover, “From Japan,” Bridegroom’s Messenger (1911-01-05), 2.
“Apostolic Faith Mission.” Bernauer offered English classes, which many young men attended. At first she needed an interpreter but not for long, because her main ministry became teaching Bible to English-speaking Japanese students.

In the spring of 1911, Bernauer became very ill. Her mother sent her the money to go back to the U.S., where she arrived that autumn. While in the U.S., she attended a convention at Rochester Bible Training School in June 1912. Bernauer started to be recognized as a missionary of Rochester Bible Training School from 1913, even though she was not a graduate of the school. She returned to Tokyo in October, this time with her daughter Beatrice.

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567 Ibid., 9.
570 “Rochester Bible Training School,” Trust (1913-03), 2.

Upon arriving in Japan in 1912, Estella ran a Sunday school for twenty-five to thirty children.\footnote{Estella a. Bernauer, “A Call to Japan: Who Will Hold the Rope?” Latter Rain Evangel (1913-04-01), 10.} She also resumed teaching English, as was reported in the \textit{Trust}:

The mission is located, as it were under the eves of great universities where are 25,000 students, and many of these, are willing to attend the mission, because of their desire to learn English and all foreign customs and manner. Thus much good work can be done even without a knowledge of their language, since the students are becoming familiar with English. Mrs. Bernauer has also a Sunday school work where the children are easily gathered, and through these a gateway to the parents. She also hopes this winter to obtain a native Bible woman and open up work among women.\footnote{Editor, “Work in Japan,” \textit{Trust} (1912-09), 19.}

However, Estella had a difficult time in Japan because she was not able to learn Japanese as quickly as she desired. She therefore had to preach in English with a Japanese interpreter or to Japanese who understood English. Later she recollected that God gave her “a special ministry, in teaching the Bible to English-speaking students.”\footnote{Estella A. Bernauer, “Tokyo, Japan,” \textit{Trust} (1925-02), 15.} Beatrice, on the other hand, picked up Japanese so well
that in a few years she was able to interpret for her mother.\(^{576}\)

By the winter of 1912, Bernauer was looking for a suitable Bible woman,\(^ {577}\) and had a woman and a man as candidates to be her Japanese colleagues:

An educated young woman, trained for a Bible woman, wishes so much to work with me. Also a young man, the first convert of this mission, and one who is spiritual, wishes to preach the Gospel and is willing to give his whole time to this work, but is obliged to work almost night and day to support himself, as wages are so low here. I can support both of these workers for (twenty-five dollars a month, the Bible woman for ten and the man for fifteen. I “prayed the Lord of the harvest” and He “sent forth laborers,” but now what can I do without means to support them?\(^ {578}\)

Despite these plans, however, by 1913 Bernauer still had not employed any Japanese colleagues and so began looking for “a man and his wife.”\(^ {579}\) In 1914 she hired Ichitaro Takigawa,\(^ {580}\) who was baptized by the Holy Spirit that year and he remained her right hand man until 1922.\(^ {581}\)


\(^{580}\) Estella A. Bernauer, “Pentecost in Japan,” *Pentecostal Evangel* (1914-08-01), 4.

Bernauer had fellowship with other Pentecostal missionaries. She hosted Barney S. Moore and his wife when they arrived from the U.S. in June 1914, and was joined by the Grays and the Juergensens at a special evangelistic meeting at her Apostolic Faith Mission. The Moores again stayed with her for two weeks during the 1914 Christmas season, and in 1919 Leonard Coote held a meeting for Estella and Beatrice.

Bernauer spent the summer of 1914 in Tateyama, Chiba instead of Karuizawa for financial reasons. The Bernauers, Takigawa, and Yo, a Chinese Christian, were there and they had street meetings. After returning to Tokyo, she held a daily Bible class.

Helped more and more by her daughter Beatrice, Bernauer ministered mainly to college students and to the poor, opening a new mission station in 1915 in a poor neighborhood while still keeping the other in Kanda. Her work was a considerable success and she reported that more than a hundred children and fifty

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582 Ibid.
583 Estella A. Bernauer, “From Japan,” *Bridegroom’s Messenger* (1915-03-01), 2.
585 Ichitaro Takigawa, “Testimony of Native Worker,” *Bridegroom’s Messenger* (1914-10-01), 3.
to sixty adults attended one 1915 service.\footnote{Estella A. Bernauer, “The Work in Tokyo, Japan,” \textit{Bridegroom’s Messenger} (1915-07-01), 3.} Unfortunately, lack of funds forced her to close the new station within three months.

Despite financial difficulties, the Bernauers strove to continue their work. They started a Bible class in Japanese in 1916,\footnote{Estella A. Bernauer, “Letter From Japan,” \textit{Trust} (1916-02), 2.} and cared for an orphan girl, Kimi.\footnote{Estella A. Bernauer, “Japan,” \textit{Trust} (1923-04), 16. Kimi was ready to be sold as geisha by her father. She was still with them in 1923.} In the fall of 1916, they were hoping to open an orphanage and Bible training school for women on the outskirts of Tokyo.\footnote{Estella A. Bernauer, “A Great Need In Japan,” \textit{Pentecostal Evangel} (1916-11-25), 13.} However, their dream was never realized due to a lack of funds.\footnote{Estella A. Bernauer, “Sister Bernauer,” \textit{Pentecostal Evangel} (1917-03-31), 12}

With the New Issue debate, the years 1916 and 1917 were financially and spiritually challenging,\footnote{Estella A. Bernauer, “Testing and Victory in Japan,” \textit{Pentecostal Evangel} (1916-06-17), 5.} in large part because some of the churches which had been supporting her allied with the Oneness group and stopped their funding.\footnote{“The work in the home land has become so broken to pieces, and many who have stood by us in the past have withdrawn their support, that we do not know how long we can keep on here.” See Estella A. Bernauer, “Japan,” \textit{Bridegroom’s Messenger} (1916-12-01), 3.} Estella, however, proclaimed her adherence to the Trinity, writing: “The New doctrines have not affected me, except financially for I have not accepted any of them. The blessed Bible reads just the same to me as it did four years ago.”\footnote{“On Missionary Firing Line: Here and There With the ‘Other Sheep’,” \textit{Latter Rain Evangel} (1916-12-01), 15.}
Anti-foreigner and nationalistic sentiment after Russia-Japan War also hindered the Bernauers, as it did others. Estella wrote, “One great difficulty is, the government has taken a decided stand against Christianity and is reviving ‘Shintoism,’ the worship of departed spirits, especially of departed emperors, whom the present emperor declared were divine and heavenly, and their ‘dynasty would stand forever’.” As a result of these changes, Bernauer commented, “Many of the younger ones, who attended our meetings, were threatened and driven away, . . .”

In the fall of 1916, the Bernauers moved back to their old house in Kanda. By the end of that year they had to give up their mission in the center of Tokyo for financial reasons and, after asking the Juergensens to take care of their believers in the city, moved to Hachioji, a “two hour ride from the city.” Hachioji was not an easy place to evangelize, as Takigawa reported, “We are living now in such a wicked town where the devil reigns, and we feel much like soldiers exposed to the shot and shell of the enemy. We are in the forefront of the

602 Estella A. Bernauer, “Japan,” Bridegroom’s Messenger (1917-04-01), 3; See also Ichitaro Takigawa, “A Native Worker Writes,” Bridegroom’s Messenger (1917-04-01), 3.
battle, and covet your earnest prayers. In this town everybody seems set against Christianity, . . .  

The Bernauers were able to take a furlough in 1917, leaving their mission in the hands of Takigawa. While they were away, Takigawa had severe financial difficulties:

Mr. Takigawa, is nobly contending for the faith but has suffered much through poverty. They have no hall for their meetings, and he is compelled to preach on the streets, always running the risk of being taken to the police station, or at least of being driven away. He sells Bibles and gospels and distributes tracts. He can play the violin and sing, is good in the Sunday school, is quite powerful in prayer and can hold the people when preaching. God has always blessed his labors and has given him souls. He ought to be supported and be giving out the gospel all the time. He has prayed so much for money to build a mission so that he need not give it up.

She attended the General Missionary Conference of the American AG

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603 Estella A. Bernauer, “Sister Bernauer also sends. . . ,” Pentecostal Evangel (1917-03-31), 12.
held at St. Louis, MO, on 13 November 1917. Before attending the conference, Bernauer was already in “the List of Ministers” in the 1916 American AG Minutes. While they were in the U.S., Estella took steps to get Takigawa ministerial credentials from the American AG. As a result, he was ordained by the American AG in 1917.

When Bernauer applied her U.S. passport in 1917, G. W. Welch, the Chairman of the American AG, certified she was working in Japan with the agreement with the American AG. (Later, however, she lost her status, possibly because she had been divorced. She was listed under the AG until 1920 in Japan.) She returned to Japan with her daughter, Beatrice, on 5

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608 “Missionaries” in “Combined Minutes of the General Council of the Assemblies of God (1914-1917),” 1917 (document, FPHC Archive), 40. First his address was “Yamada, Japan” but in 1920 his address was changed to Tokyo. 1920 was last time his name appeared on the missionary list. See “List of Ordained Ministers” in “Combined Minutes of the General Council of Assemblies of God,” 1920 (document, FPHC Archive), 70.
610 The reason why she was dropped from the missionary list is not explicit. However, American AG was against the ministerial ordination of a divorced person. See “Church Office and Officers,” in “Minutes of the General Council of Assemblies of God,” 1914 (document, FPHC Archive), 5.
611 “Alphabetical List,” Japan Christian Yearbook (1920), viii.
December 1918.\textsuperscript{612}

After returning to Japan they moved closer to the center of Tokyo on 29 January.\textsuperscript{613} They thought it was an appropriate place to start an orphanage and tried raise the funds,\textsuperscript{614} but were unable to do so. In 1918, they tried to find a hall for their church but, failing to do so, instead put a tent up in their garden and had meetings.\textsuperscript{615} Their work was still mainly for university students, including a Bible class in English, a Sunday school, and evangelistic service on Sunday.\textsuperscript{616}

Leonard W. Coote wrote that Bernauer’s work was unique: “She lived close to the universities, helping students with English, and invariably they would come to the Sunday services. Quite a number had been baptized in water, and Sister Bernauer’s wish was that they should be baptized in the Holy Ghost.”\textsuperscript{617} He held a meeting for Bernauer in 1919, where the presence of the Holy Spirit was strong.\textsuperscript{618} After the demonstrations of the power of the Holy Spirit, however,


\textsuperscript{613} Estella A. Bernauer, “A Word From Tokyo, Japan,” \textit{Pentecostal Evangel} (1918-08-24), 8. See also Estella A. Bernauer and Beatrice Bernauer, “Letters from Japan,” \textit{Bridegroom’s Messenger} (1918-11-01), 3.

\textsuperscript{614} Estella A. Bernauer, “Sister Estella Bernauer,” \textit{Pentecostal Evangel} (1918-4-20), 11.

\textsuperscript{615} Estella A. Bernauer, “A Word From Tokyo, Japan,” \textit{Pentecostal Evangel} (1918-08-24), 8.


\textsuperscript{617} Leonard W. Coote, \textit{Twenty Years in Japan}, 79-80.

\textsuperscript{618} Estella A. Bernauer, “Tokyo-Fu, Japan,” \textit{Pentecostal Evangel} (1919-07-26), 10.
some of Estella’s students, frightened, stopped coming to the meetings. It reinforced her sense of the obstacles she faced:

It is very difficult in this country to give a true estimate of the number saved. The Japanese are of a roving nature, and constantly moving about. Many are very unstable, and many backslide after a short time. Very, very, very many have attended my meetings, and have heard the Gospel, and a goodly number have professed to accept Christ as their Saviour. Only a few have ever sought the baptism of the Holy Ghost, and only a very few college boys from high class, influential families.

The Japanese are very proud, and one must be thoroughly saved before he is willing to worship with Pentecostal people.

After becoming ill in early 1921, Estella decided to take a furlough. She and Beatrice arrived in Victoria, Canada on 17 April 1921 and in Seattle on 18 April 1921. While in the U.S., Estella attended a convention at Rochester

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621 “Bernauer . . . has been suffering much recently from a very painful affliction which is becoming more serious.” “Missionary Request,” Pentecostal Evangel (1921-03-05), 12.
Bible Training School. Then, after returning to Japan in the spring of 1923, the Bernauers moved to a new place, not far from their previous dwelling, and although they asked Takigawa to come with them, he refused. Yo, a former attendee of Bernauer’s meetings who was working at the Chinese embassy, helped her as often as possible. Estella also hired Satoshi Asakura and his wife, whom she had met in 1919 when they were working for Coote.

The Bernauers were in Karuizawa when the Kanto Great Earthquake struck. Asakura traveled to Karuizawa to report the situation of Tokyo, where their home had been badly damaged. After the earthquake, Estella’s health began to suffer again, but Beatrice continued teaching Sunday school. After Asakura left them in 1925, they did not have any native colleagues to aid in the work. The Bernauers took a furlough, reaching the U.S. on 6 April 1925.

40&h=3293315&recoff=1+2&db=SeattlePL&indiv=1 (accessed on 20 February 2010).

625 Estella A. Bernauer, “Japan,” Trust (1923-08), 2.
626 Estella A. Bernauer, “Japan,” Trust (1923-04), 16.
628 Estella A. Bernauer, “Pentecost in Japan,” Bridegroom’s Messenger (1919-09), 3.
Already sixty years old, Estella did not expect to go back to Japan. Moreover, Estella’s mother died soon after they arrived back in the U.S., and she had to care for her aged father.

Estella visited Rochester Bible Training School in 1929. Her story touched the audiences and she decided to go back to Japan after all, though Beatrice remained behind. Her last mission was in Asagaya, on the outskirts of Tokyo. She found a Bible woman with whom to work, who had previously worked for the Salvation Army. She discovered, however, that the situation in Japan had radically changed and felt that anti-foreigner sentiment, which had continued to grow, made it difficult to do Christian work:

Then, there is now, a strong anti-foreign feeling, in this country, which was not so noticeable when I was here before. This is due, I suppose, to the Japanese exclusion bill, passed in the U.S.A. This anti-foreign spirit is even found among the native Christian workers. They wish to be supported by the missionaries: but aside from the financial end, think they can run things without any help: and some of their methods are so Japanese, as to be un-Christian.


637 Estella A. Bernauer, “Japan,” Trust (1930-03/04), 23.
638 Ibid.
639 Estella A. Bernauer, “Tokyo-Fu, Japan,” Trust (1930-07/08), 22.
Chronically short of funds, she had to move numerous times, and was not able to establish a permanent church. Estella went back to the U.S. on 12 July 1930. She died in Batavia, New York, in 1938.

Her connection with the Japan District of the American AG was not close after 1920. There are no official records of Estella Bernauer in the Assemblies of God World Mission Department; seemingly she was completely forgotten by the American AG.

Estella Bernauer had various people assist her with her work in Japan and among them, her own daughter, Beatrice, was perhaps most important. Born on 21 March 1902 in Rochester, New York, became a Christian at age six in Osceola, Pennsylvania, and was baptized in the Holy Spirit at age seven in

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640 Bernauer’s Address was in Japan from 1910 to 1930 and is as follows, (1910) A hotel in Yokohama, Kanagawa; (1910-1911) No 8 Minami Koga Cho, Kanda-Ku, Tokyo; (1912-1917) 43 Ogawamachi, Kanda Ku, Tokyo; (1918-1919) No 18, Misakicho, Hachioji, Tokyo-Fu; (1919-1923) 282 Suwa, Totsukacho, Toyotama Gun, Tokyo-Fu; (1923-1925) 848 Totsukacho, Toyotama Gun, Tokyo Fu; (1930) 486 Suginamicho, Asagaya, Tokyo in Japan Christian Yearbook.


644 When I visited the AGWM office in Springfield, Mo in October 2003 and required about the Bernauers, they had a few photographs of Estella Bernauer and her daughter but no official papers of the American AG.

Indianapolis. Although she wanted to accompany her mother to Japan in 1910, her mother wanted Beatrice to stay in the U.S. with her grandmother. After a year of separation, however, her mother returned to the U.S. in October 1911, and Beatrice was allowed to return with her to Japan in 1912. She was able to learn Japanese much faster than her mother and started to help her mother’s ministry, interpreting for her, handing out Christian tracts and teaching Sunday school. When her mother returned to Japan in 1930, Beatrice did not join her.

Hattie L. Schoonover also helped Estella Bernauer. Born on 22 April 1867 in Tascarora, New York, where her father was a farmer. She came to Japan with Estella Bernauer on 29 April of 1910, planning to stay two years as her assistant. A few months after Bernauer returned from her furlough in October 1913, she decided to go back to the U.S. for good. She left Japan and arrived at San Francisco on 12 December 1912. In 1946 she was living in Batavia, New York, where Estella Bernauer died.
Ichitaro Takigawa was a Japanese who also helped Estella Bernauer. He started to work with her on 1 November 1913 as an interpreter and a preacher. One of his sisters was a Bible woman. He was baptized in the Holy Spirit on 16 December 1913. At one point he reportedly lost his ability to speak either Japanese or English, and spoke in an unknown tongue for two hours. He was ordained in December 1915, one of the first Pentecostal Japanese ordained ministers. He married Shigeyo Nishimura on 1 January 1916, with Barney S. Moore officiating and T. Machida interpreting for Moore.

Takigawa was very faithful to Bernauer even though as a native colleague his life was often difficult. During the Bernauers’ 1918 furlough, he and his wife remained in Hachioji and tried to keep their mission going despite poverty and 

653 Barney S. Moore, “B. S. Moore In Japan,” Pentecostal Evangel (1914-08-01), 4.  
656 Estella A. Bernauer, “Good News from Japan,” *Pentecostal Evangel* (1916-02-19), 12.  
659 “Japan,” *Bridegroom’s Messenger* (1916-03-01), 2. “
persecution. However, Takigawa stopped working with the Bernauers in 1923, after which he no longer appears in accounts of Japanese Christendom.

4. 1. 3. Carl F. Juergensen and the Full Gospel Mission in Tokyo

Carl F. Juergensen and his wife Frederike Sophia Martin Juergensen came to Japan with their family in 1913. Seven Juergensens worked as American AG missionaries in Japan, for a combined total of more than 130 person-years of missionary work in Japan before the war. Not surprisingly, the Juergensens are remembered as the founders of several JAG churches; five Juergensen are buried

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Carl Fredrich Juergensen was born in Luckstad, Schleswig Holstein, Germany on 4 December 1862. Frederike Sophia was born on 3 April 1868 at Siciby, Schleswig Holstein, Germany. They married on 8 July 1888. They came to America with their son John in 1897. Carl, Frederike and John became naturalized U.S. citizens in 1906, settling in Cleveland, Ohio. The couple had two daughters, Marie and Agnes.

Carl was a garment merchant and Frederike was a housewife. Their greatest worry was the illness of their daughter Agnes, which spurred the Juergensens, although they were Lutherans, to seek out the independent ministry of Charles F. Kelchner. Kelchner had been influenced by the Pentecostal

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662 They are Carl, John, Esther, and John’s two little daughters.
663 Carl F. Juergensen, “American AG Registration Card,” 1918-05-23 (missionary record, AGWM Archive)
665 Ibid.
668 Mitama ni Michibikarete, 27.
669 Marie Juergensen, “Lays Down Her Life In Japan,” Latter Rain Evangel
blessings, which were introduced by the Apostolic Faith Mission at Azusa Street, California. The Pentecostal fire came to the Missionary Alliance Church in Cleveland around the beginning of 1906 and many congregants became Pentecostals. Kelchner was one of the first Pentecostals in Cleveland. His visit to the Juergensens, where he prayed for Agnes, marked the beginning of Juergensen’s contact with the Pentecostal Faith. Agnes’s healing brought to the Juergensens the awareness of God and, after receiving the Pentecostal experience, they felt the call to missionary work. They thought at first that they should go to their native country, Germany, since they spoke the language and knew the culture, but, through visions, God showed them their destination was Japan. Carl was hesitant, given the language barrier and his age, but God spoke to him in a way he was not expecting: One day while riding on the street car and in meditation on the language problem God spoke to him, saying, “Just as I gave Aaron for a mouthpiece to Moses, so will I give you a mouthpiece—and it will be your daughter.”

Carl and Frederike finally determined to go to Japan in January 1913.


They left on 26 July 1913 and landed in Yokohama on 11 August 1913.\textsuperscript{673} Juergensen had already experienced starting a new life in a foreign country when he had moved to America from Germany, so he apparently had faith that this move, too, would be successful; although they reportedly knew no one in Japan, Carl had made no special arrangements before arriving, had no housing arrangement, and had not even collected much information about Japan.\textsuperscript{674} Luckily, a Korean Christian whom they met on the boat introduced them to Juji Nakada, a Holiness preacher in Japan, who helped them find a house.\textsuperscript{675}

Carl thought that he was just about the first Pentecostal missionary to Japan and that no one in Japan had experienced the Baptism of the Holy Spirit speaking in tongues before.\textsuperscript{676} Of course, history shows neither of these things to be the case. After settling down in Tokyo, the Juergensens looked for a place to launch their ministry, settling on a house in front of the University of Tokyo.\textsuperscript{677} There they started their Full Gospel Mission \textit{[Zenbi Fukuin Dendo Kan]},\textsuperscript{678} holding an evangelistic meeting almost every night, having street meetings, ministering to the sick and running a Sunday School.\textsuperscript{679} They taught Bible classes in English

\textsuperscript{674} Marie Juergensen, \textit{Foundation Stones}, 4.
\textsuperscript{675} Ibid. 5.
\textsuperscript{678} Marie Juergensen, \textit{Foundation Stones}, 5.
\textsuperscript{679} Marie Juergensen, “Child Missionary of Japan,” \textit{Pentecostal Evangel} (1914-12-05), 4.
and German. They attracted some students to their English classes, helping their finances, but their student ministry through English classes was never successful.

Although Carl was a lay preacher without formal ministerial training or official support, he believed he had received a call and vision from God. God led and he followed. This was the basis of Juergensen’s ministry, as reflected in the first letter he sent to friends in America: “In January 1913, Christ called me to this country. In August we landed here to trust in the Lord and stand on His promises. In October we opened up a little place in His name, and are trusting Him to bless souls in it.”

Frederike devoted herself to running the household and supporting her husband’s ministry. From the beginning their finances were precarious. Carl had some savings from selling his business, but because he came to Japan before the American AG was organized he had to rely on the support of friends in the U.S., but this was not stable and never sufficient. The Juergensens had monthly expenses of $60, but received only $10 for some months. They worked hard and saw some fruit from their ministry, but life was never easy. With their own

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680 Carl F. Juergensen, “Tokyo, Japan,” *Pentecostal Report* (1914-12-01), 12. They had acquired a native colleague who taught the Bible in Japanese. And some of their work was done through an interpreter.

681 There are no records found saying that those English students regularly attended the church services.


money just about gone by 1914, even a fellow missionary, Barney S. Moore, worried about their financial situation and reported, “Being Germans they [the Juergensens] are having it rather hard and need financial help and prayer through this time of testing because of the war.” Or again, Moore wrote: “Yes, Bro. C. F. Juergensen . . . is in need of funds very badly. We helped him some from our ‘cruise of oil.’”

By 1916 their situation was even more dire, as this plea from young Marie describes:

In the last three months we have only received the half of our needs, and we are six in the family with our two Japanese, and we need rent for the two missions, and light, etc., and now winter is here and we cannot put our stoves up yet, no coal to burn, and hardly any clothes to put on. We are writing this and ask you please to help us in prayer as you see our need. We are not worthy, but plead for Jesus’ sake and for the lost souls . . .

I have told you a little how the Lord works with us and our needs here, I have not had new clothes since we left America, and we are here now three and half years. Father is not able to give me any, but my heavenly Father knows. Won’t you all please help me in prayer?

Despite their lack of resources the Juergensens tried to expand their work in Tokyo. They opened up another mission station “five miles from where they

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687 Marie Juergensen, “Young Missionary Writes from Japan,” Pentecostal Evangel (1916-12-23), 12.
lived and by 1917 had opened a third station. They also had a Bible woman and an interpreter, both Japanese. They visited the poor every afternoon. outlook was positive, as his second letter to Pentecostal Evangel says:

It is now three months since we have opened a mission hall for the battle for God and lost souls. He is still with us and souls are being saved. Our meetings increase more and more. We have a nice Sunday School class and some are hungry to be baptized in the Holy Spirit. Please pray for them and His work here. We are standing only by faith on His promises for all our needs. Have hardly received anything to help on our expenses so far.

Carl’s family did not mind suffering for his vision. Even in times of difficulty he did not retreat; his faith kept him going. Although he worked very hard, the fruits were small. Weekly attendance varied, but he had about twenty to thirty Christians in his three stations.

Carl received the missionary appointment to Japan on May 23, 1918 by the American AG. Unlike mainline denominational missionaries, Juergensen

692 The three stations were Morikawacho station (from fall of 1914), Koishikawa station (from the end of 1914), and Fujimae station (from spring of 1917 and this station was kept the longest, until 1934). He preached at the different stations on the same day, walking from one to another.
lived among the Japanese rather than in western-style housing, possibly because this life-style was cheaper. Carl described their first home and mission station this way: “For a long time we have felt the need of a larger home and prayed much to the Lord about it. We had two small Japanese rooms and four of us in this small place means little or no place to get alone with God.”

Since Carl did not speak Japanese and was too old (50 when he arrived) to learn, finding a good interpreter was crucial to his ministry. None of those he hired, however, were suitable, being either very irresponsible or unwilling to interpret what he said, especially concerning the Baptism of the Holy Spirit. Therefore, when Marie, his oldest daughter, finished her Japanese studies, she became his first reliable interpreter.

Some Pentecostal missionaries were interested in working through a kindergarten or orphanage, but evangelism was always the core of Juergensen’s ministry, despite the obstacles he faced due to his German descent and the start of World War I. He had street meetings, meetings at mission stations, and Sunday Schools, and also made home visits:

We hold street meetings beside [sic] the evening meetings we hold

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695 Marie Juergensen, Foundation Stones, 6.
every night at our stations, and distribute tracts & sell Bibles. Visit the country as often as we have time. Also visit the people as God leads, but we are in need of more workers. Please pray for us that God will supply this need for His work. Our present native workers, work for some of their support beside [sic] helping in the Lord’s work. Our hearts desire is to fully be able to support them so they will be free to help us at all times.  

The following report explains the make-up of his meetings:

Before each meeting we would march the streets with our band of native Christians singing to gospel songs, beating our drum to let the neighborhood know of the meetings and also have street meetings at two or three places and in front of the mission before service in side. . . . After each service there were a good number of believers at the front seeking the baptism and also others seeking salvation.  

Sunday Schools were one of the Juergensens’ main ministries. At that time, it was easier to attract children to church than adults. Having over 100 children at a meeting was not unusual, and by the autumn of 1917 they had three Sunday Schools with about 200 children. They hoped for the children’s salvation, but that rarely happened; adults were more likely to become Christians. In the fall of 1917, he was training two young Japanese men, to whom he was  

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paying a small amount.\textsuperscript{701} Marie had a ladies’ English conversation class which, surprisingly, became popular. Japanese women were happy to learn English from a young American girl. So from childhood, Marie was a valuable working member of Juergensen’s ministry.

Juergensen longed to see the blessing of the Baptism of the Holy Spirit in his ministry, but it took six years. In 1919, at Fujimae Station he was able to see his first falling of the Baptism of Holy Spirit in Japan.\textsuperscript{702} When he had special meetings inviting Leonard W. Coote, the presence of the Holy Spirit was strong and many experienced the Baptism of Holy Spirit.\textsuperscript{703}

Juergensen’s son John and his wife Esther, joined the team on 17 November 1919.\textsuperscript{704} In 1920, their group consisted of nine workers, two of whom were the Japanese who had become Christians through their ministry.\textsuperscript{705} Having John and Esther in Japan gave the Juergensens their first chance to rest; Juergensen was so exhausted he was almost too sick to go back to America for a furlough.\textsuperscript{706} After closing Morikawacho and Koishikawa stations, and arranging

\textsuperscript{702} “Missionary Notes,” \textit{Pentecostal Evangel} (1919-09-06), 10.
\textsuperscript{703} Carl F. Juergensen, “Work In Japan,” \textit{Word and Work} (1920-04), 27.
\textsuperscript{704} Esther Juergensen, “My Testimony,” 1919 (document, FPHC Archive). John and Ether arrived on 17 November 1919 and they had their welcome party on 20 November 1919.
\textsuperscript{706} “From the Mission Field,” \textit{Latter Rain Evangel} (1922-01-01), 23.
for John and Esther to run the ministry at Fujimae station, Carl and the rest of the family sailed for San Francisco, arriving on 3 May 1922. It was fortuitous timing as they also missed the massive earthquake that struck Tokyo and Yokohama soon afterwards. Fortunately, John’s family and the mission station in Tokyo were unharmed.

Carl F. Juergensens returned to Japan “strengthened in body and refreshed in spirit.” They were no longer independent Pentecostal missionaries and now Carl, Frederike, Marie and Agnes all had American AG credentials. They rented a house with four rooms and a kitchen, surrounded by a stone wall, for $50 per month. A new missionary, Anita Brunch, stayed with them. Much had changed in Tokyo during their absence, in large part due to the earthquake. Juergensens therefore decided to move his base from the Hongo District to the Takinogawa District. Although Tokyo was still devastated, the Juergensens were full of hope and ready to resume their mission work.

Carl had many helpers. John and Esther, Marie and Agnes, and Anita

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709 Carl F. Juergensen, “American AG Registration Card,” 1918-05-23 (missionary record, AGWM Archive); Frederike Juergensen, “American AG Registration Card,” 1918-05-23 (missionary record, AGWM Archive); Mary Juergensen, “American AG Registration Card,” 1923-05-31 (missionary record, AGWM Archive); Agnes Juergensen, American AG Registration Card,” 1924-01-18 (missionary record, AGWM Archive). All of them had the missionary credentials from the American AG. Only Marie had the full ordination.


Brunch all assisted him.\textsuperscript{712} In addition, Kiyoma Yumiyama, a native colleague who had helped John during Carl’s furlough,\textsuperscript{713} began to work chiefly under Carl’s supervision.

After obtaining a tent in 1924, they had several evangelistic tent meetings, often lasting for weeks. Their first meeting, during which thirty-six people were saved, lasted twenty-eight nights.\textsuperscript{714} As many as three hundred children came to these meetings. In addition to the tent meetings, Juergensen had eleven regular services a week in 1926.\textsuperscript{715}

The Juergensens yearned for their own permanent Mission Station building in Tokyo. They believed that one site in Takinogawa, in a location near where they had held a tent meeting, was the place chosen for them by God, and were able to acquire it in 1925.\textsuperscript{716} The Juergensens were not the only American AG missionaries who wished for a new building in Japan. During a Japan District Council meeting, from January 4 to 6 in 1924 at Juergensen’s Fujimae Church, attendees discussed the need for a headquarters, a Missionary Home for new missionaries who were in language study, an orphanage which could teach and train little children about Christ and the Holy Spirit, and “a Bible School, where consecrated young men and women can live in a spiritual atmosphere and become

\begin{thebibliography}{99}
\bibitem{712} Ibid.
\bibitem{716} Marie Juergensen, \textit{Foundation Stones}, 13.
\end{thebibliography}
rooted and grounded in the love of Christ, studying to show themselves approved unto God, workmen that need not to be ashamed, able to rightly divide the Word of truth.”

During the meetings “the missionaries all voted to use what money was available for a building project and make the first payment on establishing their headquarters.”

The Juergensens started a financial drive for their new mission station, with a goal of $7,000. By 30 October 1925, they had raised $1,264. At the same time, the Japan District Council Missionary Conference voted to allot $1,167 from the Council’s treasury for what they thought would be their first church building project in Japan. The money had been “sent for Earthquake relief, but as plenty of relief work was being done, they held it and decided to use it for this purpose.”

The Juergensens fundraising was falling short, with less than $3,000 in March 1927 and $4,600 in July 1927.

This building project produced confusion among the Juergensens, the Japan District, and the Foreign Mission Department. The Juergensens considered

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718 Ibid.
721 Ibid.
722 Ibid.

Although the financial need was not yet met, the Juergensens decided to add the parsonage (their living quarter) to the building.
the money to be for their church, but other missionaries wanted it to be the headquarters of the Japan District.\textsuperscript{725} Noel Perkin, the Mission Secretary of the American AG, wanted a multi-purpose building used for a Bible School, a church, and rest home for the sick.\textsuperscript{726} The Juergensens responded, explaining: “As you read the article in the Pentecostal Evangel we trust you were not confused in your mind concerning our intention. The Bible School is not our undertaking. We are still looking to the Lord for our first Lighthouse and church building in Japan.”\textsuperscript{727}

They asked to designate the fund as “C. F. Juergensen New Church Building Fund.”\textsuperscript{728} With the Juergensens unable to raise enough funds for the building, the Japan District met again in July 1927 and wrote an SOS appeal to Noel Perkin to provide the remaining sum.\textsuperscript{729} It worked. When the building was completed in October 1927, it brought the Juergensens great joy, with Carl describing it as “a day long to be remembered.”\textsuperscript{730}

With the new Takinogawa Church as their base, this location became their center and Fujimae station their satellite. They started to call their ministry the

\begin{footnotes}
\textsuperscript{725} “An Advanced Step In The Land Of Opportunity,” \textit{Pentecostal Evangel} (1924-03-08), 10. A $7,000 dollar church building was a waste to some missionaries. And the Japan District had already given the Juergensens $1,167 from the District Council treasury. See Marie Juergensen, “Gospel’s Progress in Japan,” \textit{Latter Rain Evangel} (1925-12-01), 15.


\textsuperscript{727} “Juergensen Circulation Letters,” 1927-03-02 (letter, FPHC Archive).

\textsuperscript{728} Ibid.

\textsuperscript{729} Japan District missionaries, “To the Mission Secretary,” 1927-07-06 (letter, FPHC Archive)

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“Takinogawa Mission” and their ministry expanded. In 1928, for example the Juergensens enlisted the help of a veteran Japanese evangelist and held a tent meeting in Ikebukuro.

By early 1929, Yumiyama, who had become the pastor of the Takinogawa Church, resigned. The Juergensens therefore asked preachers from other denominations, including Harukichi Tatsuji, Sen-nosuke Suzuki and Kumataro Sukigara, to assist their ministry. Tatsuji helped in a tent meeting in early July 1929, again in Ikebukuro. After the meetings, Juergensen asked Sen-nosuke Suzuki to become the pastor of the Takinogawa Church. Despite these successes on the ministry front, finances remained a challenge: “they needed about $100 a month but received only $20 or so.” Nevertheless, they added a mission at Sendagaya on 1 March 1930, spending $60 to open it and $47 per

734 “Kakuchi Kyokai Tsushin [Local Church Report],” Nochi no Ame (1929-09-01), 6. The reason for his departure is not clear. Yumiyama mentioned that he was in Korea helping a British missionary, but hesitant to talk about his life there. See Kiyoma Yumiyama, interview by Masakazu Suzuki, 2001-06-21.
735 “Kakuchi Kyokai Tsushin [Local Church Report],” Nochi no Ame (1929-09-01), 6.
736 “Kakuchi Kyokai Tsushin [Local Church Report],” Nochi no Ame (1929-07-01), 5.
738 “Juergensen Family. . . ,” Latter Rain Evangel (1929-08-01), 18.
month to run it.\textsuperscript{740}

When Yumiyama returned to Tokyo on 14 January 1930,\textsuperscript{741} the Juergensens asked him to work with them again. Suzuki resigned and Yumiyama was reinstalled as the pastor of the Takinogawa Church.\textsuperscript{742} Nevertheless, Yumiyama’s two-year absence had not stopped the work of Takinogawa Mission: “The Takinogawa Church had 160-170 Sunday School students in 1930,”\textsuperscript{743} and had seen tremendous growth.\textsuperscript{744}

Carl especially appreciated having Yumiyama with him when Marie and Agnes took a furlough from 1930 to 1932.\textsuperscript{745} When he reported about Yumiyama to the Christians in the U.S., he described Yumiyama as “an excellent Spirit-filled native pastor who is a real blessing in the mission and district.”\textsuperscript{746} Carl looked back on the years since his return to Japan in 1924 with enthusiasm and gratitude, yet with a determination to continue:

> In a few weeks I shall be stepping into the seventh year of my second term of service. Do you wonder that as I look back, out of a full heart

\textsuperscript{740}“Juergensen Circulation Letters,” 1930 -03 (letter, FPHC Archive).
\textsuperscript{741}“Takinogawa Kyokai Ho [Report of Takinogawa Church],” \textit{Nochi no Ame} (1931-02-01), 8.
\textsuperscript{742}“Takinogawa Kyokai Ho [Report of Takinogawa Church],” \textit{Nochi no Ame} (1931-02-01), 8
\textsuperscript{743}“Kakuchi Kyokai no Akashi [Testimony of Local Church],” \textit{Nochi no Ame} (1930-07-01), 6.
\textsuperscript{744}“Juergensen Circulation Letters,” 1930 -11-19 (letter, FPHC Archive).
\textsuperscript{745}“God worked in Japan, bringing to them a very capable Japanese pastor, so that they could be relieved.” “Miss Marie and Agnes. . . ,” \textit{Latter Rain Evangel} (1931-01-01), 2, 6.
\textsuperscript{746}Carl F. Juergensen, “God’s Blessings In Takinogawa, Japan,” \textit{Pentecostal Evangel} (1931-02-07), 8.
these few lines are bubbling over to you? The six years of our labor, since our return, have perhaps marked more progress than our first term; still we must press on. We have opened two new stations, built our first church building, and in five years held six tent campaigns, beside our regular work.  

Despite Marie and Agnes being away on furlough, the work at Takinogawa progressed. The meeting held at the Takinogawa Church on 20 December 1930 was filled with Holy Spirit and marked a new development for the church. Hearing this news, Agnes wrote, “We have just received reports of wonderful blessings, a revival among our precious band of native Christians in Takinogawa Station.” Out of this revival, Yumiyama was able to start a Bible school, Takinogawa Holy Spirit Bible School [Takinogawa Seirei Shingakuin] at the Takinogawa Church in January 1931.

Carl became the superintendent of the Japan District in 1931, serving in that position until 1933. In 1934, his daughters returned to Japan. Carl and Frederike retired in 1936, and although they remained in Japan they were no

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752 Ibid.
longer central figures at Takinogawa Mission. They remained highly-respected figures, however, when they celebrated their Golden Wedding Anniversary on 8 July 1938, Yutaka Ogawa, a Japanese minister from Kyoto, was surprised to see the way Japanese Christians related to and respected the Juergensens, calling them “Oto-San [Father],” and “Oka-san [Mother].”

Carl had only one furlough, from May 1922 to April 1924, during a quarter-century of work in Japan. His missionary life was mentally and physically taxing, and he suffered several serious illnesses. On August 29, 1940, he died of a stroke in Karuizawa, Nagano, the family’s summer resting place, at the age of seventy-seven. The funeral service was conducted by Norman Barth; John Clement of the British AG gave the eulogy. He left his wife of 52 years, their two daughters, and also five mission stations, a Bible School, and Lepers Home run by his Takinogawa Mission. He had founded five churches: the Morikawacho Church (1913-1922), the Tosakicho Church (1915-1922), the Fujimae Church (1917-1931), the Takinogawa Church (1925-present), and the Sendagaya Church (1930).

Almost from the start of Carl’s ministry in Japan, his daughter Marie was a great help to him. Born on 27 March 1902 in Cleveland, Ohio, Marie

754 “Takinogawa Seirei Kyokai [Takinogawa Holy Spirit Church],” Kirisutokyō Nenkan (1940), 124. Takinogawa Holy Spirit Church made Carl F. Juergensen one of their board members.
756 Marie Juergensen, “To Noel Perkin,” 1940-09-06 (letter, FPHC Archive).
758 Marie Juergensen, “American AG Registration Card,” 1923-05-31
Juergensen came to Japan in August 1913 with her family, at age eleven. After studying Japanese for two years, she became her father’s main interpreter and a “young missionary,” who actively helped her father in his ministry. She described her early years in Japan in these words:

The Japanese language is very hard, but I know in a wonderful way God has given the language to me: I have only studied two years. And now in His strength, though I am small, I interpret for father and mother as we have meetings every night, and I have two little Sunday-school classes that I teach in Japanese myself every Sunday. And I can say with my whole heart, I know God is blessing the little children as well as the grown up people here. On Wednesday afternoon I have Ladies’ Meeting and God is bringing the women in as well. Last time we had fifteen ladies here, telling them the blessed truth as we can.

Later, when she recalled those years, she said: “Women’s meetings, three Sunday schools, and services every night, was pretty much for a little girl; but as I look back those were happy years absorbed in the service of the King.”

In her mission report, Marie called herself “Child Missionary of Japan.” At age fourteen, she was working full-time for her father as a member of the church staff, where one of her most important contributions was interpreting for (missionary record, AGWM Archive).

Marie Juergensen, “A Young Missionary Writes from Japan,” *Pentecostal Evangel* (1916-12-23), 12.


her parents at meetings every night. Her Sunday schools had hundreds of children, and her Wednesday afternoon lady’s meeting was also popular. She continued this life and when she was sixteen, one friend put it: “little Marie of only sixteen years speaks, reads and writes the language, and is, I believe, one of the busiest and most faithful missionaries in the world. . . . Little Marie is the superintendent and teacher and everything all in one.” After her brother John came to Japan, her work as an interpreter only increased, since she interpreted for John and his wife in the beginning.

Marie took two furloughs before the war. During the first, from May 1922 to April 1924, she and Agnes studied at the newly-founded Central Bible Institute in Springfield, Missouri, whose president, D. W. Kerr, the family had known in Cleveland before they left for Japan the first time. Now twenty, Marie was appointed a missionary to Japan on 31 May 1923 and ordained on 15 June 1923 by the American AG, making her no longer an interpreter, but a full

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764 Marie Juergensen, “From Our Young Missionary In Japan,” *Pentecostal Evangel* (1917-12-15), 11.
765 Marie Juergensen, “A Young Missionary Writes from Japan,” *Pentecostal Evangel* (1916-12-23), 12.
missionary. Soon after this appointment, she gave a speech to young people at the Stone Church in Chicago. Marie took her second furlough, with Agnes, from 1930 to 1932. After returning to Japan, she became the central figure at Takinogawa Mission with Kiyoma Yumiyama until she left for the U.S. with her mother in 1941.

In addition to Marie Juergensen, during his years of service in Japan, Carl F. Juergensen also had several Japanese colleagues. We know five of them by name: Sulto Oyama, Chotaro Kyozuka, Kiyoma Yumiyama, Chikara Tani and Sen-nosuke Suzuki. Oyama, originally from Kumamoto, attended a Methodist Church and worked with Carl from 1914 to 1916. Chotaro Kyozuka worked with Carl in 1920. Yumiyama began work at Fujimae Station, as Carl’s native colleague, in the summer of 1924 and in 1926 was put in charge of the Takinogawa Church. Chikara Tani, who had been converted at the Fujimae Station around 1922, succeeded Carl there in 1926. Lastly, Sen-nosuke Suzuki, who was already a famous Holiness preacher, worked with Carl for a short period, serving as pastor of the Takinogawa Church during Yumiyama’s

772 Carl F. Juergensen, “Hongo, Tokyo, Japan,” Word and Work (1921-01), 17.
absence. The work of Yumiyama and Tani deserve closer attention.

Kiyoma Yumiyama was born on 10 August 1900 in Ehime, a rural village with a traditional Japanese Buddhist-Shinto background. The third son in one of the village’s most distinguished families, he also had two sisters. He started to read the Bible around 1914, as a junior high school student, when a Christian classmate gave him a Japanese Bible. He also bought an English Bible from a Bible peddler who came to Ehime. Yumiyama lost four close relatives before he was an adult, so death was a keen issue for him in his youth. When one of his sisters became seriously ill in 1917, he briefly attended a Congregational church in Imabari, Ehime, with a friend. After his sister’s death in January 1918, Yumiyama decided to become a Medical doctor, enrolling at Okayama Medical College [Okayama Igaku Senmon Gakko]. Studying medicine did not bring him peace of mind, however, and Yumiyama was very depressed, trying to find meaning in his life. In desperation he ran to an Evangelical Mission Hall alone on Sunday, 10 June 1920. The pastor read the Bible from John 3:16 and Romans 6:23, and Yumiyama accepted Christ as his Savior. A year later he quit

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777 Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” Hyakumannin no Fukuin (1995-11), 35.
778 Ibid.
779 Yumiyama, Kiyoma (Bokudo), “Watashi wa Naze Seisho wo Shinjiruka, [Why I believe the Bible],” Nochi no Ame (1931-01), 5.
780 Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” Hyakumannin no Fukuin (1995-11), 35.
781 Ibid.
782 Bokudo (Kiyoma) Yumiyama “Watashi wa Naze Seisho wo Shinjiruka, [Why I believe the Bible],” Nochi no Ame (1931-01), 5.
783 Ibid. Jun Murai who later became the pastor of the Otsuka Church was at
medical college, telling his family that he had decided “to stop going to Medical College and pursue the life of a Christian minister.” His furious father disowned him.

Yumiyama arrived in Tokyo in 1922, unsure of his future. Though he had quit the medical school in Okayama, he still had some hopes of becoming a doctor and tried to transfer to a Medical College in Tokyo. He wrote, “I came to the conclusion that I wanted to do both Medical study and Evangelism, and finished the procedure to transfer to Jikei Medical College. But it was a deception and God did not allow me to do the two things at the same time.”

In this way, Yumiyama was left to do religious work; almost immediately after arriving in Tokyo, started a small mission near Ikebukuro, offering Sunday school-like classes. At the end of 1922, a man who had attended his mission took Yumiyama to the Fujimae Pentecostal Church, where John W. Juergensen was


Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” *Hyakumannin no Fukuin* (1995-11), 39. Yumiyama’s decision might have had some influence on his marriage. The details of his marriage were never explained fully, but Yumiyama may have been married before coming to Tokyo, since he met his wife while he was studying at medical college.

Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” *Hyakumannin no Fukuin* (1995-11), 35.


ministering during his father’s furlough.\textsuperscript{788} Though shocked to see the different worship style, Yumiyama continued attending the church and within a few months undertook a week of Pentecostal Bible study with other Japanese led by John and his wife Esther.\textsuperscript{789} During this weeklong meeting of fasting and praying, Yumiyama received the Pentecostal experience and spoke in tongues.\textsuperscript{790}

\textbf{... with seven other people, I, with the missionary couple, prayed, worshiped, opened the Bible and did other things. Then on the last day, a big wave from heaven came filled me; we now call this experience the filling of the Holy Spirit. ... The Holy Spirit Himself filled me and my experience was that the Holy Spirit (let me) freely pray, speak, worship, cry, laugh, and roll -- all are the work of God’s Holy Spirit.}\textsuperscript{791}

Yumiyama started to work for John from the beginning of 1923.\textsuperscript{792} At that time John had a small Bible school and a printing shop, and gave Yumiyama, who by now was married and in need of a way to support himself and his wife, a teaching position.\textsuperscript{793}

\begin{itemize}
\item \textsuperscript{788} Kiyoma Yumiyama, “Shukuji ni Kaete [For the Words of Congratulation],” Kendo 50shunen Kinenshi Henshuiinkai, \textit{Kendo 50shunen Kinenshi} [Commemorating the 50\textsuperscript{th} Year of Church Dedication] (Tokyo: Shinsho Church, 1977), 3.
\item \textsuperscript{789} “Oncho no Kiseki [The Pass of Grace],” \textit{Kodan} (1989-03-01), 202.
\item \textsuperscript{790} Marie Juergensen, \textit{Call For Japan}, 11.
\item \textsuperscript{791} Kiyoma Yumiyama, “Nihon no Pentekosute Undo,” \textit{Gendai Shukyo} (2001), 152. [traslation mine]
\item \textsuperscript{792} Kiyoma Yumiyama, “Shukuji ni Kaete [For the Words of Congratulation],” (1977), 3.
\end{itemize}
After Carl F. Juergensen returned from his furlough in April 1924 with his wife and two daughters, he and John worked together at the Fujimae Church. When John opened a church in Akabane, Tokyo, in 1924, he took Yoshimaro Namiki as his native colleague, leaving Yumiyama to work mainly with Carl. Yumiyama emphasized that his separation from John was amicable. His desire to study medicine fading away, Yumiyama, who had worked earnestly with the Juergensens since 1923, decided to dedicate himself to ministry after attending a retreat hosted by Fujito Tsuge, a Holiness/Pentecostal minister, around 1926. He became the pastor of the Takinogawa Church in November 1927 and received his ordination in March 1928.

Becoming an ordained pastor did not make Yumiyama's life more stable. For reasons unknown, he quit his position at the Takinogawa Church and left

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794 Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made,” 36.
797 Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” Hyakumannin no Fukuin (1995-11), 36. At the retreat by Tsuge, Yumiyama received a vision of the bruised Christ. His decision to become a full time minister may have caused a family crisis, and it is possible his wife did not wish him to be a minister.
798 “Rireki Yumiyama Kiyoma, Souri [The Resume of Kiyoma Yumiyama, the General Superintendent]” in “Monbudaijin Shuumukacho [The Paper Addressed to the Religious Department at the Ministry of Education for the Founding of JAG],” n. d. (document, CBC Archive). However, none of Yumiyama’s credential papers have been found yet. We know neither the exact date nor the ordaining minister.
Tokyo around 1928 or 1929, perhaps going to Korea, only to return to Tokyo and be reinstalled as pastor in June 1930. With the well-equipped new mission hall, Yumiyama once again as pastor, and a new Bible school, Takinogawa Mission was ready to expand its work under Yumiyama’s leadership.  

In addition to Yumiyama, Chikara Tani was also a prominent figure whose ministry was closely associated with the work of Carl F. Juergensen. Chikara Tani was “the first Pentecostal-born worker” who came out of a Pentecostal Church. But he also became the first person to leave the Pentecostal church over the issue of speaking in tongues.

Chikara Tani was born in Fujinomiya, Shizuoka, on 12 December 1905. Around 1921, Tani came to the Fujimae Church while a high school student,

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800 “Takinogawa Tenmaku Shukai [Report of Takinogawa Tent Meeting],” *Nochi no Ame* (1929-09-01), 6; Tsutomu Tokugi, “Shinsho Kyokai no Omoide [Memory of Shinsho Church],” *Kendo 50 Shunen Kinenshi [The 50th Anniversary of the Dedication of the Church Building]*, (Tokyo: Shinsho Kyokai, 1977), 21; Takinogawa Kyokai Ho [Report of Takinogawa Church],” *Nochi no Ame* (1931-02-01), 8. The explanation of his visit to Korea is often not cohesive. Yumiyama was definitely away from the Takinogawa church by the spring of 1929 until his return to Tokyo in on 14 January 1930.

801 “Kakuchi Kyokai no Akashi [Testimony of Local Church],” *Nochi no Ame* (1930-07-01), 6.

802 “God honoring Consecrated Effort,” *Latter Rain Evangel* (1935-01-01), 17. At first, Carl F. Juergensen was officially the head of the mission. But he was getting weak, old and sick.


attending services for two years and becoming a Christian.\textsuperscript{805} He was baptized in
After graduating from Tokyo Junior High School in 1925, Tani entered Waseda
University High School.\textsuperscript{806} He was eager to help the evangelical work of the
Fujimae Church. After receiving a “vision from God”\textsuperscript{807} to “Preach the Cross and
my Word,”\textsuperscript{808} he decided to go into ministry—a decision that caused his parents
to disown him.\textsuperscript{809}

After being baptized by the Holy Spirit on 30 November 1925,\textsuperscript{810} he began
attending John Juergensen’s \textit{Takinogawa Seisho Juku} [Takinogawa Bible School]
as well as working at the Fujimae Church. He began taking charge of the Fujimae
Church in 1926.\textsuperscript{811} He graduated from John’s school in May 1927 and the
following year married Mieko Kobayashi. Kobayashi first attended the Fujimae
Church around 1925 with a friend and, the next day, made the decision to follow
Jesus.\textsuperscript{812} Carl F. Juergensen performed their wedding ceremony at the
Takinogawa Church.\textsuperscript{813} By the middle of 1929, the Fujimae Church had an
average of eighteen Sunday Service attendants, three seekers, an average offering

\textsuperscript{805} “Juergensen Circulation Letters,” 1924-07/08 (letter, FPHC Archive).
\textsuperscript{807} “Juergensen Circulation Letters,” 1925-07/08 (letter, FPHC Archive).
\textsuperscript{808} Ibid.
\textsuperscript{809} “Juergensen Circulation Letters,” 1925-12-01 (letter, FPHC Archive).
\textsuperscript{810} Ibid.
\textsuperscript{811} “Juergensen Circulation Letters,” 1926-06-10 (letter, FPHC Archive).
Tani became the pastor of Fujimae Church in May 1927. See Chieko Tani, “To
\textsuperscript{813} Ibid.
of one yen and sixty sen, and twenty-seven Sunday school students.\textsuperscript{814} Tani also helped at the tent meeting of the Takinogawa Church in the summer of 1929.\textsuperscript{815}

However, Tani resigned from the Fujimae Church in November 1929, spurred by a disagreement over the doctrine of Baptism of Holy Spirit.\textsuperscript{816} He disagreed with the view of the Japan Bible Church that the only sign of the Baptism of Holy Spirit is speaking in tongues.\textsuperscript{817} Leaving the JBC, Tani joined Kami no Kyokai [the Church of God (Anderson, IN)] and started a church in Ogu, near Fujimae, in December of 1929.\textsuperscript{818} He moved to the Nerima Church of God in November 1932 and became the pastor of the church in December 1932.\textsuperscript{819} He was ordained in April 1933 by Kami no Kyokai.\textsuperscript{820}

Despite his disagreement with the JBC’s view on the Baptism of Holy Spirit, in November 1933 Tani invited Jun Murai, the pastor of the JBC’s Otsuka Church, to help out at an Evangelistic meeting.\textsuperscript{821} In 1939, Tani moved to Argentina and started a Japanese Church there.\textsuperscript{822} He remained there until his death on 26 September 1986.\textsuperscript{823}

\begin{itemize}
\item \textsuperscript{814} “Kakuchi Kyokai Tsushin [Local Church Report],” \textit{Nochi no Ame} (1929-07-01), 5.
\item \textsuperscript{815} “Takinogawa Tenmaku Shukai Ho [Takinogawa Tent Meeting Report],” \textit{Nochi no Ame} (1929-09-01), 6. While Tani was at Fujimae Church, the pastor of Takinogawa, Yumiyama, resigned.
\item \textsuperscript{816} Chieko Tani, “To Shinji Iwamura,” 2006-07-01 (letter, Shinji Iwamura).
\item \textsuperscript{817} Ibid.
\item \textsuperscript{818} Ibid.
\item \textsuperscript{819} Ibid.
\item \textsuperscript{820} “Who’s Who,” \textit{Kirisutokyo Nenkan} (1941), 598.
\item \textsuperscript{821} Jun Murai, “Shuno Seigyo wa Susumi Iku [Lord’s Holy Work Progress],” \textit{Makiba} (1933-12-15), 1.
\item \textsuperscript{822} Chieko Tani, “To Shinji Iwamura,” 2006-07-01 (letter, Shinji Iwamura).
\item \textsuperscript{823} Ibid.
\end{itemize}
4. 1. 4. Barney S. Moore and the Pentecostal Assembly in Yokohama

Barney S Stansburyfra Moore was born on 2 August 1874 in Maryland. He worked as a fisherman, and in 1901 converted to Methodism after hearing a Methodist missionary. He believed that he was healed from lung trouble, hemorrhoid, and rheumatism. Deciding to become a minister, he attended Taylor University and Chicago Bible School. He was licensed to preach by the Metropolitan Church Association, Chicago, on 13 April 1903; his first pastorate was in Urbana, Illinois, in 1904, where the power of his ministry caused one woman to begin speaking in classical Latin and Hebrew. He was ordained by the Pentecostal Union Church elders on 25 February 1906.

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826 Barney S. Moore, “Two Missionaries for Japan,” Latter Rain Evangel (1914-04), 5.
828 Ibid.
830 Barney S. Moore, “Application Blank: For Ordination Certificate,” 1918-09-20 (document, FPHC Archive); Barney S. Moore, “Application Blank: For Ordination Certificate,” 1930-10-29 (document, FPHC Archive). Pentecostal Union is the church started by Alma White and her husband and later it became the Pillar of Fire. “He was formerly connected with the Burning Bush. Mrs. Moore was with the Pillar of Fire. Mrs. Moore was raised in a farm and Mr. Moore was a fisherman until he was saved.” “Stone Church Visitors,” Latter Rain Evangel (1914-02), 12.
His wife, Mary Ellis, was born 15 October 1877 in Quebec, Canada and became a naturalized U.S. citizen in 1899.\textsuperscript{831} After hearing about the revival of Azusa Street in Los Angeles, they visited and eventually moved there, holding revival meetings.\textsuperscript{832} In 1910, the Moores were working in Oakland, California, as traveling missionaries,\textsuperscript{833} and they ministered in Vancouver, Canada and the Pacific Coast of the U.S for fourteen years.\textsuperscript{834}

They moved to Japan on 19 June 1914,\textsuperscript{835} and were welcomed in Yokohama by the Grays and the Juergensens.\textsuperscript{836} They were sent by Pentecostal Assembly of America, which had headquarters in Portland, Oregon.\textsuperscript{837} In Tokyo,

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\textsuperscript{834} “Stone Church Visitors,” \textit{Latter Rain Evangel} (1914-02), 13.
\textsuperscript{835} Barney S. Moore, “Off For The Orient,” \textit{Bridegroom’s Messenger} (1914-06-01), 2.
\end{flushright}
they stayed with Estella Bernauer, at whose Apostolic Faith Mission they participated in an evangelistic meeting. After a short stay in Tokyo, they went to live in Kobe, and were welcomed by other Pentecostal missionaries. They tried to prepare for “a vigorous campaign” in Kobe, for which they would need a skilled Japanese interpreter. Fortunately, they had met an interpreter named Ichitaro Takigawa at the Bernauers, and brought him to Kobe, but they hoped to find their own interpreter:

[W]e are expecting a worker to help us for two weeks, Brother Takigawa, who has his Baptism, sister Bernauer’s worker, and we are praying God to let us have one permanent worker and interpreter. Interpreters are a little hard to secure who will be honest and give the full meaning of a message. Native workers who can’t interpret but speak a little or no English I can get.

After spending Christmas 1914 in Tokyo with the Bernauers, the

839 Ibid.
841 “A letter from B. S. Moore. . . ,” Latter Rain Evangel (1914-08), 17.
Moores left Kobe the following spring and began to work in Yokohama. They held numerous tent meetings and within a year had “three Sunday schools, three workers, one Japanese teacher.” In 1916, they had sixty Christians, five native colleagues and three Bible women at three mission stations. Moore also expanded his work in the rural areas in Ibaraki, and by the fall of 1917 had “three mission stations and two country villages under their supervision.” By 1919, they had two mission halls in Yokohama and four village stations.

Although Moore was aware of the New Issue, he kept his Trinitarian stance. Because, however, many friends and colleagues in the U.S. thought he had gone over to the Oneness group, Moore felt repeatedly obligated to affirm his theology. He explicitly made his position clear on numerous occasions. He stated, for example, in 1918: “We stand for a clean and holy gospel, free from all strange

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844 “We felt divinely led to come north and we have stepped into an open door where there had been no mission opened. . . Our new address is 179 C. Bluff, Yokohama, Japan.” Barney S. Moore, “B. S. Moore, Japan,” *Word and Witness* (1915-05), 6.
846 Barney S. Moore, “Brother B. S. Moore, Japan,” *Word and Witness* (1915-11), 4. There were a hundred and fifty students.
848 “Brother Moore spent three days in the country where they had never before heard the Gospel or seen a white man, and they eagerly drank in the Word of Life. There were about six hundred at the first service and about seven hundred at the next. It was estimated that about one hundred became believers in the Saviour in three days, . . .” “On the Missionary Firing Line,” *Latter Rain Evangel* (1916-12), 16.
issues, and we are not connected with the New Issue.”²⁸⁵¹ Again, just a year later, he claimed: “We hereby make a plain statement. We are not, and never were, connected with the so-called New Issue teaching.”²⁸⁵² He wrote in 1923 that when he gave the baptism service he did it “in the name of the Father, Son and Holy Ghost.”²⁸⁵³

The Moores took their first furlough in 1918,²⁸⁵⁴ arriving in San Francisco on 14 July 1918.²⁸⁵⁵ While they were away the Grays, with help from Leonard Coote, took charge of the Moores’ ministry. When the Moores returned in the summer of 1919, Carl Juergensen and Coote went to welcome them.²⁸⁵⁶ They worked with these other Pentecostal missionaries in Japan. Especially in 1919, the Moores, the Juergensens, the Bernauers, the Grays, and the Cootes worked together closely and the falling of the Holy Spirit was frequent.²⁸⁵⁷ The Moores

²⁸⁵⁴ Barney S. Moore, “Tent Wanted For Work In Japan,” Pentecostal Evangel (1919-02-08), 8.
spent their energy for rural evangelism.\textsuperscript{858} They also rebuilt their mission building in Yokohama spending $800 in the summer of 1920.\textsuperscript{859} Their work was progressing but Moore took a second furlough in 1921, for his wife’s illness.\textsuperscript{860} While in Canada and the U. S. they Moores visited different churches to raise $10,000 to open a Bible school in Yokohama.\textsuperscript{861} This time Jessie Wengler took care of the Moores’ mission, with help from the Munroes and the John Juergensens.\textsuperscript{862}

The Moores’ return to Japan, in 1923, was marred by his failure to answer charges leveled by the Canadian Pentecostals.\textsuperscript{863} That failure caused the American AG to withdraw its support of the Moores\textsuperscript{864}:

Charges were filed against Brother Moore by the Canadian Brethren and complaints were also received from brethren in the Eastern District Council. Brother Moore was requested to visit headquarters to confer with the brethren and clear these matters up, but failed to do so. He was informed that we could not sanction his return to Japan until he had

\textsuperscript{858} Barney S. Moore, “Yokohama, Japan,” \textit{Word and Work} (1920-06), 15; Barney S. Moore, “Japan,” \textit{Word and Work} (1920-08), 14; Barney S. Moore, “Yokohama, Japan,” \textit{Word and Work} (1921-01), 19. Their country work was centering Ogawa village, but we cannot conclude which Ogawa village it was.

\textsuperscript{859} Barney S. Moore, “Yokohama, Japan,” \textit{Word and Work} (1920-09), 14. They were expecting twelve missionaries to come to their dedication service.

\textsuperscript{860} Barney S. Moore, “Returned from Japan,” \textit{Word and Work} (1921-07), 8.


\textsuperscript{862} “Gleanings From the Harvest Fields,” \textit{Latter Rain Evangel} (1921-11), 13.

\textsuperscript{863} There was not description of what kind of charge it was. Most likely it was something to do with finances.

\textsuperscript{864} Moore, Barney S., “American AG Registration Card,” 1918-09-20 (missionary record, AGWM Archive). The record says, “dropped because of disagreement with the Missiy [Missionary] Committees March 30, 1923”.

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made an effort to clear these things up to the satisfaction of the brethren. But Brother Moore had made no attempt to clear them up, and so returns to Japan on his own responsibility and without the endorsement of the Foreign Mission Committee of the Council.  

Moore moved ahead on his dream of building a church and starting a Bible school, and had even “ordered the carpenter to go ahead and build” and was “trust[ing] God to send enough to meet each payment.” But his dream was destroyed by the Kanto Great Earthquake of 1 September 1923. It destroyed his church building and killed his Japanese pastor, Hasegawa, and Hasegawa’s wife and son. Moore had to dig out his own injured wife from a house in ruins, as she recounted:

My husband and Japanese pastor Hasegawa, had been down town all the morning on business and had just returned home about fifteen minutes before twelve o’clock noon. We sat down to eat our dinner, when we heard a noise as great as of the roaring of a thousand cannons. We looked at each other wondering what the fearful noise could be when the earth began to tremble and our house bounce up and down. We were thrown in various ways, one at a time, and while trying to get out of the front door we were actually thrown across the room and out a side door. My husband was thrown free from danger, the roof of the house just missing his head as it fell. One of my Bible women and I were just behind my husband and were caught under the eave of the

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865 “B. S. Moore Returning to Japan,” Pentecostal Evangel (1923-03-17), 12.
867 Ibid.
house as it fell. I was thrown against a fence and my arm across a tree with a beam across my neck. I could see my arm crushing but could not feel it. My Bible woman was a few feet from me. I could hear her praying but could not see her. As my husband was thrown free he immediately rushed to rescue me. He could not see me but could hear my voice. The Lord directed him and the first timber he touched was the one that was across my neck and immediately it broke and I knew God would deliver me safely. I felt no fear although I could see the large two-story house next to us swaying to and fro. God kept it from falling as my dear husband, a Japanese servant and another Bible woman worked with the strength of Samson to dig us out. Had the house fallen it would have ground us to atoms. At last I was free and husband sat me on a large rock in our yard while he dug out Miss Suzuki.\(^{869}\)

Jessie Wengler, reporting that the Hasegawa’s three other children survived, also explained that the Moore’s house caught on fire, forcing them to run from the flames all night until they finally found safety on a ship docked in the nearby harbor.\(^{870}\)

Because of his wife’s injuries, which included a broken arm, Barney decided to evacuate on a rescue ship from Kobe. The Moores arrived in Seattle on 15 September 1923.\(^{871}\) After recuperating, they tried to return to Japan but, 


because of conflicts with their erstwhile supporters, were unable to do so. Those
conflicts also caused further problems with the American AG and, openly
criticizing them, he broke all remaining ties with the American AG. 872

The Moores visited Australia in 1929, where Barney was introduced as
“the Japan Earthquake Evangelist.” 873 Although he worked at a Baptist church in
California the following year, 874 Barney wanted to return to the American AG. 875
After Barney publically apologized for his previous behavior, with the approval of
the Southern California District, the American AG accepted the Moores, 876
recognizing his old ordination and approving him as an American AG minister. 877

Moore worked under “Interdenominational Revival Campaigns” 878 in Long Beach,

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872 A. G. Osterberg, “To Barney S. Moore, 1930—08-05 (letter, FPHC Archive). The details of their conflict was not recorded. Barney Moore had very
independent spirit and he often had conflicts with the American AG denomination.
Year: 1930; Census Place: Long Beach, Los Angeles, California; Roll 130;
Page: 18A; Enumeration District: 1114; Image: 110.0.
http://search.ancestry.com/cgi-bin/sse.dll?rank=1&new=1&MSAV=1&msT=1&gss=angs-
g&gsfn=Barney+S.+&gsln=Moore&cpxt=0&catBucket=rstp&uidh=9f7&cp=0&p
cat=ROOT_CATEGORY&h=89746320&db=1930usfedcen&indiv=1 (accessed
on 20 February 2011).
876 Barney S. Moore, “To A. G. Osterberg,” 1930-04-30 (letter, FPHC Archive); A. G. Osterberg, “To J. R. Evans,” 1930-05-13 (letter, FPHC Archive);
J. R. Evans, “To A. G. Osterberg,” 1930-05-21 (letter, FPHC Archive); A. G.
Osterberg, “To Barney S. Moore,” 1930-08-05 (letter, FPHC Archive). Osterberg
was the district superintendent of the Southern California District and Evans was
the General Superintendent of the American AG.
877 Barney S. Moore, “American AG Registration Card,” 1930-10-29
(missionary record, AGWM Archive).
878 Barney S. Moore, “To A. G. Osterberg,” 1930-04-30 (letter, FPHC
California, in 1930. He went to Honolulu in 1931, where he started his publication the *Prophetic Searchlight*.\(^{879}\) He served at the Glad Tidings Assembly and Bible School and Glad Tidings Mission around 1933.\(^{880}\)

The Moores met Mr. and Mrs. Gordon Bender, missionaries to Japan, in Hawaii on June 5, 1931.\(^{881}\) The Benders mentioned the need for a Bible training school in Japan and asked them to help.\(^{882}\) The Moores considered going back to Japan again, but their request that the American AG send them as missionaries was denied for financial reasons.\(^{883}\) They renewed their request in a letter to J. R. Evans, the General Secretary of the American AG,\(^{884}\) but Evans, too, turned them down.\(^{885}\) The Moores’ behavior caught the attention of Evans and he decided not to renew their affiliation as missionaries.\(^{886}\) Although they could not go back to Japan as official American AG missionaries, they visited Japan in 1937 very much hoping to stay.\(^{887}\) They were not able to start their own mission again and

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\(^{882}\) Ibid. The Benders must have stopped in Hawaii on their way home from their furlough. It is implied that there was not a recognized Bible school in Japan, although *Seirei Shingakukin* had already started either the end of 1930 or the spring of 1931.

\(^{883}\) J. R. Evans, “To Barney S. Moore,” 1931-10-02 (letter, FPHC Archive).


\(^{885}\) J. R. Evans, “To Barney S. F. Moore and Wife,” 1932-08-02 (letter, FPHC Archive).

\(^{886}\) J. R. Evans, “To A. G. Osterberg,” 1934-08-14 (letter, FPHC Archive).

\(^{887}\) Barney S. Moore, “Aloha Nui Loa,” *Glad Tiding Herald* (1937-02), 2. First they were going to help Agnes Juergensen in Hamamatsu and John Juergensen in Nagoya. See Barney S. Moore, “Leaving Hawaii for Japan,”
left Japan that year.\footnote{888}{John and Anne Clement, “Better Result in Japan Notwithstanding the War,” Redemption Tidings (1937-12-03), 9-10.}


Barney died on 25 June 1956 in California. Eunice Colombo was the Office Secretary of Southern California District.
baptized by the Holy Spirit. When Jessie Wengler arrived in Yokohama at the beginning of December 1919, Moore had a Japanese pastor, this pastor was probably Machida. He lived in Japan until he went to Seattle with the Moores in 1922. That year, Machida was recognized as a minister by Pentecostal Assemblies of Canada (PAOC) and received an offering from them. While in the U.S. Moore and Machida attended a convention in New Rochelle, New York. They also traveled to Vancouver, meeting with Japanese Christians at Prince Rupert.

Machida returned to Japan but did not work with the Moores after 1923. He married Helen Kasumi (Hirata), who was born in Hawaii in 1903, and with her left Yokohama for San Francisco in 1928. They remained in the U.S. and


896 Jessie Wengler, Letters from Japan, 6, 8.


during the war were sent to an internment camp in Idaho, where Machida began ministering to a Japanese Congregation. He served with Blaine Memorial Methodist Church in Seattle from 1941-1945, and became a naturalized American citizen in 1946. Machida died in Los Angeles on 23 June 1993.

Year: 1930; Census Place: Sacramento, Sacramento, California; Roll 186; Page: 22A; Enumeration District: 73; Image: 655.0


Ibid.


http://search.ancestry.com/cgi-bin/sse.dll?rank=1&new=1&MSAV=1&msT=1&gss=angs-g&gsfn=Tamotsu+Jonathan+&gsln=machida&cpxt=0&catBucket=rstp&uidh=9f7
The second man who worked with Barney Moore was H. Hasegawa. Moore met Hasegawa at Prince Rupert, Canada, and almost immediately decided that he wanted the Hasegawa family to return with him to Japan to assist in his work and also in the work of Jessie Wengler. Hasegawa, a Japanese who had become a naturalized Canadian citizen, was a Pentecostal Christian and had already been working for God in Canada for three years, but felt called to go to Japan.

Hasegawa, his wife and four children left for Japan from Victoria on 25 October 1922, but tragedy struck the following year: the couple and their eldest son were killed during the earthquake on 1 September 1923. Mary, age fifteen, her younger brother Peter and a four-month-old baby survived. Juji Nakada, a Holiness pastor, assumed responsibility for their care, but he wrote a letter to Moore implying a need for financial help: “We have with us now Mary, the

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907 Barney S. Moore, “Brother and Sister B. S. Moore…,” Pentecostal Evangel (1921-08-20), 12.
909 Jessie Wengler, Letters from Japan, 13. Dithridge states that Hasegawa had five children and two died and three lived through the Kanto Great Earthquake in 1923. See Harriett Dithridge, Fifty Years In Japan, 135.
912 Harriett Dithridge, Fifty Years In Japan, 135.
daughter of your Pastor, Mr. Hasegawa, who was killed in the quake in
Yokohama with his wife and son. We are expecting to have her little brother,
Peter, with us also. We will give Mary schooling, but we have not sufficient
funds to support her.”913 Mary Taylor thought of bringing the orphans to Kobe,914
but in the end the infant went to another orphanage and Peter went to a
relative’s,915 while Wengler took Mary Hasegawa to Canada in 1924.916

4. 1. 5. Jessie Wengler and Her Various Missions

Jessie Collins Wengler was born in Clayton, Mo., in 1887.917 After
moving to St. Louis, she attended a Methodist Church.918 In 1913 she contracted

913 Barney S. Moore, *The Japanese Disaster or The World Greatest
Earthquake*, 31.
914 “They should be in a Pentecostal children’s home. We are planning now
to have them brought here.” See Mae Straub, “Planning For The Future In Japan,”
*Pentecostal Evangel* (1923-11-10), 12.
915 Harriett Dithridge, *Fifty Yeas In Japan*, 135.
916 Ancestry.com. *Canada, Ocean Arrivals (Form 30A), 1919-1924* about
Mary Hasegawa [database on-line]. Provo, UT, USA: Ancestry.com Operations,
Inc., 2009.Library and Archives Canada, Form 30A Ocean Arrivals (Individual
Manifests), 1919-1924, Rolls T-14939 through T-15248
http://search.ancestry.com/cgi-
bin/sse.dll?ti=0&indiv=try&db=canadaoceanarrivals&h=78970 (accessed on 30
January 2010).
917 Jessie Wengler, “American AG Registration Card,”1919-06-
27(missionary record, AGWM Archive).
918 Jessie Wengler, “Application For Ministerial Recognition,” 1949-04-25
(document, AGWM Archive).
malaria, but was reportedly healed at the Stone Church in Chicago.\textsuperscript{919} Wengler attended Brooks Bible Institute for two years and took correspondence courses from Moody Bible Institute.\textsuperscript{920} She worked occasionally as a music teacher and was active in handing out tracts and making visitations.\textsuperscript{921} Before coming to Japan, she had been working for two years at Stone Church’s \textit{Latter Rain Evangel}.\textsuperscript{922}

Wengler was hoping to go to Korea in the fall of 1919,\textsuperscript{923} but the American AG appointed her to Japan instead.\textsuperscript{924} She left for Japan in November 1919, first assisting the Moores’ work in Yokohama for three years and taking charge of the mission during their furlough.\textsuperscript{925} During this time, she also studied Japanese for two years.\textsuperscript{926} After the Moores returned in 1923, Wengler started a

\textsuperscript{919} Jessie Wengler, “God Honoring His Word in Japan’s Interior,” \textit{Latter Rain Evangel} (1933-04), 8.
\textsuperscript{921} Wengler, Jessie, “Application For Endorsement As Missionary,” 1919 (document, AGWM Archive).
\textsuperscript{922} Jessie Wengler, “God Honoring Japan’s Interior,” \textit{Latter Rain Evangel} (1933-04), 8.
\textsuperscript{923} Jessie Wengler, “Application For Endorsement As Missionary,” 1919 (document, AGWM Archive).
\textsuperscript{924} See Jessie Wengler, “Certificate of Fellowship,” 1920-09-01 (document, AGWM Archive). There is a Certificate of Fellowship stating that Wengler received the credential from American AG on 1 September 1920. The certification was valid only until 1 September 1921. Another record found in AGWM Archive says she received her missionary appointment to Japan on 27 June 1919. See Jessie Wengler, “American AG Registration Card,” n. d. (missionary record, AGWM Archive).
\textsuperscript{925} “Gleanings From the Harvest Fields,” \textit{Latter Rain Evangel} (1921-11), 13.
\textsuperscript{926} Jessie Wengler, “God Honoring Japan’s Interior,” \textit{Latter Rain Evangel} (1933-04), 8.
new mission in Hachioji, a factory city of about 50,000 people in Tokyo.\textsuperscript{927} She started a Sunday school\textsuperscript{928} and, despite not knowing anyone in the city, her work was quite successful, especially with young Japanese.\textsuperscript{929} Some of the girls who worked at silk factories came to her church and became Christians.\textsuperscript{930} When the Kanto Great Earthquake occurred, Wengler was in Hachioji and her mission in Hachihoji was not damaged.\textsuperscript{931} After Harriett Dithridge came to assist her, Wengler went back to the U.S. for her furlough in July 1924.\textsuperscript{932} This is when she began to care for Mary Hasegawa, whose parents had worked for the Moores and had been killed in the earthquake.\textsuperscript{933} Wengler spent over a year in the U.S. before returning to Japan in 1925.\textsuperscript{934}

Wengler was close to the Juergensens, who often helped her work. In April 1926, for instance, they brought their tent to Hachioji and helped with a revival meeting.\textsuperscript{935} On the white gate of Jessie’s mission house hung a sign

\textsuperscript{927} Jessie Wengler, “Opens New Station in Japan” \textit{Pentecostal Evangel} (1923-03-31), 12.
\textsuperscript{930} Jessie Wengler, Letters \textit{From Japan}, 14.
\textsuperscript{931} Jessie Wengler, Letters \textit{From Japan}, 14.
\textsuperscript{933} Harriett Dithridge, \textit{Fifty Years in Japan}, 136.
Wengler’s work in Hachioji progressed steadily but, in 1928, the Japan District Council asked her to take over the work of the ailing Mae Straub at the Children’s Home in Nishinomiya. Wengler remained financially responsible for the ministry in Hachioji, but during her absence, Agnes Juergensen was assigned to supervise the work there with Wengler’s Bible Woman, Kimi Sakamoto. Wengler enjoyed her work at the Children’s Home, where she and co-worker Mrs. Emma Gale oversaw thirty-three children in three houses. After Mae Straub returned in October 1930, Wengler resumed her work in Hachioji.

Wengler’s Bible Woman, Kimi Sakamoto from Nishi Nakano village, was Wengler’s first convert. Sakamoto went to the Dithridge’s Bible school and began work with Wenger in 1928. Tokuji Tanaka, who also became a Christian at Wengler’s church, became the pastor of the Hachioji Church in March 1931.

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937 “Notes From the Harvest Lands,” Latter Rain Evangel (1928-11), 15.
938 Ibid.
939 Ibid.
943 Jessie Wengler, Letters From Japan, 19.
Kitako Tominaga, who also became a Christian at the Hachioji Church, became Wengler’s Bible woman after attending Takinogawa Holy Spirit Bible School.\textsuperscript{946} It was Wengler’s vision to expand her mission work. She chose Kofu, Yamanashi, for her next mission field, dispatching Kimi Sakamoto there in September 1931.\textsuperscript{947} The following year, Sakamoto started the Kofu Japan Bible Church [\textit{Kofu Nihon Seisho Kyokai}],\textsuperscript{948} the first branch of the Hachioji Church,\textsuperscript{949} despite the very active opposition of a local Shinto priest, as this report describes:

One evening during the street meeting the Buddhist priest came with a box, and after the singing had finished he stood on his box and in a loud voice warned the people against our work. He followed us into the church and thought to stop the service. Sakamaotosan, the Bible woman, was praying. He told her to keep still, saying that she should not be in this meeting, but the more he talked the more blest she became. The glory of God came down on her and she lifted her hands and praised the Lord with a loud voice. The priest became very angry and began to beat her, but the more he abused her the more she shouted. The priest became so enraged that some of the men had to take him out.\textsuperscript{950}

Wengler visited the Kofu Church at least once a month before taking her

\textsuperscript{946} Jessie Wengler, \textit{Letters From Japan}, 29.
\textsuperscript{947} “News From the Missionaries,” \textit{Latter Rain Evangel} (1932-02), 19.
\textsuperscript{948} Kimi Sakamoto, “Kinga Shinnen [New Year’s Greeting],” \textit{Nochi no Ame} (1932-01-01), 8.
\textsuperscript{950} Jessie Wengler, “God Honoring Japan’s Interior,” \textit{Latter Rain Evangel} (1933-04), 10. Wengler mistakenly reported that the man who persecuted Sakamoto was a Buddhist priest.
second furlough from October 1932\textsuperscript{951} to October 1933.\textsuperscript{952} During this time, the Kofu Church experienced the outpouring of the Holy Spirit. Most of the Christians at the church were baptized in the Holy Spirit, and there were similar Pentecostal outpourings all over Japan that year.\textsuperscript{953}

After her furlough, Wengler reorganized Sakamoto and Tanaka’s ministry, sending Sakamoto back to Hachioji and Tanaka to Kofu in 1934.\textsuperscript{954} By the middle of 1934, Wengler had a mission station in Kamata, Tokyo, and Sakamoto went to work there.\textsuperscript{955} Kitako Tominaga also helped the Kofu church for two years.\textsuperscript{956} In April 1936, Wengler opened another station in Otsuki.\textsuperscript{957} Thus, by the end of 1936, she had four mission stations: Hachioji, Kofu, Kamata (whose congregation consisted mostly of the elderly\textsuperscript{958}), and Otsuki\textsuperscript{959} (which soon


\textsuperscript{954} Kimi Sakamoto, “Seirei no Furisogoi [Falling of the Holy Spirit],” \textit{Assenbulii} (1979-03-01), 8.


\textsuperscript{957} Jessie Wengler, “Work Growing in Japan,” \textit{Pentecostal Evangel} (1936-05-02), 7. At Otsuki, Miss Tominaga and Miss Shiratori were going to work.

\textsuperscript{958} Jessie Wengler, “A Few of Japan’s Lighthouses,” \textit{Pentecostal Evangel}
immerged into the Enzan Church). Wengler lived in Mitaka and she also used her residence there to teach Sunday school.

In July 1936, Wengler’s attempt to begin construction of a church building in Kofu was thwarted when she could not obtain a building permit, since the church had not been registered with the government. She was able to obtain a special building permit, and the church building was erected there in 1937. Wengler was also able to rebuild the Hachioji Churc building in 1937.

When the New Religious Law was enforced in Japan, Wengler studied it carefully and, after discussions with Kimi Sakamoto, Mr. and Mrs. Tokuji Tanaka, and Mr. and Mrs. Wada, she decided not to join the United Christ Church of Japan (UCCJ), but to register as an independent church, since they wanted to remain independent.

Wengler was reported to be critically ill with heart disease in 1940. She was bedridden at her house at Mitaka in June 1941 when, to escape the heat of Tokyo, she was moved to Munroe Hospital in Karuizawa, Nagano, accompanied by Marie Juergensen and Kimi Sakamoto, who then commuted to Hachioji from

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959 Ibid.
960 Ibid., 15.
961 Ibid.
963 Jessie Wengler, “To Mr. and Mrs. Fred Volger,” 1941-05-06, (letter, FPHC Archive), 2. They were planning to be registered as Assemblies of God Hachioji Church, Assemblies of God Kofu Church and Enzan Dendo Kan.
964 Ibid.
Karuiwawa every weekend. While she was hospitalized, Wengler’s money was confiscated by the Japanese government, which brought her great distress. In early October, Wengler returned to Tokyo, and despite orders from the American Embassy for all American citizens to evacuate from Japan she did not plan to go back to the U.S. The American AG was expecting her to come back to the U.S. with Marie Juergensen. But, having been given very short notice about the ship’s sailing and probably also because she was not completely recovered, Wengler was unable to reach the last American ship out of Japan. During the war, she thought she would die because of her anemia and the lack of food and viewed her survival as a miracle from God.

Wengler therefore stayed in Japan during the war, at first living alone at her home in Mitaka. Neighbors sometimes gave her a difficult time, but she lived among Japanese as one of them. Since her assets had been confiscated, Wengler sought help at the Ministry of Finance in June 1942, and managed to get her assets returned. That enabled her to support herself throughout the war.

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967 Kimi Sakamoto, “Wengular Sensei no Koto [About Rev. Wengler],” Assenbulii (1979-12-01), 4. The Bill to freeze the British and American assets in Japan was enforced on 26 July 1941. This Bill was a retaliatory response to one for the American government’s decision to freeze Japanese assets in the U.S. enforced on the same day.
969 “Brief Notes From Far and Near,” Pentecostal Evangel (1941-12-06), 7.
971 Jessie Wengler, Letters From Japan, 50.
years. Beginning in 1943, Japanese Special Police allowed her to live with five American Baptist missionaries. She was listed as a Prisoner of War on 13 December 1943.

On 7 August 1945, the Hachioji Church building was burned down by an American air raid. It was a great relief for the American AG to find that Wengler was safe. The Pentecostal Evangel reported joyfully, “Friends of Jessie Wengler, missionary to Japan, will be glad to know that she is safe, well, and expects to return home soon, according [sic] to telegrams received by her sister from the Provost Marshal General.”

Wengler went back to the U.S. in January 1946, but stayed only until March 1947, when she once again left for Japan. She received the ordination

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972 Jessie Wengler, “Delivered from Destruction in Japan,” Pentecostal Evangel (1946-02-23), 11. She owned two cottages and she was able to secure the profit from the sales of them. She had to go to the Swiss legation and presented her case. And also she was able to keep 3,000 yen in cash kept as the church money.
973 Ibid., 12.
976 “Jessie Wengler Same!,” Pentecostal Evangel (1945-11-10), 11.
977 “News Flashes!,” Pentecostal Evangel (1947-03-29), 8.
from the JAG on 25 January 1949. She took her last furlough in July 1951 and went back to Japan in February 1954. After the war, she opened the Ichikawa Church in 1954. She died of cancer in Japan in 1958.

During her years in Japan, Wengler worked with several Japanese Christians. First was Kimi Sakamoto, who met Jessie Wengler when Wengler, seeking a building for a Sunday school in Hachioji, was allowed to use a house owned by Kimi’s father Bunzo Sakamoto, owner of a small silk factory. Bunzo was a drunkard and his wife was a devout adherent of Nichiren Shu, a Japanese Buddhist sect. Since Wengler’s Japanese was poor, Kimi’s mother suggested that Kimi help her, which she was happy to do. Kimi Sakamoto was the first convert at Hachioji, becoming a Christian in 1925. After Wengler returned to Japan from furlough in 1925, Sakamoto devoted herself to helping the ministry. Sakamoto entered the Berean Women Bible School in Tachikawa in 1927, while living with Wengler and ministering in Hachioji. After graduating,

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978 Jessie Wengler, “American AG Registration Card,” n. d. (missionary record, AGWM Archive). She was ordained by Noel Perkin and Gayle F. Lewis when they were visiting Japan, “by Assemblies of God of Japan.” This ordination was given before the JAG officially started. See Jessie Wengler, “Application For Ministerial Recognition,” 1949-04-25 (document, AGWM Archive).
979 Jessie Wengler, “God Honoring His Word in Japan’s Interior,” Latter Rain Evangel (1933-04), 8.
980 Jessie Wengler, Letters from Japan, 18.
981 Ibid. 19.
983 Jessie Wengler, “God Honoring His Word in Japan’s Interior,” Latter Rain Evangel (1933-04), 8.
984 Kimi Sakamoto, “Kenshin Shingakko Nyugaku [Dedication and Entering the Bible School],” Assenbulii (1978-03-01), 8.
Sakamoto began full time ministry. During the war, she tried to support Wengler as much as possible and when the war was finally over, she rebuilt the Hachioji Church in 1951. She died on 25 June 1989.

Tokuji Tanaka also worked with Wengler. He was born in Hachioji, Tokyo on 18 May 1909. His brother converted to Christianity while he was in Korea as a soldier, and eventually worked with Wengler. Through him, Tanaka came to Wengler’s church in 1926. He worked at a bank as an office boy, but in 1930 decided to quit and work for God. He lived with Kiyoma Yumiyama as a Biblical apprentice at Sendagaya, Tokyo, from May 1930. This was the beginning of Yumiyama’s Takinogawa Seirei Shigakuin [Takinogawa Holy Spirit Bible School].

Tanaka started to help Wengler’s mission in 1931, while at the Bible school. He became the pastor of the Hachioji Church in March 1931 and was baptized by the Holy Spirit in 1933. He graduated from Takinogawa Holy

990 Kimi Sakamoto, “Shingakusei Jidai [When I was a Bible School student]” Assenbulii (1978-04-01), 8.
Spirit Bible School (its first graduate), in March 1933. The following year he moved to the Kofu Church where he married Fuyuko Tamai. Tanaka maintained a busy schedule: he had morning prayer duty at 4:30 every day, three Sunday school classes, and nine home meetings. However, in 1941 he was drafted into the army and sent to Malaysia, Singapore and Java. He returned to Japan in 1946 but, too sick to work, was hospitalized in Hachioji. After recovering, he became the charter member of the JAG in 1949, but in February 1957 was forced to retire through illness.

Another Japanese who helped Wengler in ministry was Kitako Tominaga, a factory girl, who came to church for the first time on the first Sunday in September 1926. She worked in the Kofu Church for two years with Sakamoto. After graduating from Takinogawa Holy Spirit Bible School she was sent to Otsuki, Yamanashi, by Wengler and started the Otsuki Church in June 1936.

She ran two Sunday schools, one at Otsuki with sixty children and the

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996 Ibid.
997 Ibid.
999 Bouko Tominaga, “Kanashimi yori Yorokobi he [From Sorrow to Joy],” Nochi no Ame (1931-02-01), 7.
other at Hanasaki with fifty children. Tominaga was in charge of both Otsuki and the Enzan Church in 1940. She married Kazuo Wada, co-pastor of another church and also pastor at the Otsuki Church.

Born in Kagaoshima, Kazuo Wada had worked in Taiwan for a railway company. When he was twenty, he befriended some Salvation Army workers and converted to Christianity. He wanted to attend the Salvation Army Bible School, but opposition from his father forced him to give up his dream. Wada received the Baptism of the Holy Spirit from John Juergensen in Nagoya, after whose death Wada went to Tokyo to study at Takinogawa Holy Spirit School. After graduation he married Kitako and became a pastor at the Enzan Church. During the war, he began working at a juvenile reformatory, leaving that position in June 1949 to restart his ministry in Fukuoka.

4. 1. 6. John W. Juergensen and the Akabane and Nagoya Missions

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1006 Ibid.
1007 Ibid.
1008 Ibid., 8.
1009 Ibid.
1010 Ibid.
1011 Ibid.
John W. Juergensen was born in Flensburg, Germany on 3 May 1893.\footnote{1012} He accompanied his parents to America in March 1897.\footnote{1013} When his parents began making preparations to move to Japan to work as missionaries, they were ready to take all of their children with them, but John opposed their idea of going to Japan.\footnote{1014} When his parents and two sisters left Cleveland to begin their missionary life, John stayed behind.\footnote{1015} Marie later explained that John was not yet a Christian at that time, but rather was against his parents’s faith.\footnote{1016} Marie recollected her parents’ struggle: “It was very hard for mother to think of leaving her unsaved boy behind, but she realized that taking an unsaved boy would be a hindrance to the work. Our parents had prayed through, and had felt God wanted them to leave him behind. They got down to pray definitely for his salvation, and after some time the assurance came.”\footnote{1017} And, while separated from his family, John did become a Christian.

He went to New York and, while there, he attended both an electronic

\footnote{1012} “John William Juergensen,” Japan Christian Yearbook (1939), 316-317.
\footnote{1015} Ibid.
\footnote{1016} Ibid.
\footnote{1017} Marie Juergensen, “Heralding the Pentecostal Message in Japan,” Pentecostal Evangel (1931-06-27), 17.
engineering school and Elim Bible Training School in Rochester. In 1914, he became involved with the Gospel Herald Society in Easton, Pennsylvania, and then began study at the Beulah Heights Missionary Training School in North Bergen, New Jersey, graduating in 1919. At Beulah Heights, he met Esther Kelchner, whom he had known in Cleveland and whose father, Charles F. Kelchner, was pastor of the independent church there which the Juergensens had attended. He and Esther married on 21 May 1918. When John was drafted for World War I in 1918, his draft card listed him as a minister for Gospel Herald Society. He was ordained as an evangelist on 25 May 1919. Both he and

1020 V. E. Moss, “To Whom it may Concern,” 1919-05-23 (letter, Ancestry.com).
1022 Ibid.
Esther were ordained as missionaries by the American AG that same day.\footnote{John Juergensen, “American AG Registration Card,” 1919-05-25 (missionary record, AGWM Archive); Esther Juergensen, “American AG Registration Card,” 1919-05-25 (missionary record, AGWM Archive).}

They thought they would have no trouble going to Japan, but when they applied for their passport in May 1919, the government officials questioned their missionary status.\footnote{R. Bannersman, “To Mr. R. S. Sharp,” 1919-05-28 (letter, Ancestry.com).} An investigation by the government officials found that John knew few details of the church for which he planned to work; the agent who interviewed John said he “did not know the names of the heads of this church, nor how long it had been in existence.”\footnote{Ibid.} Although V. E. Moss, the president of Beulah Heights Rest Home and Assembly and Missionary Bible Training School, had sent a letter of recommendation to the government official for John and Esther,\footnote{V. E. Moss, “To Whom it may Concern,” 1919-05-23 (letter, Ancestry.com).} the official was not happy to hear John’s various statements, such as when he explained his reason to go to Japan as a “heaven sent command.”\footnote{R. Bannersman, “To Mr. R. S. Sharp,” 1919-05-28 (letter, Ancestry.com).}

Also the government official was uneasy at John’s claim that with God’s grace he
had lived “for six years without any manual labor.”\footnote{Ibid.} Another government official commented: “Japan is not in need of missionaries of this type.”\footnote{Ibid.} Although they were, allegedly, sponsored by Beulah Home, the Pentecostal Church and the Assemblies of God, none had raised the required financial support.\footnote{Ibid.} Finally, Barney S. Moore, as superintendent of the Japan Pentecostal Mission, wrote a letter to the Department of State, Bureau of Passports, to certify that the fare for the Juergensens’ passage had been secured and that John and Esther would serve as missionaries,\footnote{Barney S. Moore, “To Department of State, Bureau of Passports,” 1919-06-25 (letter, Ancestory.com) http://search.ancestry.com/Browse/view.aspx?dbid=1174&path=Passport+Applications%2c+January+2%2c+1906+-+March+31%2c+1925.1919.Roll+0901+-+Certificates%3a+114000-114249%2c+06+Sep+1919-08+Sep+1919.141 (accessed on 29 January 2010).} allowing Carl F. Juergensen and his family to take a much-needed furlough. In June 1919, W. Welch of the Missionary Committee of Assemblies of God wrote to the Chief of Passport Control that they were processing the application of John and his wife to serve as American AG missionaries.\footnote{L. W. Welch, “To Chief of Passport Control,” 1919-06-23 (letter, Ancestory.com) http://search.ancestry.com/Browse/view.aspx?dbid=1174&path=Passport+Applications%2c+January+2%2c+1906+-+March+31%2c+1925.1919.Roll+0901+-+Certificates%3a+114000-114249%2c+06+Sep+1919-08+Sep+1919.142 (accessed on 29 January 2010).} This was not enough for the State Department, however, and John and Ester’s passport applications were rejected on 6 June 1919.\footnote{Chief of Division of Passport Control, “To John William Juergensen,” 1919-06-06 (letter, Ancestory.com) http://search.ancestry.com/Browse/view.aspx?dbid=1174&path=Passport+Applications%2c+January+2%2c+1906+-+March+31%2c+1925.1919.Roll+0901+-+Certificates%3a+114000-114249%2c+06+Sep+1919-08+Sep+1919.143 (accessed on 29 January 2010).}
Somehow, however, they were finally able to obtain passports later, and they left for Japan on 3 November 1919.  

They reached Yokohama on 20 November 1919, and were welcomed by their family. John had not seen them in more than seven years. The Juergensens were overjoyed; John, who once opposed their going to Japan as missionaries, had arrived to serve as one himself.

It did not take long for John and Esther to begin working with the rest of the Juergensens, using Marie as their interpreter. At that time, Carl had mission stations in Hongo, Koishikawa, and Fujimae. John helped with the Sunday schools, preaching, and English classes, but quickly thought of two projects to start: publishing Pentecostal tracts and starting a Bible school to train native pastors.

The arrival of new missionaries such as John and Esther, who were appointed by the American AG, helped lead to the formation of the Japan District of the American AG in 1920. Carl was chosen to be its first chancellor, with John serving as chairman from 1925 to 1927.
John and Esther’s first child, Grace Marie, was born on 24 April 1920.\textsuperscript{1042} When his parents and sisters took a furlough from May 1922 to April 1924, John took charge of their ministry. Carl had closed his missions in Hongo and Koishikawa, so John and Esther ministered at the Fujimae Church, living in Takinogawa, and commuting.

John and Esther tried to bring a Pentecostal worship style to Japan. The noisy, loud services with their emphasis on the experience of the Baptism of the Holy Spirit looked peculiar to ordinary Japanese Christians. Kiyoma Yumiya, a lay preacher who had just arrived in Tokyo from Okayama, visited their Fujimae Church out of curiosity.\textsuperscript{1043} He was initially shocked at the way they worshiped, but it left a strong impression.\textsuperscript{1044}

Since several other Japanese were interested in the Pentecostal faith, John and Esther invited them to a Pentecostal retreat at their house.\textsuperscript{1045} It did not take long for John and Ester to recruit Yumiya and others to their ministry. By early 1923, Yumiya started to work for John and his wife, while studying under them.\textsuperscript{1046} Yumiya helped with the publishing work, distributing tracts, and leading evangelical services.\textsuperscript{1047}

On 1 September 1924, when the Kanto Great Earthquake destroyed most

\begin{flushleft}
\textsuperscript{1042} Esther Juergensen, “My Testimony,” 1919 (document, FPHC Archive).
\textsuperscript{1044} Ibid.
\textsuperscript{1045} “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” Hyakumannin no Fukuin (1995-11), 36.
\textsuperscript{1046} Ibid.
\end{flushleft}
of Yokohama and Tokyo, John, Esther and their daughter were in Karuizawa on summer holiday. Their Fujimae Church, their house in Takinogawa and their native colleagues survived. John reported, “Our house stood fairly well, except the plaster and tiles on the roof. The Fjumai [sic] mission was much twisted, but carpenters pushed it into shape and nailed three or four beams across the corners on the side. It does not look very well but we can hold meetings.”

After his parents and sisters returned to Japan from furlough in 1924, all the Juergensens worked to expand their evangelical outreach, since all of them had missionary credentials from the American AG. Using a large tent purchased in America, for instance, they started Tent Meetings in Takinogawa and Ikebukuro while maintaining the old Fujimae Church. In 1924, they acquired property in Takinogawa and started to raise money for the first Pentecostal church building in Japan. John and Esther also began a new mission at Akabane. That meant the Juergensens had mission stations in Fujimae and Takinogawa (where Carl and the sisters were in charge) and Akabane (where John was in charge), as well as the tent. When John opened his mission in Akabane, he took Mr. and Mrs. Yoshimaro Namiki as native colleagues. Yumiyama was asked to work with

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1049 Ibid.
1050 Ibid.
Carl.

It was a crucial to have good Japanese colleagues and, especially, interpreters. Though some interpreters refused to interpret correctly and left out Pentecostal thinking, which greatly frustrated John, in time they were able to train Japanese workers, who were baptized in the Holy Spirit under John’s ministry and could be used to spread the Pentecostal message:

When we first went to the field, we had a few native workers. They were hired and came from other denominations. If you have had any experience, you know that it is very hard to work with people who are not Pentecostal. Finally we found that these men were not saying or interpreting the words that we were saying. It is very unsatisfactory to preach the gospel through an interpreter. Sometimes we would have as high as thirty, thirty-five or forty people, and then something would happen and we would only have two or three left. It was all because of interpretation. After many such trials, I said, “There must be something wrong with the method we are using to bring salvation to the people.”

We dismissed some of the native workers, and then we got down on our knees and cried to God to give us a married man that would stay with us and not run when the battle got hot. God answered prayer, and in two or three weeks a young man came to us from another denomination, the Free Methodist, and he knew how to shout. We tried from the very beginning to train him in the Pentecostal way, but we found that one day he would believe what we said, and the next day he wouldn’t believe it at all. Finally the Lord baptized him just the same as you people here receive the Holy Spirit. From that time we had a new beginning. We have found that the best method is to train our own native workers. One Sunday night I asked if there were any young
people who wanted to surrender themselves to God for His service, but no one responded. However, a young man came to our home and said he wanted to serve God. We trained him for two years and it was the most blessed experience I ever had. My wife had the first session in the morning about nine o’clock, and I would follow at different hours. In the evening about six o’clock we would start out on our bicycles. We would stand in the open places and preach Jesus. At one time we had four and another time five in our home who were training for service for God. We have a number of trained men in Pentecost today, who have received the Baptism in the Holy Spirit. I have found these men capable of taking care of the native church. I believe the Japanese people will be able to evangelize their own country.  

John and Esther had the opportunity to train their own native colleagues and interpreters, sometimes having four or five trainees at once. He also had five students in his *Nihon Pentekosute Dendosha Yoseijo* [Japan Pentecostal Bible Training School] in 1924, including Kiyoma Yumiyama, Yoshimaro Namiki, and Chikara Tani. He had a church in Akabane in 1925. In 1926, he started a mission in Kawaguchi, Saitama, after which he took a much-needed furlough, leaving for America with his wife and daughter after seeing the Takinogawa Church built. John, Esther and Grace reached Seattle on 13 February

1054 Ibid.
1058 "Kyokia Oyobi Shunin Kyokusha [Church and the Senior Pastors],” *Kirisutokyo Nenkan* (1927), 90, 93.
1927. \(^{1059}\)

While in the U.S., they stayed at Beulah Heights,\(^{1060}\) using the time to rethink their mission plan. John thought the Pentecostal faith should be spread to other parts of Japan. At that time, Pentecostal missionaries in Japan were clustered in East Japan: Tokyo and Yokohama, and West Japan: Kobe, Kyoto, and Osaka. John began to think about leaving Tokyo:

How many Pentecostal missionaries have we? Less than ten. Our mission stations are within twenty-five miles of Tokio, with one exception. In the small radius of twenty-five miles, eight or nine stations are located. The rest of the field is not touched. Will you not pray that more missionaries may be sent to Japan?\(^{1061}\)

When they sailed for Japan on 9 May 1928, they were accompanied by “four new missionaries, Brother and Sister Barth, Sister Florence Byers, and Sister Nettie Grimes.”\(^{1062}\) Although they had considered going to Nagasaki, they settled in Nagoya, 350 km west of Tokyo,\(^{1063}\) in an area where it was difficult to


evangelize. 

John and Esther brought three Japanese colleagues with them to Nagoya, renting a house in which to live. They did not immediately secure a building for their ministry, and so started with tent meetings. Within six months they were able to open two stations in Nagoya. Their work seemed to be going smoothly, but then tragedy struck. At 12:30 a.m. on 6 December 1928, Esther, at the age of only 29, died suddenly “after a serious breakdown and brief illness of twelve days.”

Esther had been invaluable to John; she taught Bible to her Japanese colleagues every morning while they were in Tokyo. With her help, John was able to open two mission stations in Nagoya in only six months. After her death, John decided to go back to Tokyo with his daughter and stay with his parents. With his friends and family praying, a new chapter began in John’s life; On 25 September 1929, John remarried to Nettie Grimes, who had originally been in Nagoya to help John and Esther’s ministry.

1066 Ibid.
1069 Ibid.
1070 Ibid.
1072 “On Sept. 25th . . . ,” Latter Rain Evangel (1929-12), 10. The wedding ceremony was led by Carl F. Juergensen. Mr. and Mrs. Gordon Bender, Mr. and Mrs. Barth, Mr. and Mrs. Carl F. Juergensen, Marie and Agnes Juergensen,
Born on 15 October 1903 in Alton, Kansas Nettie had attended Central Bible Institute, Springfield, Missouri, from 1924 to 1927, and was appointed an American AG missionary to Japan on 16 February 1928, arriving in May 1928. After marrying John, she gave birth to Rosa Lea Mae on 21 March 1935. Working alongside Nettie, John could resume his work in Nagoya. Sadly, they lost two infant daughters: Bernice Faith, born on 10 February 1932, died on 2 April 2 1934, and Gladys Naomi, born on 12 July 1933 in Nagoya, died on 25 December 1933.

In 1929, the Japan District of the American AG reconstructed the denominational group and founded the Japan Bible Church (JBC). John was in charge of the JBC’s first newspaper, Nochi no Ame [Latter Rain], whose first issue was published in April 1929. John’s Japanese pastor, Kentaro Yokoi, served as assistant editor from 1929 to 1930, but left the church in the spring of 1930. Yokoi was succeeded by Benji Kanezaki, who commenced work in Nagoya with John from April 1930. They were joined two other ministerial staff: Yataro


1075 “News Items,” Pentecostal Evangel (1933-09-09), 9.
1076 “We deeply. . . ,” Pentecostal Evangel (1934-02-17), 11.
1078 “Kakuchi Kyokai Akashi [Testimony of Local Church],” Nochi no Ame
Minoura, who became a Christian in November 1934, and Yukiko Miyoshi, who became a Christian in October 1930. Under Kanezaki’s leadership, they evangelized in the mountain villages around Nagoya and founded two ministerial base camps. Kanezaki left the Nagoya Church in mid-1931. That fall, Sakae Maruyama, who had studied at Takinogawa Holy Spirit Bible School, came to Nagoya to take on the pastorship of the Nagoya Church. Although he resigned in 1934 over a disagreement about Acts 2:4 regarding the issues on the speaking in tongues, he returned to Nagoya at the end of 1936 and became the pastor again.

At Nagoya, John faced two challenges: some Christians were afraid of the Baptism of Holy Spirit, and the area was infamous for being unsafe. It took John about a year and a half to have enough Christians for a church, and more

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(1930-11-01), 8; Marie Juergensen, Call For Japan, 12.
1081 “Kakuchi no Kyokai no Akashi [Testimony of Local Church],” Nochi no Ame (1930-06-01), 5.
1082 “Megumi no Hibiki [Echo of Grace],” Nochi no Ame (1930-11-01), 2.
1083 “Kakuchi Kyokai Ho [Local Church Report],” Nochi no Ame (1931-04-01), 8.
1086 Ibid.
1088 “Kakuchi Kyokai Akashi [Testimony of Local Church],” Nochi no Ame (1930-11-01), 8.
1089 John W. Juergensen, “First Pentecostal Assembly in Nagoya, Japan,” Pentecostal Evangel (1930-03-08), 11.
than three years before the members experienced the Baptism of Holy Spirit.\textsuperscript{1090} In addition to the church, John started a Bible school in Nagoya.\textsuperscript{1091} Few details are known about the school, but it did produce two ministers: Seizan Boku and Kyo Kou, who laid the foundations of the Korean Assemblies of God. With Boku’s leadership, they founded their Korean Church.\textsuperscript{1092}

In 1937, two years after John’s return to Japan from his second furlough,\textsuperscript{1093} the Japan Bible Church began going through a time of denominational reconstruction led by Norman Barth, Jun Murai and others. The turmoil caused Carl Juergensen and his two daughters to leave the Japan Bible Church and form their own Takinogawa Holy Spirit Church, but John and Nettie chose to remain in the renewed Japan Bible Church.\textsuperscript{1094} John worked with other JBC members and developed a friendship with Jun Murai.

A high point for John’s ministry was Fred Vogler’s visit to Nagoya in 1937. Vogler led a series of successful services at the Nagoya Church,\textsuperscript{1095} during one of which, Shuhei Yamaguchi, the pastor at the Nagoya Church at that time,

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\textsuperscript{1090} John W. Juergensen, “Pentecostal Fires Falling in Nagoya, Japan,” \textit{Pentecostal Evangel} (1932-06-04), 11.  \\
\textsuperscript{1091} Seizan Boku, “Nagoya Chosen Seisho Kyokaiho [Nagoya Korean Bible Church Report],” \textit{Nochi no Ame} (1931-04-01), 6.  \\
\textsuperscript{1092} “Nagoya Kyokai Ho [Nagoya Church Report],” \textit{Nochi ano Ame} (1931-03-05), 8.  \\
\textsuperscript{1094} “Kyokai Oyobi Shunin Kyoekisha [Christian Churches and Main Pastors],” \textit{Kirisutokyo Nenkan} (1939), 183. John’s Nagoya Church was registered under the Japan Bible Church not the Takinogawa Holy Spirit Church.  \\
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was filled with the Holy Spirit.  

John, who had long suffered from diabetes, contracted pneumonia in September 1937 and then had a fatal stroke on 11 November 1938, leaving Nettie and three daughters.  Murai spoke at his funeral. He was buried in Nagoya next to his two children. Nettie wrote about the struggle and death of her husband in *the Pentecostal Evangel*:

Since July he had not been very well, his main trouble being sugar diabetes. Then in September he had a very serious case of pneumonia. At that time God marvelously touched him and spared his life when all earthly help failed.

He was getting along nicely and was able to be out of doors for walks when again he was laid low with inflammation of the liver. God again answered prayer and raised him up. Just as he was getting along nicely again he was suddenly taken ill with a stroke from which he never recovered.

When he died, Maruyama, John’s native colleague at the time, reported to *Seirei* [Holy Spirit], a new paper of the Japan Bible Church:

The morning of November eleventh we went out on a short errand . . . and he had the stroke. . . . He was unconscious when we reached home.

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1096 Ibid.
and never regained consciousness, but went home to glory that evening.
It was all so sudden.\textsuperscript{1100}

Nettie tried to carry on the work in Nagoya with the help of native colleagues, but it was an uphill climb. Nettie reported that, “with the help of the native preachers the Lord is enabling her to carry on the work, though she finds it difficult many times since the passing away of her husband. When one of the native ministers moved away, another one stepped into his place and is now preaching in two places.”\textsuperscript{1101}

In need of a furlough,\textsuperscript{1102} Nettie and her three daughters returned to America in June 1939,\textsuperscript{1103} leaving Sakae Maruyama to keep the mission going. He succeeded, at least for a time: he led a conference of JBC ministers\textsuperscript{1104} in Nagoya in 1940 and was still serving as pastor of the Nagoya Church in 1941.\textsuperscript{1105}

Nettie and her children went back to Nettie’s home in Kansas,\textsuperscript{1106} where she was asked to be a pastor of a church.\textsuperscript{1107} Nettie was ordained by the American AG on 28 November 1940, as a minister in Kansas District, serving in the town of

\textsuperscript{1100}Ibid.
\textsuperscript{1101}Nettie Juergensen, “Japan,” \textit{Pentecostal Evangel} (1939-03-18), 7.
\textsuperscript{1103}Kiyoshi Kawamura, \textit{Kurisuchan Josei no Seikatsushi}, 187.
\textsuperscript{1105}“Kyokai oyobi Shunin Kyoeikisha [Church and the Senior Minister],” \textit{Kirisutokyo Nenkan} (1941), 179.
\textsuperscript{1106}“Home from Japan,” \textit{Pentecostal Evangel} (1939-07-29), 8
Garnett. She was dropped from the missionary list in 1942, but was reappointed a missionary to Japan on 4 May 1950, returning to Nagoya to rebuild her ministry. She was able to start the Amatsuka Christ Church in Nagoya. She worked in Japan until 1963 and went back to the U.S. and became an American AG pastor in Kansas on 14 October 1963. She retired 1 January 1970 and died in Kansas on 10 March 1991.

Among the Japanese who ministered with John Juergensen, a few stand out. The first is Yoshimaro Namiki, who was born in August 1900 in Chiba. He was baptized in April 1922, and by 1924 was working with John and studying at John’s Nihon Pentekosute Dendosha Yoseijo [Japan Pentecostal Bible Training School]. He received his ordination in July 1926, and by the following year had been put in charge of both the Akabane Church, which John had planted in the spring of 1926, and the Kawaguchi Church.

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1111 Ibid.
1112 “Who’s Who,” Kirisutokyo Nenkan (1927), 381.
1113 Ibid.
1114 Ibid.
1115 “Kyokai Oyobi Shunin Kyoeisha [Church and the Senior Pastors],” Kirisutokyo Nenkan (1927), 90, 93.
returned to Japan from their furlough, Namiki went to Nagoya with them, closing his churches at Akabane and Kawaguchi in 1928.\(^{1116}\)Namiki’s stay in Nagoya was very short, however, and he left Nagoya by the beginning of 1929. There are no known records of what happened to him after that.

Another Japanese who had worked with John was Kentaro Yokoi. Born in Nagoya into a devout Buddhist family, Yokoi became interested in Christianity after hearing a street meeting of the Salvation Army when he was ten.\(^{1117}\) His family disowned him, and he became a member of the Nagoya Church of the Japan Christ Church in 1914. In 1920, after working at a company for a few years, and influenced by the life of Fujito Tsuge, an Independent Holiness evangelist, Yokoi decided to quit his job to become a minister.\(^{1118}\) He initially went to work at the Kamikyo Nazarene Church in Kyoto, and studied at Kumamoto Nazarene Bible School in 1921.\(^{1119}\) He disliked the school’s rigid doctrines,\(^{1120}\) however, and dropped out, returning to Nagoya to work at a publishing company in 1922 and attending an Orthodox church.\(^{1121}\) He founded *Ichiryusha* [One Grain Publishing Company], a Christian publisher in Nagoya, in 1924. He was

\(^{1116}\)“Kyokai Oyobi Shunin Kyokishisha [Church and the Senior Pastors],” *Kirisutokyo Nenkan* (1929), 350.


\(^{1118}\)Ibid., 444.


\(^{1120}\)Akira Yokoi, “Chichi no Shogai wo Tadorite [Tracing My Father’s Life],” in *Kirisutosha no Shori*, 446.

\(^{1121}\)Ibid.
excommunicated by the Nagoya Christ Church in 1928 as a fanatic,1122 because of his radical faith, after which he remained an independent Christian.1123 He met John Juergensen in 1928, and soon became his assistant.1124 When the Japan District of the American AG decided to publish a newspaper in 1929, they asked John to serve as editor and Yokoi as assistant editor,1125 but when the first issue of Nochi no Ame appeared Yokoi was listed as both editor and publisher.1126 Over the next year he wrote several articles, including those on the front page; his last appeared in the issue of May 1930.1127 In August that year, Yokoi launched a newspaper for Kanzo Uchimura’s Non-Church Movement of Japan, called Ecclesia. Although he no longer worked with John Juergensen (who continued to publish Nochi no Ame), they remained friendly, and Yokoi published a booklet by Sakae Maruyama, the pastor of John’s church, called Shin no Shinko [True

1122 Ibid., 448.
When John married to Nettie Grimes on 21 September 1929, Yokoi was one of the witnesses for the Marriage Certificate.
1126 “Nochi no Ame sha,” Nochi no Ame (1929-06-01), 1.
The ministry of Benji Kanezaki also intersected with the work of John Juergensen for a time. Kanezaki began his ministry at age twenty-five as an evangelist traveling among rural villages all over Japan, as well as Manchuria and Korea. He was unable to support his family, however, so after ten years he gave up his ministry and became a farmer. In early 1930, Kanezaki came to the Nagoya Church and started to work with John that April. His name first appears in the 18 May 1930 issue of Nochi no Ame. Kanezaki initiated the ministry in the mountain villages, assisted by Yataro Minoura, but after losing his two sons to illness in 1931 he ceased working at the Nagoya Church.

Sakae Maruyama was another Japanese who worked with John Juergensen. Born in August 1907, in Kagoshiama, Maruyama went first to Osaka after finishing elementary school, and then at age nineteen, he went to Kobe. After a few difficult years and feeling empty, he became a Christian at the Free Methodist

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1129 Benji Kanezaki, “Kami no Awaremi to Shinyu [God’s Mery and Faith Healing],” Nochi no Ame (1930-08-01), 5; “Nagoya Kyokai Ho [Nagoya Church Report],” Nochi no Ame (1930-08-01), 8.
1130 Benji Kanezaki, “Roudou wa Inochi [Labour is Life],” Nochi no Ame (1930-10-01), 4.
1131 Nagoya Nihon Seisho Kyokai Ho [Nagoya Japan Bible Church Report],” Nochi no Ame (1930-11-01), 8.
1133 “Nagoya Kyokai Ho [Nagoya Church Report],” Nochi no Ame (1931-09-01), 6.
Church in Kobe on 27 September 1926. He enrolled in a Holiness Bible School in Tokyo in April 1930, but quickly transferred to Takinogawa Holy Spirit Bible School. In October 1931, he was sent to work at the Fujimae Church as an evangelist, and the next month he went to Nagoya to work with John.

Maruyama became the pastor of the Nagoya Church in 1932, but left the group around 1934 because of a disagreement over Acts 2:4, regarding the issue of speaking in tongues. During this time, Maruyama attended Nagoya High School. He returned to the Nagoya Church at the end of 1936 and again became pastor of the church. Maruyama had been exposed to Japanese Holiness preachers’ criticism of Pentecostal Christians, and especially the Pentecostal Baptism, and did not receive the Baptism of the Holy Spirit until 1938. He

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1134 John W. Juergensen, “Omedeto [Congratulations],” Seirei (1932-05-01), 4. Maruyama was baptized on 23 November 1926. See Kiyoshi Kawamura, Kurisuchan Josei no Seikatsushi, 106
1135 Kiyoshi Kawamura, Kurisuchan Josei no Seikatsushi, 122.
1136 Ibid., 124
1138 Sakae Maruyama, “Nagoya Nihon Seisho Kyokai [Nagoya Japan Bible Church],” Nochi no Ame (1932-01-01), 6; Sakae Maruyama, “Kinga Shinnen [Happy New Year],” Nochi no Ame (1932-01-01), 5.
1140 Kiyoshi Kawamura, Kurisuchan Josei no Seikatsushi, 172.
1142 Kotoko Maruyama, “Seiketsu to Seirei no Baputesuma wa souinarumono [Sanctification and the Baptism of Holy Spirit are different],” Seirei (1939-01-01), 3-4.
stayed in Nagoya after John passed away,\footnote{Sakae Maruyama, “Waga Godo [My Way of Spiritual Enlightenment],” \textit{Seirei} (1942-06-01), 4.} hosting the Japan Bible Church’s Nagoya \textit{Seirei Korin Daiseikai} [Nagoya Holy Spirit Tarry Meeting] from 6 June to 9 June 1940.\footnote{“Nagoya Seirei Korin Daiseikai [Nagoya Holy Sprit Great Tarry Meeting],” \textit{Seirei} (1940-05-01), 2; Sakae Maruyama, “Seirei no Daikëichu [the Great Outpouring of the Holy Spirit],” \textit{Seirei} (1940-07-01), 1.} During the war, he supported his family by working for a life insurance company.\footnote{Kiyoshi Kawamura, \textit{Kurisuchan Josei no Seikatsushi}, 188.} He was drafted in October 1944, and left home in November 1944.\footnote{Ibid., 201.} He was killed in the war in 1945 and his family was informed of his death in April 1946.\footnote{Ibid., 215.}

The lives of two Korean Christians were also influenced by the ministry of John Juergensen: Seizan Boku and Kyo Kou. Born in Kyŏngsangpukto in 1908, Boku, whose original name was Chinkan Boku was raised in a Christian home, but after leaving home and moving to Tokyo at the age of eighteen he embraced Marxism and left Christianity.\footnote{Seizan (Chinkan) Boku, “Kami no Idainai Kenryoku to Mugen naru Ai to Setsuri [God’s Great Authority and Unlimited Love and Providence],” \textit{Nochi no Ame} (1930-08-01), 8.}

His work as a reporter took him to Nagoya, where on April 10, 1930, he attended a special evangelistic meeting in order to obstruct the meeting.\footnote{Ibid.} However, he was immediately inspired by John Juergensen and Benji Kanezaki, who led the meeting, to return to the Christian faith,\footnote{Ibid.} and in 1931 changed his
name to Seizan [Holy Mountain].\(^{1151}\) He soon became active in evangelism, especially among the 13,000 Koreans in Nagoya,\(^ {1152}\) and started the Nagoya Korean Japan Bible Church in January 1931\(^ {1153}\) as a branch church of Juergensen’s church. Boku became the pastor, holding meetings twice on Sunday and once on Wednesday for a congregation of about twenty.\(^ {1154}\)

With Kyo Kou (who, born in 1904, was also a Korean who had become a Christian in Nagoya), Boku received the Baptism of the Holy Spirit in the spring of 1932.\(^ {1155}\) They both went back to Korea and started to help the ministry of Mary Rumsey, who after working with Harriet Dithridge in Tachikawa moved on to Korea in 1932.\(^ {1156}\) Boku, Kyo and Rumsey together laid the foundations of the Korean AG.\(^ {1157}\)

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\(^{1151}\) Seizan Boku, “Kuiaratame [Repentance],” *Nochi no Ame* (1931-01-01), 7.

\(^{1152}\) “Nagoya Kyokai Ho [Nagoya Church Report],” *Nochi no Ame* (1930-08-01), 8; Seizan Boku, “Nagoya Chosen Seisho Kyokai Ho [Nagoya Korean Bible Church Report],” *Nochi no Ame* (1931-04-01), 6.

\(^{1153}\) “Nagoya Kyokai Ho [Nagoya Church Report],” *Nochi no Ame* (1931-03-05), 8; Seizan Boku, “Nagoya Chosen Seisho Kyokai Ho [Nagoya Korea Bible Church Report],” *Nochi no Ame* (1931-04-01), 6

\(^{1154}\) Seizan Boku, “Nagoya Chosen Seisho Kyokai Ho [Nagoya Korea Bible Church Report],” *Nochi no Ame* (1931-04-01), 6

\(^{1155}\) “Then last Monday the Korean worker and prospective Korean worker received the Baptism.” John W. Juergensen, “Pentecostal Fires Falling in Nagoya, Japan,” *Pentecostal Evangel* (1932-06-04), 11.


4. 1. 7. Alex Munroe, Gordon Bender, and the Otsuka Church in Tokyo

The Otsuka Church was founded in Nishi-Sugamo, Tokyo, by Alex Munroe and his wife in 1920. (Because it was near Miyanaka Station, the church was also often called the Sugamo Church or the Miyanaka Church.) With the decision of the Pentecostal Assemblies Of Canada to leave Japan, however, the Munroes departed Japan in 1927, and Gordon Bender of the American AG was asked to supervise the church. Mankichi Nakayama, whom Munroe had brought from Canada in 1924 as his Japanese colleague, remained as pastor until he passed away in June 1932. Jun Murai was invited to be the pastor that October, and when Bender failed to return to Japan after his furlough, Norman Barth, who had supervised the church in his absence, continued in that capacity. Under the leadership of Murai and Barth, the Otsuka Church thrived, and later became the headquarters of the Japan Bible Church. Murai founded the Spirit of Jesus Church at the Otsuka Church in 1941. During the war, the Otsuka Church building was burned down in an air raid.

Alexander and Gwendolyn Munroe were the first Canadian Pentecostal missionaries to Japan, registered under the Pentecostal Assemblies of Canada.1158 Alex, who was born in Scotland in 1884,1159 immigrated to Canada in 1906,

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1159 “The late Rev. Alex Munroe,” (unpublished manuscript, PAOC Archives).

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working as a professional step dancer. While visiting his sister and brother-in-law in Manitoba around 1909, he attended a Pentecostal church and was baptized by the Holy Spirit. He moved first to Lethbridge, Alberta, working at a wholesale firm, and in 1918, moved to Vancouver, where he assisted at a church while working as a businessman. In Vancouver, he met Gwendolyn Vera Maddaford, a British woman, and they married on 26 June 1919. Active in the Vancouver Trinity Pentecostal Assembly, Alex decided to go into ministry. He was ordained as a missionary on 9 March 1919 and appointed as a missionary on 18 July 1919 by the American AG. After raising funds for travel, the Munroes attempted to leave for Japan, but, because business people were flocking to Asia to re-open their businesses after World War I, it was very difficult to obtain tickets for travel to Japan, and they were unable to depart Vancouver until

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1161 Another source says that he was baptized in Vancouver “under the ministry of Reverend Maddaford whose daughter” he married later. See Irving Alfred Whitt, Developing A Pentecostal Missiology in the Canadian Context (1867-1944): The Pentecostal Assemblies of Canada.” Doctor of Missiology Dissertation, Fuller Theological Seminary (June 1994), 216.
1166 Alex Munroe, “American AG Registration Card,” 1919-03-09 (missionary record, AGWM Archive).
10 January 1920, \textsuperscript{1167} reaching Yokohama (via Seattle\textsuperscript{1168}) on 25 February 1920.\textsuperscript{1169} Alex was thirty-four and Gwendolyn was nineteen. Marie and John Juergensen were at the port to welcome them.\textsuperscript{1170}

The Munroses initially lived at one of the Juergensens’ mission stations, immediately beginning their study of Japanese while helping the Juergensen and the Bernauers in their missionary works.\textsuperscript{1171} In late 1920, after nine months of the concentrated language study, they started to search for their own mission station,\textsuperscript{1172} settling on a building near Sugamo Prison in Nishi-Sugamo, Tokyo, that had been a pencil factory.\textsuperscript{1173} This became the Otsuka Church.

When the Munroses took a furlough the following year, arriving in Vancouver on 3 October 1921,\textsuperscript{1174} John Juergensen and his native colleagues

\bibitem{1167} "The Vancouver B. C. Assembly," \textit{Pentecostal Evangel} (1921-01-24), 12; Alex Munroe, "Missionary News From Japan," \textit{Pentecostal Testimony} (1925-03), 6.
\bibitem{1169} Alex Munroe, “Missionary News From Japan,” \textit{Pentecostal Testimony} (1925-03), 6.
\bibitem{1170} Anita Bender, “To Donnel McLean,” 1978-06-29 (letter, CBC Archive).
\bibitem{1171} Alex Munroe, “Brother and Sister A. Munroe. . . ,” \textit{Pentecostal Evangel} (1920-05-01), 12; Alex Munroe, “Brother and Sister A. Munroe. . . ,” \textit{Pentecostal Evangel} (1920-01-10), 12.
\bibitem{1172} Alex Munroe, “Missionary News From Japan,” \textit{Pentecostal Testimony} (1925-03), 6.
\bibitem{1173} Alex Munroe, “A New Station in Japan,” Pentecostal Evangel (1920-11-13), 11.
stepped in for them. Their daughter Beulah Gwendolyn was born in Canada on 10 March 1922. In 1923, while in Canada, they “became affiliated with the newly established Pentecostal Assemblies of Canada.”

In Prince Rupert, the Munroes met a Japanese Christian, Mankichi Nakayama, who had received the Baptism of the Holy Spirit, and invited him to return to Japan with them. Nakayama and Monroe traveled together to raise money for their return, which had to be postponed because of the Great Kanto Earthquake of 1923. After learning that their mission building in Sugamo had survived the quake, they sent Nakayama on ahead, with the Munroes following on 27 December 1923, arriving in Yokohama the morning of 10 January 1924. They immediately restarted their mission work, but since their church building needed significant repairs, they held an open-air meeting in front of a tobacco factory. Their daughter, Huldah, was born the following year on 21

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1176 “A New Missionary For Japan,” *Pentecostal Evangel* (1922-04-29), 20.
1178 Alex Munroe, “Brother A. Munroe,” *Pentecostal Evangel* (1923-09-22), 12.
1180 Alex Munroe, “Japan,” *Pentecostal Testimony* (1924-04), 5; “Japan,” *Pentecostal Testimony* (1924-03), 6. They were back to Japan by 15 of January 1934.
1181 Alex Munroe, “Missionary News From Japan,” *Pentecostal Testimony* (1925-03), 7.
November.\textsuperscript{1182}

By 1925 the Munroes had two male and three female native colleagues.\textsuperscript{1183} Chirukichi Ito, who became the pastor of the Shinohara Church, was one of the converts at their mission. Although the Munroes received $117.50 per month from the PAOC, they were financially tight,\textsuperscript{1184} because they needed about $25 per month to support each native colleague.\textsuperscript{1185} The PAOC therefore launched a fund drive for the Munroes, trying to raise support for their native colleagues in newsletter articles. They wrote, for example:

At the present time we would like someone to take up the support of the native workers and evangelists in our work in Tokio, Japan, under the supervision of Brother Alex Munroe. Brother Munroe has some very competent workers. We could also take on another native worker or two in each of the other fields as well as some Bible women. All who are interested kindly communicate with us right away. There may be cases in which an individual may not feel able to take on the full support of a native worker, but any amount monthly toward the support of one of these workers would be appreciated. In that way perhaps two or three could support one worker. After the experience of the last two months in lining up support for these native workers, we are more than convinced that this is a decided move forward.\textsuperscript{1186}

\textsuperscript{1182} “Japan,” \textit{Pentecostal Testimony} (1925-01-25), 4.
\textsuperscript{1183} Ibid. Satoshi Asakura, who had his own independent church, worked for the Munroes in the fall of 1924. See Alex Munroe, “Brother Alexander Munroe writes. . . ,” \textit{Pentecostal Evangel} (1924-12-06), 11.
\textsuperscript{1184} Alex Munroe, “Japan,” \textit{Pentecostal Testimony} (1925-11), 10.
\textsuperscript{1185} “Support of Native Workers,” \textit{Pentecostal Testimony} (1926-12), 5.
\textsuperscript{1186} “Editorial Notice,” \textit{Pentecostal Testimony} (1926-05), 8.
Or, in another article, we find these passion-filled words:

Brother McAlister, in the last number of the “Pentecostal Testimony,” has made it clear to the great need of supporting native workers, and a policy which I heartily approve of. Remember it is, the native workers that are going to carry the message to their own people and our greatest need in the foreign field is spirit filled native workers. Dear Saints of God the time is short. Thousands of souls are going down to a lost eternity every day. Are these perishing ones going to rise and charge us at the great judgment throne because we have failed to give them the message of life?1187

By early 1927 the efforts had yielded $150 for the Munroes, $50 for the church, and $25 for a native colleague.1188

Nevertheless, although their financial situation was still tight, the Munroes’ ministry was growing steadily, and the PAOC called it a “splendid mission.”1189 They were holding street meetings, publishing a monthly paper, printing and distributing their own tracts,1190 and running a Sunday School for children.1191

The Munroes enjoyed the fellowship of the American AG missionaries. In December 1926, their Otsuka Church hosted the first convention of the

1187 Alex Munroe, “Japan,” Pentecostal Testimony (1926-06), 11.
1189 “A splendid mission station is established in Tokyo, Japan, . . . ” “Tokyo, Japan,” Pentecostal Testimony (1926-10), 9.
1190 Alex Munroe, “Great Work in Japan,” Pentecostal Testimony (1927-02), 8.
Pentecostal Assemblies for the Japan Pentecostal Church (JPC), the Japanese branch of the American AG, with the John Juergenesens, the Gordon Benders, and other American AG missionaries in attendance. In addition, both Japanese and foreign Christians of the JPC churches including the Akabane Church, the Takinogawa Church, the Fujimae Church, and the Otsuka Church worshipped together.

The PAOC attitude towards supporting native colleagues started to change in 1927, and the mission wanted the native church to be able to support its own Japanese workers, allowing money from the mission to support the missionaries themselves. The success of the PAOC China mission led to a close examination of the PAOC Japan mission. The PAOC expected the same kind of success with the amount of the money spent in Japan. Partly because of the cost and effectiveness of the Munroes’ mission, the PAOC decided to withdraw from Japan, turning over their work to the American AG in 1927. Broken-

1192 Alex Munroe, “Great Work in Japan,” *Pentecostal Testimony* (1927-02), 8.
1195 Ibid.
1196 Ibid.
1197 We find this explanation of the decision: “As we had only one Mission in Japan and that Mission completely surrounded by Missions of the General Council, we felt that they could handle it to better advantage than we could and after much prayer and consideration, Brother Munroe felt clear in turning this Mission over to the supervision of the General Council, which he did the first of May. Brother and Sister Munroe have done excellent work in Japan and we believe the Mission which they have established will go right on aggressively. Brother Munroe is expected to arrive home that latter part of June.” See “Regarding Our Missionaries,” *Pentecostal Testimony* (1927-06), 2. “In
hearted, the Munroes returned to Canada on 6 June 1927. Gordon Bender and his wife replaced them at the Otsuka Church.

The Munroes took a pastorate in Vancouver, but hoped to return to Japan. In 1929 therefore, they launched a fund-raising campaign to that end. But with neither Canadian Pentecostal Christians nor the PAOC supporting them, they fell $500 short of their goal and had to give up their plan to go back to Japan. Unable to return to Japan, the Munroes opened a Pentecostal Church on Broad Street in Victoria, British Columbia, later moving it to Vancouver and

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September 1926, the Eastern Canada Conference passed a motion to turn the work over to the AG.” See Irving Alfred Whitt, Developing A Pentecostal Missiology in the Canadian Context (1867-1944), (June 1994), 262.


1201 Alex Munroe, “Returning to Japan,” Pentecostal Testimony (1930-03), 16-17.

1202 “Our attention has been called several times to extensive propaganda with reference to missionary work in Japan. We . . . are fully in sympathy with any proper effort that is put forth to extend the Gospel to the untouched millions, whether they are associated with us or not. There are some things, however, regarding this Propaganda which . . . seriously misleads. . . . We advise all our people to investigate before responding to appeals from Japan and India.” “Attention!,” Pentecostal Testimony (1928-12), 11.

1203 “Due to conditions which have arisen recently, all arrangements for Alex Munroe going to Japan have been cancelled. He is not now under Council endorsement as a Canadian missionary to Japan.” “Due to conditions. . . .,” Pentecostal Testimony (1930-07), 20.

1204 “Urgent Need,” Pentecostal Testimony (1930-03), 19.

calling it Glad Tidings Temple. Alex died on 15 April 1950, and Gwendolyn on 27 September 1978.

In addition to the Munroes, other workers and ministers also helped with and, later, led the Otsuka Church. First was Mankichi (Mike) Nakayama. Born in 1885 and raised in Japan, Nakayama needed to leave Japan as a young man because of his “very deep sin”:

I would drink, smoke, and gamble to try and make myself happy and I became an awful liar in order to make money. I was so cruel to my mother, wife and family so I left home and came to Canada, and for fifteen years, I floated around the country, but I could not find anything that would satisfy. I was so miserable that often I wanted to die, for I could not find anything to help me.

He was apparently was unable to shake his bad habits: once in 1921 he became so sick from alcohol that the Pentecostal Christians at the Prince Rupert Pentecostal Mission prayed for him. Nakayama, who at the time worked as a supervisor of baggage-handlers in harbors, was healed and also received the Baptism of the Holy Spirit.

The Japanese congregation at the Prince Rupert Pentecostal church was

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1207 Ibid.
1208 Mike Nakayama, “Prince Rupert, British Columbia” *Pentecostal Testimony* (1923-02), 4.
1209 Ibid.
1210 Ibid.
1211 Tsutomu Tokugi, “Non Title,” 4. (unpublished manuscript)
very active. One of the PAOC ministers, C. F. Willis, reported “much blessing at Prince Rupert, B. C., especially God is working among the Japanese there, several have been saved, lately, confessions their sins and getting right with God.”

Nakayama was one of two Japanese men who, having dedicated their lives to ministry, had decided to return to and work for God in Japan.

Nakayama sailed for Japan right after the Kanto Great Earthquake in preparation for the Munroes’ return. He remained in Tokyo after the Munroes went back to Canada in 1927, serving as pastor of the Otsuka Church. He started to work with the Benders, but died from a sudden illness in June 1932.

Gordon and Anita Bender also ministered at the Otsuka Church. Anita Bruch, who was born in Newark, New Jersey, on 29 September 1901, and Gordon Bender, born on 18 May 1900 in Pennsylvania, met in 1921 at Bethel Bible Institute in Newark. Anita was appointed to be a missionary to Japan on

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1212 “Current News,” *Pentecostal Testimony* (1921-04), 1.
1214 Alex Munroe, “Missionary News From Japan,” *Pentecostal Testimony* (1925-03), 7.
1215 Tsutomu Tokugi, “‘Sugishi Hi no Omoide [Memory of Past Days].’” *Shonin* (1961-05/06), 17.
1218 “Bethel Bible School Faculty and Graduates, 1923,” *Full Gospel Missionary Herald* (1923-07), 1. (FPHC Archive) Bruch and Bender were the classmates at Bethel Bible School.
25 April 1924 by the American AG, arriving with Nellie Burton, also an American AG missionary, on 4 June 1924. Anita lived with the Juergensens for about two years, while studying Japanese.

Gordon was baptized in September 1917 and attended Bethel Bible School in New Jersey. He was appointed a missionary to Japan on 8 July 1924 by the American AG. Arriving in Japan on 18 January 1926, he started classes at Japanese language school. He and Anita reconnected, and married at the Juergensen’s home in Takinogawa, Tokyo, with Rev. Edward W. Hare of England officiating in February 1926.

After Anita finished language school in 1926 and Gordon in 1927, they worked with various AG missionaries, including Carl F. Juergensen, John W. Juergensen, Harriett Dithridge, and Alex Munroe. They also started a Sunday School in their home across the street from the Carl Juergensens'. Talented musicians, they played instruments for the meetings, and soon started teaching

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1221 Ibid.
1227 Gordon Bender, “Pentecostal Work In Japan,” Pentecostal Evangel (1926-05-26), 11.
music to their native colleagues.  

The Benders were planning to go to Yokohama in September 1928 to reopen the Moores’ mission work, which had been destroyed by the great earthquake of 1923, but when the Munroes left Japan in 1927 they asked the Benders to take over their ministry at the Otsuka Church.  

When the Munroes did not return from furlough, the Benders continued to serve at the Otsuka Church, where Mankichi Nakayama was now pastor.

Gordon Bender became superintendent of the Japan District in 1928, and his first child, Anita, was born on 22 March 1929. Jun Murai served as a visiting evangelist in May 1929 at the Otsuka Church. In the summer of 1930, the Benders held a tent meeting in Ibaraki, a ministry originally started by the Moores before they left Japan. On 12 September, the Benders gave a Baptism service at the Ibaraki Church, now called “Nihon Seisho Kyokai Bunkyokai [A Branch Church of Japan Bible Church].” Jun Murai served as a visiting

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1230 Ibid.
1234 “Kakuchi Kyokai Tsushin [Local Church Report],” Nochi no Ame (1929-07-01), 5.
1235 “Kakuchi Kyokai Akashi [Testimony of Local Church],” Nochi no Ame (1930-11-01), 8.
1236 Ibid.
evangelist once again in November 1930 at the Otsuka Church, and by late 1930, the church had twenty-five to thirty Sunday Service attendants and sixty Sunday school students.

The Benders left Japan on 27 June 1931 for a furlough that lasted until 1934. While they were away, however, the church not only continued but flourished, as this report states:

We did not have to close Otsaka (sic) Station in Tokyo before leaving Japan for furlough, but instead, put greater effort therein, and God has indeed given us the unexpected. The Holy Spirit has fallen and without exception, all there have been filled with His fullness, and although their number is not large, they are genuinely filled with God. Already another church has caught the flame, and about fifteen there have been filled with the Spirit. We are expecting great things from God for Tokyo.

The Benders rented their house to Ray and Jean McNaughton, a Pentecostal missionary couple from Canada, and had Nakayama and the

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Barths take care of the Otsuka Church while they were away. They expected to return to Japan, but never did so. The Manchuria Incident and the following war in Manchuria hindered their return to Japan. Giving up on going back to Japan, they settled in Buffalo, New York and started the Riverside Tabernacle.

Tsuru Nagashima also served at the Otsuka Church and also at some its outreaches in various areas of Japan. Born in 1906 in Fujimae, Tokyo, on 4 September, she lost her mother at the age of three, and her father remarried. Nagashima was invited to a Sunday school, which she very much enjoyed, but her stepmother forbade her to return. After her father passed away when she was sixteen, Nagashima went to live with her late mother’s family, becoming a kindergarten teacher at age nineteen. Seeing a poster on a telephone pole announcing a church meeting, she began attending several church meetings as well as street meetings.

A friend invited her to go to the Akabane Pentecostal Church [Akabane Pentekosute Kyokai], where John W. Juergensen and Yoshimaro Namiki were ministering. Tsuru started to attend meetings there and later she was asked to

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1245 “Gordon Bender and Anita Brunch Bender,” (document, FPHC Archive).
1249 Ibid.
1250 Ibid.
1251 Ibid.
1252 Ibid.
work in the home of Gordon Bender.\textsuperscript{1253} She started to live at the Benders’ in September 1926.\textsuperscript{1254} She believed in Christ on 15 November 1926, while listening to a message by Marie Juergensen.\textsuperscript{1255} She started to teach at a Sunday school, and was baptized in 1926 by John W. Juergensen at Arakawa River.\textsuperscript{1256} With the help of the Benders, in May 1927, Nagashima went on to study at the Berean Women Bible School in Tachikawa, which was run by Harriett Dithridge.\textsuperscript{1257} Nagashima graduated in June 1929.\textsuperscript{1258} Nagashima was then appointed to work at the Otsuka Church as a Bible woman.\textsuperscript{1259} She also helped at the Sunday school in Ekoda, Tokyo\textsuperscript{1260} and worked with Mankinchi Nakayama and Gordon Bender. At that time, the Otsuka Church was evangelizing rural villages in Ibaraki, such as Ogawamura and Kawashimamura, where Barney Moore had worked.\textsuperscript{1261} At Barth’s request, Nagashima went to Kawashimamura on 10 January 1932,\textsuperscript{1262} and eventually opened four missions around Sekimoto. In August 1932, after Mankichi

\begin{thebibliography}{999999}
\bibitem{1253} Ibid.
\bibitem{1254} Anita Bender, “To Donnel McLean,” 1978-06-29 (letter, CBC Archive).
\bibitem{1255} Tsuru Nagashima, “Testimony of Japanese Convert: Miss Nagashima,” \textit{Pentecostal Evangel} (1931-10-10), 6;
\bibitem{1256} Tsusu Nagashima, “Soseki tonatta Roshi [Old Teacher Who Became the Foundation Stone],” \textit{Assenbulii} (1963-11), 11.
\bibitem{1258} Ibid.
\bibitem{1259} Ibid.
\bibitem{1260} “Otsuka Nihon Seisho Kyokai Ho [Otsuka Japan Bible Church Report],” \textit{Nochi no Ame} (1930-11-01), 8.
\bibitem{1261} Tsuru Nagashima, “Kaisoki [Recollection] I,” \textit{Assenbulii} (1970-12-01), 5.
\bibitem{1262} Tsuru Nagashima, “Ooinaru Shiren no Hi wo Toorite [Going through a Great Fire of Suffering],” \textit{Nochi no Ame} (1932-04-01), 8.
\end{thebibliography}
Nakayama’s death in June 1932, Nagashima went back to the Otsuka Church\textsuperscript{1263} and helped Mrs. Nakayama. Following Murai’s appointment to pastor of the Otsuka Church in 1933, Nagashima returned to Ibaraki.\textsuperscript{1264}

Barth appointed Satoshi Asakura to Ibaraki\textsuperscript{1265} and Kazuo Suto to Sekimoto,\textsuperscript{1266} and Nagashima was able to begin a ministry in Chogo, Kanagawa, with Barth’s help.\textsuperscript{1267} With assistance from an Englishwoman, Emma Gale, Nagashima expanded their missionary work to Totsuka, Kanagawa.\textsuperscript{1268} After Barth returned to the U.S. in September 1935 and Gale to Nishinomiya, Nagashima started a kindergarten at the Chogo Church in 1936\textsuperscript{1269} with another Bible woman, Kaneko Ochi.\textsuperscript{1270} In July 1937, Nagashima was sent to Shizuoka, at the request of Morihiko Yamada, leaving the Chogo Church in Ochi’s hands.\textsuperscript{1271} Nagashima and Yamada, a former Methodist, held interdenominational

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\textsuperscript{1264} Tsuru Nagashima, “Kaisoki [Recollection] II,” Assenbulii (1971-02-01), 4. \\
\textsuperscript{1265} Tsuru Nagashima, “Kaisoki [Recollection] II,” Assenbulii (1971-02-01), 4; \\
\textsuperscript{1266} “Kojin Shosoku [Personal News],” Makiba (1933-08-15), 4. \\
\textsuperscript{1267} Tsuru Nagashima, “Kaisoki [Recollection] II,” Assenbulii (1971-02-01), 4. \\
\textsuperscript{1268} Tsuru Nagashima, “Kaisoki [Recollection] III,” Assenbulii (1970-03-01), 4. \\
\textsuperscript{1269} Nagashima was in Chogo at least till August of 1936. See Jun Murai, “Reika wa Koko Soko ni [The Spiritual Fire is Here and There],” Seirei (1936-08-05), 3. \\
\textsuperscript{1270} Kaneko Ochi, “Reihai Sekkyo [Worship Message],” Seirei (1936-12-01), 2. Ochi had previously worked for Violet Hoskins in Hyogo and was also in charge of the Totsuka Church. \\
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tarrying meetings in Shizuoka. A pastor of another church who had been seeking the Baptism of the Holy Spirit for seventeen years finally received it at their meeting. Nagashima was ordained by the Japan Bible Church on 18 October 1938.

In May 1939, at the death of Satoshi Asakura, the pastor of the Sekijo Church in Ibaraki, Nagashima asked Yamada to take care of Shizuoka Church so that she could go back to Ibaraki. She arrived at Sekijo on 28 November 1939 and stayed there throughout the war. In the spring of 1941, she held a nightly prayer meeting. In June, she visited Taiwan with the leaders of the Japan Bible Church, Jun Murai, Hajime Kawasaki, Otsukuma Uwai, Fukuzo Ota. The tour proved to be disastrous, as several participants were affected by the Oneness doctrine of the True Jesus Church, causing the Japan Bible Church to split. But Nagashima remained at the Sekijo Church, which joined the United Christ Church of Japan on in November 1941.

Nagashima also worked at the Shinohara Church in Yokohama once a

\[\text{\textsuperscript{1272}}\text{Tsuru Nagashima, “Reika wa Tsuini Shizuoka ni [Finally Spiritual Fire Reached Shizuoka],” \textit{Seirei} (1939-01-01), 3.}\]  
\[\text{\textsuperscript{1273}}\text{Ibid.}\]  
\[\text{\textsuperscript{1274}}\text{Nagaya, Isamu, “Nagashima Tsuru Shi wo Megutte [About Rev. Tsuru Nagashima],” (unpublished manuscript, Masakazu Suzuki).}\]  
\[\text{\textsuperscript{1275}}\text{Tsuru Nagashima, “Kaisoki [Recollection] V,” \textit{Assenbulii} (1971-05-01), 2.}\]  
\[\text{\textsuperscript{1276}}\text{Ibid.}\]  
\[\text{\textsuperscript{1277}}\text{Ibid.}\]  
\[\text{\textsuperscript{1278}}\text{Ibid.}\]  
\[\text{\textsuperscript{1279}}\text{Ibid.}\]
month after Chirukichi Ito was drafted. She also started home meetings in Yuki, Ibaraki, in September 1946, and by the end of 1947 had bought land and a building for the growing congregation at Yuki. The Yuki Church joined the JAG in 1949 and Nagashima continued to minister there until she retired in April 1992. She had a stroke in November 1992 and passed away on 25 September 1993.

4. 1. 8. Mae Straub, Florence Byers and the Nishinomiya Children’s Home

Mae Straub was born in Brooklyn, New York, on 29 December 1888. She became a Christian at age fifteen and worked as a school teacher. A member of the Glad Tidings Tabernacle of New York, she was appointed to Japan through its sponsorship on 13 September 1921. She sailed to Japan with Dorothy Mills and Mary Taylor’s daughter in the fall of 1921. Straub became

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1286 Harriett Dithridge, Fifty Years In Japan, 168.
1288 Mary Taylor, “Returning to Japan,” Pentecostal Evangel (1921-10-29),
the director of orphanage which Mary Taylor started in 1922, and after working under Taylor she made it her own mission work. The orphanage, called Nishinomiya Pentecostal Children’s Home, had nine children in 1922 and thirty-two in 1928. It was often short of funds to buy food, but overseas donations of used clothing allowed Straub to dress the children in western clothes, which was unusual in Japan at that time.

By 1928, the orphanage had three houses: one for youngest children, one for school-age girls, and the third for boys. Straub tried to teach the children good habits, having them do their own chores and attending special Christian programs after school and on weekends:

During the week, there are a few hours for English, children’s meetings for Bible study, also sewing and knitting. A special prayer meeting on Saturday night is followed by a very busy Sunday. There is early morning Sunday school for our own village, where the children are graded according to years, into four classes. . . . This is followed by a regular service for the older children and adults. After dinner, the

1289 Mae Straub, “Planning For The Future In Japan,” *Pentecostal Evangel* (1923-11-10), 12. The home was in Kawaragimura, Mukogun, Hyogo. The name of town later changed to Nishinomiya, Hyogo.
1290 “Miss Mae Straub,” *Pentecostal Evangel* (1922-11-11), 19.
1292 Mae Straub, “Miss Mae Straub,” *Pentecostal Evangel* (1923-9-22), 12.
1294 Ibid. Straub oversaw the youngest children, and Emma Gale oversaw the boys.

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children are divided into two groups, which, with our Japanese matron and oldest girl, go to two different villages to have S. S. there. The time before supper gives opportunity for memorizing Bible verses to be recited at the evening meeting which is open for testimony and Bible study in the form of questions and answers.  

In addition to teaching the Bible, Straub encouraged the children to believe in Christ and receive the Baptism of the Holy Spirit:

During this time, two girls have had a clear Baptism in the Holy Spirit with the Bible evidence; two have had very wonderful anointings, and about twelve have been definitely saved. God visited us in a most wonderful way a few months ago, when there was much weeping and asking for forgiveness, but we feel this is only a drop, and we are asking God for a real heaven sent revival, in which our afflicted, lame and almost blind children shall be healed as well as saved and baptized.  

During Straub’s first furlough, beginning in November 1928, the Japan District of the American AG had Jessie Wengler to take charge of Straub’s ministry. Wengler went to Nishinomiya on 1 November 1928, working with

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1297 Ibid.  
1299 “Notes From the Harvest Lands,” Latter Rain Evangel (1928-11), 15.
Emma Gale. Straub returned to Japan in October 1930, and for the next two years had “about thirty orphans and was training them with the object in view of finally making them teachers and preachers of the gospel.”

Straub passed away on 13 October 1932. This is her obituary, as found in the Japan Christian Yearbook.

Miss Mae Straub of Nishinomiya Children’s Home was born in Brooklyn, New York, December 29th, 1888. In 1921 she came to Japan as a missionary under appointment of the Assemblies of God Mission Board. Shortly afterwards she founded the Children’s Home in Nishinomiya for orphan children. In addition to her regular work in Nishinomiya she taught in the Ichioka Commercial School of Osaka for many years where she held a strong Christian influence over the young men with whom she came in contact. After eleven years of untiring labour and sacrifice, Miss Mae Straub passed away at the Children’s Home in Nishinomiya, Hyogo Ken, on October 13, 1932; age 44 years, after an illness of six months.

The Japan District of the American AG chose Florence Mae Byers to succeed Straub. Byers was born in Pennsylvania on 26 January 1904. She

\[1302\] “Promoted to Glory,” Pentecostal Evangel (1932-10-29), 6.
\[1303\] Mae Straub, “American AG Registration Card,” 1921-09-13 (missionary record, AGWM Archive).
\[1304\] F. N. Scot, “Miss Mae Straub,” Japan Christian Yearbook (1934), 288-289.
\[1305\] Florence Byers, “Pentecostal Blessings: Nishinomiya Children’s Home
went to Beulah Heights Bible School in New Jersey.\textsuperscript{1307} While Byers was a student there, John Juergensen visited the school, and hearing his testimony Byers felt called to Japan.\textsuperscript{1308} Appointed a missionary to Japan on 9 April 1928 by the American AG,\textsuperscript{1309} she arrived on 25 May 1928 with Nettie Grimes and Mr. and Mrs. Norman Barth.\textsuperscript{1310}

For eighteen months she studied Japanese and helped with Carl F. Juergensen’s mission in Tokyo.\textsuperscript{1311} She considered staying there until Marie and Agnes Juergensen returned from furlough, but she started to work in Urawa, Saitama in 1931\textsuperscript{1312} with Tsutomu Tokugi, a student at Takinogawa Holy Spirit Bible School.\textsuperscript{1313} The two moved to a new mission house on 1 October 1931,\textsuperscript{1314} but in 1933 Mae Straub asked Byers to help her at the orphanage.\textsuperscript{1315} Byers felt it was God’s will that she goes to Nishinomiya.\textsuperscript{1316} Byers succeeded Straub after her death, on the recommendation of the Japan District of the American AG, the American AG Headquarters and Robert Brown of Glad Tidings Tabernacle in Japan,” \textit{Pentecostal Evangel} (1933-08-12), 8.

\textsuperscript{1307} Florennce Byers, “Application for Appointment as Missionary,” 1928-01-18 (document, FPHC Archive).
\textsuperscript{1308} Ibid.
\textsuperscript{1309} Higashinada Shinai Kyokai, \textit{Yonjunen no Megumi} [Blessings of Forty Years], (Kobe: Higashinada Shi-nai Kyokai, 1969), 5.
\textsuperscript{1310} “Sailed For Japan,” \textit{Pentecostal Evangel} (1928-05-26), 10.
\textsuperscript{1311} Higashinada Shinai Kyokai, \textit{Yonjunen no Megumi}, 7.
\textsuperscript{1312} Florence M. Byers, “New Station at Urawa Machi,” \textit{Pentecostal Evangel} (1931-12-12), 8.
\textsuperscript{1313} Ibid., 9.
\textsuperscript{1314} Ibid., 10.
\textsuperscript{1315} Ibid., 11.
New York City.  

Even after moving to Nishinomiya, Byers kept the Urawa Church for a while and even opened a new station in Imazu, a nearby village, in 1933, putting Tokugi in charge. The children at the orphanage contributed to the mission effort, and Byers was able to send one boy and one girl to Takinogawa Holy Spirit Bible School in 1934. Norman Barth baptized twenty-four converts in Nishinomiya that same year.

Byers took her first furlough in 1934, arriving in New York on 28 November. She returned to Japan in March 1936, and although she had hoped to bring back another missionary her search was unsuccessful. Byers’ father, however, came to Japan to aid her work in December 1936 and stayed until 1940.

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1317 Ibid.
1319 Ibid.
1323 Higashinda Shin-ai Kyokai, *Yonjunen no Megumi*, 12.
Tokugi’s evangelism in Imazu was an important part of Byers’ mission. They called it Imazu Mission and held evangelistic meetings and a Sunday school. Jun Murai assisted there in 1938, and Norman Barth’s visit in 1938 was a very special occasion. During the Japan Bible Church’s split, Byers sided with Barth and Murai. Tokugi, although close to the Carl F. Juergensens and Yumiyama, chose to side with Byers.

In 1936, the Children’s Home had twenty-five children and three native helpers. Byers was able to secure land in Nishinomiya and a new building was completed in 1940. The next year, however, she felt she needed to return home, and so closed the orphanage (which had twenty children) and sold the building, finding new homes for the children. She arrived in Los Angeles on 1 April 1941. Byers worked for the government, in Hawaii, during the war, and

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1331 Ibid.
there helped a Japanese Church and Japanese POWs.\textsuperscript{1336}

Byers was ordained on 24 April 1947 by the American AG.\textsuperscript{1337} She returned to Japan in August 1947.\textsuperscript{1338} Initially she settled in Tokyo, but moved to Kobe on 10 February 1948 at the request of the Christians western Japan.\textsuperscript{1339} She restarted the Children’s Home on 21 July 1950, receiving four orphan girls.\textsuperscript{1340} She also founded the Higashinada Shin-ai Church (present the Mikage Shin-ai Church) with the support of Chiyo Oki, Sei-ichi Uchimura, and Tsutomu Tokugi at the new orphanage.\textsuperscript{1341} In 1968 Byers was decorated by the Japanese government for her service at the orphanage.\textsuperscript{1342} She retired in the U.S. in 1976 and died on 13 July 1989.\textsuperscript{1343}

Tsutomu Tokugi was a Japanese worker who helped Byers and also ministered in other places. Born on 10 July 1907 in Aomori, his father, an engineer on a steamship, died when Tokugi was eleven; the following year his

\footnotesize{\textsuperscript{1336} Higashinda Shin-ai Kyokai, \textit{Yonjunen no Megumi}, 17.  
\textsuperscript{1337} Florence Byers, “American AG Registration Card,” 1928-04-09 (missionary record, AGWM Archive).  
\textsuperscript{1338} “Keeping Up to Date,” \textit{Pentecostal Evangel} (1947-08-23), 9.  
\textsuperscript{1339} Higashinda Shin-ai Kyokai, \textit{Yonjunen no Megumi}, 20.  
\textsuperscript{1340} Ibid., 21.  
\textsuperscript{1341} Florence Byers, “American AG Registration Card,” 1928-04-09 (missionary record, AGWM Archive).  
\textsuperscript{1342} “Missionary Honored by Japanese Government,” Pentecostal Evangel (1969-03-16), 30. She received the fifth order of sacred treasure by the Japanese government on 3 November 1968.  
\textsuperscript{1343} Florence Byers, “American AG Registration Card,” 1928-04-09 (missionary record, AGWM Archive).}
mother died. 1344 After moving to Tokyo in June 1928, he worked at a lumber mill and became a heavy drinker and smoker. 1345 In June 1929, he attended a Takinogawa Church tent meeting, where Carl F. Juergensen was preaching, Marie Juergensen was interpreting, and Harukichi Tatsuji also spoke. 1346 The M.C. was Sen-nosuke Suzuki. 1347 Tokugi became a Christian at that meeting. 1348 Marie Juergensen recalls:

He was saved in our tent meeting held last July—wonderfully saved! At the age of twelve, within one year he alone was left of a family of six, and being handed over to relatives, he was cruelly treated. At the age of fifteen he was smoking and drinking. “All these years,” is his testimony, “until last July, I thought no one loved me or cared for me no matter what I did, so I was very wicked; but now I have found a ‘Father’ and my Saviour, and I am happy in His love, a changed man.” 1349

Tokugi was euphoric about finding Christ and, his life changed, with the encouragement of Kiyoma Yumiyama, decided to become a minister:

It is now 18 months that I have been in this way, and I have a great desire to be a preacher and tell this wonderful salvation to my people. I am entirely saved from dinking and other bad habits. Moreover, my

1345 Ibid.
heart is wholly changed, and instead of having any intention to get
revenge against my aunt, I love her and pray for her. . . . One day as I
was meditating upon the miracle of our Lord when He fed five thousand
people with only five loaves and two fishes, I noticed that Andrew
thought, ‘What is the use of this for so many people,’ but when Jesus
took it and blessed it, he could feed the multitude. Now, I thought, if I
am in His hand and blessed, I could satisfy the people’s hunger and thus
began to pray definitely for the way to be opened. By this time Mr.
Yumiyama became interested in me and often spoke with me and asked
me to become a preacher. I then knew that God was in it and I came
into his home to study the Bible on the 16th January of this year.¹³⁵⁰

Tokugi began studying with Yumiyama on 16 January 1931 at the
Takinogawa Church; he was only the second student of what became the
Takinogawa Holy Spirit Bible School.¹³⁵¹ Later that year, although still a student,
he started to work with Byers at Urawa, commuting by bicycle to the Bible school
from Urawa.¹³⁵² After graduating, he was asked to be a lecturer at the Bible
school and kept working at the Urawa Church.¹³⁵³

Tokugi married Toshi Nishimiya from the Yokohama Church in December
1933.¹³⁵⁴ After Byers succeeded Straub at the orphanage in May 1934, she

¹³⁵⁰ Tsutomu Tokugi, “Testimony of To-ku-gi San: A Japanese Christian,”
¹³⁵¹ Tsutomu Tokugi, “Watashi no Shinko Taikendan [My Faith
Story],” _Assenbulii_ (1966-06), 14.
¹³⁵² Ibid.
¹³⁵³ Tsutomu Tokugi, “Ozaki Church,” cir. 1979 (unpublished manuscript,
Masakazu Suzuki).
¹³⁵⁴ Florence Byers, “Choosing a Bride for Native Worker,” _Pentecostal
Evangel_ (1934-01-20), 11; Florence Byers, “Nishinomiya Orphanage in Japan,”
_Pentecostal Evangel_ (1934-08-18), 11.

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invited Tokugi and his wife to move to Nishinomiya. They did so, and Tokugi started Nishinomiya’s Imazu Church, shortly after which husband and wife both were baptized in the Holy Spirit.

At Imazu, Tokugi maintained good communication with the Takinogawa Church. After moving to Nishinomiya, he also started to associate with other Pentecostal missionaries and native ministers, including the Taylors, the Smiths from Australia, Makoto Miyoshi, Chiyo Oki, Yutaka Ogawa, and Seichi Uchimura. He remained at Imazu after Byers moved back to the U.S. in 1941, but, in order to support his family as well as his evangelism, had to work in a factory.

Tokugi’s mission house was burned by an American air raid, which also injured his left leg. Despite these hardships, he started a new ministry called the Canaan Church [Kanan Kyokai] after the war. When the JAG was founded in 1949, the members of the Canaan Church did not want to join the JAG, so Tokugi and his wife left the Canaan Church to join the JAG. They helped

1357 Tsutomu Tokugi, “Imazu Kyokai [Imazu Church],” Eien no Mitama (1936-08-01), 8.
1359 Ibid.
1360 Ibid.
1361 Ibid.
1362 Ibid.
Byers restart the Children’s Home after the war and also started a hospital ministry and a jail ministry in Osaka. Tokugi died in 1986.

4. 1. 9. Harriett Dithridge and the Berea Mission in Tachikawa

Harriett Lewis Dithridge was born in Tionesta Forest County, Pennsylvania, on 24 February 1880, the sixth of seven children. Her father was in the logging business and later started Dithridge Steel Car Co., manufacturing cars to carry logs. In 1884, the family moved to New York City for their father’s business, the failure of which left the family impoverished. Her mother, Harriett, was very religious, attended church regularly, was a prohibitionist, told the children bedtime Bible stories and never turned a beggar away without feeding him. The children attended Sunday school at a Baptist Church on Lexington Avenue. Her mother, and her older sister Alice were baptized on Easter Sunday of 1891. (Alice and her husband later became Pentecostal Christians when their son’s illness was miraculously healed and they became members of the Gordon-Hitchcock Chapel in Oakland.

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1363 Ibid.
1364 *Mikotoba ni Tachi Mitama ni Michibikarete*, 473.
1366 Harriett Dithridge, *Fifty Years In Japan*, 1.
1367 Ibid.
1368 Ibid.
1369 Ibid., 3-6.
1370 Ibid., 3
1371 Ibid., 25

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Dithridge attended Normal College (later Hunter College) to become a kindergarten teacher. After graduating in 1899, she worked for a year as a teacher and then began graduate work. In 1908, she began a two-year course at the Baptist Training School in Philadelphia, training to be a foreign missionary.

In 1910 Dithridge was appointed to be a missionary and the principal of the Tokyo Kindergarten Training School by the American Baptist Foreign Mission Society. The school trained Japanese women to become kindergarten teachers. She arrived at Yokohama on 23 October 1910, serving as principal at the Tokyo Kindergarten Training School. In 1916, Toshiko Yamaji and Mine Sugamoto enrolled, and eventually became her helpers.

During a furlough in 1916, Dithridge developed a nervous disorder,
and when she returned to Japan in the fall of 1917 she suffered from her nerves as well as exhaustion.\textsuperscript{1380} In April 1920, she was replaced in her principal’s job by one of her Japanese colleagues who returned after three years studying in the U.S..\textsuperscript{1381} Dithridge was sent to supervise a kindergarten in Fukagawa, Tokyo, for three months.\textsuperscript{1382} Her nervous condition made her unable to function in a classroom, however, and when a period of rest over the summer did not improve her condition, was sent back to the U.S. in November 1920.\textsuperscript{1383}

Dithridge moved to Seattle in November 1921, taking a position at a private kindergarten for Japanese children and another at a kindergarten at the Japanese Baptist Church.\textsuperscript{1384} Though she had twice sought medical help for her mental illness, she was healed in the fall of 1922 while visiting her sister in Oakland when they attended a prayer meeting of Bethel Chapel.\textsuperscript{1385} She began seeking the Baptism of the Holy Spirit and attending W. H. Offiler’s Bethel Temple in Seattle.\textsuperscript{1386} Dithridge was baptized by the Holy Spirit in April 1923, receiving the gift of tongues and the gift of interpretation.\textsuperscript{1387} Told by one of the Baptist ministers to either stop speaking in tongues or lose her job at the Baptist kindergarten, she decided to resign “with joy.”\textsuperscript{1388} Becoming a Pentecostal, she

\begin{footnotes}
\textsuperscript{1380} Harriett Dithridge, \textit{Fifty Years In Japan}, 68.
\textsuperscript{1381} Ibid., 92.
\textsuperscript{1382} Ibid., 93.
\textsuperscript{1383} Ibid., 97.
\textsuperscript{1384} Ibid., 99.
\textsuperscript{1385} Ibid., 108.
\textsuperscript{1386} Ibid., 111.
\textsuperscript{1387} Ibid., 114.
\textsuperscript{1388} Ibid., 115.
\end{footnotes}
also resigned from the Baptist Foreign Mission Society.\textsuperscript{1389} Dithridge moved to New York in July 1923, and began attending Glad Tidings Tabernacle.\textsuperscript{1390} She decided to come back to Japan as an American AG missionary; all of her needs being supplied, she returned in March 1924.\textsuperscript{1391}

Dithridge decided to seek work with Jessie Wengler, whom she had read about in the \textit{Pentecostal Evangel}.\textsuperscript{1392} As it happened, Wengler had been praying for someone to take over her mission during her furlough,\textsuperscript{1393} so when Dithridge arrived, unannounced, Wengler was delighted to hand over the work to her.\textsuperscript{1394} Right away Dithridge started a kindergarten in Hachioji, aided by two former students from the Baptist Kindergarten School, Toshiko Yamaji and Mine Sugamoto.\textsuperscript{1395} Dithridge took care of the mission during Wengler’s furlough, aided by her native colleagues and, sometimes by Marie Juergensen.\textsuperscript{1396}

Dithridge spent the summer of 1924 in Karuizawa with the Munroes.\textsuperscript{1397}

\textsuperscript{1389} Ibid.
\textsuperscript{1391} Ibid. 124. Dithridge was ordained as missionary by American AG on 18 December 1923. See “American AG Registration Card,” 1923-12-18 (missionary record, AGWM Archive).
\textsuperscript{1392} Harriett Dithridge, “Harriett Dithridge Certification Card,” (missionary records, WMAG Archives)
\textsuperscript{1393} Harriett Dithridge, “From the Mission Field,” \textit{Latter Rain Evangel} (1924-08), 14.
\textsuperscript{1394} Harriett Dithridge, \textit{Fifty Years In Japan}, 135.
\textsuperscript{1395} Ibid., 136, 139.
\textsuperscript{1397} Harriett Dithridge, \textit{Fifty Years In Japan}, 136.
There, she met Mary Taylor, who suggested inviting Leonard Coote for a special meeting of the Holy Spirit at her church. Dithridge did so, and with Coote she had meetings in which the presence of Holy Spirit was strong. Yamaji and Sugamoto also received the Baptism of the Holy Spirit in 1925.

Even before Wengler’s return, Harriet sought a mission station of her own, buoyed by the fact that she already had several assistants. She started her work in Tachikawa, Tokyo, in April 1925, moving there after Wengler returned that September. In addition to Sugamoto and Yamaji, she brought with her Miss Katayama as a kindergarten teacher. At the time, there were no Christian churches in Tachikawa. Harriett hoped to open a place for children, a bookstore, a mothers’ class, and a Bible study class, but with no mother church in the U.S., it was difficult to raise money. Nevertheless, her work progressed well. Although she did not have a Japanese pastor, she had the Bible women, Mine Sugamoto and Toshiko Yamaji. She started a kindergarten in 1925, as well as a healing ministry which she called “Home of Healing” or “a Rest

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1398 Ibid., 137.
1399 Ibid.
1401 Harriett Dithridge, Fifty Years In Japan, 151.
1402 Ibid., 158. Unfortunately, there is no record of Miss Katayama’s first name.
1403 Harriett Dithridge, “My Future Work In Tachikawa, Japan,” Pentecostal Evangel (1925-08-29), 11.
1405 Harriett Dithridge, Fifty Years In Japan, 163.
Home,” a place “where anyone might freely come and receive healing for body and brain, and the Baptism of the Spirit, as well as regular instruction in the Word to build up a permanent faith.”

The daily Bible study that Dithridge offered slowly developed into a Pentecostal Bible School for women (there were none for women at that time) by the spring of 1926. At the missionary conference that summer, her school was recognized, and in the fall the Foreign Missionary Department of the American AG recognized it as an American AG school. The school officially opened that September.

Three foreign missionaries came to help Dithridge: the Britons, Edward W. Hare from the Elim Church, who began teaching at Dithridge’s Bible school in 1926, and Alice Wooley, an independent missionary. Learning that Hare was not fully Pentecostal, however, Dithridge asked him to leave within a year or so. In 1927 Mary Rumsay, who had been planning to go to Korea, first came to Japan to learn Japanese, and worked with Dithridge. She was not very...

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1407 Ibid.
1411 Harriett Dithridge, *Fifty Years In Japan*, 177-178.
1412 Ibid., 183.
1413 Ibid., 184.
1414 Ibid, 186.
1415 Ibid, 187.
active at Dithridge’s work, but she was musically talented and helped by playing at services and became a good friend to Dithridge. Rumsay moved to Korea in 1930. Dithridge also remained very close to Mary Taylor in Kobe, spending several summers with Mary at her mountain home there.

In 1926, Dithridge’s ministry was prospering. It consisted of four main departments: the Bible School, the church, a Sunday school for children and a kindergarten, and the Rest home. As her work expanded, she asked for two more women missionaries to assist her in 1927, but none could come. Although the congregation was not big, the church was self-supporting at this point, allowing her to expand her ministry, which was centered in Tachikawa, to surrounding villages, including Hino, Kokubunji and Haijima. She worked very systematically, having two female colleagues jointly visit every house in

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1416 Ibid.  
1418 Harriett Dithridge, Fifty Years In Japan, 230, 233.  
1419 Even small children received the Baptism of the Holy Spirit but then they had to face the parents’ opposition and a critical newspaper article, as Dithridge explains: “...we had a prayer meetings for them after the talk, but when the Spirit descended and some of them were baptized in the Spirit the parents took arm and the children were not allowed to come. Also a big piece came out in the newspaper against us.” Harriett Dithridge, “Report of God’s Work In Tachikawa, Japan: From Oct. 1 to Dec. 31, 1926,” Pentecostal Evangel (1927-03-12), 11.  
1420 Ibid.  
1422 Harriett Dithridge, “Missionary Work In Japan,” Pentecostal Evangel (1928-03-10), 11.
Tachikawa.\textsuperscript{1424} In 1929, she started a mission station in Ome.\textsuperscript{1425}

The Japan district of the American AG decided to close her Bible school and open a new coeducational Bible School in Tokyo.\textsuperscript{1426} Dithridge disliked this decision and resigned from the American AG in the fall of 1929 and became independent in 1930.\textsuperscript{1427} She took her first furlough from the summer of 1930 to November 1931,\textsuperscript{1428} and later, a long vacation in 1935, visiting Kobe, Korea and China, and a second furlough in 1937, accompanied by Mine Sugamoto.\textsuperscript{1429} During Dithridge’s absence, Mr. Ishikawa worked in the interim. Ishikawa had studied at Coote’s Bible school and the Bible School of the Japan Evangelistic Band.\textsuperscript{1430} Dithridge and Sugamoto returned to Japan on 1 June 1939.\textsuperscript{1431} Dithridge continued working, even as war approached, making it difficult to do any kind of evangelism, Japan being rife with anti-foreign feelings.\textsuperscript{1432} She did not want to leave, and thus missed the chance to board the last ship back to the

\textsuperscript{1424} Harriett Dithridge, “Sowing The Gospel In Japan,” \textit{Pentecostal Evangel} (1928-08-18), 10.
\textsuperscript{1426} Harriett Dithridge, \textit{Fifty Years In Japan}, 212-213.
\textsuperscript{1427} Ibid., 213.
\textsuperscript{1428} Ibid., 216, 222.
\textsuperscript{1430} Harriett Dithridge, \textit{Fifty Years In Japan}, 251.
\textsuperscript{1431} Ibid., 259.
\textsuperscript{1432} Ibid., 268
U.S. before war broke out in December 1941.\textsuperscript{1433} She kept running her kindergarten and doing evangelism work until the summer of 1942,\textsuperscript{1434} when she was sent to an internment camp with 120 other foreign women.\textsuperscript{1435} This ended her work at Tachikawa. She was deported to America in the fall of 1943 via China, India, South Africa, and South America, eventually reaching New York on 1 December 1943.\textsuperscript{1436}

During the war, Dithridge worked at a Japanese concentration camp in Montana, and from the fall of 1944 to the spring of 1947,\textsuperscript{1437} she worked in Seattle with a woman named Mary Taylor,\textsuperscript{1438} a cousin of Mrs. Leonard Coote, in a Japanese church. In the summer of 1947, she returned to Japan and reopened her work in Tachikawa with Sugamoto, remaining there until 1965.\textsuperscript{1439}

\textsuperscript{1433} Ibid., 269
\textsuperscript{1434} Ibid., 276
\textsuperscript{1435} Ibid., 279

\textsuperscript{1437} Harriett Dithridge, \textit{Fifty Years In Japan}, 319, 325.
\textsuperscript{1438} This woman is most certainly a different Mary Taylor from the one who had been working in Japan since the early 1900’s, although this Mary was also to go to Japan after the war ended.
\textsuperscript{1439} Harriett Dithridge, “To Praying Friends,” 1965-04-13 (letter, FPHC Archive); Harriett Dithridge, “To Praying Friends,” 1965-08-04 (letter, FPHC
left Japan with Sugamoto and later died in Portland, Oregon on 15 January 1969.

Before a concentrated look at the Japanese workers who worked with Dithridge, the history of her Beria Bible School for Women needs closer consideration. Dithridge felt the importance of having a place which would provide women with proper Pentecostal biblical training, as she states:

For some time the Lord had been laying it on my heart, that there ought to be a Pentecostal Bible School. Bro. John Juergensen in Tokyo had a small school but there were only young men in it. I felt that the young women needed to be taught and trained in a different way, and that they should be in a separate school. I prayed much about the matter, that God would put it on the heart of someone to open a school. It was in the spring of 1926, that the Lord distinctly spoke to me, . . .


Harriett Dithridge, Fifty Years In Japan, 177.
Seisho Gakuin\textsuperscript{1442} in Tachikawa, Tokyo, in September 1926.\textsuperscript{1443} The two-year program had thirteen students, of whom eight lived at school, one was a day student, and four lived in the rest home due to poor health.\textsuperscript{1444} In the missionary conference of 1926, her school was recognized and in the fall the Foreign Missionary Department recognized it as a general Council school.\textsuperscript{1445}

Tuition was free, but, because the students’ families did not support them, the meager food often tested their faith. In a 1928 account, Dithridge said that her school had problems with finances, staff and housing,\textsuperscript{1446} but in fact the difficulties went deeper: the students were from different denominational backgrounds, which meant Dithridge struggled to get them to keep their minds open to the Pentecostal truths, and her vow that the school “to be for handicapped girls”\textsuperscript{1447} resulted in her first student knowing nothing about the Bible,\textsuperscript{1448} the second having no money,\textsuperscript{1449} the third being “afflicted physically,”\textsuperscript{1450} and the fourth being cast off by her family.\textsuperscript{1451}

In addition to Dithridge herself, Toshiko Yamaji, her Bible woman, was a

\textsuperscript{1442} Harriett Dithridge, “Tachikawa Bible School,” \textit{Pentecostal Evangel} (1928-09-22), 10.
\textsuperscript{1443} Ibid.
\textsuperscript{1446} Harriett Dithridge, “Tachikawa Bible School,” \textit{Pentecostal Evangel} (1928-09-22), 10.
\textsuperscript{1447} Harriett Dithridge, \textit{Fifty Years in Japan}, 178.
\textsuperscript{1448} Ibid.
\textsuperscript{1449} Ibid.
\textsuperscript{1450} Ibid.
\textsuperscript{1451} Ibid.
principal teacher at the school. Their students studied the Bible in the morning, went out evangelizing in the afternoon and held meetings to teach about the Gospel in the evening.\textsuperscript{1452}

The first graduates (probably in 1928), were Kimi Sakamoto, from Jessie Wengler’s church in Hachioji, and Kaneko Ochi,\textsuperscript{1453} both of whom became ministers for the Japan Bible Church. The second graduation, on 25 June 1929,\textsuperscript{1454} opened in prayer by Mankichi Nakayama; Kane Takeda, Tsuru Nagashima (from John Juergensen’s Akabane Church), Michiko Miyazaki (who went on to work in Osaka as an evangelist), Katsuyo Shimizu and Shinayo Suzuki graduated.\textsuperscript{1455} In 1929, the school had fifteen students, including five who were new.\textsuperscript{1456}

The District Council of Japan was held by the American AG missionaries in Karuizawa from 26 August to 30 August 1929.\textsuperscript{1457} During the conference, the issue of a Bible school suddenly came up. A younger missionary, who had arrived in Japan just the year before, proposed closing Dithridge’s school and

\textsuperscript{1452}Harriett Dithridge, “Missionary Work In Japan,” \textit{Pentecostal Evangel} (1928-03-10), 11.
\textsuperscript{1453}Ibid, 219.
\textsuperscript{1454}“Kakuchi Kyokai Tsushin [Local Church Report],” \textit{Nochi no Ame} (1929-07-01), 5.
\textsuperscript{1455}Ibid.
\textsuperscript{1456}Harriett Dithridge, “Gospel In Japan,” \textit{Pentecostal Evangel} (1929-02-23), 11.
\textsuperscript{1457}“Minutes of the Japan District Council Held in Karuizawa,” 1929-08 (document, FPHC Archive); C. F. Juergensen, Gordon R. Bender, and Jessie Wengler, “To the District report to the Mission Committee,” 1929-09-30 (letter, FPHC Archive).
opening a new coeducational school in Tokyo. The conference accepted this proposal without Dithridge’s consent, voting to make “a Men’s Bible School, making it co-educational School, opening with men, and when the need arises for Bible women, to enter them into this School.” Dithridge had no chance to defend her school. The missionaries decided that three-quarters of the students would be men, and they increased the budget by $100.

There were at least three reasons why the resolution carried. The delegates apparently resented that Dithridge ran her school entirely independently of the District Council. Also, Bible women worked an average of three years, as they would often stop working for the church after marriage. Chief among the reasons, though, was that the missionaries thought Harriett’s school was not beneficial to the District and that its graduates were not meeting the District’s needs.

After this conference, Dithridge’s school was no longer a “District Council

1459 Harriett Dithridge, Fifty Years In Japan, 211-214.
1461 Harriett Dithridge, Fifty Years In Japan, 213.
1463 Ibid.
1464 Ibid.
1465 Ibid.
Bible School.”\textsuperscript{1467} The decision was such a shock and disappointment to her that, three months later, in protest of the Assemblies’ Presbyterian form of church building (structure),\textsuperscript{1468} she resigned from the American AG and became an independent faith missionary.\textsuperscript{1469} Dithridge kept the school at first, and although it closed during her furlough in America from 1930 to 1931 she reopened it upon her return. Dithridge’s school closed around 1933.

Among the Japanese workers who were influenced by Dithridge’s ministry, three women stand out. First is Mine Sugamoto. Born in Ehime in 1899, Sugamoto was “a Congregational, a Christian from childhood, and a graduate of a Christian High School.”\textsuperscript{1470} Though she had wanted to attend Doshisha College, as her family pressured her to become a kindergarten teacher, she enrolled at the Baptist Kindergarten Teacher Training School in 1916 when she was seventeen. Sugamoto became a kindergarten teacher, but, in 1925, began working with Dithridge, remaining with her until after the war.\textsuperscript{1471} Dithridge described Sugamoto as a “prayer warrior,”\textsuperscript{1472} who spent much time in prayer. Before the war, she went to the U.S. with Dithridge twice to study.\textsuperscript{1473} After the war, Sugamoto resumed worked with Dithridge upon Dithridge’s return to Japan. In

\begin{flushright}
\textsuperscript{1467} Ibid. \\
\textsuperscript{1468} Harriett Dithridge, \textit{Fifty Years in Japan}, 214. \\
\textsuperscript{1469} Ibid., 215. \\
\textsuperscript{1470} Harriett Dithridge, “Two Workers in Japan,” \textit{Pentecostal Evangel} (1925-04-04), 11. \\
\textsuperscript{1471} Harriett Dithridge, \textit{Fifty Years In Japan}, 139. \\
\textsuperscript{1472} Ibid., 159. \\
\textsuperscript{1473} Ibid., 216, 252.
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1965 when Dithridge retired, she accompanied Dithridge back to the U.S.\(^{1474}\)

A second Japanese woman closely associated with Dithridge’s ministry is Toshiko Yamaji. Born in Osaka in 1898, Yamaji also entered the Baptist Kindergarten Teacher Training School in 1916.\(^{1475}\) She was eighteen and had already completed two years of study at the Baptist Bible School in Osaka.\(^{1476}\) After graduating from Dithridge’s Baptist Kindergarten Teacher Training School in 1918, she returned to the Baptist Bible School and finished her courses there,\(^{1477}\) thus becoming an accredited Bible woman.\(^{1478}\) When Dithridge returned to Japan in 1924, Yamaji came to assist her work, teaching at the Bible school and, during Dithridge’s 1931-32 furlough, she took charge of the work.\(^{1479}\) She also substituted for Dithridge when Harriett went to help out at Coote’s school in Nara.\(^{1480}\) Eventually Yamaji returned home to care for her ailing mother in Osaka, around 1932,\(^{1481}\) and she began working with Violet Hoskins in Kakogawa.\(^{1482}\)

Yamaji had been introduced to Hajime Kawasaki and Soto-o Kashima of

\(^{1474}\) Harriett Dithridge, “To Praying Friends,” 1965-08-04 (letter, FPHC Archive).
\(^{1475}\) Harriett Dithridge, *Fifty Years in Japan*, 74.
\(^{1477}\) Harriett Dithridge, *Fifty Years in Japan*, 74.
\(^{1478}\) Ibid., 135.
\(^{1479}\) Ibid., 189-190.
\(^{1480}\) Ibid., 229.
\(^{1481}\) Ibid., 251.
\(^{1482}\) Ibid., 251. “Nihon Kirisuto Kyodan Kyokai Oyobi Dendosho Ichiran [List of Churches and Preaching Places of the United Christ Church of Japan],” *Nihon Kirisutokyo Nenkan* (Tokyo: Nihon Kirisutokyo, 1943), 103. Yamaji was registered as the pastor of the Kakogawa Shion Church. See
the Kohama Church in Osaka by Kaneko Ochi, and after the war she attended this church. She was asked to help the *Yasaka Dendosho*, an evangelistic ministry which was started by Michiko Yamazaki, one of her former students at Berea Women Bible School around 1947. The *Yasaka Dendosho* became a branch church of Kohama and, to support herself, Yamaji became an evangelist first for the Kohama Church (from 1950 to 1952, and then at the Shichijo Church in Kyoto from 1953.

Another Japanese woman closely associated With Dithridge’s ministry was Miss Katayama, who was brought up in a Baptist family and baptized by the Holy Spirit, and began working for Dithridge in 1924. Although young, she was musically talented. When Dithridge moved to Tachikawa in September 1925, Katayama went with her to serve as a Bible woman, mainly working in the kindergarten. She married a Korean pilot, Mr. Kim, in 1930, later moving with him to Seoul, where they attended Mary Rumsay’s Church.

4. 1. 10. Norman Barth and the Yokohama Mission

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1484 Ibid.
1486 Ibid.
1487 Harriett Dithridge, *Fifty Years In Japan*, 159.
1488 Ibid., 158.
1489 Ibid., 247.
1490 Ibid., 232.
Norman Barth was born on 6 September 1905 in New Castle, Pennsylvania.¹⁴⁹¹ His wife, Grace Elizabeth Hill, was born on 13 January 1907 in North Braddock, Pennsylvania,¹⁴⁹² attended Beulah Heights Bible School (graduating in 1924¹⁴⁹³). Norman attended Central Bible Institute (graduating in 1926¹⁴⁹⁴). Norman, a son of grocer, and Grace, a daughter of AG minister, married on 9 June 1927.¹⁴⁹⁵ They were appointed to missionaries to Japan on 20 April 1928 by the American AG,¹⁴⁹⁶ and they sailed for Japan in May 1928.¹⁴⁹⁷

For three years they helped Carl F. Juergensen with his work at Takinogawa,¹⁴⁹⁸ and during this time Barth was ordained by the Japan District of the American AG.¹⁴⁹⁹ The Barths had three children: Ethlyn Fay, born on 27 August 1929;¹⁵⁰⁰ Meredith Lynn, born on 4 February 1932;¹⁵⁰¹ and Kenneth

¹⁴⁹³ Ibid.

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Merlin, born on 20 June 1939.\textsuperscript{1502}

Barth was a talented organizer, so rather than doing everything himself he recruited other missionaries to cooperate with him, including Japanese ministers. This allowed him to expand his ministry. Barth had a unique way of supervising the stations and his experienced Japanese colleagues, allowing them significant independence rather than weighing in on every detail of their ministry. He needed to oversee his colleagues, but not at every mission station. In contrast, Takinogawa Mission expanded by sending young graduates of their Bible School to the begin new churches, which required close supervision.

Upon meeting Chirukichi and Tomino Ito, Barth suggested that they attend a Bible school; they agreed, and he supported them.\textsuperscript{1503} Following their graduation from Kaibara Self-Help Bible School, he asked the Itos to help him establish a new ministry in Yokohama.\textsuperscript{1504} That work began on 22 March 1931 at Kikuna,\textsuperscript{1505} seven years after the great earthquake. On 14 May 1931, they held their first tent meeting at Rokkaku Bashi, about three kilometers from Kikuna.\textsuperscript{1506} Japanese ministers of the JBC often helped the Barths and the Itos in

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{1502} “Belated Announcement,” \textit{Pentecostal Evangel} (1939-11-18), 8.
\item \textsuperscript{1503} Norman Barth, “The Fruitful Ministry of Consecrated Japanese,” \textit{Latter Rain Evangel} (1935-07), 22.
\item \textsuperscript{1504} Tomino Ito, \textit{Hitorino Tamashii wo Motomete}, 31.
\item \textsuperscript{1505} “Yokohama Nihon Seisho Kyokai [Yokohama Japan Bible Church],” \textit{Nochi no Ame} (1931-07-01), 8. See also Chirukichi Ito, “Yokohama Nihon Seisho Kyokai [Yokohama Japan Bible Church],” \textit{Nochi no Ame} (1931-07B-01), 6.
\item \textsuperscript{1506} Chirukichi Ito, “Yokohama Nihon Seisho Kyokai [Yokohama Japan Bible Church],” \textit{Nochi no Ame} (1931-08-01), 6; Norman Barth, “Opening a Work in Yokohama, Japan,” \textit{Pentecostal Evangel} (1931-12-12), 8.
\end{itemize}
\end{footnotesize}
Yokohama.\(^{1507}\)

The Barths took charge of the Otsuka Church in Tokyo during the Benders’ 1931 furlough, working beside Mankichi Nakayama.\(^{1508}\) Barth asked Tsuru Nagashima, a graduate of Dithridge’s Berea Women Bible School, to restart the work that Barney S. Moore had left in Ibaraki,\(^{1509}\) while Barth had recommenced the Yokohama work with the Itos.\(^{1510}\) When Nakayama suddenly passed away in June 1932, Barth asked Nagashima to assist at the Otsuka Church, and sent Satoshi Asakura, who used to work for Leonard W. Coote and Estella Bernauer, to replace her in Ibaraki.\(^{1511}\) In 1932, Barth invited Jun Murai, an itinerant evangelist, to serve as pastor of the Otsuka Church and Nagashima to start a mission in Chogo, Kanagawa.\(^{1512}\) Murai did so well at Otsuka that, although Barth had considered closing the Otsuka Church in 1932, it revived and remained open.\(^{1513}\) In this way, by 1933, Barth was overseeing the ministries at Otsuka (in the city of Tokyo), Yokohama (also city), Ibaraki and Chogo (both in the countryside). By networking with his Japanese colleagues, he was able to keep running all of these stations, which were spread over a vast territory, 130 miles in all.\(^{1514}\)

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\(^{1507}\) Tomino Ito, *Hitorino Tamashii wo Motomete*, 33.

\(^{1508}\) Anita Bender, “To Donnel McLean,” 1978-06-29 (letter, CBC Archive).


\(^{1510}\) Tomino Ito, *Hitorino Tamashii wo Motomete*, 33-34.


\(^{1512}\) Ibid.

\(^{1513}\) Norman Barth, “Japan,” *Pentecostal Evangel* (1934-01-27), 11.

\(^{1514}\) Norman Barth, “The Fruitful Ministry of Consecrated Japanese,” *Latter...*
Barth took a furlough from 1934 to 1935, and after his return to Japan had five experienced Japanese colleagues: Asakura in Ibaraki, Ito at Yokohama, Murai in Tokyo, Nagashima and Ochi at Chogo. By the end of 1936, Barth was supervising seven churches. He explains this development:

In the past months we have seen considerable progress. A year ago we had under our supervision only four stations and their outposts where preaching services were held. (A fifth one had been combined with another.) Today with our new additions we have Six Stations with a native Evangelist or Bible Woman in charge of each. A seventh one has just been opened in a new residential district here in Yokohama.

Barth assumed financial responsibility for the stations and colleagues, which was certainly “a step of faith” for him.

Barth restarted a newspaper called Seirei [Holy Spirit] in 1936 with Jun Murai. Begun as a private paper for the Otsuka Church, it had been originally launched in February 1933 as Makiba [Green Pasture] but later published as Seirei [Holy Spirit] in 1934, but the church had stopped publishing the paper for a period of time. Soon after restarting, Barth and Murai were distributing about

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Rain Evangel (1935-07), 22.

1515 Ibid.


1517 Ibid.


1519 Ibid.


1521 “Makiba Kaidai. . . [Changing the name of Makiba. . . ],” Seirei (1934-
one thousand copies a month. It was dedicated “almost entirely to the deeper life”. It became the third official Japan Bible Church newspaper (after Nochi no Ame [Latter Rain] and Eien no Mitama [Eternal Spirit]) in June 1940. Through the newspaper and his many mission stations, Barth had a strong influence on the JBC.

Barth and his ministers scheduled a large, two-day tent meeting in late September 1936 in Yokohama, inviting “all those of like faith.” It became their First Tally Meeting for the JBC and was attended by Barth, Ito, Murai, Tokugi, Nagashima, Asakura, Miss Juergensen, Ochi and Okamoto. Two non-JBC ministers--Morihiko Yamada, a Methodist minister from Shizuoka, and Otokuma Uwai, a Holiness minister from Osaka--were also present. Chirukichi Ito was master of ceremonies, Norman Barth gave the first greetings and Jun Murai gave the first message. This meeting was instrumental in spreading the Pentecostal Faith in Japan, and as a result the Kohama Church experienced a Pentecostal revival:

The hearts of the Pentecostal missionaries here in Japan, are rejoicing that a Holiness Church in Osaka has recently come to know that the

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1523 Norman Barth, “Pentecostal Camp Meeting In Japan,” Pentecostal Evangel (1937-01-02), 8.
1524 Ibid.
1526 Ibid.
1527 Ibid.
1528 Ibid.
Lord is pouring out His Spirit in these last days, and the whole Church has become Pentecostal. The Pastor and his wife and seventeen others have received the Baptism of the Holy Spirit, according to Acts 2:4. Brother Earth, (sic Barth) of Yokohama, and his pastor, have been the channels which God has used to bring about this change, thus affording these dear saints of God such joy and blessing. On receiving his baptism, the pastor of this Church said, “The Bible has become a new book, and all the promises of God are for me!”1529

Japan initiated war with China in 1937 and nationalistic feelings were at a feverish pitch. In order to control the Japanese Christians, who were viewed as insufficiently patriotic, the government enforced the Religious Bodies Law in April 1940. Christian churches in Japan were required to cut off relationships with foreign missions and come under one united church. Barth, as superintendent of the Japan District of the American AG, had to hand over completely the authority for all AG churches to Japanese pastors, as Murai recounted, “It was at noon on 24 February [1940], in order to cooperate with the start of Religious Law from April, that we held an emergency meeting and when we reorganized the Japan Bible Church as a denomination solely consisting of Japanese pastors.”1530 Barth handed over the Yokohama Church to Ito on 11 March 1941.1531 He and his family left for the U.S. four days later,1532 and

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1529 Herbert E. and Marie Smith, “Close-Ups with the Assemblies: Kyoto, Japan,” *Australian Evangel* (1938-02), 12.
because of ill health never returned to Japan. His wife Grace passed away in 1972 and Barth died a year later in 1973.

Of all the native workers who cooperated and worked with Norman Barth, a few need to be mentioned. First is Chirukichi Ito, who was born on 9 August 1908 in Akita. As a young man, he unsuccessfully sought work in Tokyo,
and wound up wandering the streets filled with thoughts of suicide.  

Alex Munroe invited him to a church, and he felt the call to the ministry in 1926.  

He was baptized in the Holy Spirit on 15 June 1927.  

Ito’s wife, Tomino Kato, was born on 5 August 1907 in Yamagata.  

At sixteen, she came to Tokyo, joining a nursing school and living with her aunt. On qualifying as a nurse, she began working at a clinic in Aoyama, Tokyo.  

Following the earthquake in 1923 she was working at Waseda, Tokyo.  

After losing her job, around April 1926, she went to the Otsuka Pentecostal Church, where Munroe and Mankichi Nakayama were ministering.  

She was baptized on 17 October 1926 at age nineteen, and around that time met Chirukichi Ito, who was assisting at the Otsuka Church while holding an outside job.  

She received the baptism of the Holy Spirit in March 1927, at a prayer meeting at the Munroes’.  

She began teaching Sunday school and playing the organ, which she had learned from Mrs. Munroe.  

Kato and Chirukichi were married in July

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1538 Tomino Ito, Hitorino Tamashii wo Motomete, 26.  
1540 Tomino Ito, Hitorino Tamashii wo Motomete, 1.  
1541 Ibid., 11-12.  
1542 Ibid., 18.  
1543 Ibid., 23.  
1544 Ibid., 26.  
1545 Ibid., 27.  
1546 Ibid., 29.  
1547 Ibid.  
1548 Ibid., 27-28.
The couple decided to go into ministry. Ito’s family objected to the decision. (Interestingly, however, his mother later converted to Christianity, one of Ito’s sisters became a Christian on her deathbed, and one of his brothers converted in 1933. Eventually, all of his brothers became Christian ministers.) The Itos moved into a small apartment, but they soon moved into the premises of the vacant Fujimae Church and served as pastors there for a year. At the same time, Ito began auditing classes at a Holiness Bible School in Tokyo, and Tomino worked selling Bibles with other Holiness women. In April 1930, they went to Kaibara, Hyogo, to attend J. B. Thornton’s Self Help Bible School for a year, taking courses given by Jun Murai.

After completing their study, the Itos were called back to Tokyo in March 1931 and commenced working with Norman Barth in Yokohama. They planted the Kikunacho station (the Yokohama Japan Bible Church) in March 1931 and the Rokkakubashi station (the Japan Bible Church Rokkakubashi

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1549 Ibid., 29.
1550 Ibid., 33.
1551 Ibid., 45.
1553 Ibid., 29.
1554 Ibid., 30.
1556 “Kyosei Hokoku [Church Report],” *Nachi no Ame* (1931-06-01), 8.
Church) in June 1931.\textsuperscript{1558} In March 1933, the Yokohama Church merged with the Rokkakubashi Church.\textsuperscript{1559} The Itos began another meeting at Tennocho about five kilometers from Rokkakubahi, calling it the Yokohama Japan Bible Church.\textsuperscript{1560} In September 1936, they also started the Kanagawa Church in Shinoharamachi.\textsuperscript{1561} In February 1939, the Yokohama Church merged with the Kanagawa Church.\textsuperscript{1562} Ito was invited to join a mission trip to Taiwan with other Japan Bible Church leaders, but declined.\textsuperscript{1563} After a discussion with Jun Murai (who later decided to found his own church), the Kanagawa Church joined the United Christ Church of Japan in June 1941,\textsuperscript{1564} left the Japan Bible Church in July 1941 and changed its name to the Shinohara Church.\textsuperscript{1565}

Ito was officially accepted by the JBC in 1931\textsuperscript{1566} and was ordained by Fred Vogler, Assistant General Superintendent of the American AG, on 5 May 1937.\textsuperscript{1567} Ito received his ordination paper from the JBC on 18 October 1938.\textsuperscript{1568} He was elected to the board of the JBC on 30 April 1940 and became the

\begin{flushleft}
\textsuperscript{1558} Ibid.
\textsuperscript{1559} Ibid.
\textsuperscript{1560} Ibid.
\textsuperscript{1561} Ibid.
\textsuperscript{1562} Ibid.
\textsuperscript{1563} Tomino Ito, \textit{Hitorino Tamashii wo Motomete}, 55.
\textsuperscript{1564} Ibid.
\textsuperscript{1565} Shinohara Kyokai, “Kyokai Rekishi [History of Church],” n. d. (document, Akiei Ito).
\textsuperscript{1566} Nihon Seisho Kyokai, “Dendo Ninka Shosho of Chirikichi Ito [Chirukichi Ito’s Preaching Permit Paper],” 1931-05-07 (document, Akiei Ito).
\textsuperscript{1568} Nihon Seisho Kyokai, “Menkyo Jo of Chirikichi Ito [Chirukichi Ito’s Credential Paper],” 1938-10-18 (document, Akiei Ito).
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Financial Director of the JBC that June.\textsuperscript{1569} Norman Barth gave all the rights of the Yokohama Church to Ito on 11 March 1941,\textsuperscript{1570} but finances forced Ito to take a position at a coal company to support his family.\textsuperscript{1571}

Although the Yokohama Church thrived before the war, holding thirteen baptism services from September 1931 to September 1939\textsuperscript{1572} during which more than seventy people were baptized, upon the outbreak of World War II it became nearly impossible to evangelize in Japan. Some members had to evacuate from Yokohama, being afraid of American air raids. By 1941, sometimes the only congregants at the Sunday service were the Itos themselves.\textsuperscript{1573}

Chirukichi was drafted in April 1944.\textsuperscript{1574} Because the new law stipulated that no pastor in charge of a church could be absent for more than three months, Tsuru Nagashima, pastor of the Sekijo Church in Ibaraki, was asked to serve as substitute pastor from October 1944.\textsuperscript{1575} The two elders of the church, Hatsutaro Ito, Chirukichi’s brother, and Tomino, Chirukichi’s wife, kept the church going.\textsuperscript{1576} In August 1944 Ito was sent to the front; he was killed in the

\textsuperscript{1569} “Kokuji [Announcement],” Seirei (1940-06-01), 4.
\textsuperscript{1570} Shinohara Kyokai, “Kyokai Rekishi [History of Church],” n. d. (document, Akiei Ito).
\textsuperscript{1571} Tomino Ito, Hitorino Tamashii wo Motomete, 54.
\textsuperscript{1572} Shinohara Kyokai, “Kyokai Rekishi [History of Church],” n. d. (document, Akiei Ito).
\textsuperscript{1573} Tomino Ito, Hitorino Tamashii wo Motomete, 56.
\textsuperscript{1574} Ibid., 57.
\textsuperscript{1575} Tomino Ito, “No Title,” cir. 1979 (unpublished manuscript, Masakazu Suzuki).
\textsuperscript{1576} Tomino Ito, Hitorino Tamashii wo Motomete, 46.
Philippines in 1945.\textsuperscript{1577} It took until May 1947 for the official announcement of his death to reach his family,\textsuperscript{1578} and his funeral service was held on 13 June 1947, conducted by Jun Murai.\textsuperscript{1579} After the war, the two elders chose different spiritual directions. Tomino Ito attended Kiyoma Yumiya’s Bible school in the fall of 1947,\textsuperscript{1580} while Hatsutarō Ito left the church and joined Murai’s Spirit of Jesus Church.\textsuperscript{1581}

Another Japanese minister whose work intersected with the ministry of Norman Barth was Satoshi Asakura. Asakura was a unique figure among the early Pentecostal Japanese ministers, because he had worked with several Pentecostal missionaries, including Norman Barth at the Sekimoto Church in Ibaraki, Leonard Coote, Estella Bernauer, and Alex Munroe. Born in Aso Machi, Ibaraki, around 1891,\textsuperscript{1582} Asakura began working for Coote in 1919,\textsuperscript{1583} and accompanied him to aid Bernauer later that year.\textsuperscript{1584} Leaving Coote, he and his wife started to work with Bernauer in 1923,\textsuperscript{1585} and leaving Bernauer they joined

\begin{flushleft}
\textsuperscript{1577} Ibid., 74. \\
\textsuperscript{1578} Ibid., 73. \\
\textsuperscript{1579} Ibid., 77-78. \\
\textsuperscript{1580} Ibid., 79. \\
\textsuperscript{1581} Ibid., 46. \\
\textsuperscript{1583} Estella A. Bernauer, “Pentecost in Japan,” \textit{Bridegroom’s Messenger} (1919-09), 3. \\
\textsuperscript{1584} Ibid. \\
\textsuperscript{1585} Estella A. Bernauer, “Estella A. Bernauer,” \textit{Pentecostal Evangel} (1923-}
\end{flushleft}
the Munroes in 1924, as Alex Munroe recalled: “I have secured a very capable Japanese minister and just the kind of a man we need in Pentecost. He has been holding an independent church of his own for some time and he speaks English fluently, his name is Mr. Asakura.”

After spending 1930 to 1933 in Hawaii, Asakura reconnected with Norman Barth, who sent him to Ibaraki to pastor the Sekijo Church, Ibaraki. But, unfortunately, Asakura passed away in May 1939.

Another Japanese whose work intersected with the ministry of Norman Barth was Kaneko Ochi. Born in Niigata in 1904, Ochi was a Baptist and she came to study under Harriett Dithridge in the spring of 1926. Although she had no money, Dithridge agreed to take her on as a student and she became the school’s first student and, in 1928, its first graduate, after which she assisted

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06-09), 12; Estella A. Bernauer, “Japan,” Trust (1923-08), 14.  
1586 Alex Munroe, “Brother Alexander Munroe writes from Japan,” Pentecostal Evangel (1924-12-06), 11.  
1587 Ibid.  
1592 Harriett Dithridge, Fifty Years In Japan, 177.  
1593 Ibid.
Dithridge as a Bible woman.\(^{1594}\)

In 1933 she moved to Kagogawa, Hyogo, to work for Violet Hoskins.\(^{1595}\)

She considered going to Britain with Hoskins to study, but in the following year she was invited to Chogo to work with Nagashima,\(^{1596}\) a friend from Dithridge’s Bible school. Nagashima and Ochi started a kindergarten at the Chogo Church in 1935,\(^{1597}\) and Ochi was put in charge of the Totsuka Church in 1936.\(^{1598}\) Both of these churches were under Barth’s supervision. In July 1937, Nagashima transferred to the Shizuoka Church, leaving the Chogo Church in Ochi’s hands.\(^{1599}\)

She served as pastor of the Chogo Church and the Totsuka Church,\(^{1600}\) and remained there during the war, serving both in the church and the Shin-ai Kindergarten. Ochi was one of the catalysts for the organization of the JAG after the war.\(^{1601}\) She was later decorated by the government for her social service.\(^{1602}\)

She died on 1 February, 1995, after having spent two years in a hospital.\(^{1603}\)


\(^{1596}\) Ibid.

\(^{1597}\) Ibid.


\(^{1600}\) Sometime during the war, the Totsuka Church was closed.


\(^{1603}\) Chogo Kirisuto Kyokai, *Ochi Kaneko Sensei wo Shinonde*, 23.
4. 1. 11. Agnes Juergensen and the Hamamatsu Church

Agnes Juergensen was born on 10 April 1905 in Cleveland, Ohio.\textsuperscript{1604} Her sickness and healing were responsible for her family’s embrace of the Pentecostal faith.\textsuperscript{1605} Marie and Agnes received the baptism of the Holy Spirit at a camp meeting in Los Angeles.\textsuperscript{1606} She was eight years old when she came to Japan. In Japan, Agnes attended elementary school in Tokyo,\textsuperscript{1607} which may explain why, of all the Juergensens, she had the best command of the Japanese language. Though very young, she assisted with her family’s missionary work. It was reported, “Our little sister Agnes who is specially gifted in teaching the children brought Jesus to the hundreds of little children in the afternoon Children’s Meetings.”\textsuperscript{1608}

Agnes later worked at a Japanese Mission School in Yokohama.\textsuperscript{1609} On her 1923-24 furlough, she attended Central Bible Institute, Springfield,

\textsuperscript{1604} Agnes Juergensen, “American AG Registration Card,” 1924-01-18 (missionary record, AGWM Archive).
\textsuperscript{1605} Marie Juergensen, “Lays Down Her Life In Japan,” \textit{Latter Rain Evangel} (1929-01), 22.
\textsuperscript{1606} Agnes Juergensen, “Gospel Among the Women In Japan,” \textit{Latter Rain Evangel} (1931-07-01), 18.
\textsuperscript{1607} Agnes Juergensen, “Application for Appointment as Missionary,” 1928-12-18 (document, FPHC Archive).
\textsuperscript{1608} “Juergensen Circulation Letters,” 1926-05-10 (letter, FPHC Archive).
\textsuperscript{1609} Agnes Juergensen, “Application for Appointment as Missionary,” 1923-12-18 (document, FPHC Archive).
Missouri,\textsuperscript{1610} and was appointed a missionary to Japan on 18 January 1924.\textsuperscript{1611} She worked at a number of missionaries’ ministries, including her father’s and Jessie Wengler’s, with whom she worked for two years.\textsuperscript{1612} Agnes became ill in the summer of 1930\textsuperscript{1613} and took her second furlough, from November 1930 to February 1932,\textsuperscript{1614} after which she and her sister Marie returned to Yokohama.\textsuperscript{1615} Despite suffering from rheumatism,\textsuperscript{1616} Agnes decided to leave Tokyo and her family to open a new church together with her Bible Woman Shizuyo Endo,\textsuperscript{1617} in Hamamatsu in Shizuoka in 1933.\textsuperscript{1618} Marie recalled:

[My] precious sister Agnes bound for the city of Hamamatsu, 200 or more miles down the main line, a Journey of five hours on the Express. In this city with a population of 120,000, Agnes feels the Lord would have her open a Pentecostal Lighthouse. . . Ever since returning from furlough she has felt the Lord would have her go to some needy field

\textsuperscript{1610} Ibid.
\textsuperscript{1611} Agnes Juergensen, “American AG Registration Card,” 1924-01-18 (missionary record, AGWM Archive).
\textsuperscript{1612} “Notes From the Harvest Lands,” \textit{Latter Rain Evangel} (1928-11), 15.
\textsuperscript{1613} This illness may have been partly emotional, as we read: “Sister Agnes’ nerves are very bad; so bad that even the least little thing out of the ordinary throws her into a spell of crying. It seems she has no control of her nerves. She just isn’t herself at all.” “An Appeal From The Field,” \textit{Pentecostal Evangel} (1930-09-13), 11.
\textsuperscript{1614} Agnes Juergensen, “AG Registration Card,” 1924-01-18 (missionary record, AGWM Archive).
\textsuperscript{1616} Marie Juergensen, “Miss Marie Juergensen writes. . . ,” \textit{Latter Rain Evangel} (1933-05-01), 22.
\textsuperscript{1618} Agnes Juergensen, “New Mission at Hamamatsu, Japan: Many Accept Christ,” \textit{Pentecostal Evangel} (1933-10-14), 8.
and open a new Station. There have been many things to hinder but when she took very ill for more than two months this winter she felt she must obey the Lord.\footnote{“Juergensen Circulation Letters,” 1933-07 (letter, FPHC Archive).}

In July 1934, Agnes’s Hamamatsu Church of the Japan Bible Church\footnote{Agnes Juergensen, “First Baptized at Hamamatsu,” \textit{Pentecostal Évangel} (1934-11-24), 6.} held its first baptism service (of seven people) in the Tenryu River.\footnote{Misao Amari, “Shu no Seigyo [Lord’s Work],” \textit{Eien no Mitama} (1934-08-15), 5.} Agnes was aided by several Japanese ministers, including Kiyoma Yumiyama and Misao Amari.\footnote{Ibid.} Yosaku Akeda, a student at the Takinogawa Holy Spirit Bible School, came to Hamamatsu in late 1935 for several months,\footnote{Yosaku Akeda, “Kibou [Hope],” \textit{Eien no Mitama} (1935-11-01), 3; Yosaku Akeda, “Dokoni [Where],” \textit{Eien no Mitama} (1936-04-01), 6.} and for a 1936 baptismal service Agnes invited Yutaka Ogawa from Kyoto,\footnote{Agnes Juergensen, “Six Baptized in Japan,” \textit{Pentecostal Évangel} (1936-07-04), 6.} who returned again for an evangelistic meeting in Hamamatsu in 1937.\footnote{Agnes Juergensen, “Special Meetings in Hamamatsu,” \textit{Pentecostal Évangel} (1937-04-10), 8.}

Although Agnes had Japanese colleagues with her at Hamamatsu, her life without her family was difficult. Her health again declined in 1935:

Letter has been received from Miss Marie Juergensen of Japan asking that definite prayer be made on behalf of her sister Agnes who is in a very nervous condition and physically run down. Miss Marie Juergensen states that it appears her sister is on the verge of complete
collapse unless God touches her body, but they are confident in the
power of God to undertake, and feel the need of the co-operation of
God’s people in prayer at this critical time.1626

Thankfully, Agnes recovered and was able to continue her work at the
Hamamatsu Church, which had ten members in 1936.1627 Ryunosuke Kikuchi
went to work with Agnes in September 1937,1628 and together they planted the
Kamoe Mission in Hamamatsu.1629 When the Takinogawa Church split from the
Japan Bible Church and formed the Takinogawa Holy Spirit Church (THSC) in
1938, Agnes’s Hamamatsu Church joined the THSC.1630 Agnes continued
working in Hamamatsu even as the war made evangelizing difficult and even
dangerous.1631 But as her health worsened again, she decided to go back to the
U.S., departing on 1 March 1941.1632 Kikuchi remained in Hamamatsu, which

1626 Marie Juergensen, “Urgent Request for Prayer,” Pentecostal Evangel
(1935-06-08), 5.
1627 Kirisutokyo kei Ruiji Shukyo Dantai [List of the Organizations Similar
to Christianity],” in Doshisha Daigaku Jinchukagaku Kenkyojo and Shakai Mondai
Kenkyukai, eds., Senjika no Kirisutokyo Undo [The Christian Movement During
the War] I (Tokyo: Shinkyo Shuppan, 1972), 43.
1629 Agnes Juergensen, “Young People Step Up For God,” Pentecostal
Evangel (1938-12-10), 6.
1630 “Kyokai oyobi Shunin Kyoekisha [Church and Senior Minister],”
Kirisutokyo Nenkan (1939), 181. One time the Hamamatsu Church was registered
as an independent Shizuoka Japan Bible Church, registered in June 1933. See
“Kirisutokyo kei Ruiji Shukyo Dantai,” in Doshisha Daigaku Jinchukagaku
Kenkyojo and Shakai Mondai Kenkyukai, eds., Senjika no Kirisutokyo Undo 1, 43.
1631 Agnes Juergensen, “Missionary Prayer Request,” Pentecostal Evangel
(1940-12-28), 12.
1632 “Arrived from Japan,” Pentecostal Evangel (1941-03-29), 8;
2008.  
http://search.ancestry.com/cgi-
bin/sse.dll?rank=1&new=1&MSAV=1&msT=1&gss=angs-
encouraged Agnes: “We thank God for the encouraging news received concerning
the work. Our work in Japan is under the direction of Japanese leaders.”

During the war she worked among the Japanese people in the relocation camps
with her mother and sister. After the war Agnes did pastoral work in the U.S.
hospitals for many years, but her health never permit her to return to Japan as a
missionary. She retired on 30 April 1970 and died on 27 September 1992
in California at the age of 91.

4.1.12. Short Term American AG missionaries

Some American AG missionaries do not appear in the JAG records. Three
were single women who stayed for only one term, working with veteran
missionaries. The first was Ruth Amanda Johnson. Born in Aurora, Illinois, on 15
March 1899 to Swedish immigrants, Johnson was trained as a nurse, and was
ordained as a Missionary by the American AG on 4 June 1919. She arrived in

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1632 “Arrived from Japan,” Pentecostal Evangel (1941-03-29), 8.
1635 Agnes Juergensen, “American AG Registration Card,” 1924-01-18
(missionary record, AGWM Archive).
1636 Ibid.
1637 Ibid.
1639 Ruth A. Johnson, “Application For Endorsement As Missionary,” 1919-
06 (document, FPHC Archive).
1640 Ruth Amanda Johnson, “American AG Registration Card,” 1919-06-04
(missionary record, AGWM Archive).
Japan in the summer of 1919, and was stationed in Yokohama, living with the Moores. When Jessie Wengler arrived, Ruth moved in with her, next door to the Moores. Ruth was a charter member of the Japan District of the American AG. She returned to San Francisco on 25 June 1921 and eventually married; her name was dropped from the rank of AG missionaries on 1 September 1922.

A second short term missionary was Dorothy Mason Mills. Born in England on 6 February 1889, she immigrated to the U.S. and, living in Jersey City, New Jersey, she went to school until she was sixteen. Before applying to be a missionary, she studied the Bible for three years. Originally planning to

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1642 “Alphabetical List,” Japan Christian Yearbook (1921), lxxix, lxxxv.
1643 Jessie Wengler, Letters from Japan, 9.
1646 Harriett Dithridge, Letters From Japan, 14.
1649 Ibid.
1650 Dorothy A. Mills, “Application For Endorsement As Missionary,” 1919-06-04 (document, AGWM Archive). Mills probably attended Beulah Heights Bible School in North Bergen, New Jersey, since her applications states her

A third short term missionary deserving mention is Nellie Barton. Born on 11 December 1893 in Wilkes-Barre, Pennsylvania,\footnote{Nellie Barton, “Application For Endorsement As Missionary,” n. d. (document, FPHC Archive).} Barton worked at silk factories for seventeen years and became a Christian around 1912.\footnote{Ibid.} After being baptized by the Holy Spirit around 1917, she attended Bethel Bible Training School for two years, graduating in 1922.\footnote{Ibid.} She was inspired to go to Japan by her correspondence with Mary Taylor, Mr. and Mrs. John Juergensen, and Mae Straub.\footnote{Ibid.} Nellie was accepted as a missionary by the American AG on 24 December 1923,\footnote{Nellie Barton, “American AG Registration Card,” 1923-12-24 (missionary record, AGWM Archive).} and traveled to Japan with Anita Brunch on 4 June 1924.\footnote{Bender, Anita, “To Donnel McLean,” 1978-06-29 (letter, CBC Archive).} She worked at the orphanage with Straub for just over two years.\footnote{Ibid.} Caused by

\footnote{Address is same of the school.}
poor health, she returned to Seattle on 13 February 1927 with Mr. and Mrs. John Juergensen.

4. 2. Other Pentecostal Missionaries Who Worked with the Forerunners of the JAG

In addition to those from the American AG, Pentecostal missionaries from several other countries worked in Japan. Some were sent by their denominations; others were independent. Most worked with either the American AG missionaries or Leonard Coote’s Japan Apostolic Mission. Some first landed in Ikoma, Nara, where Coote worked, but eventually left to found their own ministries: the Herbert E. Smiths, for instance, formed the Austrian AG in Kyoto, the Arthur E.

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1660 Ibid.
1662 “The Japan Apostolic Mission is a band of faith missionaries, (at present four families, and two single ladies), without any guaranteed support, working in the Nara prefecture. Methods of work are chiefly by tent meetings ranging from March to November. Thousands of tracts are distributed and special evangelistic papers printed in their printing department. The only educational work done is the training of Japanese to become Christian workers, in the Ikoma Seisho Gakuin, with an enrollment of 10 students. The School is self-supporting by means of a Chicken Farm and a Printing Department. Weekly evangelistic meetings are held for the poor in Imamiya district in Osaka. Here 300 of the poorest are gathered by the police, shelter being given them free.” F. W. Heckleman, “Non-Church Christian Work In Japan,” Japan Christian Yearbook (1931), 151. Japan Apostolic Mission was introduced as “Unsectarian, Interdenominational, Thoroughly Evangelical.” See “Japan Apostolic Mission,” Japan and Pentecost (1936-06), 7.
Randalls formed the Canadian AG (PAOC) in Nara, and the Martin L. Gleasers and the Adolf R. Rickerts started the Christian Evangelical Church in Fukuoka.

<table>
<thead>
<tr>
<th>Missionaries Who Had Fellowship With American AG Missionaries</th>
<th>1663</th>
</tr>
</thead>
<tbody>
<tr>
<td>Country Name of Missionary (years in Japan) Place Denomination</td>
<td>1664</td>
</tr>
<tr>
<td>1 UK John and Esther Clement (1933- 1940) Tokyo British AG</td>
<td></td>
</tr>
<tr>
<td>2 UK David and Annie Davies (1937-1942) Tokyo British AG</td>
<td></td>
</tr>
<tr>
<td>3 UK Edward W. Hare (1925-1930) Tokyo Elim Alliance</td>
<td></td>
</tr>
<tr>
<td>4 UK Violet W. Hoskins (1931-1940) Hyogo Elim Alliance</td>
<td></td>
</tr>
<tr>
<td>5 UK Emma Gale (1925-1941?)*</td>
<td>Independent</td>
</tr>
<tr>
<td>6 UK Alice Wooley (1925-1936?)*</td>
<td>Independent</td>
</tr>
<tr>
<td>7 Canada Mr. and Mrs. Arthur E. Randall (1929-1938)* Nara PAOC</td>
<td></td>
</tr>
<tr>
<td>8 Canada Raymond and Lillian McNaughton (1928-1938) Hokkaido Independent</td>
<td></td>
</tr>
<tr>
<td>9 Australia Herbert and Tera Smith (1925-1936/1940)* Kyoto Australian AG</td>
<td></td>
</tr>
<tr>
<td>10 Australia Marie Smith (1925-1940)* Kyoto Australian AG</td>
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</tbody>
</table>

Among those who worked with the American AG, eight (John and Esther Clement, David and Annie Davies, Violet Hoskins, Raymond and Lillian McNaughton, and Marie Smith) returned to Japan after the war.

<table>
<thead>
<tr>
<th>Missionaries Who Worked with Leonard Coote</th>
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</thead>
<tbody>
<tr>
<td>Name Year Country (Denomination)</td>
</tr>
<tr>
<td>1 Emma Fuselier 1926-1927 ?</td>
</tr>
<tr>
<td>2 Mr. and Mrs. Theodore Johnson 1926-1940 US</td>
</tr>
<tr>
<td>3 Martin and Vera Gleaser 1926-1940 US</td>
</tr>
</tbody>
</table>

1663 Missionaries who have as * was first joined Coote’s Japan Apostolic Mission in Nara.
1664 Gale and Wooley travelled to different parts of Japan.
1665 The registered years was compiled with the information mainly given by Japan Christian Yearbook.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name(s)</th>
<th>Years</th>
<th>Location/Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Adolf and Mona Rickert</td>
<td>1926-1940</td>
<td>US</td>
</tr>
<tr>
<td>5</td>
<td>Mr. and Mrs. Robert Fleming</td>
<td>1927-1940</td>
<td>US (P.A.W.)</td>
</tr>
<tr>
<td>6</td>
<td>Alsieha/Ancilena Stromquist</td>
<td>1929-1933</td>
<td>?</td>
</tr>
<tr>
<td>7</td>
<td>Florence Lye</td>
<td>1929-1934</td>
<td>?</td>
</tr>
<tr>
<td>8</td>
<td>Mr. and Mrs. Raymond Jackson</td>
<td>1933-1937</td>
<td>?</td>
</tr>
<tr>
<td>9</td>
<td>Mr. and Mrs. Frank Gray</td>
<td>1935-1938</td>
<td>US (United Pentecostal Church)</td>
</tr>
<tr>
<td>10</td>
<td>Leta A. L. Dunn</td>
<td>1937-1941</td>
<td>New Zealand (Apostolic Church)</td>
</tr>
<tr>
<td>11</td>
<td>Olive L. Hughes</td>
<td>1937-1941</td>
<td>Australia (Apostolic Church)</td>
</tr>
<tr>
<td>12</td>
<td>Mr. and Mrs. Alfred L. Greenway</td>
<td>1938</td>
<td>New Zealand (Apostolic Church)</td>
</tr>
<tr>
<td>13</td>
<td>David Coote</td>
<td>1938-1941</td>
<td>UK / US</td>
</tr>
<tr>
<td>14</td>
<td>Faith Coote</td>
<td>1938-1941</td>
<td>UK / US</td>
</tr>
<tr>
<td>15</td>
<td>Walter G. Denton</td>
<td>1938-1941</td>
<td>Australia (Apostolic Church)</td>
</tr>
<tr>
<td>16</td>
<td>Mr. and Mrs. Aubrey H. Newland</td>
<td>1938-1941</td>
<td>Australia (Apostolic Church)</td>
</tr>
<tr>
<td>17</td>
<td>Mr. and Mrs. Keith E. D. Robertson</td>
<td>1938-1941</td>
<td>New Zealand (Apostolic Church)</td>
</tr>
<tr>
<td>18</td>
<td>Mr. Hyden</td>
<td>1940-1941</td>
<td>?</td>
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4. 2. 1. Missionaries from the United States

Both Martin L. Glaeser (born on 10 November 1904) and Adolph Richert (born on 24 September 1905) came to Japan came to work with...

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1666 “ELD. R. A. Fleming’s Japanese Bible Class,” *Christian Outlook* (1930-03), 41; Arthur L. Clanton and Charles E. Clanton, *United We Stand*, 89. Mr. and Mrs. Robert Fleming were missionaries of the Pentecostal Assembly of the World. Fleming was also supported by the Pentecostal Assemblies of Jesus Christ.


Leonard W. Coote, meeting their future wives—the sisters Vera Jackson Glaeser (born on 18 October 1903\textsuperscript{1669}), and Mona Jackson Richert (born on 7 December 1904\textsuperscript{1670}), who had themselves gone to Japan as missionaries just before their future husbands—there.\textsuperscript{1671} After the couples married, they decided to open a new ministry in Fukuoka,\textsuperscript{1672} starting the Christian Evangelical Church \textit{[Kirisuto Dendokan]} in 1935.\textsuperscript{1673} Muneo Ide became their Japanese colleague, and stayed behind when the Glaesers and Rickerts left for the U.S. before the war, in 1939.\textsuperscript{1674}

\begin{flushleft}
\textsuperscript{1670} Ibid.
\textsuperscript{1671} Bell, Ruth E., e-mail message to Masakazu Suzuki, 2005-11-22.
\textsuperscript{1672} Ibid.
\textsuperscript{1673} “Ikoma P.O., Nara Ken,” \textit{Japan Christian Yearbook} (1931), 398.
\end{flushleft}
Jun Murai, the superintendent of the Japan Bible Church, invited Ide to work with him. With Ide’s acceptance, his church in Fukuoka became the Fukuoka Japan Bible Church at the end of 1941. Jun Murai, after the founding of the Spirit of Jesus Church (SJC), was invited to the Fukuoka Church and held evangelistic meetings in 1943. Ide decided to join the SJC and stayed in Fukuoka during the war. In 1951 Wesley Richert, the son of Adolph and Mona, came back to Japan, founding the Christian Evangelical Church in Fukuoka with Ide.

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4. 2. 2. Missionaries from the United Kingdom

The British missionaries can be divided into three groups: those from the British AG, those from the Elim Pentecostal Church, and Independent missionaries.

Mr. and Mrs. John J. Clement and Mr. and Mrs. David E. Davies were sent to Japan by the British Assemblies of God, working primarily in southern Tokyo, where they founded churches at Okuzawa, Ebara and Jiyugaoka. The Clements were at Okuzawa and Ebara, and the Davies at Ebara. They enjoyed a close fellowship with the Japan Bible Church and other Pentecostal missionaries in Japan.

The British AG missionaries registered themselves as “Assemblies of God- Great Britain” from 1935 to 1941.\textsuperscript{1679} However, in 1939 their Ebara Church and Okuzawa Church were registered under the Japan Bible Church, which was under the American AG.\textsuperscript{1680} In 1941 their churches at Okuzawa and Ebara were registered as Independent.\textsuperscript{1681}

The British Assemblies of God in Japan regarded both Japan and Korea as


\textsuperscript{1680} “Kirisuto Kyokai oyobi Shunin Kyoeikisha [Christian Churches and Main Pastor],” \textit{Kirisutokyo Nenkan} (1939), 162.

\textsuperscript{1681} “Kirisuto Kyokai oyobi Shunin Kyoeikisha [Christian Churches and Main Pastor],” \textit{Kirisutokyo Nenkan} (1941), 159.
their domain. They set forth this simple framework:

Our Aim: Bible Training School and Planting of Indigenous Churches

Our Prayer: Eph. 3:6

Our Motto: Phil. 2:16

Born on 16 July 1905 in Pontlliw, South Wales, John Clement was raised in a traditional Baptist family. Although baptized in water, he did not think he was a Christian. After his mother was converted and started to attend a Pentecostal church, however, she began to pray for the conversion of her household; it was this influence that brought John to a Pentecostal church. In 1928, when he was considering joining the Glamorgan Police, a friend invited him to a Christian meeting at Pontardulais, a nearby village, where Miss Blodwen Bell (Terrel), a missionary to India, was speaking. Touched by her message, John started to seek the fullness of God; six weeks later he was

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1685 Ibid.
1686 Ibid.
1687 Ibid.
1688 Ibid.
1690 Ibid.
baptized by the Holy Spirit. When, a few months later someone handed him a photograph of young Japanese women behind iron bars, he felt that God was calling him to Japan as a missionary. He went to London to attend Hampstead Bible School, which, upon its founding in 1927 by the Pentecostal Missionary Union, became the first Pentecostal Bible School in the UK, from 1929 to 1932. In London, he attended Spurgeon's Temple, where Martyn Lloyd Jones served as pastor. After three terms of Biblical study, he was asked to be a pastor at Grays, Essex, in January 1932. Wanting to become a missionary to Japan, John spent several months traveling to raise financial support, and soon had sufficient funds for his journey. He was ordained by the Bible School and Missionary Association in London on 19 May 1933. On 1 June 1933 he left for Japan, the first missionary of the British AG to the country, expecting to stay five years. Although John was sent by the British AG, his work was also recognized by the Elim Missionary Alliance, another Pentecostal denomination in

1692 Ibid.
1696 Ibid., 5.
1698 “Missionary for Japan,” Redemption Tidings (1933-07), 12.
Britain. He lived initially in Toshimaku, Tokyo, but soon went to Oshima Island to hold an evangelistic meeting with two of his Japanese students.

Esther Anne Buttle, born on 17 May 1904, was ordained by the British AG in 1933, she was usually called Anne rather than Esther, at least in Japan. Having been engaged to Clement, she went to Japan to join him, arriving in the summer of 1934. On 6 September 1934 she and John were married at the Takinogawa Church, Tokyo, with Arthur E. Randall of Pentecostal Assemblies of Canada and Kiyoma Yumiyama of the Japan Bible Church officiating.

John went to Language and Culture School in Tokyo from 1933 to 1935, with Esther following from 1934 to 1936. They had a difficult time finding a site for a mission hall, but eventually found one in Okuzawa and moved there in 1936. They started the Okuzawa Gospel Church [Okuzawa Fukuin Dendokan] and a kindergarten, offering a Sunday school, weeknight meetings,

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1699 “Missionary Farewell,” *Elim Evangel* (1933-07-07), 430.
1701 Ibid.
1702 Ibid.
1703 Anne Clement, “American AG Registration Card,” 1948-03-17 (missionary record, AGWM Archive).
1708 “Personal,” *Redemption Tidings* (1936-03-15), 9. Their residence was 896, 3 chome, Okuzawa, Setagayaku, Tokyo
1709 Ibid., 11
women’s meetings, and all-day meetings on Sunday. They were able to secure a Japanese Bible woman, Sakae Tokisue, who also served as a kindergarten teacher. Kiyoma Yumiyama joined the Clements in 1936, bringing some of his Bible school students.

The Clements’ efforts to evangelize included house visitations, distribution of Gospel tracts, children’s work, and English Bible classes. The kindergarten was one of the most effective ways to reach Japanese homes. They kept a bright perspective and hoped to open their own Bible school:

> We have cause to rejoice in that we are both well and happy, and our only burden is the work. Yes, the future is promising, and no less encouraging. Encouraging because the need is great everywhere. Encouraging because we have already seen souls saved and have a growing hunger and thirst for more. Encouraging because God has given us a vision for a Bible School, and have already received two money-gifts toward it. Encouraging because we have two Spirit-filled native workers, and are believing for more. Encouraging because God is calling others to come and join us in the harvesting of this needy field.

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1711 Ibid.
1712 Kiyoma Yumiyama, “Da-iichi Kyokai [First Assembly],” *Eien no Mitama* (1936-08-01), 8. They had a special Evangelistic meeting at Okuzawa on 10 June 1936.
1714 Ibid., 5.
1715 John and Anne Clement, “A Retrospect of My First Four Years in Japan,” *Redemption Tidings* (1937-07-16), 11. They were living at 532, 2 chome, Okuzawa, Setagayaku, Tokyo in the end of 1937. See John J. Clement, “Better
Despite his optimism, John recognized the challenges of evangelizing of Japan, including lack of financial support, the difficulty of learning the Japanese language, and the physical stress caused by the enervating climate, all of which made it difficult for Pentecostal missionaries in Japan to stay in the field.\textsuperscript{1716} The Clements nevertheless recognized the great need for evangelizing Japan:

Japan is in need of a mighty spiritual awakening. There are plenty of gods, temples and priests, but they are as dead as the traditional fables they teach. New sects are born overnight and the coffers of many devoted “Baals” are made rich by the offerings of peasant as well as peers. Missionary work is hard, and the present need can only be met at great cost. More workers at home must be willing for service on the muddy battlefield.\textsuperscript{1717}

Part of serving as a missionary in Japan entailed welcoming visiting church officials. When John Carter, the head of the British Assemblies of God, and Lester Sumrall, an American AG evangelist at that time, visited Japan in 1936 and held 21 special meetings in Tokyo and Yokohama over the course of two weeks,\textsuperscript{1718} the Clements served as their host and guides. After going to Korea, Carter and Sumrall returned to Tokyo, where they visited \textit{Seirei Shingakuin} [Holy

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\textsuperscript{1716} John and Anne Clement, “A Retrospect of My First Four Years in Japan,” \textit{Redemption Tidings} (1937-12-03), 9.
Spirit Bible School] and the Takinogawa Church\textsuperscript{1719} before traveling to the churches in Tachikawa, Otsuka, and Yokohama.\textsuperscript{1720} After leaving the Tokyo area, Carter and Sumrall went to Hamamatsu, Nagoya, Kyoto and Osaka.\textsuperscript{1721} In Kyoto, Carter ordained Yutaka Ogawa in Kyoto and Sei-ichi Uchimura, who had a self-supporting church in Osaka.\textsuperscript{1722} The two church leaders then went to Kobe, where they visited the Taylors’ Door of Hope mission and the Children’s Home in Nishinomiya.\textsuperscript{1723}

The Clements also welcomed Donald Gee of the British AG, who arrived in Yokohama on 29 October 1937.\textsuperscript{1724} After visiting the Clements and Davies in Tokyo, he left for China, stopping in Japan again upon his return.\textsuperscript{1725} In Kobe, he had a good Pentecostal missionary prayer time, joined by “two Americans, one Canadian, one Swedish, and three British”.\textsuperscript{1726}

Because John Clement regarded Korea as part of his domain, he visited the British AG missionaries, Meredith and Vessey, there in 1938,\textsuperscript{1727} holding an

\textsuperscript{1720}Ibid.
\textsuperscript{1721}Lester Sumrall, “Itinerating in Japan,” \textit{Redemption Tidings} (1936-03-01), 8.
\textsuperscript{1722}Ibid., 9.
\textsuperscript{1723}Lester Sumrall, “Back to Korea,” \textit{Redemption Tidings} (1936-03-15), 4.
\textsuperscript{1726}Ibid.
\textsuperscript{1727}John J. Clement, “A Visit to the White-Clad People of Korea,” \textit{Redemption Tidings} (1938-12-02), 14.
ordination service for three Korean workers.\textsuperscript{1728} The Clements opened a new mission hall in Nakanobu machi, Ebara, one of most densely-settled areas of Tokyo, sending their native worker in the end of 1937.\textsuperscript{1729} They called it the Ebara Gospel Church [\textit{Ebara Fukuin Dendokan}].\textsuperscript{1730} Soon after it opened, David Davies and his wife came to Japan.\textsuperscript{1731} The Clements asked them to take charge of the Ebara Church, allowing they themselves to concentrate on the Okuzawa Church.\textsuperscript{1732}

The religious climate of Japan was changing, and by 1940 it was much less hospitable for western Christians, especially once the New Religious Law was passed. With the approach of war, the Clements decided to return home, intending to travel via the U.S. to Britain.\textsuperscript{1733} However, they never made it to their final destination, as John later recalled:

\begin{quote}
By this time (1938) war clouds were threatening which curtailed missionary work considerably, so we sailed for home via the United
\end{quote}

\textsuperscript{1728} Ibid.
\textsuperscript{1730} “Kirisuto Kyokai oyobi Shunin Kyoekisha [Christian Churches and Main Pastor],” \textit{Kirisutokyo Nenkan} (1941), 159. The church at Ebara was once belonged to the Japan Bible Church in the picture of “Ebara Machi Church, Tokyo (1930’s),” (photograph, CBC Archive).
\textsuperscript{1731} David E. Davies, “Missionaries in Japan,” \textit{Redemption Tidings} (1937-12-03), 10.
States in October of 1940 having been in Japan 7 1/2 years. However, we never reached England because of the war.\footnote{1734}

The Clements remained in the U.S. throughout the war.\footnote{1735} John received ordination from the American AG on 21 May 1943 from the North West District.\footnote{1736} They were appointed to be missionaries to Japan by the American AG on 17 March 1948.\footnote{1737} They left for Japan to head the American AG there on 7 January 1949.\footnote{1738} As the representative of the American AG, Clement organized the JAG with other missionaries and Japanese ministers after the war.

The Clements left the Japanese mission field in 1957.\footnote{1739} They pastored a few churches in the U.S. before they retired in 1982.\footnote{1740} Anne died in 1979 and John passed away in 1988.\footnote{1741}

Mr. and Mrs. David E. Davies were another missionary couple sent to Japan by the British Assemblies of God. David E. Davies and his wife Annie, who had led a church in Hucknail, Notts,\footnote{1742} arrived in Yokohama on 7 September

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\footnote{1734} Ibid.
\footnote{1735} “In this intervening time I pastured churches in the United States and also taught at the Northwest Bible School in Seattle, which is now the Northwest Bible College” John J. Clement, “To Paul F. Klahr,” 1961-07-20 (letter, CBC Archive).
\footnote{1736} “John James Clement,” 1982 (document, FPHC Archive).
\footnote{1737} John J. Clement, “American AG Registration Card,” 1948-03-17 (missionary record, AGWM Archive).
\footnote{1738} “Japan Bound,” \textit{Northwest District Messenger} (1950-02). (AGWM)
\footnote{1740} “John James Clement,” 1982 (document, FPHC Archive).
\footnote{1742} “New Missionaries for Japan,” \textit{Redemption Tidings} (1937-04-09), 11.
1937. At first they stayed with the Clements at Okuzawa, studying Japanese for two years, which they found extremely challenging. In 1938, they moved to Nakanobu-Machi, Tokyo, to take charge of the Clements’ newly-founded the Ebara Gospel Church. Since they had not yet received the registration for a meeting place, they had to notify the police before holding each service. The outbreak of war found the Davies still in Japan. David was sent to an internment camp for eight months, but later he and his wife were deported to England. They left Japan on 30 July 1942 and reached the UK on 9 October 1942. David and his wife came back to Japan in 1948 and David became one of the charter members of the JAG.

Hito-o Saito and Sakae Tokisue worked with the British AG missionaries.

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1743 D. Elwyn and Annie Davies “Our New Missionaries En Route For Japan,” Redemption Tidings (1937-08-27), 11.
1744 D. Elwyn and Annie Davies, “the Good Seed in Japan,” Redemption Tidings (1939-06-30), 11.
1745 Ibid.
1747 D. Elwyn and Annie Davies, “Sawing the Good Seed in Japan,” Redemption Tidings (1939-06-03), 12.
Born in Tokyo in 1912, Saito was one of the Takinogawa Holy Spirit Bible School graduates. He and Sakae Tokisue were married on 27 December 1938, the first wedding for the British AG in Japan. (Mrs. Saito’s family was so opposed to Christianity, they did not attend.) Both had been working for the Clements, Saito as the pastor of the Nakanobu Church and Tokisue as the pastor of the Okuzawa Church. Sakae also taught at the kindergarten. The couple was financially dependent on the Clements.

In 1940, Saito took charge of the Ebara Church, which was registered under the JBC, but the following year left the Ebara Church to become the pastor of the Okuzawa Church, although this move left the Ebara Church without a pastor in charge. During the war, the Saitos moved to Okayama. After the war Saito started the Okayama Church and became one of the charter members of

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1752 John and Anne Clement, “Brother Clement’s Two Native Workers Married,” Redemption Tidings (1939-04-07), 14.
1753 Ibid.
1754 Ibid.
1755 “Kirisuto Kyokai oyobi Shunin Kyoekisha [Christian Churches and Main Pastor],” Kirisutokyo Nenkan (1939), 162.
1757 Clements reported, “There is no assembly nor individual behind them and the only financial aid they receive, other than what they receive from the Christians, is what we are able to give,” John and Anne Clement, “Brother Clements’ Two Native Workers Married,” Redemption Tidings (1939-04-07), 15.
1758 “Kirisuto Kyokai oyobi Shunin Kyoekisha [Christian Churches and Main Pastor],” Kirisutokyo Nenkan (1940), 164.
1759 “Kirisuto Kyokai oyobi Shunin Kyoekisha [Christian Churches and Main Pastor],” Kirisutokyo Nenkan (1941), 159.
the JAG.\textsuperscript{1760}

In addition those sent by the British AG, two missionaries also came from the Elim Pentecostal Church. The first was Edward Woodroffe Hare. Born in 1894,\textsuperscript{1761} Hare studied theology at Emmanuel College, Cambridge, graduating in 1913.\textsuperscript{1762} He was in the British Pentecostal circle by 1919, writing an article in the Confidence, a British Pentecostal periodical edited by A. A. Boddy that year.\textsuperscript{1763} He went on to serve as a pastor of the Elim Evangelistic Band at Bangor,\textsuperscript{1764} and became one of the editors of the Elim Evangel.\textsuperscript{1765} He attended the Elim London Convention in 1925, and was recognized as a missionary to Japan.\textsuperscript{1766} He left for Japan on 20 June 1925,\textsuperscript{1767} staying with the Munroes in

\textsuperscript{1760}“Nihon Assenbuliizu obu Goddo Kyodan Souritsu Sokai Giijiroku [The Minutes of the Foundation Conference of Japan Assemblies of God],” 1949-03-15/16/17/18 (document, CBC Archive).


\textsuperscript{1763}Edward W. Hare, “Pentecostal Tabernacle Belfast-Opening Meeting-,” Confidence (1919-10/12), 59, 62.

\textsuperscript{1764}“Member of the Elim Evangelistic Band in Charge of Assemblies in Ireland,” Elim Evangel (1921-12), 68; “Member of the Elim Evangelistic in Charge of Assemblies in Ireland,” Elim Evangel (1922-03), 32; Member of the Elim Evangelistic in the Regular Work of Ministry,” Elim Evangel (1922-04), 48; “Member of the Elim in the Regular Work of Ministry” Elim Evangel (1922-07), 96.

\textsuperscript{1765}“Editor,” Elim Evangel (1921-12), 69.

He officiated at Bruch and Bender’s wedding at the Takinogawa Church on 12 February 1926. Alice Wooley, a single missionary from the UK, came to Tachikawa with him. He remained with Dithridge through 1928. Although their relationship began well, Dithridge started to doubt Hare’s Pentecostal experience. She concluded that his Pentecostal faith was not solid and asked him to leave her mission. When he did, Wooley went with him. Hare became an English teacher at a boys’ high school in Tachikawa, but in 1929 moved to Kobe for a year, joining the Japan Evangelistic Band and distributing tracts. Wooley went to Kobe

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1767 “Items of Interest,” Elim Evangel (1925-07-01), 149.
1768 Edward W. Hare, “Japan, News from Mr. Hare,” Redemption Tidings (1926-07), iii; Harriett Dithridge, Fifty Years in Japan 183.
1770 Harriett Dithridge, Fifty Years in Japan 183; Edward W. Hare “Japan: News from Mr. Hare,” Redemption Tidings (1926-07), iii.
1771 Harriett Dithridge, Fifty Years In Japan, 184.
1773 Harriett Dithridge, Fifty Years In Japan, 185.
1774 Dithridge explains the details of her disapproval of Hare. 1. He was against a woman pastor. 2. He had a woman follower, Alice Wooley. People thought they were a husband and a wife. 3. Wooley’ dog bothered Dithridge. 4. He was a flirt around Dithridge. 5. He started to teach against the speaking in tongues. See Harriett Dithridge, Fifty Years In Japan, 183-186.
1775 Harriett Dithridge, Fifty Years In Japan, 186.
1776 Ibid.
1778 Harriett Dithridge, Fifty Years In Japan, 186.
with him, becoming a teacher at a school for English-speaking children. Hare left Japan around 1930, having served in these supportive roles but never starting or leading a church in Japan.

Another missionary sent by Elim is Violet Wareham M. Hoskins. She was born in 1904 in Bournemouth, UK, where her pastor was William Henderson. After her conversion, she received the Baptism of the Holy Spirit and received her call to ministry. God gave her a vision to work in Japan, leading her to study at Elim Bible College. While she was preparing for her departure, Mary Taylor of Kobe sent her an invitation to work with her in Japan.

Before departing, Hoskins gave speeches at Elim churches. The Welsh Tabernacle held a Missionary Valedictory Service for her on 2 January 1931; in all, she was Elim’s eleventh missionary. She sailed for Japan on 8 January 1931 from London, arriving at Kobe on 22 February. We read of the process she went through from being called as a missionary until she set sail for Japan:

\[1779\] Ibid.
\[1781\] Ibid.
\[1782\] Ibid.
\[1783\] Ibid.
\[1785\] “Another Elim Valedictory Service,” *Elim Evangel* (1930-12-25), 800.
The vivid experiences in prayer during which the Holy Spirit laid her foreign field, and especially Japan, upon her heart, as charge for future service, then the way in which the door opened for Bible study and training at Elim Bible College and at length the providential leading of God safely past the “rash step” of independent and unsponsored service, to the glad moment of recognition as an Elim missionary, with its enlarged promise of spiritual opportunity. . . . Mrs. M. Taylor, a veteran missionary of Kobe, has offered our sister welcome to fellowship of labour, in a populous and fruitful field of ripe opportunity “white unto harvest.” . . . Miss Hoskins set sail in thick fog: notwithstanding, the atmosphere shone with witness for our Lord, in the masses songs of Zion from many Elim friends as the great ship drew off into Thames estuary. 1788

Hoskins immediately started to study Japanese and help Mary Taylor’s mission, helping with the children’s ministry and other works. 1789 (Although Hoskins had been in Japan since 1931, she was not registered in Japan Christian Yearbook until 1940.) The Australian missionary Herbert Smith found her to be “a very spiritual young lady, musically inclined and very earnest.” 1790 After three years, Hoskins started her own work in Kakogawa, Hyogo, 1791 which (although

near Kobe) had no Christian presence.\textsuperscript{1792} She held several tent meetings and then secured the place for her mission and hired a Japanese Bible woman.\textsuperscript{1793} Hoskins was both busy and successful. Some Japanese women converted to Christianity under her ministry and some were baptized by the Holy Spirit.\textsuperscript{1794} She led a Sunday School at 8:30 a.m., a Sunday Service at 10 a.m., and a Bible study for girls from 2 to 3 p.m., then engaged in a street outreach (handing out tracts with her Bible woman) at 3:30 p.m., and led an open-air service from 6:30 to 7:30 p.m.\textsuperscript{1795} One time Kiyoma Yumiyama from Tokyo came to visit her ministry.\textsuperscript{1796}

After working in Kakogawa for two more years, Hoskins took a furlough in 1936, arriving in London on 31 March.\textsuperscript{1797} We don’t know when she returned to Japan but in 1940 she was registered in Japan under the Elim Church Missionary Alliance.\textsuperscript{1798} It was, of course, a difficult time to be a Christian missionary in Japan: “This evangelical and kindergarten work continued steadily

\textsuperscript{1794} Ibid.
\textsuperscript{1795} Ibid.
\textsuperscript{1796} Ibid.
until 1940 when conditions became very unfavourable for effective Christian work, and missionary personnel had to choose between possible concentration camps or evacuation."

In 1940, Hoskins reluctantly left Japan, and her ministry, on the last evacuation ship to Australia. Toshiko Yamaji, who had been working for Harriett Dithridge, had come back home to Osaka. When Hoskins left, Yamaji took over the church.

Hoskins married Hugh Kennedy in Australia. Returning to Japan on 8 February 1949, she restarted her ministry in Kyoto with her husband, calling it Japan Inland Mission [Nippon Kaitaku Dendo Kyokai].

Two British independent missionaries also came to Japan. Emma Gale, a nurse, came to Japan in 1925. At first she was stationed in Osaka under Leonard Coote’s Pentecostal Band, but she did not stay there long. In 1927,

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1800 Ibid.
1801 Harriett Dithridge, Fifty Years in Japan, 251.
1802 “Nihon Kirisuto Kyodan Kyokai Oyobi Dendosho Ichiran [List of Churches and Preaching Places of the United Christ Church of Japan],” Nihon Kirisutokyodan Nenkan (Tokyo: Nihon Kirisutokyodan, 1943), 103. The name of the church was the Kakogawa Shion Church.
1806 “Alphabetical List,” Japan Christian Yearbook (1926), 431
she was living together with the Carl F. Juergensens in Tokyo. In 1929, she began assisting Mae Straub at her Children’s Home in Nishinomiya, assuming significant responsibilities during Straub’s illness. When Jessie Wengler filled in for Straub, Gale assisted her. Around 1933, she moved to Chogo, Kanagawa, and worked with Tsuru Nagashima. At Chogo, she had a children’s ministry, and started a new mission work in Totsuka, Yokohama. Around 1935, she returned to the Children’s Home, however, when Florence Byers took over there upon Straub’s death. Gale worked at the orphanage until 1937, meeting Donald Gee during his visit to Kobe that year. From 1938 to 1941, she assisted Australian missionaries, the Smiths, in Kyoto, taking over their work during their furlough from 1938 to 1939. In the summer of 1939,

1807 “Alphabetical List,” *Japan Christian Yearbook* (1927), 393
1811 Chogo Kirisuto Kyokai, *Souritsu 60shune Kinen Bunsho* [Collected Essays for the 60th Year Anniversary], (Chogo, Kanagawa: Chogo Kirisuto Kyokai, 1993), 10.
1812 “Florence Byers,” *Glad Tidings Herald* (1936-05), 5. Even when Byers was taking her furlough, Gale was substituting for her.
1813 “Here Mrs. Gale came on board so kindly, and again I enjoyed Pentecostal fellowship. She is an English missionary from the South Coast.” Donald Gee, “A Happy Visit to Japan,” *Redemption Tidings* (1937-12-17), 10.
she visited Arozu with the Smiths to see their mission work there.\textsuperscript{1816}

Although she worked with different AG missionaries, she was never registered under the British AG in Japan, but instead was always registered as an independent missionary. Nevertheless, she was regarded as under the British AG, as this letter shows:\textsuperscript{1817}

Bro. and Sis. Clement and Mrs. Gale, from the English Assemblies Of God, were due for furlough in October last, but, owing to the European situation, it is thought advisable to stay. So Mrs. Gale is staying with us till the Lord opens up a new place for her.\textsuperscript{1818}

Gale spent the war years in Canada, attending a PAOC conference with Mary Taylor in 1942\textsuperscript{1819} and occasionally assisting with the ministry for Canadian Japanese.\textsuperscript{1820}

Alice Wooley was another independent missionary. Although she came to Japan in 1925, initially registered under Pentecostal Band and lived in Osaka,\textsuperscript{1821} she then became independent, and in 1927/1928 lived in Tachikawa assisting Edward Hare.\textsuperscript{1822} In 1929/1930 she went to Kobe and worked with Mary Taylor,\textsuperscript{1823} remaining there until 1936.\textsuperscript{1824}

\textsuperscript{1816} “Missionary News,” \textit{Australian Evangels} (1939-10), 10.
\textsuperscript{1817} Emma Gale, “Letter From Sis. Gale, of the Assemblies of God, Britain,” \textit{Australian Evangel} (1939-10-1), 10.
\textsuperscript{1818} Herbert E. Smith, “‘Japan,’” \textit{Australian Evangel} (1940-03), 10.
\textsuperscript{1819} “‘Canadian News,’” \textit{Pentecostal Testimony} (1942-08-01), 7.
\textsuperscript{1820} “‘Glad Tidings Temple,’” \textit{Pentecostal Testimony} (1947-09-15), 12.
\textsuperscript{1821} “‘List by Missions,’” \textit{Japan Christian Yearbook} (1926), 484.
\textsuperscript{1822} “‘Alphabetical List,’” \textit{Japan Christian Yearbook} (1927), 420.
\textsuperscript{1823} “‘Japan and Formosa Missionary Directory,’” \textit{Japan Christian Yearbook} (1929), 46.
4. 2. 3. Missionaries from Australia

The family of Herbert E. Smith\textsuperscript{1825} were Australian Assemblies of God missionaries.\textsuperscript{1826} When the family was living in Brisbane in 1924, Thera received a gospel tract at a department store.\textsuperscript{1827} That led them to affiliate with Good News Hall in Brisbane.\textsuperscript{1828} In 1924, the Smiths were baptized in the Holy Spirit.\textsuperscript{1829} They started thinking of working for God in Brisbane, but received visions from God and were led to Japan after reading two issues of Leonard W. Coote’s \textit{Japan and Pentecost}.\textsuperscript{1830} They wrote to Coote and asked about going to Japan.\textsuperscript{1831} The Smiths and their daughter Marie, 10, arrived in Japan in 1925.\textsuperscript{1832} Coote held a welcoming party for them on 31 October at their Ichioka Mission in Osaka; six

\begin{itemize}
\item \textsuperscript{1824}“Directory and Statistics,” \textit{Japan Christian Yearbook} (1937), 446.
\item \textsuperscript{1826} The Smiths were registered under the Pentecostal Band (1926), the Pentecostal Bands of the World (1927-1928), Independent (1930-1838), and the Australian Assemblies of God (1938-1941) in \textit{Japan Christian Yearbook}.
\item \textsuperscript{1827} Barry Chant, \textit{Heart of Fire: The Story of Australian Pentecostalism} (House of Tabor, Unley Park: 1973), 43.
\item \textsuperscript{1828} Ibid.
\item \textsuperscript{1829} Herbert E. Smith, “Brother H. E. Smith’s Testimony,” \textit{Good News} (1926-03), 10.
\item \textsuperscript{1830} Thera Smith, “Sister T. Smith’s Testimony,” \textit{Good News} (1926-03), 11.
\item \textsuperscript{1831} Ibid.
\item \textsuperscript{1832} Marie Smith, “Japan Again,” \textit{Missionary Enterprise} (1960-12), 9.
\end{itemize}
nationalities of Christians (“Japanese, Korean, British, American, French and Australian”1833) were represented there. The Smiths worked with Emma Fuselier in Kyoto, while living in Osaka,1834 and when Fuselier moved to Nara they remained in Kyoto and worked there with Coote’s help.1835 They ran an English Bible class and, on Sundays, both a children’s and an adult service.1836 They were part of Coote’s ministry, the Japan Apostolic Mission and the Japan Pentecostal Church.1837 In 1927, when Coote launched his “Japan Pentecostal Extension Campaign,”1838 Herbert was in charge of “the office and accountancy work”1839 for Coote’s mission. They also worked closely with the Taylors in Kobe, and in Osaka and Kyoto they worked with three Japanese ministers: Chiyo Oki, Seiichi Uchimura, and Yutaka Ogawa, all three of whom had been trained under Coote. The Smiths were also members of the Apostolic Faith Mission of Australia in 1927.1840

1834 “Alphabetical List,” Japan Christian Yearbook (1926), 451. Their address was “Shichi Hon Machi Dori, Sasaya Machi Dori, 1001 Sue no Kuchi Machi, Osaka.”
1835 Herbert E. Smith, “Kyoto, Japan,” Good News (1926-08), 16.
1836 Ibid.
1838 Ibid.
1839 Ibid.
1840 “Foreign Missions,” Good News (1928-03), 13; Sister Todd and Leon Jones (India), Brother and Sister Smith and Marie (Japan).” Jane Lancaster, “A Brief Sketch of Conference Proceeding,” Good News (1927-06), 11. Later they were affiliated with the Queensland Assemblies of God. See Phillip Duncan, Pentecost in Australia (n.p., n.d.), 11.
After only two years the Smiths returned to Brisbane, in November 1927, partly because of Marie’s illness. Almost immediately the Pentecostal Christians in Japan whom they had worked with asked them to return, as Mary Taylor wrote: “You must get back quickly. I hope the Church in Australia will wake up and look on this needy field, and get to prayer and to work as never before. Souls are dying, and the sheep must be fed and cared for.”

Chiyo Oki, a woman minister who had worked with them in Japan, expressed the same sentiments:

We are sending you our voice of rejoicing from our hearts from the country of cherry blossom—far, far East—and we are praying and waiting for you to come back to Japan again by the grace of God. I believe you have heard details from Mrs. Taylor; but the condition of the meetings here I must tell you, for we want you to pray for us. . . .

We are hoping for tent meetings and praying that God will increase more and more. Remember us to Marie from Ogawa San, Uchimura San, and Oki San, who are united by the Lord.

On 18 October in 1928, the Smiths did return to Japan, but although they had previously worked with Coote they did not do so again. In 1929, the

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Smiths began to work with Mary Taylor in Kobe, where they worked with her Bible woman Makoto Niki. They worked in Osaka and Kyoto also with Oki, Uchimura and Ogawa. When the Smiths described their ministry and their decision to go to Kyoto, they therefore included the works of Taylor and those Japanese ministers, who were part of their close network. Although they were sorry to part from the close fellowship with friends, such as Mary Taylor and Makoto Niki, they felt called to go to Kyoto and were reassured that they would continue to help with each others’ respective ministries, as would the Japanese pastors.

A 1929 baptism service reflected the cooperation of their friends’ churches:

Last Sunday we had a wonderful baptismal service at Yawata, on the river Yodo, a distance of about six miles from Kyoto and 14 miles from Osaka. . . . about 22 Christians followed the dear Lord through the waters of baptism. Some came from the Haginochya Church and some from the Funa-hashicho Church in Osaka, and six came from the Kyoto

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1845 “We arrived her on Saturday morning, and were welcomed by Sister Taylor and Sister Makoto, her helper in the Lord’s work, and Brother Ogawa from the Kyoto Assembly, and Sister Oki and Brother Uchimura from Osaka, and some of other Christians.” Herb, Thera and Marie Smith, “Foreign Missions,” Good News (1929-01), 20.

1846 “Our Japanese Pastors, Mrs. Oki, Mr. Uchimura, and Mr. Ogawa, helped at some of these meetings, coming down from Osaka.” “Missionary Letters,” Good News (1929-03), 15. The Smiths were thinking of Oki, Uchimura and Ogawa as their Japanese pastors.

1847 “Foreign Missions,” Good News (1930-04), 16.

1848 “Missionary Section,” Good News (1929-06), 16.
Church. After a service held in the open all went to the river side, where pastors Ogawa and Uchimara stood in the water to baptize the Christians as they came forward.\textsuperscript{1849}

Smith again writes, “We also had the pleasure of going to Osaka, and having fellowship with Pastors Oki and Uchimura, and the Christians and children there. Then on another night, we went to North Kyoto Church, for times of fellowship and reunion.”\textsuperscript{1850}

From that time, the Smiths decided to focus on their work in Kyoto.\textsuperscript{1851} They secured a preaching position in Kyoto in 1929, at what had been a store.\textsuperscript{1852} They held special services in the mornings and evenings of the 1\textsuperscript{st} and 15\textsuperscript{th} of each month and every Sunday.\textsuperscript{1853} They also had English classes and children’s meetings,\textsuperscript{1854} and started a church in West Kyoto.\textsuperscript{1855} After Ogawa started a mission in North Kyoto in 1929,\textsuperscript{1856} Marie became more active helping her parents’ ministry.\textsuperscript{1857} They were also assisted by a Christian named Sasaki, who

\textsuperscript{1849} Herbert E. Smith, “Kyoto Japan,” Good News (1929-11), 16.
\textsuperscript{1850} Herbert E. Smith, “Kyoto,” Australian Evangel (1935-03), 14.
\textsuperscript{1851} Herb, Thera and Marie Smith, “Foreign Missions,” Good News (1929-01), 20; “Foreign Missions,” Good News (1929-08), 16.
\textsuperscript{1852} “Foreign Missions,” Good News (1930-01), 16-17.
\textsuperscript{1853} Ibid.
\textsuperscript{1854} Ibid.
\textsuperscript{1855} “Foreign Missions,” Good News (1931-07), 18. They moved to North Kyoto later. Their Church in North Kyoto was called the Muromachi Eisei Kirisuto Kyokai [Muromachi Eternal Life Christian Church]. See “Alphabetical List,” Japan Christian Yearbook (1936), 461; Herbert E. Smith, “Our Call to Japan,” Good News (1933-07), 15.
\textsuperscript{1856} “Foreign Missions,” Good News (1930-02), 18.
\textsuperscript{1857} “Foreign Missions,” Good News (1930-04), 16; Foreign Missions,” Good News (1930-06), 18.
served as Ogawa’s helper as well. Washimi, who had previously worked for the Salvation Army and became a Christian at the Smiths’ church, started to work in Okayama in 1930. Mr. Sato, who had been baptized by the Holy Spirit in 1930 at the Smiths’ church, became their native colleague in 1931, preaching among the villages on the islands of the Inland Sea. The Okayama Church soon became self-supporting.

The Smiths continued to enjoy a close fellowship with other Pentecostal missionaries in the Western Japan, including William and Mary Taylor, Ms. Shepherd, Alselna Stromquist, Violet Hoskins and Mae Straub. On 13 October 1931 Kiyoma Yumiyama visited the Smiths in Kyoto on the way to his home in Ehime, bringing greetings from the Carl F. Juergensen family in Tokyo. He preached at Ogawa’s Kitano Church and was well accepted by the Pentecostal Christians in Kyoto. The Smiths were happy to have an opportunity to “link up” with other Pentecostal Christians in Japan. In January 1932, a sign of

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1863 Ibid.
1864 Thara Smith, “Diary of Thera Smith (June 1932 - October 1932),” (diary, CBC Archive). In her prayer list we find the names of the following missionaries in Japan. “Sr. Taylor and Esther, Sr. Hoskins, Sr. Stromquist, Sis. Wooley, Mr. and Mrs. Argall, Sr. Sheppard, Sr. Straub, Juergensen, Tokyo, Juergensen, Nagoya, Barth, Bender, Miss Wengler, Miss Byers, McNaughton, and Randall.” It is noteworthy that there is no mention of Coote.
1866 Ibid.
1867 Ibid.
Nochi no Ame shows the Smiths were connected with the Japan Bible Church and the American AG.\textsuperscript{1868} Mary Smith wrote an article in Eien no Mitama in 1935.\textsuperscript{1869} When the Japan Bible Church split in 1938, Ogawa joined the Takinogawa Holy Spirit Church.\textsuperscript{1870}

Although the Smiths worked mostly in Kyoto, in summer they fled the heat of the city to evangelize the villages in the islands of the Inland Sea. They worked on Hakata Island in the summer of 1934 at the invitation of a Japanese friend who lived there,\textsuperscript{1871} for instance; Herbert visited every village on the island.\textsuperscript{1872} (Mary Taylor and her Japanese worker, Akeda, assisted them.)\textsuperscript{1873} They worked at Arozu and neighboring villages again during the summer of 1939 with Emma Gale and Yutaka Ogawa.\textsuperscript{1874}

Thera died of heart failure on 4 October 1936:

Mrs. Thera Smith, wife of Rev. H. E. Smith of Kyoto, died in that city on October 4th, 1935. She was born in Gympse, Queensland, Australia, October 22nd, 1885 and came to Japan in 1924, residing and working chiefly in Kyoto. The immediate cause of her death was acute heart-

\textsuperscript{1868} "Kinga Shinnen [New Year’s Greeting],” Nochi no Ame (1932-01-01), 3.
\textsuperscript{1869} Mary Smith, “Oujisama no Tanjobi [The Birthday of the Prince],” Eien no Mitama (1935-12-01), 3-4.
\textsuperscript{1870} “Kyokai oyobi Shunin Kyoeikisha [Church and the Senior Minister],” Kirisutokyo Nenkan (1941), 187.
\textsuperscript{1871} “In Other Countries,” Good News (1935-01), 16.
\textsuperscript{1872} Thera Smith, “Missionary News Japan,” Glad Tiding Messenger (1934-11), 15.
\textsuperscript{1873} “In Other Countries,” Good News (1935-01), 16.
failure attributable to asthma. Interment was at Sumiyoshi-Yama, Kyoto where a beautiful memorial monument of granite has been erected by her friends, including many who were led to Christ through her Bible classes. In addition to her husband, Mrs. Smith is survived by one daughter, Marie, who is also engaged in Christian work in Japan."1875

After Thera’s death, Herbert and Marie took a furlough in 1938,1876 leaving their work in the hands of Emma Gale.1877 They returned to Kobe on 18 May 1939.1878 They held a memorial meeting for Thera that October, inviting Mary Taylor to speak.1879 Taylor called “faithfulness . . . the chief characteristic, of Sister Smith's ministry, even to the giving up of her life for the work in Japan. . . ”1880 Despite this loss, there was also cause for rejoicing: on 1 October 1939 they celebrated the tenth anniversary of the North Kyoto Church.1881

Despite the approach of war, the Smiths tried to stay in Japan as long as possible, even as anti-Christian sentiment spread: Viewing “ancestral worship” as the new government’s religious policy, they had to deal with anti-Christian

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1878 Herbert E. and Mary Smith, “Missionaries Return to Japan,” Australian Evangel (1939-05), 13; 2; “Missionary News,” Australian Evangel (1939-09-01), 10.
1880 Ibid.
1881 Ibid.
posters as well as “looks of hatred and scorn”\textsuperscript{1883} from the Japanese people. Despite the new religious law, however, they were permitted to register their Kyoto church under their own name, rather than that of their Japanese pastor, Ogawa.\textsuperscript{1884} Nevertheless, in 1940, the British Consul ordered the Smiths to evacuate and they secured their over £90 fares with the help of the JEB.\textsuperscript{1885}

The Smiths left Japan on 29 December 1940: “On 29th December, 1940, our Japanese Christian friends farewelled us from the Kobe wharf and together we sang, ‘When we all get to heaven, what a day of rejoicing that will be.’”\textsuperscript{1886} After Herbert Smith died in 1959, Marie returned to Japan as an Australian AG missionary in September 1960.\textsuperscript{1887} Marie passed away suddenly in Kobe on 31 March 1971 and was buried in Kyoto alongside her mother.\textsuperscript{1888}

Three Japanese ministers closely cooperated with Smith’s ministry: Yutaka Ogawa, Sei-ichi Uchimura and Chiyo Oki. The fellowship of these three Japanese workers was unique. All three studied under Leonard W. Coote, and even without significant support from a church they independently started their own ministry in Tamatsukuri in Osaka.\textsuperscript{1889} Ogawa later moved to Kyoto to start his own church, but all three continued to cooperate; their churches in Kyoto and

\textsuperscript{1883} Ibid.
\textsuperscript{1884} Herbert E. Smith, “News from our Missionaries: Japan,” \textit{Australian Evangel} (1940-07), 10.
\textsuperscript{1885} “News From Our Missionaries,” \textit{Australian Evangel} (1941-05), 7.
\textsuperscript{1886} Marie Smith, “Japan Again,” \textit{Missionary Enterprise} (1960-12), 9.
\textsuperscript{1887} Ibid., 9-10; “Marii Smith shi Totsuzen Ten ni Mesareru [Suddenly Marie Smith Was Called To Heaven],” \textit{Assenbulii} (1971-04), 7.
\textsuperscript{1888} “Marii Smith shi Totsuzen Ten ni Mesareru [Suddenly Marie Smith Was Called To Heaven],” \textit{Assenbulii} (1971-04), 7.
\textsuperscript{1889} “Foreign Missions,” \textit{Good News} (1931-07), 17.
Osaka were like sister churches. Although they left Coote, they worked with other Pentecostal missionaries and Japanese ministers in Hyogo, Osaka and Kyoto, and, in addition to the Smiths in Kyoto, were especially close to Mary Taylor in Kobe.

The first of these Japanese ministers was Yutaka Ogawa. He was one of seven disciples who followed Coote from Yokohama to Osaka after the Kanto Great Earthquake in 1923.\textsuperscript{1890} After ministering with Uchimura and Oki in Osaka, in 1929, he started his Kitano Church [North Kyoto Mission] in Kyoto;\textsuperscript{1891} within a year, his ministry grew and had 160 members.\textsuperscript{1892} Ogawa started to have fellowship with the Carl F. Juergensen family. Agnes Juergensen invited him for a baptismal service in Hamamatsu in 1936.\textsuperscript{1893} Ogawa went to help another evangelistic meeting in Hamamatsu in 1937.\textsuperscript{1894} When Carl F. Juergensen and his wife celebrated their Golden Wedding Anniversary on 8 July 1938, Ogawa attended.\textsuperscript{1895} Ogawa’s Kitano Church was registered under the Juergensen’s Takinogawa Holy Spirit Churches before the war.\textsuperscript{1896} Both Ogawa and Uchimura received ordination in 1937 from Howard Carter, the chairman of the British

\textsuperscript{1890} Leonard W. Coote, \textit{Twenty Years In Japan}, 113.
\textsuperscript{1891} “Foreign Missions,” \textit{Good News} (1930-02), 18.
\textsuperscript{1892} Mary Taylor, “Wonderful Healing in Kobe, Japan,” \textit{Pentecostal Evangel} (1932-03-05), 11.
\textsuperscript{1895} “Juergensen Circulation Letters,” 1938-08 (letter, FPHC Archive).
\textsuperscript{1896} “Kirisuto Kyokai oyobi Shunin Kyoekisha [Christian Churches and Main Pastor],” Kiritokyo Nenakan (1941), 187. The address of Kitano Church is Kitagawa, Senbon Nishi Hairu, Imaedegawa Dori, Kamikyoku, Kyoto.
During the war, Ogawa was drafted and killed, forcing his Kitano Church to disband. After the war, some of the members of his church joined Uchimura’s Shichijo Church in Kyoto.

The second of these Japanese ministers was Chiyo Oki. Born in Yokohama in 1883, Oki was, the second daughter of Morikata Oki, a baron and a prominent figure of the Meiji Government. She graduated from Ochanomizu Senior Girls School in March 1901. At age 39, she became a Christian under Leonard W. Coote’s ministry in Yokohama. An educated lady and eloquent speaker, she worked with Coote and ministered in Honmaku, Ooghimachi, and Nishitobe in Yokohama. After the Kanto Great Earthquake in 1923, she moved to Osaka with Coote.

Oki, Uchimura and Ogawa started their pioneering work at Tamadecho, Osaka. They had a church in Tamatsukuri in Osaka in 1928. They held

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1898 *Mitama ni Michibikarete*, 22.
1899 Ibid., 180.
1901 Ibid.
1902 “Sister Oki was led to hear the gospel preached in one of our missions, and desperately got right with God, being baptized in water, and in the Holy Spirit. She has given her whole life to the Lord, and is one of the hardest workers, . . .” Leonard W. Coote, “Some Definite Conversions During the Last Fourteen Years,” *Japan and Pentecost* (1927-11), 6.
1905 Ibid.
meetings every night, and by 1930 had 140 members. They were able to secure a site for their church, and the next year began trying to build their own church. They evangelized the small villages and towns between Kobe and Osaka. Oki and Uchimura started the Ajihara Church at Kobashi Motaomachi, and the Morikoji Church at Morikojicho in Osaka. The two remained in Higashiku, Osaka, (where their church was called the Ajihara Church), during the war, when Uchimura became a government clerk to support his family. Their church building was burned down by an air raid in 1945.

After the war, Oki moved to Takarazuka, Hyogo, and worked with Florence Byers ministering to the sick, the aged, and the orphans. She visited the Christians at the Kitano Church in Kyoto, and started to hold meetings in Ikeda, Osaka in 1949; it eventually became the Shin-ai Christ Church. In 1949 Oki became one of the charter members of the JAG. The third of these Japanese ministers who cooperated closely with the ministry of

1907 “Foreign Missions,” Good News (1930-12-01), 17.
1908 “Foreign Missions,” Good News (1931-08-01), 18.
1910 Ibid.
1912 Ibid.
the Smiths was Sei-ichi Uchimura. Born in Kumamoto in 1907, Uchimura went to Yokohama to live with his older brother in 1921. In Yokohama, he attended Leonard W. Coote’s church, but his plan to attend Coote’s Bible school was disrupted by the Great Earthquake of 1 September 1923. He evacuated to Kumamoto on 23 September. When Coote’s Bible School moved to Osaka in November, Uchimura moved there, and he graduated from Coote’s Pentecostal Bible School.

In the fall of 1945, Uchimura moved to Kyoto and started the Shichijo Church, gathering some of Ogawa’s congregation, in July 1947. He became one of the charter members of the JAG along with Oki.

4. 2. 4. Missionaries from Canada

Two types of Pentecostal missionaries were sent to Japan from Canada. As

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1917 Kyoshoku Jinmeiroku [Directory of Ministers], “Kirisutokyo Nenkan (1953), 743.
1919 Ibid.
1920 Ibid., 27.
1921 Ibid., 29.
1922 Kyoshoku Jinmeiroku [Directory of Ministers], “Kirisutokyo Nenkan (1953), 743.
we have seen, the Pentecostal Assemblies of Canada (PAOC) had sent some missionaries. In addition to the Munroes, and the Japanese ministers (M. Nakayama and H. Hasegawa) who ministered with them, the Arthur Randalls family was also sent by the PAOC. Arthur Randall had emigrated to Canada and been educated in Toronto, where he worked in Toronto and was a member of the Anglican Church. He was also connected to Methodist and Presbyterian churches. After becoming a Pentecostal, he left the traditional church and began attending H. A. Goss’s Bethel Tabernacle in Toronto. He worked for the church for five years. When a missionary to Japan gave a speech there, Randall’s heart was stirred by the thought of missionary work. Believing he was called to Japan, he sailed from Vancouver with his wife, Sarah. J., on 4 October 1929.


1927 Ibid.
1928 Ibid.
1930 Ibid.
1931 Ibid.
1932 This missionary probably was Alex Munroe.
1933 Arthur Randall, “Do You Know About the Randalls?,” Pentecostal
The Randalls were supported by their mother church in Toronto. They were registered under Leonard W. Coote’s Japan Apostolic Mission (JAM), living in Osaka before moving to Ikoma, Nara, where Coote lived, in 1930. Although they were under Coote’s JAM, they had fellowship with the AG missionaries from other countries. Randall recalled later: “We are in our first term here. . . . During the first two or three years we were assisting a pioneer missionary, under very extenuating circumstances.”

Randall’s reports appeared in the Pentecostal Testimony, the periodical of the Pentecostal Assemblies of Canada, beginning in 1933; faithfully describing their routine in 1936:

On Sundays they had a Sunday School from 9 a.m., Sunday Service from 10 a.m., English Service from 4 p.m. and children’s service from 6 p.m. and evangelistic service from 7:30 p.m. During the weekdays they had Bible Training School responsibility from 8 a.m. to 12 a.m., in the

_Testimony_ (1936-06), 7.


1939 “Mrs. Randall Writes From Japan,” _Pentecostal Testimony_ (1933-10), 10.
afternoon visitation and distributions of tracts, and evangelistic service every evening from 7:30 p.m.\textsuperscript{1940}

After taking a furlough in late 1934,\textsuperscript{1941} the Randalls returned to Japan in 1935, staying in Nara with Coote but always registered under the Assemblies of God, Canada.\textsuperscript{1942} They remained under the Assemblies of God, Canada, in Japan before the war. In 1936, he stopped working with Coote and instead joined Florence Byers and Mary Taylor, the American AG missionaries, and he comments on an attempt by the Pentecostal missionaries and Japanese ministers for better connection:\textsuperscript{1943} “The Pentecostal missionaries together with their workers are launching out in a ‘get-together campaign’ in central Japan. This is the first of its kind to be attempted. This commences the last of September.”\textsuperscript{1944}

Under pressure from Japanese nationalism, church leadership needed to be transferred to Japanese natives.\textsuperscript{1945} His wife’s illness delayed their second furlough until 13 March 1938.\textsuperscript{1946} Although they had wanted to return to Japan,

\textsuperscript{1940} “Do You Know About the Randalls?,” \textit{Pentecostal Testimony} (1936-06), 7.
\textsuperscript{1941} Drothie Raymer, e-mail message to Masakazu Suzuki, 2005-02-23.
\textsuperscript{1943} “Do You Know About the Randalls?,’’ \textit{Pentecostal Testimony} (1936-06), 7.
\textsuperscript{1945} Arthur E. Randall, “Seventy-Seven Years Ago,” \textit{Pentecostal Testimony} (1936-02), 5.
\textsuperscript{1946} “Important Announcement,’’ \textit{Pentecostal Testimony} (1938-01), 15. Mrs. Randall had severe laguerre poisoning while getting ready to leave. See also “Randalls’ Sailing Postponed-Leave March 13,’’ \textit{Pentecostal Testimony} (1938-03),
they were unable to do so because of Mrs. Randall’s continued ill health and, later, the outbreak of the war. During and after the war, although the Randalls did not lead any churches, they kept their status as missionaries until 1948, but they never went back to Japan. Arthur Randall passed away on 18 February 1972.

In addition to the PAOC missionaries, the McNaughton family also came as independent missionaries. Raymond McNaughton was born on 1 July 1899 in Minnesota, moving with his family to Canada in 1900. His wife, Lillian...
Jean, was born on 30 September 1901 in Seattle.\(^\text{1952}\) The McNaughtons came to Japan in 1928 as independent missionaries;\(^\text{1953}\) although they were supported by the Six Avenue Tabernacle in Vancouver,\(^\text{1954}\) they were not official PAOC missionaries.\(^\text{1955}\) They attended language school, and Raymond worked closely with the American AG and the Japan Bible Church. He attended the Japan District Conference of the American AG in 1929.\(^\text{1956}\) When the Benders, the American AG missionaries, took a furlough in June 1931, the McNaughtons rented their house in Tokyo.\(^\text{1957}\) From 1928 to 1933, they lived in Tokyo, where


\(^{1956}\) Jessie Wengler, “To Noel Perkin,” 1929-5-20 (letter, FPHC Archive). But, apparently, McNaughton believed attending this meeting could invite problems: “Brother McNaughton, who the Councils requested that we blot out his face—because his Assembly in Canada would not understand and think he had joined the Council thus making trouble for him! If it is impossible to get a proper picture from the one with his face blotted out, we have sent another one—with the request that should that one be published—his name be given as a visiting missionary.”

they started the Grace Church [Oncho Kyokai] in Numabukoro. Then they moved to Hakodate, Hokkaido in November 1933. First, they stayed at Suginamicho in Hakodate for a year, then they moved to Tokitouchi in Hakodate. They had a narrow escape of Hakodate Fire on 21 March 1934. After a 1934 furlough, they went back to Hakodate by the spring of 1935.

Akeda, a student of Takinogawa Holy Spirit Bible School, went to work for the McNaughtons in 1935. Jun Murai, the pastor of the Otsuka Church of the JBC, had successful tarrying meetings at McNaughton’s church in Hakodate in March 1938. The McNaughtons left Japan 1938, returning to Canada via Philippines and leaving their church in the care of Ms. Ishizuka. They

1958 “Happy New Year,” Nochi no Ame (1931-02-01), 8.
1960 Ibid.
1961 Ibid.
returned to Japan on 1 May 1939\textsuperscript{1968} but left Japan in February 1941,\textsuperscript{1969} after having been suspected of being spies in August 1940.\textsuperscript{1970} They came back to Japan in 1951 and restarted their ministry in Hakodate.\textsuperscript{1971} They left Japan in late 1960s, leaving their church to the Foursquare Church,\textsuperscript{1972} and retired in Hawaii.\textsuperscript{1973} Raymond died on 21 March 1991\textsuperscript{1974} and Jean on 29 January 1993 in California.\textsuperscript{1975}

\textsuperscript{1967} Ibid.
\textsuperscript{1973} Koushiro Sakamoto, \textit{Namida no Tani wo Sugurutomo}, 231.
5. Denominational Development of Forerunners of the Japan Assemblies of God

As discussed in Chapter 3, by the early 20th century, waves of independent Pentecostal missionaries had arrived in Japan to launch missions with their Japanese colleagues. In 1915, five independent Pentecostal missionaries registered in Japan as “the Assembly of God.” But because they had neither a definite tie with the American AG in the beginning nor even any official Japanese name, they constituted more a loose fellowship of independent Pentecostal missionaries in Japan than a denomination. But more developments followed.

5.1. The Japan Pentecostal Church [Nihon Pentekosute Kyokai] (1920-1929)

In 1920, the Japan District of the American AG was formed by eleven missionaries and their wives, with the result that the loose fellowship of “the Assembly of God” in Japan was refined and became an American AG chapter. This development was a part of the worldwide strategy of the American AG Foreign Mission: “The development of co-operation between the department and

the missionaries has grown during the year, and a number of District Council District Councils have been formed in foreign lands, including India, Egypt, Japan and Liberia.” We can assume this was also the time when the Japan Pentecostal Church [Nihon Pentekosute Kyokai] was established.

Beginning in 1924, the American AG foreign fund changed its reporting system. It no longer stated the name of each missionary, but only the country where each was sent. The Japan district was starting to function as a denomination, holding its first District Conference (in Tokyo) starting on 9 September 1925. Around this time, the missionaries and Japanese native workers in the Japan District started to work with other missionaries and Japanese native workers. In 1926, delegates to the missionary conference decided to build two Bible schools, one for men and one for women.

The Foreign Mission Department of the American AG started to oversee the Japan District more closely. In 1927, its secretary, Noel Perkin, asked the readers of Pentecostal Evangel to contribute to the Japanese mission in Takinogawa, Tokyo, with the goal of raising $7,000 (they had already received

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1978 Ibid.
1980 Anita Bruch, “Japan Conference,” Pentecostal Evangel (1925-10-24), 15. At that time, seven missionaries and native workers got together and held a series of evangelistic meetings at the Akabane Church, the Fujimae Church, the Otsuka Church and at the Tachikawa mission.
$4,000) to support the headquarters and the Bible school building, which could accommodate thirty-five students. Perkin also wished to use it as “a rest home for sick and needy souls.” He made sure that the property was to be “held in trust by Assemblies of God and not in any individual name.”

Although the guidance of the Foreign Mission Department in the U.S. became stronger, it was not always accepted by the missionaries. For example, Carl F. Juergensen’s views of their new mission house differed from Perkin’s. The Juergensens were interested in their own new mission hall, not an AG headquarters in Japan. In 1927, the Japan District Council met and discussed the situation of the building at Takinogawa, deciding that “it may be used perpetually for gospel purposes” and not a headquarters. At the meeting Carl F. Juergensen was chosen as the chairman of the district. In the first report of the newly erected building, Juergensen reported, “Our first church building and new mission station in Takinogawa is now reality.”

It is not certain when the missionaries of the American AG named their Japanese group “the Japan Pentecostal Church (JPC) [Nihon Pentekosute Kyokai].” But from its inception the JPC was clearly a Trinitarian Pentecostal

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1985 “Kirisutokyo Torai Nenpyo [The List of Starting Year of Christianity],” *Kirisutokyo Nenkan* (1932), 578. They chose the year 1912 as their starting year of the JPC denomination, Kobe and Yokohama as their first Evangelistic places
church and the representative of the Japan District of the American AG. The members of the JPC consisted of the American AG missionaries but no Japanese natives. We find the description of the JPC in *Kirisutokyo Nenkan* (1927).

The Japan Pentecostal Church

Chairman: J. W. Juergensen,
Vice Chairman: Mr. Bender,
Secretary: Mrs. Bender,
Committee members: C. F. Juergensen, Marie Juergensen, Agnes Juergensen, and Esther Juergensen,
Head of Education Department: Harriet Dithridge and Jessie Wengler,
Head of Orphanage: Miss Straub, Mrs. Taylor, and Miss N. Barton.

Creed

1. We believe that the Bible is God’s Word.
2. We believe New Birth.
3. We believe Sanctification.
4. We believe the inner residence of Holy Spirit.
5. We believe the Second Coming of the Lord.

Above creed is in the form of First Pentecost and its base is Trinity.

The Origin of the Church

Around 1912, Evangelist Mrs. Taylor came and started the evangelism two places, Kobe and Yokohama. This is the origin of our church in Japan.

The Characteristics of Church

The characteristics of the church are to receive the Baptism of Holy Spirit. (The experience of Acts 20:1-4 *sic*, and also the experience of Acts 10.)

The Development of Church

Following the first missionary Mrs. Taylor, Mrs. Bernauer came to Japan

and it was the twenty-fourth Christian group which came to Japan.

[translation mine]
and started the evangelism in Tokyo, and after that C. F. Juergensen and his family came and started the evangelism in and out of Tokyo. After that we have opened churches in various places. Presently we have eight churches, Mukogun and Arima, Hyogo, in and out of Tokyo and Hachioji.

Church Politics
The politics of church is under the missionaries.

Educational Organ
Since around 1924, we have opened Bible Training School and produce a few male evangelists. Presently we are training three Bible women.

Social Enterprise
In 1920, in Hyogo, we opened a children’s home. Presently we have more than thirty children.

The Japan District had originally consisted of the missionaries only, but in 1927 it began to include Japanese workers as well. A missionary convention at the Otsuka church that year, for instance, included not only the missionaries but also their Japanese colleagues.1987 The annual conference of Japan District in the summer of 1928 was the turning point of the Japan District of the American AG Christians, formally endorsing the participation of the Japanese: “A new constitution was adopted and a Co-operative Conference formed in which our Japanese brethren and workers are to have a part.”1988

The missionaries and their Japanese colleagues in Japan District were supporting each other. In the same issue of Pentecostal Evangel, Jessie Wengler

1988 Bender continues, “This we believe to be an important step for better things for the work in Japan.” Gordon Bender, “Japan District Annual Conference,” Pentecostal Evangel (1928-12-08), 10
writes about the illness of Mae Straub and the sharing of Straub’s responsibilities among missionaries:

It was finally decided that I was to supervise the work in her absence. This should not be construed to mean that I have severed my connections with the Hachioji work. I shall still be responsible financially for the rents of four buildings, and for my worker’s salary and support and for lights, fuel, etc., in Hachioji and out stations. Miss Agnes Juergensen has agreed to supervise the work but feels that she can in no way be responsible financially.\textsuperscript{1989}

In 1926, the JPC had four churches in Tokyo, one in Saitama, and two in Hyogo.\textsuperscript{1990} From 1927 to 1928, there were eight churches under the Japan Pentecostal Church.

<table>
<thead>
<tr>
<th>The Japan Pentecostal Churches\textsuperscript{1991}</th>
</tr>
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<tbody>
<tr>
<td><strong>Name of Church and Location</strong></td>
</tr>
<tr>
<td>1 Hongo Church at Fujimae, Tokyo</td>
</tr>
<tr>
<td>2 Takinogawa Church, Tokyo</td>
</tr>
<tr>
<td>3 Akabane Church, Tokyo</td>
</tr>
<tr>
<td>4 Tachikawa Church, Tokyo</td>
</tr>
<tr>
<td>5 Hachioji Church, Tokyo</td>
</tr>
<tr>
<td>6 Kawaguchi Church, Saitama</td>
</tr>
<tr>
<td>7 Nishinomiya Church, Hyogo</td>
</tr>
<tr>
<td>9 Arima Church, Hyogo</td>
</tr>
</tbody>
</table>

\textsuperscript{1990} “Kirisutokyokyokaido oyobi Kougisho Suu [the Number of Christian Churches and Preaching Places],” in \textit{Kirisutokyo Nenkan} (1927), appendix. (This information was reported at the end of July 1926.)
\textsuperscript{1991} This list is compiled from the information found in \textit{Japan Christian Yearbook}.
5. 2. The Japan Bible Church [Nihon Seisho Kyokai] (1929-1937)

In the spring of 1929, the American AG missionaries and the Japanese workers met together at the Japan District Conference of the American AG to discuss the reorganization of the Japan Pentecostal Church;\(^{1992}\) This was also the inaugural conference of the Japan Bible Church (JBC).\(^{1993}\) The day before, the American missionaries met without their Japanese colleagues, approving the new by-laws and Constitution of the district, abolishing their Credential Committee, and deciding to publish their own periodical.\(^{1994}\) They also decided to regulate all the salaries of Japanese workers under the Japan District,\(^ {1995}\) rather than continuing to have each missionary be fully autonomous for his or her mission. By treating all of their stations “as one work” in Japan, they put each station and each missionary “on an equal basis.”\(^{1996}\) The new organization was a stronger coalition of missionaries and Japanese colleagues, in large part because, unlike the old Japan Pentecostal Church, the new Japan Bible Church welcomed the deep


\(^{1993}\) “Nihon Seisho Kyokai Yobinenkai [The Japan Bible Church Preliminary Conference],” Nochi no Ame (1929-06-01), 4.


\(^{1995}\) Ibid.

\(^{1996}\) The Executive Committee, “To the Missionary Committee 1929-09-30 (letter, FPHC Archive), 1.
involvement of Japanese ministers:

The responsibility and importance of bringing in Pentecostal power the wonderful message which God has entrusted to us for the multitudes in Japan, and the establishing of churches throughout the Empire of Japan were the main issues for the conference were called. Methods of work, and the necessary and orderly regulating of business matters in the churches were freely discussed. A constitution and by-laws were formed and adopted, the Japanese brethren together with the missionaries having a voice and voting power, --all deliberating together in a spirit of prayer and unity over these vital matters which concern the future church of Christ in Japan. It was decided that a monthly paper should be published in Japanese, called the “Latter Rain,” which shall be the official organ of this body, and be the means of getting the gospel message and the Latter Rain truth to hungry hearts through the printed page. Brother John Juergensen and his pastor, Mr. Yokoi, were elected Editor and Assistant Editor respectively.1997

The missionaries realized that their “work must be done thru the natives.”1998 Rather than a coalition of missionaries alone, they would have a coalition of missionaries and Japanese workers. And in order to advance their work in Japan, the missionaries resolved to launch their own men’s denominational Bible school.1999

In May 1929 Jessie Wengler explained to Noel Perkin the reason behind

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1998 The Executive Committee, “To the Missionary Committee 1929-09-30 (letter, FPHC Archive), 1-2.
1999 Ibid.
the new name:

Perhaps I should give a word of explanation concerning the name - Nihon Seisho Kyokai-Japan Bible Church. It was voted at the Conference 13 to 7 to discontinue the use of the word Pentecost - because the government – and all other bodies - confused us with Mr. Coote’s work- under the same name. Recently Mr. Coote published statements in his paper against the government [missing words] works have been subjected to disrepute- All because of the [missing words] conditions which are connected with fir? works in Japan. It seemed to be the mind of the majority to discontinue the word Pentecost-but not change our position and to doctrines or alter our teaching concerning Pentecost. We are still Assemblies of God - If I remember correctly it was for the same reason “Assemblies of God” was adopted in the Homeland several years ago.2000

That summer, at the Japan District Council, the missionaries discussed their relationship with Leonard W. Coote, a former associate. Coote was calling his group “the Japan Pentecostal Church.” To show the clear division between Coote and themselves, the District Council made a request: “we herewith wish to ask you kindly to insert the following few words in the Evangel. ‘The District Council of Japan wish herewith to make it known that the paper “Japan & Pentecost” is not the official organ of this body or is the district in any way connected with the work it represents.””2001

2001 The Executive Committee, “To the Missionary Committee 1929-09-30 (letter, FPHC Archive), 3.
The Japan District of the American AG and the Japan Bible Church were two sides of one coin, and started to develop as a denomination. However, the name of the American AG mission program remained as “the Assembly of God” in Japan until the plural *Assemblies* of God began to be used in 1935. Although neither “Pentecostal” nor “Assembly of God” was the official denominational name in Japanese, in the credential certificate the name appeared as “*Assenbuliies obu Goddo* [the Assemblies of God].”

*Nochi no Ame* [Latter Rain], the first Japan Bible Church periodical, was published by John W. Juergensen and Kentaro Yokoi in Nagoya. The first issue appeared on 1 June 1929 and the last one on 1 June 1933 (No. 49) From correspondence from local churches in *Nochi no Ame*, we can know about the status of churches under the JBC, and about the missionaries and Japanese pastors from its Daily Prayer [*Higoto no Tsutome*] section. At the time of its first issue in 1929, there were eight JBC sites in Japan.

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2006 This list is compiled using the data from *Nochi no Ame*.
<table>
<thead>
<tr>
<th>Name of Church</th>
<th>Missionary and Minister</th>
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</thead>
<tbody>
<tr>
<td>1 Otsuka Church</td>
<td>Gordon Bender / Mankichi Nakayama / Tsuru Nagashima</td>
</tr>
<tr>
<td>2 Nagoya Church</td>
<td>John W. Juergensen / Kentaro Yokoi / Nettie Grimes</td>
</tr>
<tr>
<td>3 Tachikawa Church</td>
<td>Harriett Dithridge / Mine Sugamoto / Toshiko Yamaji</td>
</tr>
<tr>
<td>4 Hongo Church at Fujimae</td>
<td>Chikara Tani</td>
</tr>
<tr>
<td>5 Takinogawa Church</td>
<td>Carl F. Juergensen / Marie Juergensen / Agnes Juergensen / Sen-nosuke Suzuki</td>
</tr>
<tr>
<td>6 Hachioji Church</td>
<td>Kimi Sakamoto/ Agnes Juergensen</td>
</tr>
<tr>
<td>7 Kobe Church</td>
<td>Mary Taylor / Makoto Niki</td>
</tr>
<tr>
<td>8 Children’s Home at Kobe</td>
<td>Mae Straub / Jessie Wengler / Emma Gale</td>
</tr>
</tbody>
</table>

Under the big umbrella of the JBC, the missionaries and Japanese workers cooperated with each other. For example, Jessie Wengler took the place of Straub at Children’s Home, and Agnes Juergensen helped Wengler at the Hachioji Church. Clearly, JBC members formed a unified, cooperative front. At the baptism service on 20 October 1929 for the Hachioji Church, for instance, not only Agnes Juergensen but also Gordon Bender led the ceremony.2007 For the baptism service of the Otsuka Church, they used the facilities at the Takinogawa Church.2008 According to American AG official records, the work made steady progress, and there were no conflicts between missionaries and Japanese colleagues, as reports from four years show:

(1929 Japan Report): We have at present 15 missionaries on this field occupying 7 stations and 11 outstations assisted by 12 native workers.

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The work has been growing steadily, although not rapidly, since as is the condition in many other countries, our missionaries have to contend with a shifting population. A few souls may be won for the Lord and then they move off into a different section of the country. A marked feature of the work during the past two years has been a real endeavor on the part of the missionaries to organize the work more substantially so that they may present a more united front, in the great task entrusted to them. In addition to a Bible school for women, there is also some school work and an orphanage conducted by our missionaries.\(^\text{2009}\)

(1931 Japan Report): We have 14 missionaries under appointment for this field, and they are assisted by 12 native workers. Six stations and eleven outstations are being occupied at present. As in other fields, one cause of our inability to possess more land in this country is seemingly a lack of funds. We are anxious to establish a Bible school that will provide training for the young native men and women who manifest the qualifications for service and upon whom the call of God is resting. The work at present is entirely evangelistic with the exception of the orphanage conducted by Miss Mae Straub.\(^\text{2010}\)

(1933 Japan Report): The Pentecostal work under the Assemblies of God in Japan is largely of an evangelistic character. Our chief method in reaching the people is by open-air meetings, and the souls who thus become interested are gathered into the mission halls. Some expansion has been made during the past two years, and new stations and outstations opened including Asukayama on the outskirts of Tokyo, Kofu, and Urawa Machi. A new main station was also opened in the city of Yokohama the latter part of 1931 and is progressing nicely. Every effort is now being made to train the young men in Japan who

\(^{2010}\)“Japan” in “Constitution and By Laws of the General Council of the Assemblies of God,” 1931 (document, FPHC Archive), 64.
manifest qualifications for the ministry, so that they themselves may become witnesses to their own people. Our main stations are located in Tokyo (2 stations), Yokohama, Kobe, Hachioji, and Nagoya.2011

(1935 Japan Report): Population 56,068,952. 11 missionaries, 7 stations, 19 outstations. The Pentecostal work under the Assemblies of God in Japan is largely of an evangelistic character. Our chief method in reaching the people is by open–air meetings, and the souls who thus become interested are gathered into the mission halls. One of the greatest needs of our work in Japan is for a Bible school where the young men and women who show promise of becoming Christian workers may receive training in the Word of God. Individual missionaries have done some good work along this line, but there is a need of further development in this branch of the work. Our stations are located at Takinogawa (Tokyo), Yokohama, Kobe, Nishinomiya, Hamamatsu, Nagoya, and Hachioji. The religions of Japan are Shintoism, Buddhism, and we are happy to state that Christianity is also now reckoned as one of the religions of the country. As in most fields the greatest need is in the rural districts where it is estimated there are still something like 40 million people who are not being reached by the gospel. The large part of all missionary activity is confined to the cities. We are trusting that in preparing the young Japanese men who have received the call of the Lord to the ministry that these rural areas or at least a part of this untouched territory may be reached for Christ. In considering institutional work mention should be made of the orphanage conducted at Nishinomiya where 25 boys and girls are being provided for and trained in the knowledge of God’s Word. Many of these little lives have been very definitely changed by the power of the gospel, and we look for some of them to become real preachers of the gospel, should our Lord tarry. There are seventeen native ministers and Bible

women working with our mission in Japan.\textsuperscript{2012}

In 1930, the Takinogawa Church, under Carl F. Juergensen and Kiyoma Yumiyama, changed its name to the Takinogawa Japan Bible Church and became the headquarters of the JBC,\textsuperscript{2013} holding the annual conference of the JBC from 5 May to 7 May 1931.\textsuperscript{2014} The missionaries and Japanese workers gladly helped each other's meetings. There were no barriers between them and they worked together, as shown by a conference called \textit{Kanto Rengo Tokubetsu Shukai} [the United Special Meeting for Kanto Region] in Yokohama from 26 June 1931. Members from different JBC churches gathered together.\textsuperscript{2015} There was another Kanto Rengo Meeting at the Takinogawa Church in 1931\textsuperscript{2016}, in which both missionaries and the Bible school students were actively involved.\textsuperscript{2017} The 1932 Annual Conference of the JBC was held at the Takinogawa Church from 5 May to 7 May 1932.\textsuperscript{2018} The Japan District selected John Juergensen as a superintendent
In 1933, Pentecostal Evangel described the progress of the Japan Bible Church:

In Japan we have 10 missionaries, 7 stations, and 7 outstations. The Pentecostal work in Japan is largely of an evangelistic character. Our chief method is reaching the people by means of open air meetings, and the souls who thus become interested are gathered into the mission halls. There has been an expansion of this work during the past two years, new stations and outstations having been opened.

Kiyoma Yumiyama had started to publish Eien no Mitama [Eternal Spirit], a JBC monthly paper, in May 1934, but it ceased publication in December 1936. In 1936 Carl F. Juergensen and his wife officially retired and in 1937 the Takinogawa Church was no longer the headquarters of the JBC. Norman Barth and Jun Murai came to the leadership roles of the JBC, replacing Carl F. Juergensen and Kiyoma Yumiyama. Beginning in 1936, Barth published Seirei [Holy Spirit], a monthly paper with Murai as the editor; it became the JBC’s official paper in 1940.
The first Holy Spirit Tarry Conference was held in Yokohama on 30 September 1936 under the leadership of Barth and Murai. It was a joint effort of JBC Churches but Yumiymama did not attend this meeting. Chirukichi Ito, Tsutomu Tokugi, Satoshi Asakura, Tsuru Nagashima, Jun Murai, Kaneko Ochi, Norman Barth, and “Miss Juergensen” attended from JBC churches. But the conference was also open to non-Pentecostal ministers who were interested in the Pentecostal message (even Randall, the missionary from Canada in Nara, wanted to attend, and Morihiko Yamada from a Methodist Church in Shizuoka and Otokuma Uwai from a Holiness Church in Osaka did attend). This meeting widened the horizon of the Pentecostal Movement in Japan, and later Uwai and Yamada joined the JBC. We read of them:

We learned during our monthly prayer meeting with the native pastors of this district, of two young ministers who recently received the blessed Holy Spirit. They were asked to leave the denominations in which they were working, and have suffered temporarily; but praise God, He gives strength for the trial and leads every step of the way.

These young men are being greatly used in witnessing of the

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believe it is being made a blessing to many.” Norman Barth, “Pentecostal Camp Meeting in Japan,” Pentecostal Evangel (1937-01-02), 8.


2023 It is recorded only that “Miss Juergensen” was present. However, we cannot pin down whether it was Marie or Agnes. Alternatively, it could be a mistake for “Mrs. John Juergensen”, Nettie.

2024 Mr. Okamoto also attended the meeting but I haven’t able to determine who he is. He could be the one who were working at the Nishinomiya Church with Byers.
promised Comforter to their former associates and friends. They have even been called to Manchuria to witness, and, through this ministry of theirs, some have received the Spirit, and may are seeking.\textsuperscript{2025}

In its description of the mission field at the end of 1937, the *Pentecostal Evangel* made no mention of conflict.\textsuperscript{2026} But we can trace some implications of a split between the Japan Bible Church led by Norman Barth and Jun Murai, on the one hand, and the Takinogawa Church led by Marie Juergensen and Kiyoma Yumiyama on the other. In 1937, Barth declared that he had “five stations with native workers in charge of each of them.”\textsuperscript{2027} From April 1937, Marie Juergensen started using new stationery with the heading, “The Assemblies of God Takinogawa Mission,” with Marie Juergensen Secretary and Treasurer, and with Mission Stations, Bible Schools, Leper Work and Country Evangelism. Although there was no official statement found about a split in the Japan Bible Churches, Tsutomu Tokugi, one of the Takinogawa Holy Spirit Bible School graduates and a JBC minister, mentioned it later in an unpublished memoir, one of the few statements that recognized the split of the Japan Bible Church: “At that time there were Shinsho Kyokai [the Takinogawa Church] sect and Nihon Seisho Kyokai [the Japan Bible Church] sect. Though I was a graduate of Takinogawa

\textsuperscript{2026} “Japan: Population 56,068,952. 10 missionaries, 6 stations, 22 Outstations, 18 Native Workers.” “Japan,” *Pentecostal Evangel* (1937-12-11), 3. This report shows that American AG kept the Japan District recognized as one unit.
\textsuperscript{2027} Norman Barth, “Pentecostal Camp Meeting in Japan,” *Pentecostal Evangel* (1937-01-02), 8.
Holy Spirit Bible School, because of my relationship with missionaries, I was putting up the sign of Nihon Seisho Kyokai.”

Since Tokugi was a graduate of Takinogawa Holy Spirit Bible School, we might expect he would have sided with Takinogawa Mission. But he worked with Florence Byers, who sided with the JBC, and so had to declare he was on the same side with Byers. Judging from his statement, the division was among the missionaries and not Japanese natives. John Juergensen and Jessie Wengler, who were close to the Carl F. Juergensens, did not join Takinogawa Mission. Therefore the division appears to have been between Takinogawa Mission and other Japan District American AG missionaries.

5.3. Shifts of the Japan Bible Church [Nihon Seisho Kyokai] (1937-1941)

There were several turning points for the Japan Bible Church before 1941: the separation of Takinogawa Mission from the JBC in 1937, the separation from the Japan District of the American AG in 1940 to conform to the new Religious Organizations Law, and the dissolution of the JBC in 1941, with Jun Murai founding the Spirit of Jesus Church and the rest of the JBC churches either joining the United Christ Church of Japan or becoming independent.

Takinogawa Mission’s Takinogawa Church building was the only church building the American AG missionaries were able to erect for their own mission.

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before the war. Therefore, the Takinogawa Church became the venue for Takinogawa Mission and the headquarters of the Japan Bible Church with its construction in 1927. Takinogawa Mission held a special conference at the Takinogawa Church from 11 to 14 September 1934; at this time the Takinogawa Church was still functioning as the headquarters of both the Takinogawa Mission and the Japan Bible Church.\textsuperscript{2029} Takinogawa Holy Spirit Bible School \textit{[Takinogawa Seirei Shingakuin]} was started at the Takinogawa Church in 1931 under the JBC and recognized as an American AG Bible school. However, in 1934 another Bible school, Japan Bible School \textit{[Nihon Seisho Gakko]}, was started at the Otsuka Church under the leadership of Jun Murai. This shows there was already tension between Takinogawa Mission and other JBC churches. In 1937, the JBC chose their \textit{“SaikenUndo Iin [Reconstructing Movement Committee Member]”} and Jun Murai became the first Japanese minister chosen as a board member of the JBC. From this time on, Murai took the leadership role in the JBC.

We read about the JBC’s reorganization:

\begin{quote}
Originally in our Japan there were many pastors and missionaries who had Pentecostal faith. However, since they all worked separately, we had the desire of one denomination focusing one unified spiritual fellowship. Therefore for the framework, N. H. Barth, J. W. Juergensen, and Miss J. Wengler, American Assemblies of God related missionaries, Jun Murai, Kiyoma Yumiya from Japanese side, gathered together at Karuizawa, and they set the Constitution and the By Laws of the Japan
\end{quote}

\textsuperscript{2029} \textit{“Takinogawa Mission Tokubetsu Seikai Ho [Takinogawa Mission Special Conference Report],” Eien no Mitama} (1934-10-15), 2.
Bible Church newly. The reformed Japan Bible Church had a new start on 19 August 1937.\textsuperscript{2030}

Although Takinogawa Mission was invited to the reconstruction of the JBC in the summer of 1937, Yumiyama decided to withdraw from the project and they established their own religious organization.\textsuperscript{2031} On October 25 1937, with Norman H. Barth, John Juergensen, and Jun Murai, the members of the reconstruction committee formed new Japan Bible Church. When the split of the Takinogawa Mission and the JBC occurred, the British AG churches did not join either side, remaining independent.\textsuperscript{2032}

Generally, the American AG missionaries were content with Murai’s leadership, since the JBC churches were benefitting from the Pentecostal revivals he led. As Florence Byers reported in 1939, “About the middle of January our Pentecostal fellowship held a convention which was a real Pentecost.”\textsuperscript{2033} In 1939, Norman Barth, Florence Byers and Jun Murai were the leadership figures of the JBC.\textsuperscript{2034} That year, the JBC had a board meeting and decided denominational matters, choosing not to hold an Autumn Conference in 1939,\textsuperscript{2035} even though it

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\begin{itemize}
\item ^{2030} “Nihon Seisho Kyokai [Japan Bible Church],” \textit{Kirisutokyo Nenkan} (1939), 80. [translation mine]
\item ^{2031} “Iesu no Mitama Kyokai Kyodan [the Spirit of Jesus Church Denomination],” \textit{Kirisutokyo Nenkan} (1952), 276.
\item ^{2032} “Tanritsu Kyokai [Independent Church],” \textit{Kirisutokyo Nenkan} (1941), 159.
\item ^{2034} “Nihon Seisho Kyokai [Japan Bible Church],” \textit{Kirisutokyo Nenkan} (1939), 122.
\item ^{2035} Jun Murai, “Seirei no Furishi Shokyokai ni Atauruno Sho [The Book
\end{itemize}
\end{flushright}
had been the custom for the JBC to have a Kanto [East Japan] conference in the fall and Kansai [West Japan] Conference in the spring. Since the proclamation of Religious Organizations Law in 1939, the reformation of the JBC progressed. Instead of the annual conferences, an emergency meeting of the JBC was held on 24 February 1940. At that meeting, the JBC decided to become an indigenous denomination, “the Japanese body solely consisted of Japanese,” installing the Japanese ministers to leadership and forcing out the American missionaries. Jun Murai was happy about the result, writing, “All the Japanese ministers were wonderfully joined in one, and led without any force and naturally and smoothly.” Murai became the superintendent [kantoku] of the JBC. In March 1940, they cut official ties with the American AG.

On 30 April 1940, the Japan Bible Church changed its name to the Japan Bible Church Denomination [Nihon Seisho Kyokai Kyodan] at the first conference held at the Kohama Church in Osaka. At that meeting, Murai was officially chosen as the first superintendent; Chirukichi Ito, Morihiko Yamada and Otokuma

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2036 Jun Murai, “Seikai no Mokuteki [Goal of Conference],” Seirei (1940-03-01), 1. Usually Kansai Conference was held at the Kohama Church in Osaka.


2038 Ibid.


2041 “Kokuji [Announcement],” Seirei (1940-06-01), 4.
Uwai became the new board members. Yamada was in charge of general affairs and Ito of finances. In the June 1940 (issue No. 61), *Seirei* became the official paper of the Japan Bible Church Denomination. Murai proclaimed that there were two goals for the new Japan Bible Church Denomination: the revival of the Early Church and the realization of the Apostolic Era. He summarized the previous thirty years of Pentecostal history: “Unfortunately all (of the Pentecostal works) did not last and dismissed. The reason is that they forgot its mission and were not faithful to the revealed truth and faith. . . . God chose Japan for the Last Days. In Japan, God brought a true Christianity. God brings the Light from the East, from Japan, to Asia and to the World. This is God’s plan and also our mission.”

At that time, the Protestant Christian churches in Japan were discussing whether to join the United Christ Church of Japan (UCCJ), a new Christian organization formed to adjust to the requirement of the Religious Organizations Law. Just before going to Taiwan for a mission trip in May 1940, the leaders of the JBC discussed joining the UCCJ, deciding to wire Hachiro Shirato, the head of an independent Evangelical group, that Murai would not join the UCCJ.

On 2 September 1940 the representatives of various Evangelical churches

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2042 Ibid.  
2044 Ibid.  
2045 Ibid.  
2046 Jun Murai, “Hikari wa Higashi yori [Sun is from East],” *Seirei* (1941-07-01), 2.
in Japan gathered together to face the union of churches. One person from the Japan Bible Church was asked to be an observer for the preliminary meeting of UCCJ. Murai attended as an auditor. Two unanimous decisions emerged: that all the churches would separate from “foreign missions” and become financially independent, and that to prepare for the union of churches they would form a new committee.

Murai supported the decision, but denied that becoming a single united church would produce a true Christ Church. The advantages of joining the UCCJ, he believed, were that “it might be God’s providence for them to join the UCCJ in order to demolish the attitude of their members of relying on to the Westerners” and that “they should completely disconnect from others in order to pursue their mission.” At the preliminary meeting for the founding of UCCJ, Murai proposed to create “a block which is a block outside of the designated ten Blocks.” However, his proposal was ignored by the committee and he was told to join the Tenth Block of UCCJ, which consisted of the Federation of Independent Local Churches. In discussions with the leaders of the block, Hachiro Shirato and Shigetoshi Taniguchi, Murai expressed his own intention not to join but asked permission for other JBC ministers to join. Shirato and

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2049 Jun Murai, “Hikari wa Higashi yori [The Light is from the East],” *Seirei* (1941-07-01), 1.
2050 Ibid.
Taniguchi rejected his proposal and requested that the whole JBC join.

Murai started to seek another way forward without joining the UCCJ:

My Warning: How are the contemporary churches? How is their faith? How are their experience of receiving the Spirit? Please do not say foolishly that they have Japanized Christianity. Of course it is better to cancel out the old theology. It is good to clean up the Christianity which was directly imported from the West. We need to do that. However, if they receive the Holy Spirit everything will work out. Now is the time that all the Christians should not be Westernized nor Japanized and this fall is the time for all the Christians to return to the authentic original Christianity after receiving the Holy Spirit, the promise of the Heavenly Father. That will be the true Christianity rooted in Japan. Truly the Light comes from the East and the true Christianity goes out of Japan to Asia and to the World. It is our mission. Moreover, unless the Japanese churches correct and refresh their faith and receive the Holy Spirit, their united church would not continue. I believe God will raise a group whose spirit is lively and whose mission will be fulfilled. I prophesize this and finish this note.  

On 21 October 1940, an emergency board meeting of the denomination was called and Murai dissolved the board, saying “the board will not be able to pursue the will of God.” From October 1940 to November 1941, when Murai formed his Spirit of Jesus Church [Jesu no Mitama Kyokai], the JBC did not act as

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2051 Jun Murai, “Nihon no Kirisutokyo ha Kirisutokyo Honrai no Sugata ni Kaere [Japanese Christianity Should Return to Original Christianity],” Seirei (1940-10-01), 2. [traslation mine]

a unified group. Some of the old JBC members started distancing themselves from Murai. But in the turmoil, a few other churches also joined the JBC. There were other developments as well: the Shingu Church in Wakayama was started by Fukuzo Ota from 1 June 1940, Tomoe Sugiura was appointed to the Tachikawa Church, and Ehime and Muneo Ide was sent to the Fukuoka Japan Bible Church.

Murai had been given the authority to decide whether the JBC would join the UCCJ and he decided against it:

From the beginning, my opinion was not to join the union of the churches. Of course in Seirei No. 64 (October Issue), I said that “the union of the churches is the natural course”, but what I meant was the churches in Japan should be united and I don’t object to that. But also I warned in the same issue that “even if all the churches are to be united, it won’t be Christ’s Church automatically,” and that “now all the Christians are not like the Westerners, and by receiving the Holy Spirit, which is truly the promise of the Heavenly Father, (we should) go back to the pure original Christianity this fall.”

Then Murai explained his rationale and the course of his decision:

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2055 Ibid.
2056 “. . . the discussion didn’t go farther and finally ‘we decided that it all depends on the superintendent and if the superintendent were to join, the group will join, and if the superintendent were not to join, the group will not join. . .’” Jun Murai, “Hikari wa Higashi yori [The Light is from the East],” Seirei (1941-07-01), 1. [translation mine]
2057 Ibid. [translation mine]
However, my spirit was not led to the union of the churches and, moreover, I did not receive the revelation of God, so I did not express my opinion clearly. Even when an Episcopal decides, there are people who take it as God’s will and follow and also people who don’t because of their flesh. There are people who don’t follow God’s will and guidance, and decide just by their own common sense, logic, and judgment. In this way, they will kill their own will which is not good.

At Tokyo Kirisutokyo Seinen Kaikan [Tokyo Christian Youth Hall] on 2 September last year, for “the agreement of unity” by the representatives of denominations, which is the conference in which our group’s decision is made, I proposed that “the union won’t be the issue of the whole group, but only the issue of God and individual and, therefore each one of us should decide according to the guidance of God.”

For this reason, each JBC church and minister had to decide about joining the UCCJ by themselves. Murai telegrammed Chirukichi Ito, the pastor of the Yokohama Church, asking him to take charge of the procedure for some JBC ministers and churches to join the UCCJ. On 9 June 1941, Chirukichi Ito at the Kanagawa Japan Bible Church joined the UCCJ, leaving the JBC on 7 July 1941. Among JBC ministers, Chirukichi Ito, Hajime Kawasaki, Tsuru Nagashima, Kaneko Ouch, and Tsutomu Tokugi left for the UCCJ. Murai founded Jesu no Mitama Kyokai [the Spirit of Jesus Church (SJC)] in November 1941 and the JBC dissolved. Only Muneo Ide and Tomoe Sugiura followed.

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2058 Ibid. [translation mine]
2059 Tomino Ito, “Hitori no Tamashii wo Motemoete, 55.
2060 Shinohara Kyokai, “Kyokai Rekishi [History of Church],” n.d. (document, Akiei Ito). In March 1941, Norman Barth yielding all his rights ad authority to Ito and went back home.
Murai and joined the SJC. Kimi Sakamoto, Tokuji Tanaka and Kazuo Wada, all of whom had been working with Jessie Wengler, decided to be independent, as did Otokuma Uwai and the Kohama Church, as well as Morihiko Yamada and the Shizuoka Church.  

6. The Japan Bible Church, the Takinogawa Holy Spirit Church and the Spirit of Jesus Church

In 1937 the forerunner of the Japan Assemblies of God split into two groups: the Japan Bible Church and the Takinogawa Holy Spirit Church. The former was led by Jun Murai; the latter, by Marie Juergensen and Kiyoma Yumiyama. In 1940, the Japan Bible Church split further, leading Murai to found the Spirit of Jesus Church the following year.

6.1. Jun Murai and the Japan Bible Church

Although Norman Barth was the superintendent of the Japan Bible Church and the Japan District of the American AG, Jun Murai became the leading figure of the Japan Bible Church after 1937.

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Morihiko Yamada, “Saihan Jo [Preface for Revision],” in Morihiko Yamada, Seirei wo Ukeru Hiketsu (Hiroshima: Sanbikyodan, 1984). There were churches which decided not to join the UCCJ. In Shizuoka, there were seventeen churches in 1941. After the enforcement of Religious Organizations Law, twelve of them came to be registered but five decided not to be registered.
Jun Murai was born in Kagoshima on 27 June 1897. His father was a Methodist minister. While Murai was a junior high school student, he met Mary Taylor in Nagasaki. Through his fellowship with the Taylors, Murai became a Christian in the spring of 1914. He attended the Theological Department of Aoyama Gakuin, a Methodist school in Tokyo, in 1914. However, in the summer of 1918, he visited the Taylors in Okayama, suffering from depression and contemplating suicide. “I was troubled with life and decided to die,” he wrote. “In order to bid a farewell to this life I went to visit this lady (Mary Taylor) in Okayama.” His cousin Makoto Miyoshi was a Bible woman for the Taylors.

During his stay in Okayama, Murai was baptized by the Holy Spirit at six o’clock in the evening on 8 September 1918. After that, upon the recommendation of his cousin Makoto, he started to attend some meetings by J. B. Thornton, an American missionary, who felt that theology alone could not save

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2063 Ibid.
people. Impressed, Murai quit Aoyama Gakuin in 1919 and started to work with
Thornton, who was under the Japan Evangelistic Band and stationed in Mikage,
Hyogo.\textsuperscript{2068}

Murai married Suwa Yokota, a native of Hyogo, whom he had met in
Okayama at the Taylors’ (she was one of their Bible women) on 5 March 1919.
Suwa had been a nurse before joining the Taylors, and was called “the worst girl
in the hospital” and “a mad girl” because of her short temper.\textsuperscript{2069} However, after
she became a Christian (and left nursing) through her work with the Taylors, she
was called “Joy.”\textsuperscript{2070} Nevertheless, her family disowned her because of her new
faith.\textsuperscript{2071}

Murai became a pastor in Okayama in 1920 and was ordained in March
1921. Leaving Okayama, he worked at Thornton’s Self-Help Bible School in
Kaibara, Hyogo as a Dean of Evangelism,\textsuperscript{2072} later becoming an itinerant preacher.

Murai’s first contact with the Japan Bible Church came in 1929 through
the invitation of Carl F. Juergensen to a special meeting in Tokyo.\textsuperscript{2073} He was
also invited to Bender’s Otsuka Church and Wengler’s Hachioji Church in May

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\textsuperscript{2068} Masanao Fujita, \textit{Tanba ni Kagayaku Sonton}, 69: “List by Towns,” \textit{Japan
Christian Yearbook} (1919), liv.
\textsuperscript{2069} Mary Taylor, “The Open Door to the Sunrise Kingdom,” \textit{Latter Rain
Evangel} (1921-05-01), 6.
\textsuperscript{2070} Ibid.
\textsuperscript{2071} Ibid.
\textsuperscript{2072} Tomino Ito, \textit{Hitori no Tamshii wo Motomete}, 31. Murai was at the
school in Kaibara in 1929.
\textsuperscript{2073} Jun Murai, “Shimei ni Tachite [Standing Upon the Mission],” \textit{Seirei
(1940-04-01), 1.}
\end{flushright}
Murai was invited to hold a special meeting at the Otsuka church from 15 November to 17 November 1930. He was asked to be the pastor of the Otsuka Church and accepted the job in October 1932. There, beginning in February 1933, he published a church paper called *Makiba* [Pasture]. Murai was a popular evangelist, visiting churches in Shikoku, Yokohama and Urawa, and by 1933 he had more than one hundred Christians under his ministry.

Although Murai had experienced the Baptism of the Holy Spirit, he did not exercise it much before coming to the Otsuka Church. He was feeling detached from other Pentecostal and Holiness preachers. He wrote, “When I see the so called the fervent people of the Dialects [the Pentecostals], their language was not really the tongues and only the imitation of the foreigners. I felt very resentful.”

At the Otsuka Church, however, his memory of the Baptism of the Holy Spirit was refreshed, as it was blessed with the outpouring of Holy Spirit on 23 July 1933, when several people were baptized by the Holy Spirit after hearing the

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2076 Jun Murai, “Wazawai Narukana Gendai no Kyokai to Sono Shinto [Cursed are the present churches and their believers],” *Seirei* (1934-05-20), 1.
2077 Later, the name *Makiba* was changed to *Seirei* [Holy Spirit], since Murai found there was another journal which had the same name. See “Makiba Kaidai. . . [Changing the name of Makiba. . . ],” *Seirei* (1934-02-02), 4.
2079 Jun Murai, “Wazawai Narukana Gendai no Kyokai to Sono Shinto [Cursed are the Present Churches and Their Believers],” *Seirei* (1934-05-20), 1.
testimony of Sister Yaeru Sakamoto, a teacher at Hinomoto Jogakko in Himeji.\textsuperscript{2080} Murai claimed this outpouring of the Holy Spirit was the second chapter of Acts for him and his Otsuka Church. He recalled, “The evening of 23 July 1933 was an important day like the day of Pentecost in the second chapter of Acts for our group.”\textsuperscript{2081} A major outpouring of the Holy Spirit occurred again at the evening meeting of 17 August 1933 at Mukai ga Oka Park.\textsuperscript{2082}

This is Murai’s recollection of his path to becoming a Pentecostal:

I was baptized by the Holy Spirit at six p.m. on 8 September, 1918 on a small steam boat in the Kojima Bay. Through this I was brought into the spiritual world. Therefore, listening to the Lord’s voice, I left a seminary and I came this far led by the Spirit. Dear brothers and sisters. Don’t call me one of the Dialects. For the past sixteen years I believed the Words alone and walked with them. And I was hoping for the realization of the Apostolic Age and the outpouring of the Holy Spirit which had caused the happening of the early Church. I repent, although God has used me and brought thousands of converts and laid foundations of tens of churches, for not working for the Baptism of the Holy Spirit. I don’t know why, but after the two years of my ministry in Okayama, I helped the church which was a so called the Full Gospel church, knowing their understanding of their doctrines and how much they despise the tongues, I was afraid of getting into an argument, the

\begin{footnotesize}
\begin{itemize}
  \item \textsuperscript{2080} Jun Murai, “Seirei wo Ukeyo [Receive Holy Spirit],” \textit{Makiba} (1933-08-15), 1.
  \item \textsuperscript{2081} Jun Murai, “Seirei Korin Isshunen ni Saishite],” \textit{Seirei} (1934-08-05), 1.
  \item \textsuperscript{2082} Jun Murai, “Ten no Chichi wa Motomurumono ni Serei wo Tamawarazaranya [Would Not Heavenly Father Give the Holy Spirit Who Seek It],” \textit{Makiba} (1933-09-15), 1; Jun Murai, “Nani wo Motte Seirei no Baputesuma wo Risho suruka [How Do We Prove the Baptism of Holy Spirit],” \textit{Makiba} (1933-10-30), 2.
\end{itemize}
\end{footnotesize}
Holy Spirit being despised. I was hoping to keep the peace and I refrained from talking about this issue. Not only seeing or hearing about many fervent saints who had not received the Holy Spirit like the Apostolic Age, but also seeing that the so called saints of the Dialects are not content with themselves, sometimes hearing them talk about being blessed or cleansed by attending the Full Gospel retreats. They were not spiritual. Their passion was only flesh. They didn’t belong to Heaven and I felt very unsatisfied. I thought I have to do something. I was hoping that like the Apostolic Age all the miracles would be happening. But I couldn’t do anything for that. Being among the non-experienced people, I convinced myself that their feeling was different and their thinking was different from mine. Once in a while I stood alone and prayed earnestly for the realization of the Apostolic Age. Finally the Lord brought me to Tokyo. But what could I do? Although I said I was blessed, nothing was different from before. Not only this, but the churches emphasizing the Holy Spirit, had not really received the Holy Spirit. Nor did I see their thirstiness for the Holy Spirit. Therefore I concluded that the present churches won’t progress and the churches of the Holy Spirit were only in the records of the Bible. I thought the realization of a Holy Spirit church was impossible and I was just about giving up. But look, the time of God had come. I can’t forget the night of 23 July, when without expectation, the Baptism of Holy Spirit was given as written in the Bible. Since then, whenever we asked, the Baptism of the Holy Spirit was given. Really the church was renewed. Brothers and sisters have changed. Everything is new. My experience of the Holy Spirit was fulfilled to everything. 

Murai not only emphasized speaking in tongues but also practiced

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2083 Jun Murai, “Nani wo Motte Seirei no Baputesuma wo Risho suruka [How Do We Prove the Baptism of Holy Spirit],” *Makiba* (1933-10-30), 2. [translation mine]
divine healing, which he extolled in one issue of *Seirei*. Through the outpouring of the Spirit, often laughter was also manifested.

After becoming the advocate for the Baptism of the Holy Spirit, Murai invited his mother for the first time for the Baptism of the Holy Spirit at their Second Mukai ga Oka Tarry Meeting; she was slain in the Spirit that night. Mukai ga Oka became the usual place for “tarry meetings,” where people waited for the Holy Spirit. From this time on, Murai travelled energetically throughout Japan, bringing the Pentecostal Blessings to other churches. He became a Holy Spirit evangelist and chose *Seirei* [Holy Spirit] for the new name of his church paper. He started Japan Bible Training School [*Nihon Seisho Shingakko*] on 16 March 1934 in order to train those who received the Baptism of the Holy Spirit.

Then the vision given to our hearts was the building of Holy Spirit

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2087 “Makiba Kaidai. . . [Changing the name of Makiba. . . ],” *Seirei* (1934-02-20), 4.
2088 “Nihon Seisho Kyokai [Japan Bible Church],” *Kirisutokyo Nenkan* (1940), 70. “We accept both men and women without any difference. The person who has received the Baptism of Holy Spirit will enter the main course. The person who has not received it will enter the preschool. The graduates of the main course and the person who has been ministering in the field will be accepted to the professional course.” See “Nihon Seisho Shingakko Kaisetsu [Opening of Japan Bible School],” *Seirei* (1934-03-31), 4. [translation mine]
Academy. But God did not allow it and the six months passed. During this time some fell, some got lost, and it was painful. However, the fire of the Spirit kept burning, not only occupying our church, but also burning other churches. We have already more than sixty people who have been baptized by the Holy Spirit. Those who were blessed are going deeper into the grace and received several Spiritual Gifts. Now we have many brothers and sisters who are called to the ministry and we should give them the chance to study the Bible. Unfortunately the ministers who graduated from Bible schools and seminaries hardly know the Bible.\textsuperscript{2089}

Murai visited not only the Pentecostal churches but also non-Pentecostal churches. He had a special meeting at Chikara Tani’s Nerima Church of God [\textit{Nerima Kami no Kyokai}] in December 1933, where Mrs. Tani, who had previously worked for the Carl F. Juergensens, started to pray in tongues.\textsuperscript{2090}

Murai went everywhere, such as to Fukushima in May 1934\textsuperscript{2091} and to Shikoku, visiting the Tachikawa Christ Church, a Holiness congregation, in October 1934.\textsuperscript{2092} In Shikoku, many people were baptized by the Holy Spirit.\textsuperscript{2093} Murai also had special meetings at Tokugi’s Imazu Church in May 1936\textsuperscript{2094} and

\begin{itemize}
\item \textsuperscript{2089} Jun Murai, “Nihon Seisho Shingakko Kaisetsu [Opening of Japan Bible School],” \textit{Seirei} (1934-03-31), 4. [translation mine]
\item \textsuperscript{2090} Jun Murai, “‘Shuno Seigyo wa Susumi Iku [Lord’s Holy Work Progress],’” \textit{Makiba} (1933-12-15), 1.
\item \textsuperscript{2091} Jun Murai, “Reika wa Tohoku ni [The Spiritual Fire in Tohoku],” \textit{Seirei} (1934-06-30), 1.
\item \textsuperscript{2092} Jun Murai, “Reika wa Tsuini Shikokuni [The Spiritual Fire in Shikoku at last],” \textit{Seirei} (1934-11), 1.
\item \textsuperscript{2093} Ibid., 1-4.
\item \textsuperscript{2094} Koichiro Hashimoto, “Shu ni Toraerarete [Caught by the Lord],” \textit{Seirei} (1936-08-05), 3.
\end{itemize}
hosted tarry meetings at Ochi’s Totsuka church in June 1936.2095

At last the JBC decided to hold a big tarry meeting in Yokohama in 1936, inviting all Christians interested in the Baptism of the Holy Spirit.2096 This meeting was a turning point for the Pentecostal movement in Japan. Ministers of other denominations were welcomed, which helped the Pentecostal message to spread. Afterward, Murai traveled more than ever, spreading the Pentecostal message and developing a connection with non-AG Pentecostal Christians in Japan. He visited Otokuma Uwai at the Kohama Church in Osaka in July 1937,2097 and Raymond MacNaughton’s Hakodate Church in Hokkaido in March 1938.2098 Murai also attended the JBC’s Osaka Conference, and visited Kobe and Nagoya in 1938.2099 In early 1939, he was again at the JBC’s Kansai Conference in Osaka.2100 He also connected to Hajime Kawasaki of the Nara Church in Nara, and Sei-ichi Uchimura and Chiyo Oki of the Ajihara Church in Osaka. Murai had

2095 Jun Murai, “Reika wa Koko Soko ni [The Spiritual Fire is Here and There],” Seirei (1936-08-05), 3.
2097 Jun Murai, “Reika wa Tsui ni Osakani [Finally Spiritual Fire Reached Osaka],” Seirei (1937-08-01), 2.
2100 Jun Murai, “Kansai Seikai wo Kaerimite [Looking Back Kansai Conference],” Seirei (1939-02-01), 1. It was held at the Kohama Church in Osaka for four days from 12 January 1939. There were Uwai, Mrs. Taylor, Byers, Barth, Okamoto, Ochi, Kawasaki and other ministers at the conference. See also Tsuru Nagashima, “Igen ni yoru Messeiji ni Tsuite [On Message in Tongues],” Seirei (1939-02-01), 2; Kaneko Ochi, “Seiketsu ni Tsuite [On Holiness],” Seirei (1939-02-01), 3.
a fellowship with Tanesuke Tanaka of Kure of the Amen no Tomo Church, Harriett Dithiridge in Tachikawa, Tokyo, and even with the Japanese congregation in Vancouver, Canada.

Under Murai’s leadership, the JBC became an active Pentecostal Church. Murai used Seirei, for which he was the principal writer and editor, to spread the teaching of the Baptism of the Holy Spirit, and never ceased pushing Pentecostalism in Japan. He wrote, “the most important thing for the believers is to be baptized by the Holy Spirit.” He was clear about the distinction between Pentecostals and other Christians, including those (such as the Holiness Churches and the Japan Evangelistic Band) who used similar religious language and stressed the Holy Spirit. Sometimes Murai not only defended the position of the Pentecostals but attacked that of the Holiness Church, saying “The worst is the Holiness group. Whenever the subject of speaking in tongues comes up, they express their desipsement using the bad words which even the outlaws won’t use. We can discuss about whether we should expect speaking in tongues after

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2103 Jun Murai, “Seirei Korin Ishunenn ni Saishite [At the Occasion of Anniversary of Falling of the Holy Spirit],” Seirei (1934-08-05), 4. The pastor’s name of the church in Vancouver was Azuma.
receiving the Holy Spirit, but it is the blasphemy to the Holy Spirit if they despise the gift of tongues itself.”

Murai was chosen as a member of the Committee for Reconstructing Movement [Saikein Undo Iin] of the JBC in 1937 and became the first Japanese board member of the JBC. The Otsuka Church, rather than the Takinogawa Church, became the headquarters of the JBC. By the beginning of 1939, the Spiritual revival of the Otsuka Church on 23 July 1933 was treated as the milestone of the Pentecostal revival of the JBC. Murai continued to be the leading figure in the JBC until 1941.

6. 1. 2. Otokuma Uwai and the Kohama Church in Osaka

Otokuma Uwai, the pastor of the Kohama Church in Osaka, was one of the first ministers who had started with a non-Pentecostal but later joined the Japan Bible Church. A problem drinker from a young age, Uwai became a policeman in Osaka, and one day visited a Methodist Church at the invitation of a friend. Deeply moved by the experience, he came to Christ and was baptized on 18

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2107 Jun Murai, “Shinri wo Tazunete [Searching the Truth],” Seirei (1937-04-01), 2. [translation mine]
March 1906. Uwai decided to become a minister, joining the Japan Evangelistic Band in December 1916. After he received theological training, he first became the pastor of a Free Methodist Church in Kakogawa, Hyogo, and then, after serving at several other churches, in 1932 he became the pastor of the Kohama Church, a church which had been started by Fujito Tsuge, a Holiness preacher, in 1923.

Uwai had sought consecration but was not able to experience it. Reading the JBC’s Seirei, Uwai went to Yokohama and attended the first tarry meeting held in the fall of 1936, which stirred his interest in the Pentecostal experience. He asked Jun Murai to hold a tarry meeting at the Kohama Church. Although at first the church members opposed his idea, the meeting was held in July 1937. Uwai had originally planned a four-day meeting, but it lasted a full week. The outpouring of the Holy Spirit was strong and the members of the church kept receiving the Baptism of the Holy Spirit. The second tarry meeting at the Kohama Church took place from 31 October 1937. Murai, accompanied by Barth, visited again. Uwai received the Baptism of the Holy Spirit at one of the meetings on 2 November, and a thanksgiving meeting for the outpouring of Holy

\[\text{2111} \] Otokuma Uwai, “Umareru sakiyori erabitamaeru Shu [the Lord who invited even before the birth],” in Morihiko Yamada, Seirei wo Ukeru Hiketsu, 281-282.
\[\text{2112} \] Jun Murai, “Reika wa Tsuini Osaka ni [Fire of Spirit Finally to Osaka],” Seirei (1937-08-01), 2.
\[\text{2113} \] Ibid.
\[\text{2114} \] Jun Murai, “Shori no Hata wa Hirugaeritari [Banner of Victory Is Flying],” Seirei (1937-12-01), 1.
Spirit was held on 28 November 1937. In a letter to Murai, Uwai said seventy-seven people had received the Baptism of the Holy Spirit at the church. The news of Kohama’s Pentecostal revival brought great joy to the Pentecostal missionaries in Japan, as Herbert E. Smith of North Kyoto Missions reported:

The hearts of the Pentecostal missionaries here in Japan, are rejoicing that a Holiness Church in Osaka has recently come to know that the Lord is pouring out His Spirit in these last days, and the whole Church has become Pentecostal. The Pastor and his wife and seventeen others have received the Baptism of the Holy Spirit, according to Acts 2, 4. Brother Earth (sic), of Yokohama, and his pastor, have been the channels which God has used to bring about this change, thus affording these dear saints of God such joy and blessing. On receiving his baptism, the pastor of this Church said, “The Bible has become a new book, and all the promises of God are for me!”

After Uwai and his Kohama Church joined the JBC in 1937, the Kohama Church started to host the JBC conferences as the West Japan Center of the JBC. Kansai [West Japan] Conference was held from 12 January 1939 for four days at the Kohama Church, concurrent with a healing meeting and attended by Mrs. Taylor from Kobe and Murai, as well as Ochi and Nagashima.

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2115 Jun Murai, “Tate Jureisha [Stand up those who were baptized by the Spirit],” Seirei (1938-02-01), 1.
2116 Ibid. In the picture which Uwai sent to Murai have Mr. and Mrs. William and Mary Taylor.
2117 Herbert E. and Marie Smith, “Close-Ups with the Assemblies: Kyoto, Japan,” Australian Evangel (1938-02), 12.
from east Japan. The Kohama Church also hosted a Kansai Conference in March 1940, Osaka Conference in July 1940, and the JBC’s first re-organization meeting on 30 April 1940. At that meeting, Uwai was chosen as one of the board members of the JBC.

Uwai traveled to Taiwan with other JBC leaders to visit the True Jesus Church in 1941. He was one of the people who were influenced by the oneness teaching of this church. In 1941, the Kohama Church chose to become independent rather than join either the United Christ Church of Japan or Murai’s Spirit of Jesus Church, but Uwai remained as pastor, evacuating to Okayama during the war, when the church was sustained by laypeople such as Soto-o Kashima. After the war, when only six people were attending, the Kohama Church asked Hajime Kawasaki to assume its leadership. Uwai joined the True Jesus Church in Japan in 1953.

6. 1. 3. Hajime Kawasaki and the Nara Church in Nara

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2121 “Kokuji [Announcement],” Seirei (1940-06-01), 4.
2122 Ibid.
2125 “Shin Iesu Kyokai Tokyo Kyokaishi [The History of Tokyo Kyokai of True Jesus Church],” (1948-12-10), 2.
Hajime Kawasaki was born on 1 December 1902 in Kagoshima. As an adult, after serving in the army for two years, he considered becoming a policeman but instead worked at a taxi company in Osaka. He was invited to the Osaka Holiness Church in July 1926 by a friend, and was baptized on 5 December 1926. He married Asako, a woman from Shimane, on 1 April 1938. After losing his first daughter, Kawasaki decided to work for God full time. In 1929, he entered Osaka Kassuitai Seisho Gakko [Osaka Living Water Bible School], which had been founded by Masakichi Ichimiya. After graduating, he was appointed as pastor in Osaka in April 1930, pastoring churches in Ibaraki and Takatsuki in Osaka before joining Seikyokai, a Holiness denomination, and becoming the pastor of the Nara Church on 1 April 1936.2126

Kawasaki saw Seirei, the JBC newspaper, in Osaka in August 1936, prompting him to travel to Otokuma Uwai’s Kohama Church to attend Murai’s meetings and have a long discussion with Murai that November. On 16 February 1938, feeling physically and spiritually depressed, Kawasaki asked Uwai to pray for him. At that time Kawasaki was baptized by the Holy Spirit,2127 but he kept silent about the experience. After asking Murai for advice in October 1938 at the Kohama Church, Kawasaki decided to come out as a Pentecostal minister. His wife also was baptized by the Holy Spirit on 12 January 1939 at a conference at

the Kohama Church. Kawasaki confessed his Pentecostal faith at the evening prayer meeting at his church in Nara on 19 January 1939, and sent his resignation to Seikyokai Headquarters on 23 January 1939. Leaving Seikyokai, Kawasaki opened the Nara Bible Church on 28 January 1939 and joined the JBC.

In addition to leading his Nara congregation, Kawasaki had several meeting places between Nara, Osaka and Kyoto. He undertook an evangelistic trip to Korea and Manchuria in May 1939, and traveled to Taiwan in 1941 with other JBC leaders. When he discussed joining the UCCJ in Osaka, he was given a difficult time for being a Pentecostal, but was eventually admitted to the UCCJ as the Nara Yamato Church. After the war, on 28 October 1945, Kawasaki was invited to become the pastor of the Kohama Church.

6. 1. 4. Morihiko Yamada and the Shizuoka Church in Shizuoka

Morihiko Yamada was born around 1891 and came to Christianity in Seoul, Korea, in 1905. He started to seek the Holy Spirit in 1931, joined the Shizuoka Church in February 1932, and in 1934 joined the Methodist Church. In September 1936, he was invited to Norman Barth’s first tarry meeting at

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2128 Ibid.
2130 Hajime Kawasaki, Kitakaze yo Okore, 83.
2131 Ibid., 85.
2132 Ibid., 100.
Yokohama, which had a strong influence on him. He sought the Baptism of the Holy Spirit and received it on 19 June 1938.\textsuperscript{2133} Since the Methodist Church rejected Pentecostal teachings, Yamada was not allowed to share about his new beliefs at his own church,\textsuperscript{2134} even though he was a resident minister. In October of 1937, Bishop Kugimiya of the Methodist Church issued a warning to him, saying, “It is fine for you to believe the different signs of the Bible. And it is fine for you to seek the gift of the Holy Spirit alone. However, at the Methodist Church, since the signs were not supposed to be mentioned, please don’t mention it to the believers of the Methodist Church.”\textsuperscript{2135}

On 9 September 1938, Yamada was asked to leave the Methodist Church,\textsuperscript{2136} after which he started to attend the Shizuoka Japan Bible Church, which had been started by Tsuru Nagashima.\textsuperscript{2137} Explaining the reason for his


\textsuperscript{2134} Morihiko Yamada, “Nihon Mesojisuto Kyokai ni taisuru Ketsubetsu no Ji [Words of resignation to Japan Methodist Church],” \textit{Seirei} (1938-12-01), 3.

\textsuperscript{2135} Ibid.

\textsuperscript{2136} We can read: “Then on 23 August, suddenly the head of Shizuoka Church Board came to advise me to leave the church according to the decision of the board. Since I didn’t accept it, 9 September officially the pastor insisted to me to leave the church. The reason given was that I go to other churches. I asked to stay in the church. Then on 14 September a letter from the pastor came saying, “Since you are of a peculiar faith, you have to leave the church.” I wrote back asking if there is some mistakes in my faith, please correct it. However, no letter of reply came back. . . But in the morning of 5 November, the Lord told me to leave the church.” Morihiko Yamada, “Nihon Mesojisuto Kyokai ni taisuru Ketsubetsu no Ji [Words of resignation to Japan Methodist Church],” \textit{Seirei} (1938-12-01), 4. [tralation mine]

transfer, he said that the JBC worshipped God in “Spirit and Truth.” He received his JBC credentials from Norman Barth and a letter of appointment to the Shizuoka Church in January 1939.

Yamada explains the influence of Pentecostal faith upon the churches in Japan as follows:

Q: Are there any other churches which received it [the Baptism of the Holy Spirit]?
A: Yes, sure. However, if an individual person received it, either minister or believer, they are generally kicked out or dismembered. Therefore, there are only a few who remain. As far as I know, there were ministers and believers in the Baptist Church, the Japan Evangelistic Band, and the Seventh Days Church. I have heard that at the Pentecostal Church and the True Jesus Church all of them received it. There are churches in the Japan Christ Church and the Episcopal Church and the Jesus Christ Church which ask us to advise them.\[2139\]

Yamada published *Seirei wo Ukeru Hiketsu* [The Secret of Receiving Holy Spirit] in December 1940.\[2140\] Although the book did not sell well, it did bring a number of Christians in Japan to the Pentecostal experience, including Kyo Kurokawa, who started *Sanbi Kyodan* [the Worship Denomination] after the war. During the war, Yamada did not join the UCCJ and his church became independent.\[2141\] He served as a consolation officer for the families of deceased military personnel in Shizuko at this time. After the war, Yamada reconnected

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\[2138\] Ibid.
\[2139\] Ibid. [translation mine]
with former JBC colleagues, but decided to work with Leonard W. Coote and later started his own group called *Genshi Kirisuto Kyokai* [the Original Christ Church].

6. 1. 5. Other Japan Bible Church Ministers

Fukuzo Ohta was appointed to the Shingu Church in Wakayama on 1 June 1940. After visiting Taiwan with other JBC leaders in Jun 1940, he fell away from the JBC circle, and Tomoe Sugiura became the Shingu Church’s senior pastor on 18 August 1941. Her tenure was very short, however, and she was appointed to the Tachikawa Christ Church in Niihama, Ehime, on 21 December on 1941. Muneo Ide, who had sent off his missionary colleagues to the U.S., joined the JBC at the invitation of Murai in early 1942. Sugiura and Ide remained in Murai’s SJC circle during the war.

6. 2. The Development of the Takinogawa Mission

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2144 “Kokuji [Announcement],” *Seirei* (1941-08-01), 4.
2146 Ibid.
6. 2. 1. The Leadership of Kiyoma Yumiyama and Marie Juergensen

After coming back from Korea, Kiyoma Yumiyama asked relatives in the countryside to raise his daughters; he alone returned to Tokyo in January 1930, assisting in the satellite mission work of the Takinogawa Church at Sendagaya beginning that March. At that time, Sennosuke Suzuki, a Holiness itinerant preacher, was the pastor of the Takinogawa Church but, upon his resignation, Yumiyama was reinstalled as pastor in May 1930. He was welcomed back by the Carl F. Juergensens wholeheartedly. In a circulation letter of the Juergensen family we read:

Now before I close it is a joy to tell you that the Lord in His own wonderful way has sent us a native pastor for this flock. Our Bro. Yumiyama has taken the pastorate of this station since May . . . . We ask you to pray for him especially! Pray that He may be strengthened, anointed and given much wisdom in leading many souls to the feet of Jesus.

Yumiyama demonstrated great leadership ability and encouraged his

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2147 Takinogawa Kyokai Tsu-ushin-bu, “Takinogawa Kyokai Ho [Takinogawa Church News],” Nochi no Ame (1931-02-01), 8. Yumiyama and his wife never got back together and he lived alone in Tokyo until his daughters came to live with him in the late 1930’s. Yumiyama’s wife became sick and eventually she died in a hospital of heart disease in 1941. See Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” Hyakumannin no Fukuiin (1995-11), 39


congregation to become familiar with the Bible. During a 1930 Christmas service, the power of God was strong upon them. Many people were touched by the presence of God, which brought a revival to the Takinogawa Church, leading to the founding of a Bible School in 1931. After Marie Juergensen’s second furlough from 7 November 1930 to May 1932 with her sister Agnes, she found, upon her return to Japan, that the Takinogawa Church had entered a new stage under the leadership of Kiyoma Yumiyama with the start of Takinogawa Holy Spirit Bible School.

Yumiyama and the Carl F. Juergensen family worked together closely. Takinogawa Church slowly developed into the Takinogawa Mission. Beginning in 1934, Yumiyama served as Business Manager [Soumu Kyokucho] of their ministry. After Carl and Frederike retired from actual mission work in 1936, Marie and Yumiyama ran the ministry together. Yumiyama was the pastor of the church, the president of the Bible School, and the editor of a church newspaper, Eien no Mitama [Eternal Spirit] for Takinogawa Mission. Marie was a teacher at the Bible school and responsible for raising money to support the mission. In

\[\text{2150}^{\text{ }}\text{Takino}gawa \text{ Kyokai Tsu-ushin-bu, “Takingawa Kyokai Ho [Takinogawa Church Report],” Nochi no Ame (1931-02-01), 8.}\]

\[\text{2151}^{\text{ }}\text{“Mr. and Mrs. C. F. Juergensen,” Pentecostal Evang}el (1930-11-08), 11.}\]

\[\text{2152}^{\text{ }}\text{Takino}gawa \text{ Kyokai Tsu-ushin-bu, “Senkyoshi no Soubetsu [Farewell of Missionaries],” Nochi no Ame (1930-12-01), 8.}\]

\[\text{2153}^{\text{ }}\text{“Tokubetsu Seikai [Special Conference],” Eien no Mitama (1934-10-15), 2.}\]

\[\text{2154}^{\text{ }}\text{“The support of a native worker will mean $40.00 or $50.00 a month.” Marie Juergensen, “A Visit to Japan,” Pentecostal Evang}el (1924-09-27), 9.}\]
1937 their letterhead read, “The Assemblies of God Takinogawa Mission, MARIE JUERGENSEN, Secretary and Treasurer.”

Running the Bible school and training Japanese colleagues became a new mission for Yumiyama and Marie beginning in 1931 and Marie had to raise money to support this work. They needed money for both for the Japanese colleagues and for the Bible school students. As Takinogawa Mission was able to recruit native colleagues from the graduates of their Bible school and appoint them to new mission stations, she needed to raise more money for the stations. Marie was supporting four Bible school students, a worker with Agnes, and Yumiyama in July 1933, and three native workers, two native Bible

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\[2156\] We can read her efforts: “For $12 a month we can provide rice and shelter for some one who has heard the call of the Master and who needs to come to Bible school for training before he can be a competent missionary to his own people. Ten people who will pledge $12 a month, or twenty who will pledge $6 a month for some Japanese brother to be trained to preach, will solve one of our greatest needs in Japan at this hour. The reward will more than repay you for any sacrifice. The sacrifice is temporal (sic), but the reward is eternal.” Marie Juergensen, “Heralding The Pentecostal Message in Japan,” Pentecostal Evangel (1930-06-27), 17.

\[2157\] Another time, she wrote a similar appeal: “No one can carry the Gospel message to them like Spirit-filled Japanese, and it is our desire to see a Bible Training School Japan where these consecrated young men can be trained in the Word of God. For the foundation of a Bible School in dark Japan we are asking God to give us the support of ten students. Ten people who will give twelve dollars a month for the rice and shelter of some consecrated young men, will solve one of our greatest needs. Or, if twenty of God’s children will say, “Here is $6 (per month) for some Japanese brother to preach in my stead,” it will be of equal help. You may not be able to go in person but you can preach thru some consecrated life who will carry the Gospel to darkened hearts.” Marie Juergensen, “The Winning Trophies in Dark Japan: The Reward of Patient Sowing,” Latter Rain Evangel (1931-07), 22-23.

women and five Bible School students in 1935,\textsuperscript{2159} when she reported, “We now have four Mission Stations and four full fledged workers beside the three we are training in School.”\textsuperscript{2160}

Takinogawa Mission added new mission stations during this period: the Asukayama Church in 1933,\textsuperscript{2161} the Hamamatsu Church in 1933, the Jujo Church in May 1934, and the Nishigahara Church in October 1934. From the following reports we can see the Mission’s progress:

In May we added another young man into our Bible School for training. Every step forward is taken in faith. We are now supporting four students in the Bible School, also a worker whom Agnes has taken with her, beside Bro. Yumiyama our native pastor and Bible School principal, making six in all beside the rents of Stations etc. We trust you will carry these needs to the throne with us, that they may be met each month for His glory.\textsuperscript{2162}

Or in another statement:

As a result of their united labors they now have four mission stations: One at Takinogawa, which is the main station and here they also have a Bible School. Another is at Hamamatsu, which is in charge of Miss Agnes Juergensen, and one at Jugo (sic) and another at Nishigahara, both in charge of capable Japanese evangelists. . . . Our Japanese are

\textsuperscript{2159} “Juergensen Circulation Letters,” 1935-12-30 (letter, FPHC Archive), 2.
\textsuperscript{2160} “Juergensen Circulation Letters,” 1934-11-22 (letter, FPHC Archive).
\textsuperscript{2161} Marie Juergensen, “The Opportunity in Japan,” \textit{Pentecostal Evangel} (1933-01-21), 11.
\textsuperscript{2162} “Juergensen Circulation Letters,” 1933-07 (letter, FPHC Archive).
doing their best but have not yet come up to supporting their own pastors. It will be a happy day for us when they can take care of all the rents, etc. Our work has come up to a very interesting stage where all the natives are concerned and interested in giving and pulling together so we can do much for the Lord with what funds we have.\textsuperscript{2163}

Or yet again:

We are supporting these consecrated workers besides two Bible women and five young people in Bible School now being trained so they, too, can go out to their own God to provide $10.00 a month for his support.\textsuperscript{2164}

When Howard Carter of the British AG and Lester Sumrall of the American AG visited Japan and held the meeting at the Takinogawa Church in November and December of 1936,\textsuperscript{2165} the Takinogawa Church was still functioning as the headquarters of the Japan Bible Church. Being able to hold this convention successfully demonstrated the growth and strength of Takinogawa Mission to people outside Japan. As Marie Juergensen reported about the convention to her supporters in the U. S., she asked them to support their two young women and five young men, including an ex-leper. Asking for help allowed her to boast about their developing work.\textsuperscript{2166}

Around this time, the leaders of the Japan Bible Church were thinking of the reconstruction of the denomination. Yumiyama was called to the

\textsuperscript{2163} “God Honoring Consecrated Effort,” \textit{Latter Rain Evangel} (1935-01), 16-17.

\textsuperscript{2164} Marie Juergensen, “Good News From Japan,” \textit{Pentecostal Evangel} (1936-02-29), 6.

\textsuperscript{2165} Ibid.

\textsuperscript{2166} Ibid.
reconstructing meeting but he and Takinogawa Mission decided not to join the reconstruction, choosing instead to start their own body. Takinogawa Mission became the Takinogawa Holy Spirit Church (THSC) [Takinogawa Seirei Kyokai] in 1938, separating from the Japan Bible Church, which remained the main church body of the American AG missionaries.

THSC took the position that it was founded in 1926 by the ministry of the Carl F. Juergensen family with the cooperation of Yumiyama Kiyoma. In 1941, the director of the THSC was Kiyoma Yumiyama, and the board members were Saburo Omaki, Yuraka Ogawa and Kamezo Sakamoto. The THSC had five divisions: 1) Education: Holy Spirit Bible School, a kindergarten, and an English school for Youth, 2) Evangelism, 3) Publishing: Hikari no Kodomo [Children of Light] and Eien no Mitama [Eternal Spirit] and several tracts, 4) Finance: a farm, and 5) Social work: a Leper ministry.

On 29 August 1940, Carl F. Juergensen died in Karuizawa, Nagano. Although the JBC and the THSP had split, many missionaries and ministers from these churches attended the funeral service. By this time, the relationship between Japan and the U.S. was worsening, but Marie did not think of leaving Japan. She

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2167 “Takinogawa Seirei Kyokai [Takinogawa Holy Spirit Church],” Kirisutokyo Nenkan (1941), 111.
2168 “Kakuha Kyokai Honbu Yakuin oyobi Iin [Each Church’s Members of Boards and Committees],” Kirisutokyo Nenkan (1941), 112.
2170 “Takinogawa Seirei Kyokai,” Kirisutokyo Nenkan (1950), 75. They started a farm in Hoya, Tokyo from 1937.

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was hoping to stay as long as possible. Takinogawa Mission held its annual
convention in the spring of 1941 at the Takinogawa Church.\footnote{Marie Juergensen, “Convention Days In Japan,” \textit{Pentecostal Evangel} (1941-07-26), 11.} Marie reported
that “the officials have been most kind and courteous to our native pastor, Brother
Yumiyama. It is well nigh impossible to anticipate what the future holds, but thus
far it has not seemed necessary to vacate the field.”\footnote{Marie Juergensen, “Arrived from Japan,” \textit{Pentecostal Evangel} (1941-03-29), 8-9.}

Marie stayed in Japan until October 1941, when she left Yokohama with
her mother on the last ship leaving Japan to America across the Pacific Ocean and
News in The Mission Department,” \textit{Pentecostal Evangel} (1941-11-08), 6; “Brief
Notes From Far and Near,” \textit{Pentecostal Evangel} (1941-12-16), 7.} Before departing, Marie gave all the rights
of the Takinogawa Holy Spirit Church to the Japanese ministers, saying, “Our
work in Japan is under the direction of Japanese leaders.”\footnote{“Arrived From Japan,” \textit{Pentecostal Evangel} (1941-03-29), 8.}

The THSC joined the United Christ Church of Japan and Yumiyama
became a minister under the UCCJ and a teacher of To-a Bible School.\footnote{Toa Shingakko, “Ninmeisho [A Letter of Appointment],” 1942-04-11 (document, CBC Archive).} Left
without the Juergensens, Yumiyama had to lead the flock of old Takinogawa
Mission alone during the war.
Marie returned to Japan in February 1948, becoming one of the charter members of the JAG. Frederike, her mother, went back to Japan in June 1949 and stayed with Marie until September 1956. She passed away on 18 December 1961, in California at age of ninety-three. Marie worked in Japan until 1982. She died on December 8, 1991, at age eighty-nine.

6. 2. 2. Takinogawa Holy Spirit Bible School [Takinogawa Seirei Shingakuin]$

Although Carl F. Juergensen had a vision of founding a Bible school when he first arrived in Japan, he never did so. The Japan District of the American AG decided to start a Bible school for boys in the summer of 1926, expecting John Juergensen to lead it, but since John was leaving Tokyo to open a new mission in Nagoya those plans were not realized. Not even the construction of the new church building at Takinogawa in 1927 could bring with it a Bible school; Carl had no desire to start one there, preferring to have only the mission house.$

In May 1930, Kiyoma Yumiyama started to train Tokuji Tanaka, a young Christian man from Wengler’s Hachioji Church, as a minister at the Sendagaya

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$^{2176}$ Central Bible College, Tokyo holds the view that the night school at THSBS was started in October 1929 and the day school was started in January 1930. However, in the pre-war records states that THSBS was started in September 1930. See Tadashi Sakurai Kyohabetsu Nihon Kirisuto Kyoshi, 341. Also after the war Marie Juergensen held the view the school was started in 1931. See Juergensen, Marie, “History Of The Assemblies Of God Work In Japan,” 1953-11 (document, AGWM Archive), 1.

$^{2177}$ “Juergensen Circulation Letters,” 1927-03-02 (letter, FPHC Archive).
Church. Yumiyama started to give night classes in the fall of 1930 at Takinogawa Church. After a revival at the Takinogawa Church at the end of 1930, Yumiyama decided to open a Bible School; a day school, which Yumiyama named Takinogawa Holy Spirit Bible School (THSBS) [Takinogawa Seirei Shingakuin], was officially opened in January 1931. Tanaka was the school’s first student. Yumiyama started the school upon his own initiative, since Marie and Agnes Juergensen were taking their second furlough. Marie Juergensen wrote, “Our Bro. Yumiyama with the anointing of God upon him said ‘By faith we shall open a Pentecostal Bible School.’ Thus was born of God in Jan. 1931 ‘The Bible School of the Holy Spirit’ with two day students, six night students.” Carl Juergensen gave this account:

At the close of the year 1930, we are so thankful to report victory and that God visited us in mighty power and blessing. One Sunday evening the glory of God was wonderfully present in our midst. The Holy Spirit’s conviction and power rested upon all present in such a way that the people fell on their faces before God in confession and prayer. Our native pastor tried again and again to give out the evening message but was unable to do so because of the Spirit’s working. He, therefore, gave the altar call when young and old came flocking to the front and eight consecrated their lives to the Lord’s service. This causes our hearts to overflow with praise to God and for answering prayer, for one

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2181 Ibid., 2.
of our GREATEST NEEDS on this field of Japan is the need of Spirit-filled natives who are willing to say “yes” to the call of God, and labour in this dark land for Him and for perishing souls. May God stir your hearts to pray for these young people who have consecrated their lives to His service! We are praying and believing God to undertake for their support and training for His work and glory in Japan. . . .

We do believe that what God has done is only an earnest of a Holy Ghost revival, so we ask you to please stand with us in united prayer.  

The second student, Tsutomu Tokugi, entered the school on 16 January 1931; it also had six nighttime students. In the spring of 1931, Tazo Suzuki and Sakae Maruyama joined and four of them received lessons from Yumiyama every morning. Yumiyama officially became the school’s principal in May 1931.

Yumiyama did not receive any formal Biblical or ministerial training, having studied only informally with John Juergensen for two years, but his proficiency in both English and German seemed to help him learn the Bible by himself. He was a self-taught scholar. He did not develop his own theology but could grasp Pentecostal teaching, and was able to present general Bible knowledge and Pentecostal theology to his students.

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2185 Howard Carter and Lester Sumrall visited Tokyo in 1936. Donald Gee visited in 1937. From these people Yumiyama was able to learn the up-to-date Pentecostal theology. Carter introduced to him Stanley Horton’s books.
The school was a small, family-like school, with teachers and students living under the same roof. They studied in the morning and evangelized in the afternoon even before they officially graduated.

On May 12th, we celebrated the fifth anniversary of the opening of the Bible School. There are six graduates now out in the harvest field beside five others who did not take the full course, one up in glory, and twelve in School at present, making a total of twenty four who have come under its training and blessing. They are scattered in various parts of Japan already.

Other details of the Bible school are lost to history: no official records have survived. But we can glean some facts from reports written by Marie Juergensen and Yumiymama. The first graduation ceremony, for instance, was held on 21 March 1933, as Marie recounts:

Last night (March 21) was a very happy occasion in our Takinogawa Church: The first Graduation Service of the Bible School, in which Miss Wengler’s native worker finished a three year course of study. How much the Lord has done for this consecrated young man cannot be written. And how much He has done for us all in bringing into existence this Bible School cannot be told! Every one of the native brethren gave all glory to the Lord. This school was opened as a result of a Holy Spirit revival which came upon our Takinogawa church when

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2186 "Appointed work was not necessary started after the graduation, but some of them was started while the students were still in the Bible School. Also some of the Bible School students were sent to the field before graduation." Ryunosuke Kikuchi, “Wakakarishi korono Shi to sono Deshi [The Master and the Disciple When They Were Young],” Kodan (1989-03-01), 213.

eight young men and women of our own Assembly consecrated their lives to God. Two years ago there were only two day students; today there are nine studying His Word every day. A small beginning, but the Lord has done great things for us whereof we are glad.\textsuperscript{2188} (1933)

She gives a similar, enthusiastic report of the described the following years’ graduations. From them, we can learn that there were three graduates in 1934 (Mr. Tokugi, Mr. Suzuki and Mrs. Ikeda).\textsuperscript{2189} By March 12, 1935, a total of twenty-four students had received some training at the Bible school. Marie writes, “They are scattered in various parts of Japan extending to 400 miles south of here and 1000 miles north. Praise God!”\textsuperscript{2190} In 1937, at the sixth graduation, Mr. Kuriya graduated.\textsuperscript{2191} Though there had been more applicants, nearly all of whom had requested financial support, in the fall of 1939, the Bible school was able to receive three students. Marie writes: “One of this number is a very earnest Korean boy and we are happy to think that some day he will be our missionary in that land.”\textsuperscript{2192}

THSBS had about thirty students; by 1941, sixteen (including two students from the night division) had graduated.\textsuperscript{2193} The following is the list of

\begin{enumerate}
\item Marie Juergensen, “Miss Marie Juergensen writes,” \textit{Latter Rain Evangel} (1933-05-01), 21-22.
\item Marie Juergensen, “Till He Come. . .,” \textit{Pentecostal Evangel} (1940-01-27), 8.
\item “Takinogawa Seirei Kyokai [Takinogawa Holy Spirit Church],”
\end{enumerate}
the first ten graduates and their first assignment:

First Graduation (21 March 1933)
   # 1 Tokuji Tanaka (Appointed to the Hachioji Church working with Jessie Wengler)

Second Graduation (March 1934)
   # 2 Tsutomu Tokugi (Appointed to the Urawa Church working with Florence Byers)
   # 3 Tazo Suzuki (Appointed to the Jujo Church under Takinogawa Mission)
   # 4 Mrs. Masayoshi Ikeda (Appointed to the Takinogawa Church under Takinogawa Mission)

Third Graduation (September 1934)
   # 5 Ryunosuke Kikuchi (Appointed to the Nishigahara Church under Takinogawa Mission)

Fourth Graduation (March 1935)
   # 6 Shizuyo Endo (Appointed to work with Agnes Juergensen at the Hamamatsu Church)
   Night Division: Masayoshi Ikeda and Nisuke Enomoto (Members of the Takinogawa Church)

Fifth Graduation (25 June 1936)
   # 7 Tetsuyo Shoji (Appointed to the Sendai Church under the Takinogawa Mission)
   # 8 Saburo Omaki (Appointed to Leprosy House at Sendai under the Takinogawa Mission)
   # 9 Takiko Tominaga (Appointed to the Otsuki Church working with Jessie Wengler)

Six Graduation (March 1937)

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*Kirisutokyo Nenkan* (1941), 62.

2194 “Takinogawa Mission Tokubetsu Seikai Ho [Takinogawa Mission Special Conference Report],” *Eien no Inochi* (1934-10-15), 5. Third Graduation was held in September 1934.
From information given in Kiristokyo Nenkan [Christianity Almanac], we know other graduates included Kamezo Sakamoto, Tadashi Kanno, Hito-o Saito, Fujio Iwamoto, Yoshiko Horiuchi, and Kazuo Wada. Other students who did not graduate included as Sakae Maruyama, Misao Amari, Yasuko Shigematsu, Mr. Kuroda, Mr. and Mrs. Tsukahara, Mr. Suto, Marie Juergensen, “Commencement In Tokyo,” Pentecostal Evangel (1937-06-19), 8.


Ibid., 683.


Ryunosuke Kikuchi, “Wakarakishikoro no Shi to Deshi [Teacher and Disciple When They Were Young],” Kodan (1989-03-01), 227. Maruyama was treated as an early graduate and the first to be sent to the field from the school.

Mr. and Mrs. Misao Amari helped Agnes to start the Hamamatsu Church. After Hamamatsu, they remained in the ministry but left the JBC / the THSC circle.


Tsutomu Tokugi, “Sugishi Hi no Omoide [Memory of Past Days],” Shonin (1961-05/06), 17.
and Yosaku Akeda.  

The picture below shows some of the graduates and students of THSBS in 1937.

![Graduates and students of the Bible School in Tokyo, Japan. Principal Mr. Yumiyama seated in the center.]

This year the Lord made possible a reunion and fellowship meeting of all of the graduates. How our hearts rejoiced to see them come—from the South 400 miles, from the North 300 miles and from the West 75 miles—six fine young men, pastors of native churches and faithful witnesses of the gospel, and four consecrated Bible women, who are filling places of

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2206 Ibid.
2207 Mary Taylor, “Kobe,” *Pentecostal Evangel* (1933-12-02), 9; Yosaku Akeda, “Yosefu ni Daishite [Titling Joseph],” *Eien no Mitama* (1934-07-10), 3. Yosaku Akeda was one of Mary Taylor’s boys, and he went to Tokyo for Bible School in 1933. Akeda was back in Kobe in the summer of 1934 and he was in Hakodate, Hokkaido with Raymond McNaughton in 1935 and stayed there for five to six months. Then he headed to Hamamatsu, Shizuoka. See Yosaku Akeda, “Kanaria [Canary],” *Eien no Mitama* (1935-05-01), 3-4; Yosaku Akeda “Takai Yama to Nadakai Yama [Tall Mountain and Famous Mountain],” *Eien no Mitama* (1935-05-01), 6; Yosaku Akeda, “Kibo [Hope],” *Eien no Mitama* (1935-11-01), 3; Yosaku Akeda, “Ware ni Shitagae [Follow Me],” *Eien no Mitama* (1936-02-01), 1; Yosakau Akeda, “Dokoni [Where?],” *Eien no Mitama* (1936-04-01), 6.
2208 Marie Juergensen, “Commencement In Tokyo,” *Pentecostal Evangel* (1937-06-19), 9. In the above picture there are nine men excluding Kiyoma Yumiyama, and six women excluding Marie Juergensen. If they had a total of six male and four female graduates since the first graduation, then there were two male and two female students at this time in 1937.
service for the Lord. (1937)

Of the first ten graduates, seven started work directly under Takinogawa Mission. Wengler and Byers took three graduates. In other words, the start of this Bible Training School allowed the work of the Takinogawa Church to expand enough that, beginning in 1934, they started to call the work “Takinogawa Mission.”

Under the new Religious Organizations Law, THSBS was forced to join the United Christ Church of Japan in 1941 and merge with other evangelical Bible schools in Japan to form To-a Bible School [East Asia Bible School].

6. 2. 3. Takinogawa Holy Spirit Churches

Takinogawa Mission included the Takinogawa Church, the Fujimae Church, and a satellite station at Sendagaya in 1930. After closing both the Fujimae Church and the Sendagaya Station around 1931, the Takinogawa Mission

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started to open up new stations, staffing them with graduates from its Bible School. Marie Juergensen and Yumiyama officially established the Takinogawa Holy Spirit Church in 1938. They started to call their churches at the three locations of Takinogwa, Jujo and Nishigahara the First Assembly of Takinogawa Mission, the Second Assembly of Takinogawa Mission and the Third Assembly of Takinogawa Mission, respectively. Takinogawa Mission churches helped each others’ ministries and worked together.

<table>
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<tr>
<th>The Takinogawa Holy Spirit Churches</th>
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<tr>
<td>1 Takinogawa Church, Tokyo (1924 - present) [The First Assembly]</td>
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<td>2 Jujo Church, Tokyo (April 1933 - 1942?) [The Second Assembly]</td>
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<tr>
<td>3 Hamamatsu Church, Shizuoka (1933 - present)</td>
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<td>4 Asukayama Church, Tokyo (1933 - 1934)</td>
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<tr>
<td>5 Nishigahara Church, Tokyo (October 1934 -1936) [The Third Assembly]</td>
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<tr>
<td>6 Shingien Leper House, Miyagi (June 1934 - ?)</td>
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<tr>
<td>7 Sendai Church, Miyagi (July 1936 - ? )</td>
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<tr>
<td>8 Ichikawa Church, Chiba (1936 - 1937)</td>
</tr>
<tr>
<td>9 Seikoen (Farm), Tokyo (1937- present)</td>
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<tr>
<td>10 Kitano Church, Kyoto (1928 - 1941?)</td>
</tr>
</tbody>
</table>

Kiyoma Yumiyama became the senior pastor of the Takinogawa Church in May 1930. Some of the graduates of THSBS worked with Yumiyama at the Takinogawa Church, where many people became Christians and were saved. Mr. and Mrs. Masayoshi Ikeda, for instance, became Christians there; Masayoshi had

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2214 This table is derived mainly from Kirisutokyo Nenkan (1941).
engaged in debauchery, causing his wife deep sadness and pain.\textsuperscript{2215} Because of this, the couple did not share a single meal since they were married.\textsuperscript{2216} That changed once he became a Christian at a street service held by the Takinogawa Church. Mrs. Ikeda went to Bible School for three years and became a Bible Woman at Takinogawa after her graduation in 1934.\textsuperscript{2217} Mr. Ikeda went to the Night Division and also graduated in 1935.

In April 1933, the Jujo Church was opened,\textsuperscript{2218} overseen by Ryunosuke Kikuchi (who was still a Bible school student).\textsuperscript{2219} Tazo Suzuki, a THSBS graduate, was appointed pastor on 26 May of 1934.\textsuperscript{2220} He and his wife, who were married at the Takinogawa Church in 1936,\textsuperscript{2221} represented the new generation of native Pentecostal pastors. Both had become Christians at the Takinogawa Church (Tazo, the son of a Navy Vice General, did so around 1929\textsuperscript{2222}) and attended THSBS. Shizuyo Endo, his wife, came to the Takinogawa Church around 1932, when she was sixteen, becoming the first female student to live in the Girls’ Dormitory.\textsuperscript{2223} Endo first went to Hamamatsu, Shizuoka, with

\textsuperscript{2215} “Juergensen Circulation Letters,” 1934-04-30 (letter, FPHC Archive).
\textsuperscript{2217} “Juergensen Circulation Letters,” 1934-04-30 (letter, FPHC Archive).
\textsuperscript{2218} “Juergensen Circulation Letters,” 1933-07 (letter, FPHC Archive).
\textsuperscript{2222} Ibid.
\textsuperscript{2223} Ibid.
Agnes Juergensen in 1933.\textsuperscript{2224} After two years of his ministry at the Jujo Church, Suzuki had an average of seven people attending Sunday morning services. Suzuki stayed at the Jujo Church until he was assigned to the Sendai Church in 1937.\textsuperscript{2225} However, he left the ministry and did not join the UCCJ in 1941.

Hisashi Kuriya, another THSBS graduate, was assigned to Jujo after the Suzukis’ departure.\textsuperscript{2226} When Kuriya was ten, his father and sister were burned to death in the great 1923 earthquake. He studied Spanish at Sophia University, in hopes of moving to South America, but instead came to the Takinogawa Church, became a Christian, and entered the Bible school.\textsuperscript{2227} Kuriya remained at the Jujo Church for two years, when he was succeeded by Kamezo Sakamoto in 1939\textsuperscript{2228} and by Fujio Iwamoto and Tadashi Kanno in 1941.\textsuperscript{2229} Kuriya was in Nara during the war. After the war, he was reconnected with his former colleagues of the THSC, but he never joined the JAG.

Trying to expand their ministry, the Juergensens visited different districts of Tokyo, eventually finding a station in the lower end of Takinogawa Ward of Tokyo.

\begin{itemize}
\item \textsuperscript{2224} Marie Juergensen, “Harvesting Souls in Japan,” \textit{Pentecostal Evangel} (1937-01-02), 9.
\item \textsuperscript{2225} “Juergensen Circulation Letters,” 1937-04-30 (letter, FPHC Archive).
\item \textsuperscript{2227} Marie Juergensen, “Commencement In Tokyo,” \textit{Pentecostal Evangel} (1937-06-19), 8.
\item \textsuperscript{2228} Kyokai oyobi Shunin Kyoekisha [Church and the Senior Minister],” \textit{Kirisutokyo Nenkan} (1939), 162.
\item \textsuperscript{2229} “Kyokai oyobi Shunin Kyoekisha [Church and the Senior Minister],” \textit{Kirisutokyo Nenkan} (1941), 157.
\end{itemize}
Tokyo. They named it the Asukayama Church and put Tazo Suzuki in charge in 1933, even though he was still a Bible School student. With Suzuki’s appointment to the Jujo Church, the Asukayama Church was closed in 1934.

After closing the Asukayama Church, the Nishigahara Church was started in October 1934. Having completed his three years of training, Ryunosuke Kikuchi became its pastor. It became the Third Assembly of Takinogawa Holy Spirit Church. Kikuchi stayed there until moving to Ichikawa, Chiba, in 1936. Although almost no one attended the church for the first month, he persevered, starting work at Takasagocho and opening a mission station at Takasagocho. Hito-o Saito, a Bible school student at THSBS, occasionally assisted him. When Kikuchi developed a respiratory illness in 1936, he was obliged to close his ministry in Ichikawa. He recuperated at Akita before moving to Hamamatsu, Aichi, in 1937 to assist Agnes Juergensen.

In 1934, Saburo Omaki went to the North Japan and started his ministry.

2232 “God honoring Consecrated Effort,” Latter Rain Evangel (1935-01-01), 17.
2236 Ibid.
2237 Ibid.

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He was born around 1905, had been infected with leprosy but, after being healed, came to THSBS in September 1934.\textsuperscript{2238} His wife, Tatsue Omaki, had been a Bible woman for the Methodist Church.\textsuperscript{2239} The Omakis first tried to establish a mission station in Kamaishi, Iwate, in June 1934,\textsuperscript{2240} but moved to Otsuchimachi, Iwate, that September to start a kindergarten.\textsuperscript{2241} They soon moved to Sendai, where the THSC tried to find a good place for their ministry,\textsuperscript{2242} eventually securing a main station, two out-stations and Shingien Leper Home in the area. The main station was opened in July 1936, with Omaki and his wife in charge.\textsuperscript{2243} Tetsuyo Shoji,\textsuperscript{2244} a graduate of THSBS, was in charge of one out-station, the Nagamachi Church, which was started in the summer of 1936.\textsuperscript{2245} The Omakis started Shingien in Akiho, Miyagi in 1937.\textsuperscript{2246}

To carry on the work in Sendai the Suzukis, from the Jujo Church in

\begin{itemize}
\item \textsuperscript{2238} Saburo Omaki, “Kyu rai no Sakebi [A Cry of Saving Lepers],” \textit{Eien no Mitama} (1936-08-01), 4.
\item \textsuperscript{2239} “Juergensen Circulation Letters,” 1941-06-06 (letter, FPHC Archive); Marie Juergensen, “Harvesting Souls in Japan,” \textit{Pentecostal Evangel} (1937-01-02), 9.
\item \textsuperscript{2240} “Takinogawa Mission Dayori [Takinogawa Mission Report],” \textit{Eien no Mitama} (1934-08-15), 4.
\item \textsuperscript{2241} Saburo Omaki, “Otozure [News],” \textit{Eien no Mitama} (1934-11-15), 5.
\item \textsuperscript{2242} Kiyoma Yumiyama, “Raisha ni Noberareta Mite [Holy Hand Extended to Lepers],” \textit{Eien no Mitama} (1936-08-01), 1.
\item \textsuperscript{2243} Marie Juergensen, “New Stations in Japan,” \textit{Pentecostal Evangel} (1937-04-10), 8.
\item \textsuperscript{2244} “Juergensen Circulation Letters,” 1936-06-01 (letter, FPHC Archive); “Juergensen Circulation Letters,” 1936-12-05 (letter, FPHC Archive).
\item \textsuperscript{2245} “Juergensen Circulation Letters,” 1936-08-01 (letter, FPHC Archive).
\end{itemize}
Tokyo, were appointed as the ministers in 1937.\textsuperscript{2247} Yoshiko Horiuchi succeeded them in 1938,\textsuperscript{2248} and Kamezo Sakamoto and his wife were working at the mission house in late 1939.\textsuperscript{2249} Sakamoto left Sendai for the Takinogawa Church, to assist Yumiymama, in 1941.

On land purchased on the outskirts of Tokyo in Hoya, the Juergensens started a vegetable farm and built a headquarters of the THSC as well as lodging for Bible school students. In 1941 Tadashi Kanno, who was also working at Jujo Church, was in charge of Seikoen.\textsuperscript{2250} The building was burned down in the air raid during the war.

6. 3. Jun Murai and the Spirit of Jesus Church [\textit{Jesu no Mitama Kyokai}]

6. 3. 1. Taiwan Trip of the Japan Bible Church Leaders

In June 1941, five ministers of the Japan Bible Church--Jun Murai, Tsuru Nagashima, Hajime Kawasaki, Fukuzo Ohta, and Otokuma Uwai--were invited to visit Taiwan by the Japan True Jesus Church (JTJC) [\textit{Nihon Shin Yaso

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\textsuperscript{2248} Kyokai oyobi Shunin Kyokisha [Church and the Senior Minister],” \textit{Kirisutokyo Nenkan} (1939), 175.
\textsuperscript{2249} Marie Juergensen, “. . . Till He Come,” \textit{Pentecostal Evangel} (1940-01-27), 9.
\textsuperscript{2250} “Kyokai oyobi Shunin Kyokisha [Church and the Senior Minister],” \textit{Kirisutokyo Nenkan} (1941), 157.
\end{flushright}
Kyokai].\textsuperscript{2251} Murai led the group. This three-week trip became the catalyst for the founding of the Spirit of Jesus Church (SJC) \textit{[Iesu no Mitama Kyodan]}. During the trip, which included visits to local JTJC churches, Murai and Uwai were shocked by the fervor of JTJC Christians. Murai recalled “receiving a strong intuition that the light is from the East, and the True Christ’s church is also coming out of here and will go all over the world. My spirit leaped.”\textsuperscript{2252} He and Uwai became very much interested in the doctrines of the JTJC.

Murai found seven theological tenets of JTJC particularly attractive\textsuperscript{2253}:

1. The correct way of Baptism indicated by the Bible.
2. The reality of the Baptism of the Holy Spirit revealed by the Bible.
3. The correct Communion.
4. The Sacrament of Washing Feet
5. The keeping of the Shabbat
6. Practice of Laying on Hands
7. God’s wonders and signs, a variety of powerful works, the Proof of the Holy Spirit, and the Proof of the True Church

Murai accepted the JTJC practice of water baptism, which is “in the name of Jesus,” instead of “in the name of the Father, the Son, and the Holy Ghost.”\textsuperscript{2254}

\textsuperscript{2251} “Kyu Tokoku [Asking Prayers],” \textit{Seirei} (1941-06-01), 2-3.
\textsuperscript{2252} Jun Murai, “Shin Yaso Kyokai to Nihon Seisho Kyokai [True Jesus Church and Japan Bible Church],” \textit{Seirei} (1941-07-01), 3. [traslation mine]
\textsuperscript{2253} Ibid., 4. [traslation mine]
\textsuperscript{2254} Jun Murai, “Tadashiki Senrei to wa Nanzoya [What is Correct Baptism],” \textit{Seirei} (1941-08-01), 4. [traslation mine]
He himself was re-baptized in the Name of Jesus while in Taiwan, as was Uwai. Knowing the differences between the doctrines between the JBC and the JTJC, Kawasaki and Nagashima were not happy about Murai and Uwai’s conversion to the JTJC. Upon their return to Japan, the five took different directions, with the result that the Japan Bible Church was dissolved and the Spirit of Jesus Church was born.

6.3.2. Birth of the Spirit of Jesus Church

Upon his return to Japan, Murai identified seven aspects of a true church, most of them very similar to the JTJC practices that had attracted him:

1. The Baptism in the Holy Name of Jesus
2. The Baptism of the Holy Spirit with Speaking in Tongues
3. The Correct Communion
4. The Practice of the Sacrament of Washing Feet
5. The Keeping of the Shabbat
6. The Practice of Laying on Hands
7. The Proof of the True Church with the happenings of miracles and the works of the Holy Spirit

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2256 Jun Murai, “Hi izuru katayori Noborumono [One Who Rises from the East],” Seirei (1941-09-01), 2. [translation mine]
Murai strongly felt the JTJC was one of the true churches. After the trip, he started to emphasize the Baptism of the Holy Spirit much more. He came to a new revelation: that the true church will come from the East—namely, Japan.

Look! The one who holds God’s seal is appearing from the Land of the Rising Sun. Holding God’s seal indicates a true church, and the church actually appeared. It is impossible to seal or to make the salvation of the one who needs to be sealed complete unless by a true church. Therefore, God did not choose the Western countries but chose Asia. And the true church will come from the East and will spread to all the earth. Until this true church has the glory in all the earth, like Apostle Paul, for the sake of the Holy Name of Lord Jesus Christ, we will not stop but march on with the determination of risking our lives, going through whatever difficulties and persecutions, in order to fight well and do our duty, to this great commission. Hallelujah.

On the way back from Taiwan, Murai stopped at Fukuoka and visited Christians there. He put into practice what he learned in Taiwan, re-baptizing some Christians and holding services with the washing of feet and communion. Murai started to promote his new doctrine of water baptism in “Tadashiki Seirei towa Nanzo [What is the true baptism?]” in the Seirei, explaining that true baptism required face-down immersion in the water and was

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2257 Jun Murai, “Shin Yaso Kyokai to Nihon Seisho Kyokai [True Jesus Church and Japan Bible Church],” Seirei (1941-07-01), 3.
2258 Jun Murai, “Hi izuru katayori Noborumono [One Who Rises from the East],” Seirei (1941-09-01), 3. [translation mine]
2260 Jun Murai, “Tadashiki Seirei towa Nanzo [What is true baptism?],” Seirei (1941-08-01), 2-4.
given in the Name of Jesus.\textsuperscript{2261} On 14 July, he held the re-baptism service for the Sakai Church in Osaka,\textsuperscript{2262} and the following month he re-baptized members of the Shingu Church in Wakayama.\textsuperscript{2263} He conducted the water baptism in the Name of Jesus, the washing of feet service for two colleagues on 1 September 1941 in Tokyo.\textsuperscript{2264} These three services, he believed, constituted one set of a ceremony for the true church. The members of Murai’s Tokyo Church accepted his new doctrine: on 7 September 1941, thirty-four members of the Tokyo Church received the water baptism in the Name of Jesus, the washing of feet service, and the communion service.\textsuperscript{2265} Murai and his Tokyo Church became Oneness Pentecostals.

On 16 November 1941, Murai held a conference with his followers and decided to start a new church, instead of joining the United Christ Church of Japan. The next day, he tried to register the new church at the Ministry of Education, but was unable to do so: Ministry officials told him that “unless a church joins the United Church, no church regulations are to be recognized.”\textsuperscript{2266} Murai argued that this was an incorrect reading of the law, but did not prevail: on 29 May 1942, an official of the Ministry of Education told him that he could not

\textsuperscript{2261} Ibid., 3.
\textsuperscript{2263} Jun Murai, “Jusen Hitotsu Futatsu [A Couple of Baptisms],” \textit{Seirei} (1941-08-01), 4.
\textsuperscript{2264} Ibid.
\textsuperscript{2265} Ibid.
\textsuperscript{2266} Jun Murai, “Kyoukai Kisoku Ninka ni Saishite [At the occasion of the recognition of Church Laws],” \textit{Seirei} (1941-09-01), 4.
use the name Japan Bible Church, since using “Tokyo” or “Japan” in a church name was prohibited. Murai had to come up with alternative names. He initially considered “the True Jesus Church,” which some of the church deacons liked, but Murai’s wife Suwa had a revelation in which God gave her the name “Iesu no Mitama Kyokai [the Spirit of Jesus Church].” Murai proposed three possible names—the True Jesus Church, the Spirit of Jesus Church, and the Holy Spirit Church—and the Ministry accepted “the Spirit of Jesus Church.” Murai added Toshima, where he was living, to the name, and Toshima Iesu no Mitama Kyokai [the Toshima Spirit of Jesus Church] was founded. On 15 October 1942, the Spirit of Jesus Church (SJC) was recognized at their first church meeting and a new denomination was officially started.

The SJC started as an indigenous Pentecostal denomination, embracing Japanese traditions such as “Sosen Sai [Festival of Ancestors].” Murai explained that Sosen Sai was the time to go deeper into and understand the spiritual world:

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2267 Ibid.
2268 Ibid.
2269 Ibid.
2270 Ibid.
2271 Ibid.
2272 “Toshima Iesu no Mitama Kyokai Kisoku [Toshima Spirit of Jesus Church Laws],” Seirei (1942-10-01), 1. From this issue, Seirei became the official organ of the Spirit of Jesus Church. Their Official Address is 1-2446, Nishi Sugamo Machi, Toshimaku, Tokyo. Murai, Jun. Murai chose the foundation day of the new church is 23 July.
2273 Jun Murai, “Kyoukai Kisoku Ninka ni Saishite [At the occasion of the recognition of Church Laws],” Seirei (1942-10-01), 1.
2274 Jun Murai, “Miyo Kami no Seigyo ha Ima mo Mukashi no Gotoku [Look, God’s Holy Work is the same as the old days],” Seirei (1942-12-01), 1-2.
Speaking of the Festival of Ancestors, for Catholics it is nothing since they pray every day and night for the salvation of the souls who are in Purgatory, but for Protestants they have the limited knowledge of Heaven and Hell after death, and for those who have received the Holy Spirit, coming into God, i.e., coming into the spiritual world by the Spirit, allowed them to understand and then to tell various things. Therefore, the Ceremony of Ancestors brings the mystery of the spiritual realm, giving them “indeed” a deep understanding of it.  

Murai’s Tokyo Church became the headquarters of the SJC. Although Murai traveled to western Japan for evangelical trips, there was not much response to Seirei from other JBC churches. In order to spread his new message, Murai asked a small congregation to start as a new church, but his hope was stillborn: SJC churches did not grow at all during the war, and on 13 April 1945 the Tokyo Church was burned down in an air raid. Murai had to move his church to Asagaya, Tokyo. With the post-war enforcement of a new religious law, which required all religious organizations to obtain new registration, Murai founded the new Iesu no Mitama Kyokai [the Spirit of Jesus Church] on 1 April 1952.

2275 Ibid., 2. [traslation mine]
2276 Jun Murai, “Henshusha no Kotoba [Words from Editor],” Seirei (1943-09-01), 2.
7. Pentecostal Christians in Japan during World War II

7. 1. The Religious Organizations Law and Formation of the United Christ Church of Japan [Nihon Kirisuto Kyodan]

7. 1. 1. The Impact of the Religious Organizations Law

The year 1940 was a turning point for the Christian churches in Japan, since Shukyo Dantaiho [the Religious Organizations Law], which had passed on 7 April 1939, came into effect on 1 April 1940. William Axling, a prominent Baptist missionary scholar, reported at the Annual Meeting of National Church Council in November 1940: “1940 has been the most tempestuous as well as the most epochal year for the Japanese Christian movement in the council’s eighteen years of history. There have been times when the Christian structure that has been in the building during the past eighty years seemed to be threatened with total collapse.”

The law was intended to protect and control religious organizations, requiring each one to be recognized by either the minister of Education or the head of the local government in order to operate. In June 1940, the Religion Bureau of the Ministry of Education declared that each religious organization needed a minimum of fifty churches and 5,000 members. At that time, only “the

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In order to be recognized as a minister, a minister needed to have two years of theological training after the middle school education. Each church had to have a qualified minister, who was not allowed to be in charge of more than one church, as was the practice of some smaller Christian organizations. The property of each church had to be legally held by its Japanese members. In late August 1940, “Freedom from foreign money and foreigner management” was a slogan among the Japanese Christian churches. Taken together, these requirements posed a clear threat to the missionaries, and sometimes harmed their relationship with the Japanese ministers.

In order to meet the requirements of the Religious Organizations Law, the Christian churches in Japan decided to form a single Christian organization: the United Christ Church of Japan (UCCJ) [Nihon Kirisuto Kyodan]. After meetings and negotiations, the UCCJ was formed on 24 June 1941 at the Fujimicho Church with thirty-three Christian denominations and groups in Japan, and was legally recognized that November.

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2279 Ibid., 52.
2280 Ibid., 53.
2281 Ibid., 54.
2282 Ibid., 76.
Pentecostal missionaries were keenly aware of the change in the religious climate of Japan after 1940. With the enforcement of the Religious Organizations Law, one Pentecostal missionary felt the government was a source of control more than protection:

Recently a policeman came to investigate our work. He looked very important, quite like a military officer, . . . After much quizzing, he seemed satisfied. . . . Without doubt, things are tightening here. Spiritual work is not as easy as it has been. The new Religious Bill, which became law in April, recognizes the Christian faith as one of the religions of Japan, . . .

It gives Government protection to Christianity. But it also requires every meeting place to be registered and receive permission to carry on. Some have had to close their doors already, although I have not heard of anything of that kind yet in our Pentecostal work.2283

John Clement in Tokyo immediately realized the threat posed by the Religious Organizations Law:

The first surprise came early this year when the Religious Bodies Bill was passed at the last sitting of the Diet. This action is interpreted by many to be a safeguard and guarantee of Christian liberty, but the laws and regulations soon to come into force will not only curtail the liberties of the last half century, but will place the entire Christian movement of Japan under officials who know very little about Christianity and who are in many cases a hundred per cent, antagonistic. The attitude of these

2283 "The Full Gospel In Japan," Pentecostal Evangel (1940-06-29), 7.
leaders is well summed up in their bold declaration that first place must be given to the shrines, and that anything that should militate against the national spirit should not be given shelter even if it is the world’s greatest religion.  

The Christian churches had to face rampant xenophobia as well as the normal difficulties of evangelism in Japan which they had experienced up to that time. As Clement described, “Towards the end of our term in 1940 things were getting tight and the feeling towards all foreigners of allied countries against Hitler anything but friendly, in fact we were downright distrusted.” The situation only got worse: “Owing to political propaganda the work has suffered untold harm. Christian activity everywhere is more or less in a pitiful state. The only place where one can gather a grain of consolation is in the high-ways and by-ways. . . . people who stand thirty and forty minutes listening to an open-air cannot be persuaded to enter the church,” he reports.  

Soon, each Pentecostal missionary had to decide whether or not to stay in Japan. The Clements decided to leave Japan in October 1940: “War clouds were threatening which curtailed missionary work considerably,” he wrote, “so we sailed for home via the United States in October of 1940 having been in Japan 7 1/2 years. However, we never reached England because of the war.”

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2285 Ibid.
2286 Ibid.
Others fared somewhat better. Herbert and Marie Smith in Kyoto were happy about the steady growth of their church:

Eighty years of Christian teaching in Japan by the various Christian denominations, seems to have borne but little fruit, the seed apparently having fallen mostly on “wayside” and “stony” ground. But, praise God, some seed has fallen on good soil, bringing forth fruit to His glory—thirty, sixty, an hundredfold! We are greatly encouraged by the earnestness and zeal of the Kyoto Christians in witnessing for the truth, and the Lord is still graciously blessing their efforts by giving precious souls. We covet your prayers that these Christians may be preserved from evil.²²⁸⁸

When they did not have to hand everything over to Japanese natives, as they feared the Religious Organizations Law required, they were very happy to be able to preserve their rights to the church and planned to stay in Japan:

They will be allowed to register their Mission in Kyoto in our own name, and not in the name of the Japanese Pastor. The regulation to enforce all foreign residents in Japan to bow at the shrines of Japanese Ancestral worship is not in operation, for this they praise God. Brother Smith and Sister Marie made application to he allowed to stay in Japan for another year, and they do not think there will be any obstacle in the way of them receiving such permission.²²⁸⁹

Nevertheless, despite their own optimism, the British Council ordered them to evacuate, which they did on 29 December 1940.²²⁹⁰

²²⁸⁹ Ibid.
On the eve of war against the U.S., Japan’s economy was deteriorating, and both natives and foreign missionaries endured numerous hardships. Florence Byers described her living situation and the strong anti-foreign feeling among the Japanese public that made her reduce her participation in the outward evangelism efforts of her native workers:

Commodities have become very scarce as a result of the war. We were allowed less than a half pound of sugar a month and for two months there were no potatoes. Each time one went to the store he was allowed one carrot.

We have been able to continue holding street meetings, although for a while I refrained from attending them with our native pastors and Christians because it seemed there was considerable anti-foreign spirit among some of the people, but we were never molested.2291

7. 1. 3. Joining the United Christ Church of Japan

The Japan Bible Church dissolved in 1941. Jun Murai formed his Sprit of Jesus Church; seventeen JBC churches and THSC churches joined the UCCJ, while others became independent. At least fifteen Pentecostal ministers, five JBC ministers and six THSC ministers joined the UCCJ, while other former JBC and THSC ministers became independent or closed their missions. Jessie Wengler realized that the new Religious Organizations Law might allow her churches to

survive as independent churches; as a result, the ministers under Wengler (Sakamoto, Tanaka and Wada) decided not to join the UCCJ, but to become independent:

After much prayer, Sakamotosan, Hachioji worker, Tanakasan and wife, Kofu; Wadasan and wife, Enzan workers, and myself have come to the conclusion that it is not the will of the Lord for us to join this new organization. I read in the New Religious law that all registered churches of our status have until March 31, 1942 to enter a new registration. Then, we asked for and received information from the head official in the Tokyo church registration office recently, concerning this matter, and he told us that it is possible yet to register as single churches, our present form of registration. Therefore we are planning to reregister as single churches under the name of Assemblies of God (Assemblies of God Hachioji church; Assemblies of God Kofu church; Enzan dendo Kan), or present name.\footnote{2292}

Four Pentecostal ministers (Chirukichi Ito, Kamezo Sakamoto, Yutaka Ogawa and Sakae Maruyama) died in the war. In 1948 there were five Pentecostal ministers and eight churches registered under the UCCJ.\footnote{2293}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{Name of Minister} & \textbf{Name of Church} & \textbf{Former Group} & \textbf{Gender} & \textbf{Registered in 1948}\textsuperscript{2295} \\
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\footnote{2292} Jessie Wengler, “To Mr. and Mrs. Fred Volger,” 1941-05-06 (letter, FPHC Archive).
\footnote{2293} Both Nagashima and Yumiyama had two churches under them.
\footnote{2294} This list is compiled from the information found in \textit{Nihon Kirisutokyo Nenkan} (Tokyo: Nihon Kirisutokyodan, 1943).
\footnote{2295} Only six ministers among the sixteen ministers kept their UCCJ registration till 1948. See \textit{Kirisutokyo Nenkan} (1948).
7. 2. How the Pentecostal Christians Lived in Japan during the Wartime

7. 2. 1. Japanese Churches during the War

Both before and during the war, some Christians and Christian groups in Japan—in particular, members and ministers of the Seventh Day Adventists, the Holiness Church, the Watch Tower, the Plymouth Brethren, the Episcopal Church, and the Non-Church Church—were persecuted by the government. Some individuals were targeted because of their refusal to join the Japanese army, while others were persecuted because of their belief in the second coming of Christ (which led to suspicions that they believed Christ superior to the emperor),

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because they refused to bow before Shinto Shrines, or simply because they made convenient scapegoats.

The members and ministers of what had been the Japan Bible Church and the Takinogawa Holy Spirit Church did their best to survive. Fortunately, none were persecuted by the government or police, and no ministers were imprisoned. There are no records of the Pentecostal Christians being anti-war and, in fact, those who were drafted joined the military, where they were carefully watched. One record found in the Higher Special Police Reports described an issue surrounding a Pentecostal mission in Kyushu led by Martin Gleaser and Muneo Ide. They were asked to move out of their church, but the local police came between them and a military officer, allowing them to stay.  

Hardly any known records report how the Pentecostal Christians reacted to the war or politics. In one 1938 sermon, however, Chirukichi Ito mentions Marxism and Patriotism:

> The tragedies we face one after another are so real and serious. Many people are standing on the verge of life or death. I dare say that we can pass the purification of thoughts and movements for moral development into the hands of professionals or social reformers. I am sure their results would be better than ours. Here again we need to think about what our true mission is. In other words, the work which the reformers and (social) workers cannot do but we can do which is, like I said before,

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for the wounded and troubled spirit. Moreover, this work is related to the purification of thoughts. This is the united mission, the only and the most important mission given to Christians.\textsuperscript{2298}

The Japanese Pentecostal Christians did not oppose the war but, on the contrary, supported both it and the government. Hajime Kawasaki, a former Holiness preacher who came to the Pentecostal faith, “invited Otokuma Uwai of the Osaka Kohama Church on the National Holiday for the emperor’s birthday [in 1939] to raise the authority of our home country Japan and to pray for the good luck and safety of our emperor’s army. We also held the child dedication of our first boy who was born on 31 March.”\textsuperscript{2299}

When all of Japan celebrated 1940 as the 2600\textsuperscript{th} Year of the Emperor [\textit{Koki}], the Christian churches participated, as Isamu Chiba, a Baptist minister, reported:

On October 17th, 1940, . . . some 20,000 Christians from all over Japan celebrated the 2600\textsuperscript{th} Anniversary of the Founding of the Japanese Empire. It was a spontaneous whole-hearted expression on the part of the Japanese Christians of their intense love for their nation, their pride in its long glorious history and their deep devotion to their Ruler.\textsuperscript{2300}

\textsuperscript{2298} Chirukichi Ito, “Hitonokoyo Okiagare [Rise Up Son of Man],” \textit{Seirei} (1939-08-01), 2. [translation mine] Ito mentioned about the government’s policy of “Kokumin Sodouin Undo [United Efforts of All Japanese]” and “Shisou no Junka [Purification of Thought]”. Ito emphasized the duty over the spiritual issues of the Pentecostal Christians, not the purification of thoughts and progress of morals.

\textsuperscript{2299} Kojika (Hajime) Kawasaka, “Ko Iwasaki Sojiro Kei [Late Brother Sojiro Iwasaki],” \textit{Seirei} (1939-09-01), 4. [translation mine]

\textsuperscript{2300} Isamu Chiba, “National Christian Council: A Review,” \textit{Japan Christian Yearbook} (1941), 237,
Jun Murai accepted the militarization of Japan and its role as the leader of Asia, writing, “I cannot help but be thankful for the glorious 2600th year of the emperor Year”\textsuperscript{2301} and he continues, “without the pond of fire [an allusion to war], there will not be the New Heaven and New Earth.”\textsuperscript{2302}

7. 2. 2. Pentecostal Missionaries during the War

With war between Japan and the U.S. about to break out, the American AG had to decide whether to keep sending missionaries to Asia. Despite considerable uncertainty, with concordance with the Foreign Mission Conference of North America, at first they decided to keep their missionaries in Japan:\textsuperscript{2303}

The attention of the American nation has been directed towards the Far East with no little concern in view of recent developments. It is the opinion of the Mission Department that missionary work will be continued in China, we hope for an indefinite period of time. The missionaries are also remaining in Japan, although events are taking place so rapidly that we hardly know from one day to another what emergency may arise.\textsuperscript{2304}

A British mission society, the Church Missionary Society of Great Britain.

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\textsuperscript{2301} Jun Murai, “Nento no Ji [Word for the Beginning of the Year],” \textit{Seirei} (1940-01-01), 1. [tralation mine]
\textsuperscript{2302} Ibid. [tralation mine]
\textsuperscript{2303} “Missionary Work Advances in Face of Difficulties,” \textit{Pentecostal Evangel} (1940-10-26), 8.
\end{flushright}
Britain, however, decided to withdraw from Japan, as *Pentecostal Evangel* reported: “The work in Japan, as far as the foreign missionaries are concerned, appears to be coming to an end, as we have been asked to withdraw the missionaries and to hand over everything to Japanese control.”\(^{2305}\) As relations between Japan and the U.S. worsened, the American AG reconsidered. Its first step, in late 1940, was to recommend that some missionary family members depart:

> Many of our readers will have been wondering what effect the unrest in the Far East may have had upon our missionary work. It does not seem to be the general consensus of opinion among the missionary societies that the present situation calls for alarm. Nevertheless it has seemed to be a wise provision to allow missionary mothers and children together with any who are not physically well or who may be due a furlough at this time to be brought home, from certain parts of China and perhaps Japan, and those who remain do so at their own discretion. We believe God will guide and direct in these matters.\(^{2306}\)

By early 1941, their concern for the missionaries continued to grow, and though they considered bringing the missionaries home, they allowed them to stay in the mission field.\(^{2307}\) The American AG seemed pleased that the missionaries could continue to work, as the following account expresses:

In Japan our work continues very much as it has been in the past. Miss Byers is putting the finishing touches to her new orphanage building and tells of some remarkable instances of God’s leading in helping her to accomplish this great work. Thus far none of our missionaries have had to return from this land.\textsuperscript{2308}

For those who chose to leave, the process was not easy, as the recollections of Florence Byers convey:

When we had to discontinue the orphanage work the Lord wonderfully undertook so that we were able to place all the children in Christian homes except one little boy whose father took him and promised us faithfully that he would take him to Sunday School in one of Our Osaka City Christian missions. No doubt Kun Chan’s joyous Christian life will be the means of leading his father to the Lord. . . .

If ever the people of foreign lands, especially our native workers, need our prayers it is now during this time of crisis. Even in this time of trial the fire of Pentecost is burning in their hearts. Pray that God may make them more than conquerors through Christ who gave Himself for them.\textsuperscript{2309}

\textbf{The exodus of Pentecostal missionaries had begun.} Nettie Juergensen of the Nagoya Church left Japan in June 1939, broken-hearted over the death of her husband William J. Taylor left for Canada in June 1940; his wife Mary was back in Vancouver in 1941. Herbert and Marie Smith left on 29 December 1940 for Australia, upon

\textsuperscript{2309} Florence Byers, “Florence Byers, Japan,” \textit{Pentecostal Evangel} (1941-09-27), 14.
orders from the British Council. Norman Barth and Agnes Juergensen left in March 1941, followed by Marie and Frederike Juergensen in October 1941. John Clement and his wife also left in October 1941. Several missionaries did not get out in time, however, and were sent to internment camps.

Like the other American AG missionaries, Jessie Wengler planned to follow the recommendation of the Mission Department of the American AG to leave Japan. But her departure was delayed by illness, and she could not get ready to leave Japan after that. The American AG was worried about Wengler, since they could not get in touch with her, and Perkin reports, “We have had no further word from her since the outbreak of war and naturally, it is going to be very difficult, if not impossible, to get funds to her.” Finally in 1942, they managed to reach her through the American Legation in Switzerland and the Department of State:

Friends will be happy to know that our only remaining missionary in Japan, Jessie Wengler, has succeeded in communicating with us for the first time since the outbreak of war with Japan. While direct contact between Japan and our country has been cut off, communication has been made possible through the courtesy of the American Legation in Berne, Switzerland. Miss Wengler's message was transmitted from Tokyo to Berne and relayed to us through the Department of State in Washington, D. C. She reports that her health is good and that she is

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2311 “Breif Notes From Far and Near,” *Pentecostal Evangel* (1941-12-6), 7.
“free at home.” We are grateful to God that our sister has been spared unnecessary suffering, and that while missionary activities may be curtailed to a great extent,’ she is free to carry on what is possible in her home.2313

In 1946, the first report from Jessie Wengler after the war ran in the *Pentecostal Evangel*:

Jessie Wengler, missionary to Japan writes: “Five years have elapsed since I corresponded with you. Lonely, dark, and dangerous days and nights, yet days and nights revealing His faithfulness, His presence, His marvelous provision, His miraculous preservation. I was not interned during the time of the war but my movements were restricted.

For two and a half years I was permitted to live in my own house in Mitaka, Tokyo. Then the Metropolitan Police advised me to move in with some Baptist missionaries who were also free. I was privileged to live with these dear children of God during the terrible days of Tokyo’s destruction, and until I left Japan. On October 15 I came to Manila by plane. My health is good and I am now in the Replacement Center, waiting for Repatriation to the United States.2314

During the war, three of her native workers were allowed to visit her, but her movements were far from free.2315 When she went shopping, she needed to report to and receive permission from the local police.2316 Being cut off from her homeland was extremely difficult, as she wrote:

2316 Ibid.
I was cut off from America almost completely. I did get one telegram from our Missionary Secretary, Brother Perkin, at the beginning of the war; and I had a letter from my sister in 1945 which she had mailed in 1942! Another sister sent a letter through the Red Cross which I received two years later. I had no means of communication with the U.S. . . .

Another problem was the lack of food and other supplies, which became more and more scarce. Wengler explains that, though there was almost always some food, there was never enough and, as a result, her weight decreased from 124 to 90 Pounds; she explains they even sometimes drank tea rather than food. Also, because of the lack of fuel, which was rationed charcoal, keeping warm and cooking were problems. She often used newspapers or sticks. She continues:

I lived in my own rented house. We could not buy any food whatever without tickets. Each person had to go to the market which the Government designated, with all the other people in the neighborhood. We had to buy as a group, all at the same place and all at the same time. As I was living alone, my portion was not much. It amounted to three quarters of a small cup of rice, and three or four leaves from vegetables (just the tops of the vegetables) which had to last for three or four days. It was difficult to keep going on such a small diet. I longed so often for a piece of bread. No matter how much rice an American might eat it doesn’t take the place of bread. But the Lord provided other food from time to time.\(^{2318}\)


\(^{2318}\) Ibid., 1, 11.
David Davies and his wife (British AG) were also in Tokyo during the war. The Davies’ experience demonstrated the difficulty of evangelizing during wartime Japan. They had to report their meetings, and their activities were watched by the police, as they recounted: “We were soon visited by the police and were told that unless we reported to them before hand concerning any meetings we were going to hold we would not be allowed to hold them. The First Bible Class we reported two detectives attended as observers.” But they carried on as best they could: “After that period we were still under their jurisdiction and they had the authority to close the meetings any time that they wished to. However that did not happen until Japan was at war with the Allies.”

The Davies did not leave Japan before the war broke out. David was sent to an interment camp, as he recounts: “After eight months in an internment camp we were repatriated in 1942. My wife was not interned but suffered much more privation and loneliness, in this experience God was wonderful to her.”

Harriett Dithridge, an independent Pentecostal missionary, was also in Tokyo at the beginning of the war. The Higher Police inspected letters that missionaries sent abroad, including one sent by Dithridge in late July 1941 to the U. S. in which she described the anti-foreigner feeling in Japan. By the

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2321 Ibid.
summer of 1941, most missionaries had left; Dithridge knew only seven female Pentecostal missionaries and one male still in Japan. Dithridge decided to stay, running her kindergarten and doing evangelism work even though the situation was getting worse, as she explains:

The work here is now very, very difficult, more than I have ever before experienced in my thirty-one years in Japan, but we are still preaching the everlasting Gospel of our Lord Jesus Christ without fear or favor. We are at present carrying on work in four different places although it is hard to get anyone to come to church, . . .

In the summer of 1942, she was sent to an internment camp with 120 other foreign women. Unlike Wengler, she was repatriated on an exchange ship, deported to the U.S. in the fall of 1943 via China, India, South Africa, and South America, eventually reaching New York on 1 December 1943.

7. 2. 3. Pentecostal Japanese Ministers and Churches during the War Period

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2324 Ibid.
Japanese Pentecostal ministers Yutaka Ogawa, Chirukici Ito, Kamezo Sakamoto, Sakae Maruyama and Tokuji Tanaka were all drafted and sent to the front.\textsuperscript{2326} All but Tanaka died in the war. Tokuji Tanaka, the pastor of the Kofu Church, was drafted to the Japanese Army in 1941. Because he was not allowed to bring his Bible with him, in order to read the Bible, he asked his wife to write passages from it in her letters to him.\textsuperscript{2327} He served in the army for three and a half years. Tanaka became a charter member of the JAG in 1949, but his health forced him to retire after a few years.\textsuperscript{2328}

Most other Japanese Pentecostal ministers who remained in Japan had to take a secular job to sustain their family and church. Several church buildings, such as the Hachioji Church, the Otsuka Church, the Ajihara Church and a few others were burned down in the air raids. With the anti-foreign sentiment, absence of the ministers, evacuation of the church members, and very low church income, the Pentecostal churches could barely survive during the war years.

There were few church activities available during the war. Most males were drafted, leaving mainly the wives and children to attend church, where they prayed earnestly for the safety of their husbands and the protection of the country. A particularly fervent prayer meeting was held in the evenings at the church in

\textsuperscript{2326} Ryunosuke Kikuchi, “Shinko no Jiyu [Freedom of Faith],” Assenbulii (1983-08-01), 4. Ryunosuke Kikuchi was drafted but because of his health situation, he was released.

\textsuperscript{2327} Jessie Wengler, “Delivered from Destruction in Japan,” Pentecostal Evangel (1946-02-23), 12.

For the Kohama church, the war years brought doctrinal confusion. Otokuma Uwai, their pastor, had been influenced by the Oneness doctrines of the True Jesus Church in Taiwan. Therefore, the church was not functioning coherently, and Uwai spent several years during the war in San-in Province leaving Osaka and escaping from the air raids. Only a handful of believers could attend the Sunday morning service by the end of war.

Even the members of the small church at Hamamatsu had to be cognizant of the Military Police and Special Police. Most of the church members could not come to the church, since the young men were drafted or required to work at military factories. The remaining members gathered together for prayer meetings and to encourage each other. Kikuchi, who suffered from tuberculosis, became an evangelist for TB patients during the war, and though he was drafted in the spring of 1945, due to his illness was sent back.

After Chirukichi Ito was drafted and left the church, his wife Tomino and her brother-in-law, Hatsutaro Ito, stepped in. Since the Shinohara Church had joined the UCCJ, in order to follow the regulation of the UCCJ, it asked Tsuru

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Nagashima to assume its leadership. Nagashima agreed, preaching once a month as a substitute pastor. Few members could attend the church services during the war, since many had left Yokohama for the countryside due to safety reasons. Sometimes only the Ito family was able to attend the Sunday service, and it was like a family worship time.2334

Kiyoma Yumiymama, who managed to avoid the draft, served as the pastor of the Shinsho Church2335 throughout the war. Like all other Japanese churches, the Shinsho Church faced many difficulties, with attendance sometimes below ten people.2336 The church building escaped destruction, however, even though much of Tokyo was burned because of air raids.

Records are few for most of the other churches, but we do know that, after the war broke out, Tsutomu Tokugi at the Imazu Church took a job at a factory to earn money for living expenses and evangelism. Unfortunately, their church building burned down in an air raid on 6 August 1945. Tokugi’s left leg was also injured at this time. The Hachioji Church was also burned down in an air raid on 1 August 1940.

Hajime Kawasaki of the Nara Church also took a secular job during the

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2335 When they joined the UCCJ, they changed the church name from the Takinogawa Church to the Shinsho Church, since there is another Takinogawa Church in a different denomination.
war. At the end of the war he started to work for the military and let his family move to Shimane for safety.\textsuperscript{2337} Since Kawasaki was originally from the Holiness Church, on 28 June 1942 the Special Higher Police came to investigate him for the violation of the Public Security Preservation Law.\textsuperscript{2338} Moreover, Christians who worked with the American missionaries were often suspected of being spies. Kimi Sakamoto, for instance, was chased by two military police from Tachikawa and investigated, though eventually released.\textsuperscript{2339}

Sakae Maruyama of the Nagoya Church also worked to support his family, finding employment at an insurance company.\textsuperscript{2340} The special higher police came to investigate the church. In October 1944, Maruyama was drafted, joining the navy in December, which forced his wife to return to her family’s home in Nara in order to live. At the end of April 1946, the news of Maruyama’s death was brought to his wife in Nara.

\textsuperscript{2337} Hajime Kawasaki, \textit{Kitakaze yo Okore}, 86, 94.
\textsuperscript{2338} The Public Security Preservation Law was enacted on 12 May 1925. It was originally prepared against socialists, communists and anarchists but after several changes it was used against any kind of anti-social affairs. On 28 June 1942, charged with being in violation of this law, one hundred and twenty-two Holiness ministers were arrested by the police. See Hajime Kawasaki, \textit{Kitakaze yo Okore}, 82. Kawasaki mistakenly stated the police came to him in 1941.
\textsuperscript{2340} Kiyoshi Kawamura, \textit{Kurisuchan Josei no Seikatsushi}, 189.
8. The Birth and Foundation of the Japan Assemblies of God

[Nihon Assenbuiizu obu Goddo Kyodan] after the War

The democratization of Japanese society and the rebuilding of Christian churches in Japan became possible through the unfortunate affliction and misery which accompanied the defeat of war. The defeat of emperor-centered Japan made possible the rebuilding of new Japan and the Japanese churches. After the war, the previously scattered Japanese Pentecostal ministers were able to found the Japan Assemblies of God, a new Pentecostal denomination, with the strong support of American AG missionaries. Having its own Bible school and welcoming the Japanese ministers and missionaries from other Christian groups, the JAG became a major Pentecostal denomination in Japan.

8. 1. The Road to the Founding of the JAG

8. 1. 1. The Reuniting of Pentecostal Christians in Japan

Although Okinawa had become an actual battlefield, the war ended before any ground invasion of Japan’s main islands. However, by the end of the war, Japan’s major cities had been air-raided and ruined, including Hiroshima and Nagasaki which suffered the horrors of the atomic bomb. All over Japan, many buildings and houses had been destroyed and many lives lost, including many
churches and Christians. Jessie Wengler reported:

As far as I was able to find out before I left Japan, the Assembly of God churches were intact, with the exception of the Hachioji church which was totally destroyed. . . .

The city of Kofu was more than two thirds destroyed and the fire came within a few houses of the church but miraculously the church was left intact. The Christians also escaped, but many of them lost all they had. In Takinogawa, also only a small district was saved from fire, but the church was preserved. . . . although many had lost all by fire and bombing. 2341

Although some of the churches, such as Takinogawa, had suffered some damage, most of the buildings were still standing.

After Japan’s surrender on 15 August 1945, the Allied Powers occupied the country until April 1952, with General Douglas MacArthur, supreme commander of the Allied Powers, guiding Japan toward democracy. Since he believed that Japan needed new spiritual leadership, 2342 one of the key policies of the Allied Powers was to establish religious freedom and implement the separation of church and state. MacArthur arranged for 125,000 Bibles to be distributed by the American Bible Society in Japan, called for 1,000 Christian missionaries to come to Japan, and helped former missionaries return. When Howard P. Courtney, Director of Foreign Missions, the International Church of

2341 “They Shall Glorify Him In The Islands,” Pentecostal Evangel (1946-02-16), 9.
2342 Douglas MacArthur, Reminiscences (Greenwich, Conn: Faucet Publication 1965), 324.
the Foursquare Gospel, U.S.A., visited Japan in 1949, he gave this account of MacArthur’s response to his questions concerning missionary possibilities, from his meeting with the general in Tokyo:

[T]he general responded . . . : “the younger generation has had the ground swept from beneath them. They are drifting, not knowing which way to turn. . . . [T]heir own religion has failed them, and thus a tremendous vacuum is in their lives. The army is endeavouring to teach them Christian principles and the dignity of the individual. You must put the Christian faith in their hearts.”

The military leader said, in effect, “Japan presents the greatest opportunity Christian faith and democracy has had in 500 years. . . . [W]hat you have is what this people need.”

Although several churches were destroyed in air raids during the war and some Japanese ministers died while serving in the military, those that survived seized on the new Christian-friendly atmosphere to make a new start. In some areas, American Christian GIs played an important role in supporting the churches, and spreading Christianity, especially before the return of American AG missionaries who needed special military permits to return. The GIs encouraged the Japanese pastors and members, as William F. Post of the 1st

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2344 “Shinsho Kyokai Ho [Shinsho Church Report],” Seirei no Akashi (1947-06), 4-5; Tomino Ito, Hitorino Tamashii wo Motomete, 81-87; David E. Davies, “Japan,” Pentecost (1948-09), 9.  
Signal Troop reported in an account of his activities at the Takinogawa Church:

I am greatly encouraged with the Spiritual progress of the young people. We now have a Sunday School with our pastor and five of the young people as teachers. Yesterday (Sunday) a few of our young people spent practically the whole day at the church. In the morning there was Sunday School and the preaching service. In the afternoon was a young people’s meeting, and also a Bible study class at 7 p.m. by Pastor Yumiyama. Then the regular evening service at 8 p.m. was conducted by us GI’s.\textsuperscript{2346}

The GIs also supported the churches financially,\textsuperscript{2347} as an Assemblies of God Chaplain, John A. Lindvall,\textsuperscript{2348} reported in his account of his efforts to raise funds for buying land, building churches and supporting the Bible school students. In eighteen months, the men of his 160\textsuperscript{th} Infantry Regiment had given over $18,000 for projects in both Japan and Korea.\textsuperscript{2349}

Several Pentecostal churches fared particularly well after the war. The Kohama Church in Osaka started to grow after Hajime Kawasaki was invited to

\textsuperscript{2347} “Mrs. Ito, who has been pastoring the church since her husband’s death during the war, had only a small of money when the Lord led her to take the step of faith and build the new church. God placed the work upon the hearts of some G.I.’s, the missionaries and the Japanese church to give until the, balance due was to be paid on the church the Saturday after the dedication. God supplied the needed funds in a marvelous way.” Florence Byers, “Church Dedicated in Yokohama,” \textit{Pentecostal Evangel} (1949-08-27), 7. See also David E. Davies, “The Gospel in Japan,” \textit{Pentecostal Evangel} (1948-11-06), 11.
\textsuperscript{2348} “The Fight Is On In Japan,” \textit{Pentecost} (1952-09), 11.
serve as its pastor in the fall of 1945. It had more than 350 active members by January 1949. In 1947 at the Shinsho Church in Tokyo, (which had been called the Takinogawa Church before the war), Yumiyama restarted a Bible school, named Shinsho Seisho Gakko [Shinsho Bible School], with three students.

The desire among Japanese Pentecostals to re-kindle the Pentecostal Christian fellowship grew stronger, with some dreaming of reorganizing a Pentecostal denomination in Japan. Two female ministers of the former Japan Bible Church, Tsuru Nagashima and Kaneko Ohchi, became the catalysts for the unification of the Pentecostal ministers. At a meeting the women arranged between Hajime Kawasaki and Kiyoma Yumiyama in 1946 at the Chogo Church

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2350 Hajime Kawasakai, Kitakaze yo Okore, 100. Hajime Kawasaki officially became the pastor of the Kohama Church on 28 October 1945. But there were only six attendants at that time.
2353 But it was not an attempt to reunite with Murai’s Spirit of Jesus Church, since the SJC had its own non traditional doctrines. After the war, except for some members of the Shinohara Church, no other Pentecostal Christians joined the SJC. The deacons of the Shinohara Church, Tomino Ito and Hatsutaro Ito, who sustained the church together during the war split their ways. (Hatsutaro is a brother-in-law of Tomino.) Hatsutaro and his siblings left the Shinohara Church and joined the SJC. See Ito Tomino, Hitorino Tamashii wo Motomete, 46; Sakae Nishio, interview by Masakazu Suzuki, 2005-09-29.
in Kanagawa, Kawasaki and Yumiyama agreed on the goal of reorganizing Pentecostal Christians in Japan. Since Jun Murai had defected, the former Takinogawa Holy Spirit Church added its voice to the calls for the reorganization.

A three-day convention for the Pentecostal Christians in Japan in April 1947 at the Chogo Church drew about one hundred and twenty Pentecostal Christians from a number of cities in Japan, including four from Osaka, three from Shizuoka, twenty from Yokohama, nine from Kofu, one from Sendai, and twenty from Tokyo. This convention, where Yumiyama, Kawasaki, Ryunosuke Kikuchi, and Morihiko Yamada played leading roles, marked the post-war renaissance of the Pentecostal Christian fellowship.

Yumiyama’s Seirei no Akashi [Witness of the Holy Spirit] newspaper, which served as a new communication network for the old Pentecostal Christians, reported on the conference. More than two dozen Pentecostal ministers were reconnected, allowing them to hold more conferences to further attempts at reorganization.

Meanwhile, American AG missionaries slowly began to return. The first

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2354 Hajime Kawasaki, Kitakaze yo Okore, 101-102. See also Nihon Assenbulizu obu Goddo Kyodan Rekishii Hensan Iinkai, Mikotoba ni Tachi, Mitama ni Michibikarete, 77-78. Kawasaki states that Kaneko Ochi wrote to him, asking him to work for the unity of Pentecostal Christians in Japan.

2355 Soto-o Kashima, “Kaisouki [Recollection],” Assenbulii (1980-08), 5. Kashima explains the Pentecostal ministers in western Japan were not familiar with Kiyoma Yumiyama.


2357 Ibid.
was Jessie Wengler. After Wengler had been released from internment with the end of the war, she returned to Hachioji on 18 August 1945. There, she found the Hachioji Church building had been burned down just a few weeks before in an air raid. In January 1946 she returned to the U.S. to recuperate, but stayed only until March 1947.\textsuperscript{2358} the American AG, determined to establish a strong Assemblies of God presence in Japan, appointed her the Japan Field Representative.\textsuperscript{2359}

The second conference for the unification of Pentecostal ministers, at the Kohama Church in Osaka in May 1947, was attended by Jessie Wengler, Yumiyama, Kawasaki, Kikuchi, Ochi, Nagashima, Tomino Ito, and Kimi Sakamoto. That summer, the Pentecostal ministers held a retreat in Ibaraki, hosted by Nagashima’s Sekimoto Church, while the Second Chogo Conference was held at the Chogo Church in October. By this time, the second veteran American AG missionary, Florence Byers, had also returned to Japan. These gatherings allowed the ministers and missionaries to reconnect, including those listed below:

<table>
<thead>
<tr>
<th>The Pentecostal Ministers And Missionaries Reconnected in 1947\textsuperscript{2360}</th>
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</thead>
</table>

\textsuperscript{2358} “News Flashes!,” \textit{Pentecostal Evangel} (1947-03-29), 8.
\textsuperscript{2359} Wengler had held this position until 1949 before John Clement succeeded her.
\textsuperscript{2360} It is unclear if any missionaries attended the first conference. This list for the second one is compiled from the information given by \textit{Seirei no Akashi}. There were a few other Pentecostal ministers reconnected around that time. They are Makoto Miyoshi, Chikako Miyauchi, and Toshiko Yamaji. See Tsutomu Tokugi, “Sugishii no Omoide [Memory of Past Days],” \textit{Shonin} (1961-5/6), 19.
<table>
<thead>
<tr>
<th>Name</th>
<th>Church / Residency</th>
<th>Pre-war Affiliation</th>
<th>JAG Charter Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ito, Tomino</td>
<td>Shinohara Church / Yokohama</td>
<td>JBC</td>
<td>Yes</td>
</tr>
<tr>
<td>Iwamoto, Fujio</td>
<td>No Church / Kochi</td>
<td>THSC</td>
<td>No</td>
</tr>
<tr>
<td>Kanno, Tadashi</td>
<td>No Church / Sendai</td>
<td>THSC</td>
<td>No</td>
</tr>
<tr>
<td>Kawasaki, Hajime</td>
<td>Kohama Church / Osaka</td>
<td>JBC</td>
<td>Yes</td>
</tr>
<tr>
<td>Kikuchi, Ryunosuke</td>
<td>No church / Hamamatsu</td>
<td>THSC</td>
<td>Yes</td>
</tr>
<tr>
<td>Moriya, Katsutoshi</td>
<td>(Akita)</td>
<td>(unknown)</td>
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</tr>
<tr>
<td>Nagashima, Tsuru</td>
<td>Sekijo and Yuki Church / Ibaraki</td>
<td>JBC</td>
<td>Yes</td>
</tr>
<tr>
<td>Ochi, Kaneko</td>
<td>Chogo Church / Kanagawa</td>
<td>JBC</td>
<td>Yes</td>
</tr>
<tr>
<td>Oki, Chiyo</td>
<td>Kyoto Church / Kyoto</td>
<td>Independent</td>
<td>Yes</td>
</tr>
<tr>
<td>Omaki, Saburo and Tatsue</td>
<td>Shinsei / Miyagi</td>
<td>THSC</td>
<td>No</td>
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<tr>
<td>Sakamoto, Kimi</td>
<td>Hachioji Church / Hachioji</td>
<td>JBV</td>
<td>Yes</td>
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<td>Tanaka, Tokuji and his wife</td>
<td>Kofu Church / Yamanashi</td>
<td>JBC</td>
<td>Yes</td>
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<td>Uchimura, Sei-ichi</td>
<td>Kyoto Church / Kyoto</td>
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<td>Wada, Kazuo</td>
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<td>Byers, Florence</td>
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<tr>
<td>Dithridge, Harriet</td>
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<tr>
<td>Wengler, Jessie</td>
<td></td>
<td>JBC</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Marie Juergensen was the next veteran missionary to return, arriving in in March 1948.\[^{2361}\] She was shocked to find that her familiar church building in Tokyo, the Shinsho Church, was half destroyed.\[^{2362}\] Nevertheless, she soon set out to visit Pentecostal churches throughout Japan to learn their status and

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encourage them.\textsuperscript{2363}

The reorganization efforts progressed through regular conferences and retreats, including the Third Chogo Conference, at the Chogo Church, in March 1948, and a three-day retreat at the Sekimoto Church in Ibaraki that summer, which was attended by ten Japanese ministers\textsuperscript{2364} and featured discussions about the founding of a new Pentecostal denomination.\textsuperscript{2365} But there, according to Kawasaki, who is vague in his account, an unfortunate obstacle emerged and their reorganization efforts had to stop: “An unexpected thing happened, and there were people who were used by Satan and, therefore, the plan [of founding denomination] was brought to a halt.”\textsuperscript{2366}

Nevertheless, the reports from the missionaries in Japan encouraged the American AG sufficiently, influencing its decision to put more effort into the evangelization of Japan.\textsuperscript{2367} Margaret Carlow and Arthur Chestnut were the next missionaries to be sent, in 1948.\textsuperscript{2368} They were followed by John Clement, a former British AG missionary to Japan, in January 1949. Clement replaced

\textsuperscript{2363} “Juergensen Circulation Letters,” 1948-6-22 (letter, FPHC Archive). Marie Juergensen visited churches in Awajishima, Kyoto and Hamamatsu.
\textsuperscript{2365} Hajime Kawasaki, \textit{Kitakaze yo Okore}, 102.
\textsuperscript{2366} Ibid., 103. [translation mine]
\textsuperscript{2368} “News Flashes,” \textit{Pentecostal Evangel} (1948-09-18), 9. Chesnut had the credential of American AG, but he was not officially appointed by American AG. He came to Japan as an English teacher but he was very active in the evangelism and helped the foundation of the JAG. See Arthur B. Chesnut, \textit{Put. . . Shoes On His Feet} (Tulsa, OK: Christian Publishing Services, Inc., 1989), 51-69.

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Wengler as the Japan Field Representative and his task was to build an AG denomination and an AG Bible training school in Japan. 2369

The American AG leaders, Noel Perkin (Foreign Missions Secretary) and Gayle Lewis (Assistant General Superintendent), also visited Japan at the end of January 1949 to learn the status of the churches and encourage them. 2370 They traveled to the churches in Yokohama, Tokyo, and Osaka. They determined that about twenty of the churches related to the American AG were active and saw that the Japanese people were spiritually hungry, with many seeking out Christian churches. 2371 They realized that the Japanese pastors needed funds both to rebuild and to expand their Bible schools:

People are hungry for God. If ever we evangelize Japan, now is the time; and the Japanese workers are the ones who must do the job. They need prayer and funds; not funds to support pastors and evangelists, for the Japanese will support them, but funds to rebuild church buildings destroyed by bombs and fires during the war. Need larger Bible School too. 2372

While in Japan, the American AG officials met with the American AG missionaries and, in a meeting at the Shinsho Church, promised the Japanese Pentecostal ministers full support for the re-organization of the Assemblies of

2371 Ibid.
2372 Ibid.
God denomination in Japan. At the Shinsho meeting the Americans and Japanese discussed the nature of the new group and began “drawing up Constitution and Bylaws.” By March 1949, preparations for the founding a new AG denomination in Japan was in full swing.

The report that Perkin and Lewis wrote on Japan upon their return home emphasized the need for the quick evangelization in Japan, to fill what they perceived to be a spiritual vacuum in the Japanese and to counter the growth of Catholicism, (and the potential threat of communism) in Japan:

The Roman Catholics are building a powerful broadcasting station in Japan, and their schools, monasteries and hospitals are going up on every hand. They are about to build a half-million-dollar church in Hiroshima. Shall Japan be overrun with Communism or Catholicism - or shall the people of that nation be won for Christ? The answer depends on us.

Thankfully, this visit by Perkin and Lewis paved the road for the founding of a

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2373 “Noel Perkin, “Foreign Missions Secretary, . . . ,” Pentecostal Evangel (1949-01-29), 8; “News Notes,” Pentecostal Evangel (1949-02-26), 9; Gayle F. Lewis, “A Global Diary: Around the World for Christ in 75 Days!” Pentecostal Evangel (1949-05-28), 6. Perkin and Lewis stayed in Japan from January 22 to 26. On 23 January they visited the Shinohara Church in Yokohama and the Shinsho Church in Tokyo. They found there were about twenty churches at that time. They had conferences with their missionaries and another conference with the Japanese ministers.


2375 Hajime Kawasaki, Kitakaze yo Okore, 103.


new Pentecostal denomination in Japan.\textsuperscript{2378}

8. 1. 2. Founding of the JAG (1949)

On 15 March 1949, twenty Pentecostal Christians--seven AG missionaries from the U.S., one British AG missionary, and twelve Japanese ministers--gathered at the Shinsho Church in Tokyo for the founding meeting of the Japan Assemblies of God (JAG).\textsuperscript{2379} On 17 March, the leaders of the new JAG informed the United Christ Church of Japan that they had formed the JAG and were withdrawing from the UCCJ. The JAG officially withdrew from the UCCJ on 29 April 1949 and was approved as a religious organization on 16 July 1949. John Clement reported: \textsuperscript{2380}

For some time there had been a growing desire to organize the work in this country. In April of this year in the city of Tokyo this organization was accomplished. There was great rejoicing when a constitution and bylaws for the Assemblies of God in Japan were finally adapted. Prayerfully we planned for the future of the work. Pastors spoke of the great need for church buildings in their part of country-cities without an Assembly church, congregations without adequate meeting places, and even pastors without decent living quarters. As we listened the tremendous need grew before us. We prayed and planned knowing that the God of Missions is on our side. \textsuperscript{2381}

\textsuperscript{2378} Ibid.
\textsuperscript{2379} Some ministers, such as Morihiko Yamada, Katsutoshi Moriya, Saburo and Tatsue Omaki, and Tadashi Kanno, did not join the JAG but Hito-o Saito did.
\textsuperscript{2380} Presently the JAG holds the view that their founding day is 15 March 1949. However, it was officially 29 April 1949. See Kiyoma Yumiyma, “Kyodan Setsuritsu to Kibo [The Foundation of Denomination and Hope],” Kyodan Jiho No. 1. (cir. 1949); “Dai 7kai Renkai Gijiroku [The 7th General Assembly Report],” 1955 (document, CBC Archive), 7; Hajime Kawasaki, Kitakaze yo Okore, 103.
\textsuperscript{2381} John J. Clement, “Meeting the Challenge in Japan,” Pentecostal Evangel
The twelve Japanese ministers at the first general Assembly of the JAG on 15 March 1949 included seven men and five women, representing four pre-war groups: the Takinogawa Holy Spirit Church, the Japan Bible Church, the British AG, and independent. The AG missionaries included seven Americans and one Briton.2382

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<tr>
<th>The Charter Members 2383</th>
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<tbody>
<tr>
<td></td>
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<tr>
<td><strong>Japanese Ministers</strong></td>
</tr>
<tr>
<td><strong>Gender</strong></td>
</tr>
<tr>
<td>1. Yumiyama, Kiyoma</td>
</tr>
<tr>
<td>2. Kikuchi, Ryunosuke</td>
</tr>
<tr>
<td>3. Saito, Hito-o</td>
</tr>
<tr>
<td>4. Ito, Tomino</td>
</tr>
<tr>
<td>5. Uchimura, Seiichi</td>
</tr>
<tr>
<td>6. Tokugi, Tsutomu</td>
</tr>
<tr>
<td>7. Oki, Chiyo</td>
</tr>
<tr>
<td>8. Kawasaki, Hajime</td>
</tr>
<tr>
<td>9. Tanaka, Tokuji</td>
</tr>
<tr>
<td>10. Nagashima, Tsuru</td>
</tr>
</tbody>
</table>

(1949-08-27), 8. [underline mine]
2382 “Nihon Assenbuliizu obu Goddo Kyodan Souritus Soukai Gijiroku [Minutes of the Japan Assemblies of God Founding General Assembly],” 1949-03-15/16/17/18 (document, CBC Archive). David Davies returned to Japan in 1948 and went to Kawasaki. He came to attend the foundation meeting but left before the voting started. But he was selected as one of the representatives. American AG holds the view that the charter members of JAG were seven missionaries and sixteen national workers. See Foreign Mission Department of Assemblies of God, “Japan,” 1958 (pamphlet, FPHC Archive), 10.

2383 This table is derived from “Nihon Assenbuliizu obu Goddo Kyodan Souritus Soukai Gijiroku [Minutes of the Japan Assemblies of God Founding General Assembly],” 1949-03-15/16/17/18 (document, CBC Archive).

2384 I don’t find the name of Kikuchi and his church in Nihon Kirisutokyodan Nenkan (1943); however, Kikuch states that he joined the UCCJ. See Ryunosuke Kikuchi, “Shinko no Jiyu [Freedom of Faith],” Assenbulii (1983-08-01), 3.
For the name of the new organization, they chose *Nihon Assenbuli-izu obu Goddo Kyodan* [the Japan Assemblies of God].\(^{2385}\) Before electing the board members, the group was addressed by John Clement, who promised the missionaries’ cooperation and their support for local churches and also stressed the importance of founding a Bible school.\(^{2386}\)

8. 2. The Character of the JAG

8. 2. 1. The Polity of the JAG

The JAG adopted many things from the American AG, such as doctrine,

\(^{2385}\) "It was felt in the new era which was before us we could use ‘Assembly’ even though the meaning was not understood and must be explained.” Marie Juergensen, “The Japan Assemblies of God Kyodan (Oraganization),” 1974 (document, CBC Archive), 1.

\(^{2386}\) "Nihon Assenbulizu obu Goddo Kyodan Souritus Soukai Gijiroku [Minutes of the Japan Assemblies of God Founding General Assembly],” 1949-03-15/16/17/18 (document, CBC Archive).
but went its own way on many policies. For instance, while from its inception in 1914 the American AG was a very loose, decentralized organization, respecting the independence of local churches, the JAG was, from its founding, a much more centralized. It adopted a Presbyterian-like polity in having all the Japanese ministers and foreign missionaries vote for their daigiin [representative], who voted for the board members and at the annual conference. But it adopted an Episcopal-like polity in having a superintendent lead the board, much like a bishop. There is no record of attendees at the founding meeting of the JAG discussing the polity of the new organization, suggesting that they had agreed before the meeting to establish the daigin system, with the daigins voting for the superintendent. At the founding meeting, fifteen daigiins were chosen without election, in recognition of their qualification. In the vote for superintendent by the daigiins, Yumiyama beat Clement by a nine to five vote, becoming the first

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2387 The JAG has kept this system in which the electoral college, “daigiin” or “sokai giin,” choose the board members. As the denomination grew the number of the electoral college and the board members has increased but the electoral college has been chosen by the ministers and missionaries, and the lay people have no right to vote or have a voice in the administration of the organization.

2388 Koichi Kitano, “Ajia ni okeru Assenbulii Kyodan no Kyokai Seido [The Polity of the Assemblies of God Denominations in Asia],” Kodan (1994-12), 8-9. This system has been carried on without many changes. Yumiyama’s presence grew bigger among the missionaries after John Clement left Japan in 1957.

2389 “Nihon Assenbulizu obu Goddo Kyodan Souritus Soukai Gijiroku [Minutes of the Japan Assemblies of God Founding General Assembly],” 1949-03-15/16/17/18 (document, CBC Archive). Hito-o Saito declined to be a daigiin. Tomino Ito, Ann Clement, Margaret Carlow and Arthur Chesnut were disqualified, probably because they did not have the ministerial credentials or they have not been in Japan field long enough.

2390 Ibid.
superintendent of the JAG. After that the daigiins chose the other board members, with Tokuji Tanaka chosen as the Secretary and Hajime Kawasaki as the Treasurer.

Yumiyama believed the superintendent was closer to a bishop than merely the chairman of the board. The fact that the daigiins agreed to his idea demonstrates Yumiyama’s close relationship with Clement, and Clement’s understanding of Yumiyama. When Marie Juergensen pleaded for Yumiyama to let Clement lead the Bible school, for instance, and Yumiyama refused, Clement acquiesced and decided to support Yumiyama as the Japan Field Director of the American AG and the Dean of CBI. In fact, Yumiyama and Clement worked together and were liaisons to both the Japanese ministers and the American AG missionaries.

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2391 Ibid.
2392 “Kyodan Yakuin Naraibini Jusho Shimei [Name and address of the Denomination Board Member],” Kyodan Jiho No. 1. (n. d.).
2394 It seems Yumiyama greatly influenced how the JAG organizational structure was formed, since he had wanted to have an organization which was led by Japanese and one in which the leader has strong authority.
2395 “Oncho no Kiseki [The Pass of Grace],” Kodan (1989-03-01), 204. Yumiyama insisted on becoming both the general superintendent and the president.
8. 2. 2. The United Bodies of Foreign AG Missionaries and Japanese Ministers

The Japan Assemblies of God was the coalition of Japanese ministers and foreign missionaries, as Marie Juergensen wrote: “The organization of the Japan Ass. of God is made up of all licensed and ordained workers, and Ass. of God appointed missionaries, (appointed missionaries are automaticly (sic) member of the Japan Ass. of God upon arriving on the Field.)”\textsuperscript{2396} And to this Japan Assemblies of God, the British Assemblies of God and the Pentecostal Assemblies of Canada joined.\textsuperscript{2397}

From its founding, the JAG allowed both missionaries and Japanese ministers to vote. M. L. Ketcham, the Field Secretary for Asia of the American AG, thought that the JAG organization was unique:

There is a fifteen man governing body which is sort of a “Diet” and which cares for all legislation and transacts all business. NO ONE ELSE has any real voice. There are a few missionaries on this governing body. Then there is a three man “high command” which actually controls the work in Japan. There are no missionaries in this group. The missionaries work side by side with the nationals, encourage them, organize churches, sponsor pioneer work, etc. They

manifest great patience under this rather unique “set up.”

In fact, the Japanese ministers and the foreign missionaries had different perspectives on the JAG. The Japanese ministers viewed the JAG as their organization, and the missionaries are their associates and helpers. To the American AG, however, the JAG was the united body of foreign missionaries and Japanese ministers, asserting that “the missionaries of the Pentecostal Assemblies of Canada (PAOC), also missionaries of the British Assemblies of God, are part of the Japan Assemblies of God.” Similarly, according to the PAOC, the JAG was a combination of Pentecostal missionaries and Japanese ministers:

The Japan Assemblies of God is a fellowship of Pentecostal believers in Japan, in which the missionaries from the different Full Gospel groups and the national workers are on the same level. It works separately from the Foreign Mission Boards, and is a means whereby missionary and national worker alike, meet together for the outpouring of the Holy Spirit upon us all.

In truth, it was an interdependent relationship. The Japanese ministers needed the support of missionaries financially and morally; the missionaries needed the Japanese ministers’ help understanding Japanese customs and

\[\text{2399 Foreign Mission Department of Assemblies of God, “Japan,” 1958 (pamphlet, FPHC Archive), 10.} \]
\[\text{2400 Don and Irene Kauffman, “1954 Convention of Assemblies of God in Japan at Tokyo,” Pentecost Testimony (1954-10), 18.} \]
language. The American AG did not have their judicial body in Japan and the JAG was the only official body recognized in Japan for them.

8. 2. 3. The Japanese Led Centralized Organization

Yumiyama played a leading role in the growth of the JAG. He strongly felt that the new Pentecostal organization should be led by Japanese (which had not been the case with Pentecostal denominations in pre-war Japan) and that it should be a centralized denominational body.\textsuperscript{2401} In his words, “(pre-war) Missionaries had the mentality of being boss to the native workers. Therefore, before the war there were about sixty missionaries who had come to Japan but they could not establish a denominational body. . . . I thank God that because missionaries who could cooperate with me with endurance came to Japan after the war, we could establish a denomination.”\textsuperscript{2402} Yumiyama’s attitude toward the missionaries was “if you respect the independency of Japanese ministers, I am happy to work with you.”\textsuperscript{2403} He wanted to make sure that “the missionaries were not the ones to control the Japanese ministers, but as the co-workers of the Japanese, ones to support the Japanese as the supporting actors.”\textsuperscript{2404}

\textsuperscript{2403} “Oncho no Kiseki [The Pass of Grace],” Kodan (1989-03-01), 204.
\textsuperscript{2404} Ibid., 205. [traslation mine]
Therefore, when the JAG was founded, the Japanese general superintendent had strong power. The Japan Field and the Foreign Division of the American AG accepted Yumiyama’s wishes.

8. 2. 4. The JAG and the Japan Field Fellowship of the American AG

The Japan Field Fellowship (JFF), founded in 1949, consisted of all the American AG missionaries in Japan. Other Pentecostal missionaries (including David Davies of the British AG) were invited to “all of [its] devotional services as often as possible.” The JFF members gave half their tithes to the Field Fellowship Treasury in order to pool the money for the JAG. The JFF provided more than financial support, however, becoming involved in guiding the new denomination. The JFF asked the JAG to start a Youth Department in 1950, since the American AG thought it was important to concentrate on Youth Ministry in the initial stage of the denomination, and was intimately involved in its design from the beginning:

The Japan Assemblies of God Kyodan shall establish a young people’s department known as the Christ Ambassadors. The motto shall be “Christ for

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2407 “Nihon Assenblizu obu Goddo Kyodan Souritsu Sokai Gijiroku [The Minutes of the Foundation Conference of Japan Assemblies of God],” 1949-03-15/16/17/18 (document, CBC Archive). The JAG decided to have the youth department called Christ Ambassador at the foundation meeting in March 1949.
All, All for Christ.” The president shall be an ordained minister, and the secretary-treasurer shall be a C. A. leader in good standing, both to be elected at the annual convention. The term of office shall be one year.  

The Foreign Mission Department also suggested that the Japan District consider a radio ministry in order to be able to reach more people, since the need was so great, even before the founding of the JAG:

The war has brought the Japanese people to a place where in the minds of many there is a question as to the truth of the doctrines of Shintoism and there is a new interest in the teachings of Christianity. The Japanese Christian Church has accepted as an objective for the coming year the winning of three million souls for Christ.

The Christian Ambassadors (C.A.) department got stronger and the radio program enjoyed marked success. The missionaries were actively involved in suggesting and running programs, and assumed some leadership positions in the JAG: Brother R. Johnston of the United States was appointed C. A. President, Brother Petersen as the District Superintendent of the Tokyo District, and D. Kauffmann as District Superintendent of the northern part of Japan in order to help co-ordinate the effort in this vast rural area, where evangelism had been

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Yumiyama and Clement had been good friends before the war, so when Clement returned to Japan as the representative of the American AG their close relationship was one of the keys to the JAG’s success. Yumiyama said of Clement, “He became my best helper. He strove hard to organize the JAG. I respect him and I am proud he is a good sympathizer. He was very patient and humble. He always walked behind my steps and never tried to expose himself; therefore, it was very easy for me to do my job. . . . I think this is one of the causes of the JAG’s growth in its beginning years.” Yumiyama also implied that Clement gave him the idea of having Japanese lead the JAG.

Clement later wrote about his relationship with Yumiyama:

In the summer of 1934, you may recall our walking together up Sunset Point, Karuizawa, when you said that you felt the Lord would have us together in Bible school work in Japan. Sixteen years later after World War II, it came to pass. . . .

There were days of sharing! We shared the administrative office together, shared in travel and sleeping accommodations, shared your ‘obentos’ and my sandwiches, and on one occasion we even shared a sermon which I began and you finished! That was how well we worked together.

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2412 Ibid.
Our greatest joy, however, was to see the work grow through the united effort of nationals and missionaries working together. The first graduation was a real break-through.\textsuperscript{2414}

Clement was always on call for any problems between the missionaries and the Japanese ministers. But, having seen Japanese churches connected with other missions fall because a democratic church organization had been forced on them, he was cautious not to push American ways upon the JAG.\textsuperscript{2415}

As a result, the JAG system was working, allowing it to become one of the fastest-growing Evangelical denominations in the 1960’s. The Far East Division regarded this success to be a result of the “remarkable Bible school, outstanding revival campaigns, idyllic relationships between missionaries and nationals.”\textsuperscript{2416} Ketcham explained that the success of the growth of the JAG reflected the unique system of the JAG organization, which he described as “disciplined, superbly-organized, monolithic”.\textsuperscript{2417} Another report from the American AG stated, “The Assemblies of God in Japan shows maturity, stability, and progress. More and more responsibilities are being shouldered by Japanese nationals. Fewer missionaries than ever before are holding administrative positions.”\textsuperscript{2418} The

\begin{flushright}
\begin{footnotesize}
\textsuperscript{2414} John and Anne Clement, “To Kiyoma Yumiymama,” 1974-02-26 (document, CBC Archive).
\textsuperscript{2415} “The Nature of the Organization of the Japan Assemblies of God,” 1956 (document, FPHC Archive), 1.
\textsuperscript{2418} “Japan” in “Department Reports and Financial Statement,” 1965 (document, FPHC Archive), 97.
\end{footnotesize}
\end{flushright}
American AG believed that seeking a Japanese, rather than an American system, would make the organization more suited to conditions in the country of Japan itself and also allow for future cooperation with missionaries from other countries, such as those from Britain or Canada.\footnote{2419}

The JAG became a very centralized organization, unlike the American AG and other AG denomination in Asia. In order to cooperate with the JAG, the missionaries of Japan Field Fellowship had to have a good communication with the JAG superintendent, which was not always easy. Stressing the importance of working with the JAG’s top leadership, Far East Foreign Field Director Wesley Hurst described the structure of the JAG’s government as perhaps “the most rigid” in Asia, and explains: “The churches are not sovereign but are a part of the Japan Assemblies of God. . . . [P]astors are appointed by the executive presbyters. This is done in consultation with the presbyters locally and also to some degree with the members of the local churches.”\footnote{2420}

8. 3. The Establishment of JAG Churches

In its early years, even the JAG was uncertain about how many churches it started with or or members it had, since some lasted only a very short time. Records vary, with some claiming the JAG started with thirteen churches and

\footnote{2419}{"The Nature of the Organization of the Japan Assemblies of God,” 1956 (document, AGWM Archive), 1.}
\footnote{2420}{Wesley R. Hurst, “Japan,” 1977-11 (document, AGWM Archive).}
eight hundred members,\textsuperscript{2421} another\textsuperscript{2422} saying 2,000 members,\textsuperscript{2422} and still another possibly ten churches, fifteen preaching places, and 965 members.\textsuperscript{2423} Six UCCJ churches and their ministers joined the JAG at its inception, while other original members had been independent.\textsuperscript{2424} By 1950, twenty-one churches had registered under the JAG (although the Fukuoka Church, the Ikebukuro Church, and the Nagaoka Church were short lived and the Otake Church defected):

<table>
<thead>
<tr>
<th>Church Name, Location</th>
<th>Minister</th>
<th>Former Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shinsho Church, Tokyo</td>
<td>Kiyoma Yumiyama</td>
<td>UCCJ</td>
</tr>
<tr>
<td>Kofu Church, Yamanashi</td>
<td>Tokuji Tanaka</td>
<td>Independent</td>
</tr>
<tr>
<td>Hamamatsu Church, Shizuoka</td>
<td>Ryunosuke Kikuchi</td>
<td>(UCCJ)</td>
</tr>
<tr>
<td>Shinohara Church, Yokohama</td>
<td>Tomino Ito</td>
<td>UCCJ</td>
</tr>
<tr>
<td>Okayama Shinsho Church, Okayama</td>
<td>Hito-o Saito</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>Fukuoka Church, Fukuoka*\textsuperscript{2426}</td>
<td>Kazuo Wada</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>Shichijo Church, Kyoto</td>
<td>Sei-ichi Uchimura</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>Shin-ai Church, Osaka</td>
<td>Chiyo Oki</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>Kohama Church, Osaka</td>
<td>Hajime Kawasaki</td>
<td>Independent</td>
</tr>
<tr>
<td>Chogo Church, Kanagawa</td>
<td>Kanek Ochi</td>
<td>UCCJ</td>
</tr>
<tr>
<td>Hachioji Church, Tokyo</td>
<td>Kaneko Ochi</td>
<td>Independent</td>
</tr>
<tr>
<td>Jujo Church, Tokyo</td>
<td>Kiyoma Yumiyama</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>Ikebukuro Church, Tokyo*</td>
<td>Ikuo Kinbara</td>
<td>(Newly Starting)</td>
</tr>
</tbody>
</table>

\textsuperscript{2421} Mikotoba ni Tachi, Mitama ni Michibikaete, 85.
\textsuperscript{2422} Kiyoma Yumiyama, “Kyodan Setsuritsu to Kibo [The Foundation of Denomination and Hope],” Kyodan Jiho No. 1. (cir. 1949)
\textsuperscript{2423} “Nihon Assenbulizu obu Goddo Kyodan,” Kirisutokyo Nenkan (1950), 153.
\textsuperscript{2424} Ibid.
\textsuperscript{2425} “Kaiko [Review],” Kyodan Jiho (1950-12-20). There were fourteen churches in the beginning of 1950 and twenty-two churches at the end of 1950. The Fukuoka Church was closed on 19 April 1950, and Ochi’s Chogo Church did not actually join the JAG until September 1954.
\textsuperscript{2426} The five churches with * closed, emerged or left within a few years.
<table>
<thead>
<tr>
<th></th>
<th>Church Name</th>
<th>Pastor</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Akashi Church, Hyogo</td>
<td>Hajime Kawasaki</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>15</td>
<td>Nara Church, Nara*</td>
<td>Hajime Kawasaki</td>
<td>UCCJ</td>
</tr>
<tr>
<td>16</td>
<td>Nagaoka Church, Kochi*</td>
<td>Fujio Iwamoto</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>17</td>
<td>Sekimoto Church, Ibaraki</td>
<td>Tsuru Nagashima</td>
<td>UCCJ</td>
</tr>
<tr>
<td>18</td>
<td>Yuki Church, Ibaraki</td>
<td>Tsuru Nagashima</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>19</td>
<td>Sendai Church, Miyagi</td>
<td>Margaret Carlow</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>20</td>
<td>Otake Church, Hiroshima*</td>
<td>Hitoo Saito</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>21</td>
<td>Ozaki Church, Hyogo</td>
<td>Tsuru Nagashima</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>22</td>
<td>Higashinada Church, Kobe</td>
<td>Florence Byers</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>23</td>
<td>Koenji Church</td>
<td>Yasunao Uchimura</td>
<td>(Newly Starting)</td>
</tr>
<tr>
<td>24</td>
<td>Musashino Church</td>
<td>Toshiko Tsuji</td>
<td>(Newly Starting)</td>
</tr>
</tbody>
</table>

Only five churches had buildings in 1949: the Shinsho Church in Tokyo, the Kofu Church in Yamanashi, the Shinohara Church in Yokahama, the Kohama Church in Osaka, and the Yuki Church in Ibaraki.\(^\text{2427}\) One of the JAG’s most urgent needs was therefore to supply the church buildings. Though the needs were many, the missionaries reported that providing new church buildings was a top priority because they believed the JAG’s future depended on the native church: “Since the war 7 Japanese houses have been bought and remodeled, 17 new church buildings have been built, 9 of these in the last three years.”\(^\text{2428}\)

\(^{2427}\) Marie Juergensen, “The Japan Assemblies of God Kyodan (Organization),” 1974 (document, CBC Archive), 1. Marie Juergensen wrote there were four church buildings, but she missed the Yuki Church, which was built in December 1947.

8. 4. The Founding of Central Bible Institute (1950)

8. 4. 1. The Bible School at the Shinsho Church and Central Bible Institute in Komagome

At the meeting when the JAG was founded in March 1949, John Cement, Kiyoma Yumiyama, and Jessie Wengler were chosen as the Building Committee for the Bible School. The committee found a promising site in Komagome, about which Clement reports: “In one of the finest districts in the city of Tokyo a site of an acre and a half has been purchased. It is an ideal location with electric train and street car facilities within three minutes walk of compound. The very center of the city is only a few stations away, . . .”2429 They were able to purchase the land with financial support from the Foreign Mission Department of the American AG; construction funds were raised from Bible School students in the U.S. as well as sources in Japan, for a total of 70 million yen.2430 Construction began in July 1949 and was completed in October 1949.2431

Kiyoma Yumiyama had re-started a Bible school, Shinsho Seisho Gakko [Shinsho Bible School] at the Shinsho church in 1947, and re-named it Seirei

2430 “Juergensen Circulation Letters,” 1949-05-14 (letter, FPHC Archive). 70,000,000 yen was about 200,000 dollars in 1949 exchange rate. Marie Juergensen was able to raise almost “half of the price of the property”.
Shingakuin [Holy Spirit Bible School]. Seirei Shingakuin moved to the new Bible School building in Komagome in January 1950 for their last semester, holding its last graduation on March 20, 1950.\textsuperscript{2432}

*Chuo Seisho Gakko* [Central Bible Institute (CBI)], a three-year school, was started on 20 April 1950 with fourteen new students\textsuperscript{2433} and ten students from Seirei Shingakuin. On 4 August 1950, CBI was recognized as Kakushu Gakko, a non-accredited special school, by the Tokyo metropolitan government.\textsuperscript{2434} The requirement for the entrance of CBI was 1) Having been a faithful church member for more than a year after the water baptism, and 2) Being i) a graduate of junior high school in the old system, or ii) a graduate of senior high school in the new system, or being recognized by the faculty as having a scholastic ability which is as much as or more than i) or ii).\textsuperscript{2435} CBI graduates automatically received their ministerial credential from the JAG.\textsuperscript{2436}

\textsuperscript{2432} “*Chuo Seisho Gakko [Central Bible Institute],” Kyodan Jiho* (1950-03-31). Whether CBI is the continuation of Seirei Shingakuin which was started on 12 January 1931 or is a completely new institution can be debated. Yumiyama viewed his Seirei Shingakuin emerged to *Chuo Seisho Gakko* [Central Bible Institute] and Clement viewed it as a completely different school, since the school was a denominational school not a church school. Clement stated, “Also, the Japan Bible Institute was no carry over of any work. It was begun as such at Komagome with instructions from Springfield to form such a school representing the whole body. By the grace of God it was done.” John Clement, “To Donnel McLean,” 1978-04-17 (letter, CBC Archive).

\textsuperscript{2433} “*Chuo Seisho Gakko [Central Bible Institute],” Kyodan Jiho* No. 7 (1950-03-31), 1; “Theological Education In Japan,” *Japan Christian Yearbook* (1950), 119.

\textsuperscript{2434} *Mikotoba ni Tachi Mitama ni Michibiakarete*, 191.

\textsuperscript{2435} “*Chuo Seisho Gakko An-nai [Introduction of Central Bible Institute],” Fukuin Jiho* (1953-01-15), 4.

\textsuperscript{2436} Kyoshi Kentei Shiken [Examination of Ministerial Credential],” *Fukuin Jiho* (1952-7-15), 4. There were two ranks of ministerial credentials in JAG:
At the JAG’s annual conference in March 1950, delegates chose the first
Academic Committee members: John Clement, Kiyoma Yumiyama, Jessie
Wengler, and Marie Juergensen. The committee chose Yumiyama as principal of
the school. The original CBI staff also included Arthur Chesnut (secretary and
treasurer), Clement (Dean), and Tokuji Tanaka, Ryunosuke Kikuchi, Marie
Juergensen, Jessie Wengler, and Anne Clement (as teachers).

Although CBI was run by the JAG, it was owned by the American AG and
considered one of its schools, as CBI’s constitution stated: CBI “is owned by and
registered in the name of General Council of Assemblies of God Inc., 434 West
Pacific St., Springfield 1, Mo., U.S.A. and is loaned free of any financial
obligation to the Japan Assemblies of God.” Yet the constitution also said that
“The Administration of Chuo Seisho Gakko is controlled under the charter of the
Japan Assemblies of God,” and that “The Board of Directors shall consist of
President of Chuo Seisho Gakko and four other members chosen by the Executive
Committee (Riji Kai) of the Japan Assemblies of God. If the President is Japanese
then three members of the Board shall be missionaries, but if the President is a
missionary then only two members of the CBI Board shall be missionaries.”

Many of the Bible school students were also financially supported by the

hokyoshi (not ordained) and seikyoshi (ordained). In order to be ordained it was
necessary to have more than five years of experience as hokyoshi, to pass the
ordination exam, and to have the ordination ceremony.

2437 “Proposed Constitution and Bylaws for Chuo Seisho Gakko (C.B.I.),”
1951 (document, CBC Archive).
2438 Ibid.
2439 Ibid.
missionaries.\footnote{Chuo Seisho Shingakko Souritsu 60shunen Kinenshi Henshu Iinkai, \textit{Chuo Seisho Shingakko Souritsu 60shunen Kinenshi} [Commemorating the 60th Anniversary of Founding of Central Bible School] (Tokyo: Chuo Seisho Shingakko, 2010), 4, 45.}

In 1953, Yumiyama moved out of the Shinsho Church, resigning from his pastorate position, and moved to the CBI campus. He started to work full time as the general superintendent of the JAG and the principal of CBI, as his responsibilities for these positions were demanding.\footnote{The Japan Field Fellowship of American AG supported CBI and Yumiyama financially. “The \textit{orei} for the General Superintendent of the Japan Assemblies of God be increased to ¥7,000 per month.” (Underlining original) See “Annual Business Meetings of the Japan Filed Fellowship of the Assemblies of God: Decisions and Policies (1949-1970),” 1970 (document, CBC Archive). “Orei” means the money of appreciation in Japanese.} Both missionaries and Japanese ministers became teachers at CBI, soon joined by graduates of the school. CBI remained as an American AG Bible school although run by the JAG until 1975.

At the Annual Conference of the JAG in 1967, an inquiry committee was formed to examine the structure and curriculum of the CBI to make a four year program in order to cope with “the change of the world conditions.”\footnote{“Inquiry Committee of the Central Bible Institute,” 1968-02-08 (document, CBC Archive).} The committee was asked also to study about the restructuring of CBI,\footnote{“Japan Chuo Seisho Gakko School Board Meeting,” 1968-06-12 (document, CBC Archive).} however, because it was requested in the fall of 1969 to start the procedure that would transfer the school totally into the hands of the JAG, this project stalled.\footnote{Marie Juergensen, “Transfer of CHUO SEISHO GAKKO, (Japan Central Bible Inst.) to Japan Assemblies,” 1969 (document, CBC Archive).}
8. 4. 2. Central Bible Institute

It was the desire of the Japan Field Fellowship of the American AG to transfer the management of CBI to the JAG from the American AG as soon as possible. In 1952, 89 percent of CBI income came from donations from abroad, mainly the U.S.º2445 That fell over the years to 56 percent in 1959 and 45 percent in 1964.º2446 The AG missionaries played a central role in supporting the Bible school students, none more so than Marie Juergensen.º2447 She appealed to her supporters in the U.S. for funding for CBI and its students, as in this 1964 heart-felt request:

As food prices on everything have soared so much, the School Committee felt it imperative that we raise the food allowance 5-1/2 cents per student, per day, that would mean an increase of $80.00 for our School Budget per month, although we have no source from which to take this amount. Our students get no milk to drink and only one egg a week! Their main food is rice. When we think of our abundance and the many wonderful things we enjoy. I wonder if we could not share! Our entire missionary family has decided to appeal to our friends at home to share some of your good things with our consecrated young

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º2445 Mikotoba ni Tachi, Mitama ni Michibikarete, 101.
º2446 Ibid., 103.
º2447 “... it was found that the funds were very low... The brother Nipper suggested that the missionaries do all in their power to encourage giving in the homeland for this worthy cause.” “School Board Meeting of the Japan Bible Institute,” 1960-06-02 (document, CBC Archive). Nipper was the president of the board at that time.
people who have so little. Would you share some of your milk and eggs with them? Any small gift will be appreciated!2448

In the spring of 1963, the JFF proposed to sell the Komagome property and build a new Bible school campus elsewhere.2449 It was seriously discussed for several years, as the land search committee looked for an appropriate location near Tokyo. But when the JFF was unable to find a buyer for the original property, they decided to give up the relocation idea in December 1967.2450

In 1966, Maynard Ketcham, the Asia Field Secretary of the Foreign Mission of the American AG, visited Japan and met with Yumiyama. He suggested that if the JAG were able to cover more than half of the financial costs of CBI, the transfer of CBI to the JAG might happen.2451 Yumiyama started to raise funds for CBI in Japan immediately. In 1967, the FDM decided to drop its support of CBI, part of the American AG’s new policy to withdraw support from Bible schools around the world.2452 With that decision, the JFF decided to

2451 Donnel McLean, “To Maynard L. Ketcham,” 1969-07-27 (document, AGWM Archive), 1. Ketcham mentioning exact ratio of the JAG covering the expense of CBI is not clear. It was interpreted more than half as at least 2/3. “... once the JAG could carry the operation of the Bible School financially by at least 2/3, then negotiation could be started for an official transfer to the JAG.” “Special Combined Meeting of the Riji and JFF Executives,” 1969-09 (document, CBC Archive).
contribute 20,000 yen, and each JFF missionary also tried to raise money for the school. Marie Juergensen again tried to meet this need with help from her supporters in order to raise the $1,100 it took per month to operate CBI.

By 1969, the JAG was able to cover more than two-thirds of the CBI’s expenses. That meant change was inevitable. In a meeting of the JAG and the JFF, the transfer of the CBI was discussed, and a letter to the JFF from Ketcham expresses a cautious agreement to this change: “Certainly, we are willing to move in the direction of transferring more authority and responsibility of the Tokyo Central Bible Institute into the Japanese hands. . . . Our committee has agreed in principle to the transfer.” The Bible School Constitution Revision Committee was formed and prepared for the transfer of CBI. The timing was not right then, but in 1975 CBI was transferred to the JAG.

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2453 “Minutes of the Executive Committee Meeting,” 1967-05-01 (document, CBC Archive).
2457 The letter of Ketcham date on 16 October 1969 was quoted in Marie Juergensen, “Transfer of CHUO SEISHO GAKKO, (Japan Central Bible Inst.) to Japan Assemblies,” 1969 (document, CBC Archive).
2458 Ibid.
2459 The agreement between JAG and JFF for transferring the building and property of Komagome was made on 11 November 1974. See “Joint Session of JAG and JFF Executive Committees,” 1974-11-11 (document, CBC Archive). The agreement between JAG and JFF for transferring the building and property of Komagome was made on 11 November 1974. Having received this agreement, the JAG started the procedure of official transfer.
9. The Development of the Japan Assemblies of God

9. 1. The JAG: A Complex of Pentecostal Christians

During the 1950s, Japan experienced a Christian revival. Japanese Christian churches enjoyed rapid growth, both churches belonging to the United Christ Church of Japan and those founded by newly arrived Evangelical missionaries,\(^{2460}\) and many Japanese young people started to attend the churches.\(^{2461}\) After a decade the revival slowed, but the JAG continued to grow, and by the 1960s had become the leading Evangelical denomination in Japan.\(^{2462}\)

By 1955, there were about twenty-five Pentecostal groups (compared to only a couple before the war\(^{2463}\) and one hundred and twenty Pentecostal missionaries in Japan.\(^{2464}\) About forty of these were Scandinavian, many of


\(^{2462}\) “Largest Evangelical Church in Orient,” *Pentecost* (1961-12), 13; Nihon Fukuin Domei,” Nihon no Fukuinha, 22. In 1965 the JAG was at the seventh place for the number of churches among over eighty churches. See Hugh Trevor, *Japan’s Post-War Protestant*, 126-128. Jun Murai’s Spirit of Jesus Church had a tremendous growth and called the attention, but the reported statistics was distrusted. See William Woodard, “The Religious World in 1963,” *Japan Christian Yearbook* (1964), 72-73.

\(^{2463}\) Hugh Trevor, *Japan’s Post-War Protestant Church*, 54-56.

whom were transferred to Japan when they were forced out of China in 1949 with the communist takeover, thirty were affiliated with the JAG, thirty were interdenominational (such as American Soul Clinic) or independent missionaries, and twenty were from other groups. Other than the American AG, the major Pentecostal denominations in the U.S. sent only a small number of missionaries.2466

The JAG’s growth continued steadily, and when it became the largest Pentecostal and Evangelical church in Japan, it also became an umbrella denomination for other Pentecostal ministers and missionaries. The PAOC, the British AG, the Church of God (Cleveland, TN), the Open Bible, the Four Square, and other Pentecostal groups and missionaries sought cooperation with the JAG, partly because in order to work in Japan they needed local support and help training Japanese ministers, things which the JAG could provide.2467 The keys to the JAG’s success included 1) cooperation among the Japanese ministers, 2) cooperation of the Japanese ministers and foreign missionaries, 3) the immense

2465 They are missionaries from the American AG, the British AG and the PAOC.
2466 Although the records found in the Japan Christian Yearbook were not complete, throughout 1950’s and 1960’s, each of the Four Square Church, the Open Bible Church and the Church of God (Cleveland, TN) had the most two or three missionary families stationed in Japan. For example, in 1956 the Four Square Church had three missionary families and the Open Bible had two, in 1961 the Open Bible Church had two missionary families, the Church of God (Cleveland, TN) had three, and in 1969 the Open Bible had none and the Church of God had three.  
2467 From other Pentecostal denominations, many students were sent to CBI to be trained. After the graduation, they were sent back to work at their denomination.
and continuous support of the American AG and 4) the success of the Central Bible Institute.

After the foundation of the JAG in 1949, the former Japan Bible Church ministers, Takinogawa Holy Spirit Church ministers, and other independent ministers were usually able to work together in harmony. The American AG was willing to let the Japanese ministers take the leadership positions of the JAG, and this willingness strengthened cooperation between them.

Other groups also came under the JAG. The British AG and the PAOC missionaries decided to work together with their American AG colleagues under the JAG. Some missionaries from the Universal Mission Inc. and the American Soul Clinic became associates of the American AG and worked closely with the JAG. Moreover, dozens of veteran ministers from the Holiness Churches and the Japan Evangelistic Bands started to join the JAG in the 1950s, experiencing the Baptism of the Holy Spirit. This new blood became another source of the JAG’s success. In this way, when combined with their own CBI graduates, the JAG became a complex of Pentecostal ministers and missionaries, expanding rapidly.

9. 2. Foreign Missionaries Who Worked with the JAG

9. 2. 1. The American Assemblies of God

In 1949, the American AG missionaries formed a Field Council in Japan
called the Japan Field Fellowship (JFF) consisting of all the American AG missionaries. The missionaries started to pool their tithes to the Field Council Treasury in order to support the work of the JAG and the Japanese ministers, establishing a building fund for local churches to construct their own buildings. In 1949, the American AG had eight missionaries working in Tokyo, Yokohama and Kobe, and were able to purchase two acres of land for the Bible school, whose construction was finished in October 1949. The headquarters of the JAG included the Bible school building, the administration building, the printing house, dormitories for male and female students, and a church. In order to complete these buildings, they needed to raise significant funds from the American AG churches and their members. Because the American AG was sending both significant human and financial resources to the JAG, the JAG was able to meet the need of local churches for purchasing land for meeting places and church buildings. The Yuki Church in Ibaraki, for example, completed their building in 1947 with money they had actually received before the war and the Shinohara Church in Yokohama was completed in 1949. Within a decade, the American AG was able to start fifty new churches throughout Japan.

The American AG was very pleased with the progress of the JAG, as these minutes from a General Council meeting show: “Since the war the Assemblies of


detatures” 1949 (document, FPHC Archive), 21-22.
2470 Ibid.
God has established over fifty new churches from one end of Japan to the other. 

Our national leaders are mature men, spiritually sound, enjoying great prestige. Our Bible School is full of students of the highest caliber. Our radio programs rate with the best. Our work in Japan is stable and progressive, designed to abide.”

Moreover, the American AG was happy about its cooperative relationship with the JAG, and they rightly valued the wisdom of its earlier post-war leaders to foster this relationship, as Thomas Zimmerman, the superintendent of the American AG, wrote: “Much credit for the very happy and cordial relationships in our missionary work should go to the farsighted planning and the vision of past leadership.”

The American AG looked forward to the JAG becoming completely independent. With the progress of the JAG, the American AG slowly transferred leadership positions to the Japanese ministers and asked them to become self-supporting.

At the same time, in 1962, the JFF tried to make their own juridical person to be the legal owner of its properties in Japan, so they could register them under the American AG rather than the JAG.

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2471 “Departmental Reports and Financial Statement,” 1957 (document, FPHC Archive), 18. [underline mine]


2473 JFF commented: “Although not spectacular, the Assemblies of God in Japan shows maturity, stability, and progress. More and more responsibilities are being shouldered by Japanese nationals. Fewer missionaries than ever before are holding administrative positions.” “Departmental Reports and Financial Statement,” 1965 (document, FPHC Archive), 55.

2474 “Executive Committee Meeting,” 1962-05-04 (document, CBC Archive).

2475 Specifically, they decided: “It was moved that if possible all missionary
From 1945 to 1975 about forty American AG families came to Japan. Some stayed a short period of time, but others remained for decades. Most traveled throughout the country, trying to start churches. The American AG missionaries also served in the administrative offices of the JAG and taught at CBI. Most of the churches in Hokkaido, and Shikoku were started by American AG missionaries Robert Hymes and Donnel McLean respectively. Among one hundred and thirteen JAG churches in 1975, about half were established with the support of American AG missionaries.

9. 2. 2. The Pentecostal Assemblies of Canada

The American AG missionaries and the JAG worked closely with the AG missionaries from other countries, especially the Canadian (the Pentecostal Assemblies of Canada) and the British AG (the Assemblies of God in Great Britain and Ireland) missionaries.

Before the war, the PAOC did not think Japan was a promising place to residences be deeded in the name of the General Council of the Assemblies of God, Springfield, Missouri, and if it cannot be done without a representative’s name, then be it resolved that we add the name of the Chairman of the Field Fellowship as the official representatives of the General Council. Seconded and carried.” “Executive Committee Meeting,” 1963-06-27 (document, CBC Archive).

The list of the missionaries in Japan at the AGWM and the list of missionaries which Donnel McLean presented to the JAG differ slightly. Marie Juergensen, “Japan Assemblies of God Kyodan (Organization),” 1974 (document, CBC Archive). 2. Marie Juergensen reported, among one hundred and seven churches eighty had their own buildings and seventy-six of them were built by the missionaries and funding from abroad. She included the work of PAOC and other missionaries who worked with the JAG.
send missionaries, though it did send some, and it did not have a strong interest in going to Japan after the war either. But with General MacArthur’s encouragement to bring Christianity in Japan and the closing of Red China in 1949 (which forced the evacuation of the PAOC missionaries who were there), the group reconsidered. The presence of Jessie Gillespy, a veteran missionary of the Japan Evangelistic Band who returned to Japan in 1949 as an associate of the PAOC, also helped them to rethink of Japan as a promising new target and, after careful consideration, the PAOC decided to put financial and human resources into Japan. As a 1950 report explained, “With closing of doors in China, our attention is turned to Japan - a wide-open door. General Douglas MacArthur, chief of American Occupation Force in Japan, has sent out an urgent plea for Christian missionaries for Japan, declaring that a religious revival alone can avert tragedy.”

From 1949 to 1963, the PAOC sent these missionaries to Japan: Jessie Gillespy, Don and Irene Kauffman, Jean Latta, Anne Kroeker, Don Clement and his wife, Louisa Barker, and Virgil and Della Gingrich. They worked mainly in the Tohoku [North West] region, where they cooperated with the American AG. Margaret Carlow, an American AG missionary who was working in Sendai and started a church there in 1949, reported: “The NORTHEAST HONSHU area is particularly involved as the Canadian missionaries have located there. It is their

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desire to work in that area which includes the six northern prefectures of Honshu. It is not their intention to try to keep American missionaries out. We have worked as one, with tolerance and give and take when any problems arose."\textsuperscript{2480}

The seventy-two year old Jessie Gillespy came back to Japan with a special permit from General MacArthur in 1949.\textsuperscript{2481} Her work in Japan not only brought the PAOC to Japan but also influenced a few veteran ministers from the Japan Evangelistic Band (JEB) to join the JAG. Born in Britain, Gillespy came to Japan in 1902 and worked there till 1941. First, she was with the Church Missionary Society and then with the JEB. While she was with the JEB, she was associated with William and Mary Taylor and knew they had become Pentecostal missionaries.\textsuperscript{2482} On the trip back to England in 1941, she ended up staying in Vancouver, Canada. She was baptized by the Holy Spirit and healed in 1947.\textsuperscript{2483} People thought it was impossible to presume her mission work in Japan because of her old age, but the door of Japan was opened for her.

Gillespy went back to Japan in 1949 and began working with her former JEB associate, Gensuke Anzai, who had started his ministry in Kitakata in Fukushima in April 1948. With another former JEB minister, Namio Yokoyama, they built the Kitakata Church in 1951. Don and Irene Kauffman, who came to

\textsuperscript{2480} Margaret Carlow, “Situation at Sendai, Northern Honshu,” 1957 (document, AGWM Archive), 2.
\textsuperscript{2481} “Go Ye Therefore and Teach All Nations!,” \textit{Pentecostal Testimony} (1950-06-01). 10.
\textsuperscript{2482} Jessie C. Gillespy, \textit{The Making of a Missionary}, 17.
\textsuperscript{2483} “Miss Jessie Gillespy with the Lord,” \textit{Pentecostal Testimony} (1954-11), 23.
Japan in January 1950, started to assist Gillespy in the fall of 1952. Gillespy passed away on 11 September 1954 and was buried in Fukushima.

The other PAOC missionaries had various ministries. The Utusmomiya Church in Tochigi was started by Jean Latta and Anne Kroeker in 1951;\(^\text{2484}\) Kroeker remained at Utsunomiya until her death in 1971. Kauffman and Gingrich oversaw the Sendai Church, the Yoshioka Church, and the Nakaniida Church first at the request of Margaret Carlow.\(^\text{2485}\) Kauffman started the Koriyama Church with Akira Mochizuki, a JAG minister who had graduated from CBI, in 1955. In April 1957, Kauffman helped Yukio Watanabe start a church in Fukushima city. From 1958, Jean Latta started to help the work in Koriyama. Louisa Barker joined Latta and they worked together until they were transferred to Hong Kong in 1964. In 1962, Jean Latta helped Noboru Tanzawa, the pastor of Koriyama church, to start a church in Onahama.

Don Kauffman assumed the leadership of the PAOC in Japan, serving on the Japan Executive Committee and as the JAG’s Field Director of Tohoku District.\(^\text{2486}\) The PAOC missionaries worked with the JAG and the American AG missionaries at the Bible school, for the literature program and for the radio


ministry.\textsuperscript{2487} In 1953, the PAOC decided to “tighten” its tie with the American AG missionaries and the Japanese ministers of the JAG.\textsuperscript{2488} Though the two groups would of course keep their own field councils, Leonard Nipper, the American AG Field Representative at that time, reported that at their first official meeting that the PAOC and the American AG decided to form a committee composed of representatives from both organizations. Nipper explains: “This committee will maintain contact with the home boards at all times, assist them in determining what policies will be most profitable for the development of the field, and represent the home boards on the field.”\textsuperscript{2489}

The cooperation of the American AG and the PAOC grew steadily. For example, Vigil Gingrich was asked to come to Tokyo to teach at the Bible school in 1959. Also, when Hal Herman, a Pentecostal missionary evangelist who had worked for General MacArthur as Photo Press Chief,\textsuperscript{2490} launched an evangelistic crusade in Japan in September 1959, the meetings were a result of the united efforts of American, British and Canadian Pentecostals.\textsuperscript{2491} The PAOC missionaries had contributed greatly to the growth of the JAG. At least seven

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\textsuperscript{2488} Don and Irene Kauffman, “A Message from Japan,” \textit{Pentecostal Testimony} (1954-05), 20. Also in November 1952, Morrison, the Director of Asia Mission, came to Japan to discuss more close relationship with the JAG. See “Jinji Ourai [Personal Information],” \textit{Fukuin Shinpo} (1952-11-15), 4.
\textsuperscript{2490} Hal Herman, “Hal Herman, Servant of the Lord,” \textit{Assemblies of God Heritage} (summer 2000), 7.
\textsuperscript{2491} Virgil L. Gingrich, “Tokyo Beholds the Miracle,” \textit{Pentecostal Testimony} (1960-01), 21.
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Christians from churches which had been started by the PAOC became the Bible school students in Tokyo by 1975.2492

But there seems to have been some tensions developing between the PAOC and the American AG. In a 1960 letter, although Nipper expressed satisfaction with the relationships between the two groups describing them as “pleasant,” he also implies regretfully that the PAOC missionaries did not feel they were being treated fairly: “We would feel badly, personally, if they have expressed dissatisfaction with the set-up, as no intentional unfairness or discrimination has been shown.”2493

In addition to this apparent dissatisfaction, problems increased and in the middle of 1963 suddenly the PAOC withdrew from Japan. The decision caught many in the PAOC itself by surprise. The Don Kauffmans, who were on furlough, were planning to return (asking Janet and Bob Hymes, the new Field Representative of the American AG, to find a house for them in Tokyo).2494 The Gingrichs were also on furlough and planning to return.2495 Although details are murky, apparently a conflict arose between the PAOC and Kiyoma Yumiyama, the superintendent of the JAG. The PAOC issued no official statement explaining

2494 Don Kauffman, “To Bob and Janet Hymes,” 1963-02-21 (letter, CBC Archive).
its withdrawal, but there are several possible explanations, including that Yumiyama might have thought that the ministry of the PAOC should be limited to the Tohoku region, or that missionaries were supposed to pioneer churches in the countryside and not stay in Tokyo for their children’s education. Also, Yumiyama might have felt that the Kauffmans coming to Tokyo was a threat.

Kauffman asked Robert Hymes to intercede for him: “We have always worked together in good harmony I believe. But unless the idea that we Canadians are just trying to buy our way into places of authority is destroyed in Bro. Yumiyama’s mind it will make it very difficult for us all. . . . God expects us to first of all see that our family is brought up to serve the Lord, I believe.”

But Hymes replied explaining Yumiyama’s stance:

Brother Yumiyama definitely does not approve of any area belonging to any group but that we all work equally, not recognized as missionaries from our countries but rather as our capabilities and calling in the work of the organization as a whole. I think, Don, the misunderstanding with Brother Yumiyama is due to the fact that there was no previous consultation with him either from you or the headquarters.

Despite further correspondence between G. R. Upton of the PAOC,
Kiyoma Yumiyama of the JAG and Maynard Ketcham of the American AG, the PAOC decided to withdraw from Japan, turning over its work to the JAG and the American AG.\footnote{2500} There is no record of the JAG or the American AG recompensing the PAOC for its work in Japan.

The PAOC’s decision had been anticipated by some of the JFF missionaries. Robert Hymes, stated that they had known for some years that there was this possibility.\footnote{2501} He also expressed how it would affect the field financially, as he reported to M. L. Ketcham:

Financially we will feel somewhat at loss, and are hoping that they will continue this help until their work that they are supporting can be completely established. The break-down of their financial help is as follows: $100 a month is given towards national workers’ support and the renting of church buildings. This is for the pioneer work in the north which our Canadian brothers have started. All of it is designated in their own interests. Then also, they are sponsoring the radio Fukushima program which is in the location of the work. Otherwise, they bear no other financial obligation. . . .

Thus, while talking to Brother Yumiyama a few minutes ago, as far as an upset in our work, there will be none.\footnote{2502}

\footnote{2500} “Executive Committee Meeting,” 1963-09-10 (document, CBC Archive). First informally this information was informed to Robert Hymes by Virgil Gingrich. The American Missionaries (the Japan Field Fellowship) asked Hymes to write to the Foreign Mission Department of the American AG, concerning the decision of the PAOC to withdraw from Japan.\footnote{2501} Robert Hymes, “To Maynard L. Ketcham,” 1963-07-19 (letter, AGWM Archive).\footnote{2502} Robert Hymes, “To Maynard L. Ketcham,” 1963-08-23 (letter, AGWM Archive).
The American AG wanted Jean Latta to remain in Japan, and Ketcham wrote to Latta asking if she would like “to be associated with our American missionary program.”\textsuperscript{2503} Robert Hymes also wrote to Latta expressing the desire of American AG missionaries for her to stay in Japan: “We do want you to know that all our missionaries are extending to you the most heartiest invitation to come to join us.”\textsuperscript{2504} However, Latta left Japan in September 1964 for Hong Kong, and the Gingriches went to Kenya, making the PAOC’s exit from Japan complete.

9. 2. 3. The British Assemblies of God

David Davies and his wife, who had first came to Japan in 1937, returned in 1948. Davies attended the foundation meeting of the JAG in March 1949 and became a charter member of the JAG. Four British AG missionary families followed the Davieses: William F. Butcher in 1950, Leslie E. Savage in 1951, E. D. Coats in 1955, and Colin Read in 1956.\textsuperscript{2505} Those British AG missionaries founded four churches: the Kawasaki Chuo Fukuin Church in Kanagawa, the Shinagawa Bethel Church in Tokyo, the Omiya Christ Church in Saitama, and the Tsurumi Fukuin Chruch in Kanagawa.

\textsuperscript{2503} M. L. Ketcham, “To Jean Latta,” 1963-09-06 (letter, CBC Archive).
\textsuperscript{2504} Robert Hymes, “To Jean Latta,” 1963-09-12 (letter, CBC Archive).
These missionaries started various churches and built their buildings in several areas in and around Tokyo. The Davieses started the Kawasaki Chuo Fukuin Church in 1949, erecting the first church building in 1949 and a new one in 1953. William F. Butcher also worked in Kawasaki until around 1954 with the Davieses. The Davieses worked in Kawasaki until their retirement in 1960. After the Davies’ departure, the Kawasaki Church joined the JAG.

The Savages were first stationed in Musashino, Tokyo, but moved to Shinagawa in October 1951 to start a ministry, overseeing construction of the Shinagawa Bethel Church (originally called the Bethel Assembly of God) in 1953. The Savages left Japan for health reasons in October 1965, and their church was transferred to the JAG. E. D. Coates started the Tsurumu Fukuin Church in Yokohama in the fall of 1957; their church building was completed in April 1959.

2507 M. Grace Brown, The Orient Calls: The Story of William Butcher, Missionary and Pastor (Saskatoon, Canada: Central Pentecostal College, 1966), 40-44. Will and Elsie Butcher were missionaries to China from 1935 by the British AG. During the war they were confined in an internment camp for two and a half years. After the war in May 1947, they went back to China. They escaped to the red China and transferred to Japan. Later the Butchers became the missionaries to Thailand under the PAOC.
2510 “Mrs. Iwamura has given over £400 ($1,120.00) to the work, who is just a little Japanese widow woman who spends every day selling Japanese paintings to U.S. Servicemen and tourists and gives 10% of all her income to the Lord. Brother Holman, a Master Sergeant in the U.S.A.F. paid £241 to acquire the land. A Pentecostal Servicemen’s Rally is raising $1,000.00 (£360).” “British Missionaries Open New Building In Tokyo,” Pentecost (1953-09), 7. Building the church was the cooperated efforts of Japanese and foreign Christians.
They worked in Japan until 1964. They worked in Japan until 1964. Colin Read started the Omiya Church in 1955; when he left in 1964 their church also joined the JAG.

After the war, the British AG was registered as Assemblies of God Great Britain and Ireland, and it was officially started in Japan on 6 January 1950. The Davieses decided to establish their mission station in Kawasaki, Kanagawa, and made it the headquarters of the British AG. In May 1956, the British AG entered into a full fellowship with the JAG. The applications of Mr. and Mrs. L. E. Davies and Mr. and Mrs. E. D. Coates were accepted by the JAG on 5 May 1956 along with their Kawasaki Pentecostal Church and Shinagawa Bethel Church. In April 1961, the “Great Britain and Ireland Assemblies of God” in Japan was dissolved and joined the JAG. Before leaving Japan in 1965, Savage transferred all British AG work and property to the JAG.

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2514 “Assenbuliizu Kyodan (Eikoku Kei) [Assemblies of God, Great Britain and Ireland],” Kirisutokyo Nenkan (1952), 261.
2515 Davies states: “We have always had a good fellowship with our brethren in the Japan Assemblies of God and in 1956 at the request of our Missionary Council in London we applied for full fellowship.” David E. Davies, “To Donnel Mclean,” 1978-05-17 (letter, CBC Archive).
2516 “Shinkanyu Kyoshokusya Shokai [Introducing the New Ministers Who Joined],” Fukuin Shinpo (1956-06-01), 4.
2518 “Notice of Conveyance,” 1965-04-09 (document, CBC Archive). All the property of the Kawasaki Church, the Tsurumi Church, the Shinagawa Bethel Church and the Omiya Church was transferred to the JAG from the British AG. See also Leslie E. Savage, “To Donnel Mclean,” 1978-05-19 (letter, CBC
was very grateful for this transfer and planned to continue these ministries.2519

But with this departure, the JAG had lost another partner. After 1964, the British AG stopped sending missionaries, and did not resume doing so until the 1990s.

9.2.4. The Australian Assemblies of God

The Australian AG did not send many missionaries to Japan. Marie Smith, a veteran missionary to Japan, was sent back to Japan in 1960, where she worked at Florence Byers’s Children’s Home while Byers took a furlough in the U.S.2520 Marie, who had been in Japan with her missionary parents before the war for fifteen years, was delighted to be back: “The American, English and Canadian Assemblies of God missionaries work together, and have a very fine Bible School in Tokyo, where young Japanese men and women are being trained to reach their own people. The Assemblies of God are considered one of the strongest Protestant Missions in Japan today and I am glad to join forces with them.”2521 She helped at the Higashinada Shi-ai Church and other local churches and also

2519 Yumiyama expressed JAG’s gratitude: “Now I wish you to express my gratitude and deep appreciation to you Brethren, and to Brother & Sister Savage, your representatives, for the legal settlements made in turning over all properties held by you, to the Japan Assemblies of God. Please be assured that the Churches you have begun and established will be carried on by faithful national workers and supervised by capable leaders. I do not in any way consider your labours have ended here but that they will continue on until our Lord appears.” Kiyoma Yumiyama, “To W. B. Hawkins,” 1965-06-15 (letter, CBC Archive).

2520 Mary Smith, “Japan Again,” Missionary Enterprise (1960-12).

2521 Ibid.
served as interim pastor at the Karatsu Church in Kyusyu for eight months in 1964. She passed away suddenly in Japan on 29 March 1971, and was buried in Kyoto beside her mother, who had died in Japan before the war.

9. 2. 5. Other Pentecostal Missionaries Affiliated with the JAG

As stated above, after the war, Japan became an open field for evangelism, with many Pentecostal missionaries arriving from abroad. But the American AG missionaries who had come were not enough to meet the demand, and in 1957 the Japan Field Fellowship of Assemblies of God was seeking new missionaries, asking for another couple to be sent to Japan by that summer. The Japan Field Fellowship started to connect not only with other AG missionaries but also with Pentecostal missionaries from other groups. For some Pentecostal missionaries, the JAG and the JFF made good partners, since the CBI offered a source of Japanese ministers. Among the missionaries and churches who formed alliances with the JAG and JFF were the Japan Evangelical Mission, the Japan Apostolic Mission, the Free Christian Mission, the Universal Mission Inc., the American Soul Clinic, the Oriental Deaf Christ Evangelical Church and the New Tribes Mission. Some of the missionaries from these groups later became associates of

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2522 "Marii Sumisu shi Totsuzen Ten ni Mesareru [Suddenly Marie Smith Was Called To Heaven],” Assenbulii (1971-04), 7.
2523 “Executive Committee Minutes,” 1957-04-09 (document CBC Archive), 3.
JFF or even full American AG missionaries.

Donnel McLean and his wife, for instance, came to Japan 1953 under the Japan Evangelical Mission, which was formed by graduates of Prairie Bible Institute in Canada. After receiving the Baptism of the Holy Spirit, the McLeans returned to Japan under the American AG in 1960. Similarly, Clyde Bradburn and his wife came to Japan under Japan Apostolic Mission in 1955. After studying Japanese for a year they went to Toyama and to Yokosuka. After going back to the U.S. in August 1957, he joined the American AG and came back to Japan under the American AG in 1962.2524

Two Norwegian missionaries from Free Christian Mission were also connected with the JAG. Arnulf Solvoll, who was sent to Japan in 1950 by his home church, Pentecostal Church at Borge of Free Christian Mission, worked in Kobe. When he failed to receive assistance from the Free Christian Mission, he joined the JAG as an associate in 1960.2525 The JAG sent a Japanese minister, Hiroshige Oba, to assist him, but in 1962 Solvoll decided to re-join the Free Christian Mission, which required that he transfer the church building to the Free Christian Mission Japan.2526 Agnes Moy, who came to Japan in 1951 under the

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Bethel Christian Church and was also part of the Free Christian Mission, joined the JAG in 1957. Also a church which was under the Free Christian Mission, the Fushiki Church in Takaoka, Toyama, which was started in 1963 by Edel Nordlie-Nakzawa who had come to Japan in 1950, was transferred to the JAG in 1970.

The missionaries of Universal Mission Inc. came to Japan in 1950 and five families connected with the JAG. Jewel Price in Nishinomiya, David Bush in Kagoshima, and William Twilleager in Itami were associates of the American AG in 1960. In 1964, the Universal Mission Inc. merged with the JAG. Jewel Price came to Japan in November 1950 and started work in Nishinomiya in May 1952, founding the Naruo Jun Fukuin Church, which joined the JAG in 1962. Mr. and Mrs. William Twilleager helped Price at Naruo, as did the UMI

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2529 “Minutes of Executive Committee Meeting,” 1960-12-20 (document, CBC Archive). They had the credentials from the American AG, but they were not appointed by the American AG as the missionaries to Japan.
missionaries Mr. and Mrs. Bernard Blackstone and Mrs. Exie Richard.

More than sixty missionaries from the American Soul Clinic Mission (ASCM), started by J. Fred Jordan, came to Japan from 1951 to 1955, usually after only three months training. The ASCM operated six Bible training schools in Japan before dissolving around 1955, when some members became independent missionaries, some founded their own mission groups, and others became associates of the JAG. At least seven ASCM missionaries were connected with the JAG at some time: Arthur Greyell, Herbert Belknap, Herbert Millen, Norma M. Sides, Zenith Laughlin, Jesse Pedigo, and Ray Pedigo. As a result, the JAG added nine churches in Kyushu.

Arthur Greyell, who started or helped start six JAG churches in Kyushu, came to Japan on 17 August 1952. He started his ministry in Ushiubuka on 25 September 1952 with Herbert Belknap, another ASCM missionary. Greyell became an associate of the JAG in March 1956 and the Ushibuka Church joined at the same time. Greyell helped start the Hondo Church in April 1957, the

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2533 “JFF Executive Committee Minutes,” 1957-04-09 (document, CBC Archive), 2. Bernard S. Blackstone, who came to Japan in 1952 and ministered in Kagoshima with David Bush, expressed his desire to come back to Japan as an American AG missionary in 1957. Noel Perkin explained that Blackstone was from the Christian Advent mission. The JFF decided not accept him at that moment since he was new to the Pentecostal doctrine.

2534 Naruo Kirisuto Kyokai, Shuto Tomoni Ayumu: Soritsu 50shunen Kinenshi, 16-17.


2536 “Nihon Soul Clinic,” Kirisutokyo Nenkan (1956), 263-264.

Kamae Church in January 1958, the Kawaura Christ Church in April 1961, the Sharon Christ Church in Yachiyo in August 1964, the Misumi Church in 1968, the Kawashiri Christ Church in April 1971, and the Kibougaoka Church in 1972. Herbert Millen started to work in Karatsu with Roy Palmer in 1953. They left the church in the hands of Earl Taylor, American AG missionary, in 1958 and the church joined the JAG as the Karatsu Seisho Kyokai in Saga. Norma M. Sides, who came to Japan in 1952, started to work in Fukuoka in 1955 at the Kashii Christ Church. She became an AG Associate and joined the JAG with her Kashii Christ Church on 22 January 1957. Zenith Laughlin started her ministry in Kumamoto in 1957, sponsoring a Japanese minister. She was able to buy a building of the Kumamoto Seisho Church in Kumamoto in October 1964. Jesse Pedigo started the Kamitakada Church in Tokyo in 1950 and worked with the JAG for a while. Ray Pedigo started the Nishi Takaido Church in June 1951 and the Koiwa Church in 1954. He came under the American AG in 1955 and was in charge of the Radio Ministry of the JAG, but left the JAG with his coworker Tsuneo Mandai in 1956 after a dispute over the Koiwa Church.

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2539 *Mikotoba ni Tachi Mitama ni Michibikarete*, 447.
Ada Mable Coryell and her daughter Ada Aimee Coryell came to Japan in 1952 under the ASCM, founding the Oriental Deaf Christ Evangelical Church. Their hearing-impaired congregation joined the JAG. The Coryells started to minister to hearing impaired people in Tokushima in 1954, and while that group did not join the Oriental Deaf Christ Evangelical Church they were closely connected. In 1960, the group in Tokushima started to connect with a JAG pastor, Shiro Nakazawa, and three years later decided to become an independent church for the hearing impaired. On 6 June 1969, this independent group at Tokushima decided to join the JAG with the assistance of Hiroshi Yoshiyama, a JAG minister. Other hearing-impaired congregations decided to join the JAG churches, including the Shichijo Church in Kyoto, the Okayama Shinsho Christ Church in Okayama, and the Hiroshima Christ Church in Hiroshima.

There were a few other missionaries who joined the JAG from other Christian groups. E. H. Martin came to Japan under New Tribes Mission (NTM) and he started to work in Utsunomiya, Tochigi in 1948. His work in Utsunomiya was succeeded by another NTM missionary, Jean Latta, in 1950, who

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2541 Ibid., 31.
2542 Ibid., 37.
2543 *Mikotoba ni Tachi Mitama ni Michibikarete*, 417. The Okayama Shinsho Church has started the ministry of hearing impaired from 1960.
later became a PAOC missionary. Joseph Wider came to Japan as Liebenzeller Mission in 1953. He started the Sakainotani Church Yokohama and joined the JAG in 1959\textsuperscript{2545} and stayed with the JAG for a short time. Robert Houlihan came to Japan in 1966 with Language Institute For Evangelism and joined the American AG in July 1971.\textsuperscript{2546}

The JFF’s policy toward applicants already in Japan was that they had to apply first to the American AG headquarters in Springfield, Missouri.\textsuperscript{2547} Once accepted, missionaries associated with the JAG and the American AG missionaries (the Japan Field Fellowship) could be “affiliated with the Assemblies in America, but not under appointment,”\textsuperscript{2548} so they did not have the full missionary rank of the American AG. Some of the independent Pentecostal missionaries were given the AG associate status but were neither full AG missionaries nor members of the JFF.\textsuperscript{2549} Until 1970, those who were affiliated with the JFF did

\textsuperscript{2545} “Minutes of the Japan Field Executive Committee Meeting,” 1959-04-29 (document, CBC Archive).
\textsuperscript{2546} “Minutes of the Executive Committee Meeting,” 1966-09-21 (document, CBC Archive), 1.
\textsuperscript{2547} “Executive Committee Meeting,” 1957-10-13 (document, CBC Archive), 1-2.
\textsuperscript{2548} “The Nature of the Organization of the Japan Assemblies of God,” 1956 (document, AGWM Archive), 1.
\textsuperscript{2549} \textbf{BROTHER GREYELL:} The Chairman was asked to write to Brother Ketcham advising him that we feel it best for the time being that Brother Greyell be asked to continue in his present relationship with the Field Fellowship, for not only is he over retirement age, but admitting him to membership in the JFF now would undoubtedly raise questions regarding admitting other missionaries in like circumstances.” “Executive Committee Report,” 1966-02-02 (document, CBC Archive). [underline original] When Arthur Greyell was thinking of joining the JFF as a full American AG missionary, the JFF suggested him to be in the associate status.
not have the right to vote for the JFF. But the JFF decided to give voting privileges to associate missionaries in 1970.²⁵⁵⁰

9. 3. Japanese Ministers Who Joined the JAG

To the original group of twelve ministers who founded the JAG were added three more by the end of 1949: Kazuo Iwamoto and Kazuo Wada, and Ikuo Kinbara. Iwamoto had been affiliated with the THSC, and Wada with the JBC. In the 1950’s a dozen veteran ministers joined the JAG from other denominations, such as the Holiness Church and the Japan Evangelistic Band. Those ministers were very valuable to the JAG.

From the Holiness Church came Hiroshi Rikimaru, Kiyuta Horikawa and Yasunao Uchimura. Rikimaru’s path to the JAG began when he visited Tokyo in May 1953 and met his old friend Hajime Kawasaki, a classmate from a Holiness Bible school in Osaka, who was en route to a JAG conference. Rikimaru was not planning to go the conference, but Kawasaki persuaded him to come along.²⁵⁵¹ At the conference, touched by how the JAG Christians prayed, Rikimaru started to seek the Baptism of the Holy Spirit, which he received on 17 June 1953. Immediately he decided to join the JAG.²⁵⁵² The Rikimarus and their Moji

²⁵⁵² Ibid.
Church in Fukuoka joined the JAG on 27 June 1953, first as guest members.2553

Two graduates of the Holiness Bible school in Tokyo also joined the JAG. First, Kiyuta Horikawa, who graduated from Bible school in 1920, served as a Holiness minister but, being unable to accept their teaching of divine healing, resigned from the group and became an independent minister before the war. After the war, when he was leading the independent Hosanah Church in Tokyo, he came to the JAG. His son entered Central Bible Institute in 1951, and Horikawa and his church joined the JAG in 1953. Horikawa received the Baptism of the Holy Spirit at the JAG’s national conference on 3 May 1953.2554 Also, Yasunao Uchimura, who graduated from the Seminary of Doshisha University and later graduated from the Holiness Bible school, joined the JAG (with his wife) on 20 March 1952 and were appointed to the Koenji Church.2555

From the Japan Evangelistic Band Gensuke Anzai, Namio Yokoyama, and Kanjiro Kishibe joined the JAG through the influence of Jessie Gillespy. Gensuke Anzai studied at the Bible school at Kaibara, Hyogo and graduated from Kansai Bible School in 1928. When Jessie Gillespy came back to Japan as a Pentecostal missionary, she started to work with him. Anzai attended the JAG’s conference in Tokyo in May 1950, where he was able to reconnect with his old

2555 “Kyodan Shinkanyuusha [Newly Joined Personnel],” Kyodan Jiho (1952-03). The Koenji Church became the Shinnakano Church.
friends, Hajime Kawasaki and Chikako Miyauchi. On 2 September 1950, at one of Harvey McAlister’s meetings, he received the Baptism of the Holy Spirit and officially joined the JAG on 15 April 1951. Namio Yokoyama, a graduate of the Kansai Bible School in 1936, was invited from Kobe to come to work at Kitakata with Gillespy and Anzai, his old friends, in October 1951. He received the Baptism of the Holy Spirit on 25 December 1951 and joined the JAG in 1952. Kanjiro Kishibe graduated from Kansai Bible School in 1932 and became a JEB pastor. After Jessie Gillespy witnessed to him about her Pentecostal experience, Kishibe began helping Florence Byers at the Mikage Church in Kobe. He received the Baptism of the Holy Spirit on 14 February 1951, joining the JAG and being appointed to the Higashinada Shin-ai Church later in 1951.

There were several other ministers who joined the JAG in 1950’s. Ryuzo Doi of Osaka was affiliated with the JAG by the end of 1950. Noriaki Nakamura, who graduated from Kobe Seminary, started to work in Toyohashi and

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2560 Ibid.
officially joined the JAG on 20 March 1952.\textsuperscript{2564} Soto-o Kashima, an active elder of the Kohama Church, also joined the ranks of the JAG ministers in 1953. Three women ministers joined the JAG, although one of them left very quickly. Toshiko Yamaji, who joined on 21 March 1950,\textsuperscript{2565} was a Bible woman for Violet Hoskins in Kakogawa before the war and a minister under the UCCJ during the war. After working for the Izumi Shin-ai church, Yamaji worked at the Kohama Church in Osaka and the Shichijo Church in Kyoto. Chikako Miyauchi joined the JAG in 1950 but left in 1951. Sakae Nakagawa became a minister of the JAG on 5 May 1952 and appointed to the Akashi Church.\textsuperscript{2566}

9. 4. Graduates of Central Bible Institute

Having a Bible school was key to the expansion of the JAG. Donnel McLean called CBI “the backbone of the Japan Assemblies of God.”\textsuperscript{2567} From the first graduation ceremony in March 1951 to March 1976, CBI produced three hundred and thirty-three graduates, of whom one hundred and sixty-one were male and one hundred and seventy-two were female.\textsuperscript{2568} Of these graduates, by March 1976, one

\textsuperscript{2565} “Jinji Orai [Personnel Matters],” Kyodan Jiho (1950-03-31).
\textsuperscript{2566} “Jinji Orai [Personnel Matters],” Kyodan Jiho (1952-05-20), 2.
\textsuperscript{2567} Donnel McLean, “Central Bible Institute, Special Report,” 1970-07 (document, AGWM Archive).
\textsuperscript{2568} This number was counted from Chuo Seisho Shingakko Dousoukai, “Sunadoribito: Nihon Assenbuliizu obu Goddo Kyodan Chuo Seisho Shingakko Dousoukai Meibo [The Directory of the Alumni Society of Central Bible School of the Japan Assemblies of God],” 2004 (document, CBC Archive). There were also many students who dropped out of CBI. For example, the class of 1957 had

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hundred and ninety-four graduates remained in the JAG.²⁵⁶⁹ According to McLean’s survey, by 1970, eighty percent of JAG ministers had been trained by CBI and ten out of fifteen CBI faculty members were graduates of the school.²⁵⁷⁰

Building a Pentecostal church in Japan obviously required trained Japanese Pentecostal ministers who, unlike financial contributions, could not be imported. CBI was therefore crucial to the founding of the Pentecostal Churches in Japan.²⁵⁷¹ The students came to CBI from not only the JAG and its associated churches, but also from independent and denominational Pentecostal churches, such as the Open Bible Church, the Japan Church of God (Cleveland, TN),²⁵⁷² and the Japan Foursquare Gospel Church. According to McLean’s survey, of the two hundred and sixty-three students who studied at CBI from 1951 to 1970, one hundred and seventy-seven became a JAG minister or minister’s wife, thirty-two became the minister or twenty-four students as one point but only twelve of them graduated. See Chuo Seisho Shingakko Souritsu 60shunen Kinenshi Henshu Iinkai, Chuo Seisho Shingakko Souritsu 60shunen Kinenshi [Commemorating the 60th Anniversary of Founding of Central Bible School] (Tokyo: Chuo Seisho Shingakko, 2010), 6.

²⁵⁷¹ In addition to CBI, Leonard W. Coote restarted his Ikoma Bible School in 1951 and by 1976 they had about sixty graduates. See “Ikoma Seishogakuin Sotsugyo Syuuo Bokushi Meibo [The List of Graduated and Course Completed Pastors of Ikoma Bible School],” 1989 (document, Ikoma Bible School).
²⁵⁷² The Church of God (Cleveland, TN) opened their own Bible School, the Church of God Yokohama Bible Institute, in Yokohama in 1961 and closed it in 1975. Robert Midgley from New Zealand AG was the principal of the school. Midgley later moved to Australia and became instrumental for the growth of the Australian AG. See “Missionary Appointment and Fields,” Church of God Minutes of 49th General Assembly (1962), 49; Ed Heil, A Cup of Cold Water (Chattanooga, TN: The Moriah Group, 1997), 170.
minister’s wife in other denomination, and five died. In the JAG’s early years, many churches were planted and pastors were desperately needed for them. Therefore, some of the third year Bible School students became “student pastors,” as this field report explains:

So great is the demand for the services of the Bible School students, that the most promising ones are taken out of school at the end of two years of study, and placed in pastoral work. When someone becomes available to relieve them of their responsibilities they return for their final year. Some of them complete the third year by correspondence. Because of the great need for pastors, ten members of the 1957 class were sent out to minister.

CBI’s graduation rate peaked at twenty-four in 1964; in 1976 there were only five graduates.

9. 5. The Mission Strategy of the JAG

Most of the JAG churches were started from scratch and the JAG, keeping a free mission spirit, envisioned a nationwide organization. Kiyoma Yumiyama described his mission plan:

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When we start the church work we begin it usually with the tent meetings, cottage-meetings, and open air-meetings. We rent a house for the meetings and quickly a church building plan will be presented to the believers, at the same time, to the headquarters, and ask them to pray and contribute for the project. When the group get a piece of ground for the building we loan them up to one thousand dollars if they want to build a church building with the contract of paying back to the headquarters in five years.2576

For the work of founding a church the presence of the missionaries was very important, as Yumiyama appreciated, stating: “There are so many cities and towns and villeges (sic) where we desire missionaries to go and to start new work.”2577 He believed, however, that the missionaries were not fit to pastor churches, and should instead work with the Japanese ministers until the church was well established, and then hand over the ministry to the Japanese pastor.2578 He believed churches should be in the hands of the Japanese ministers.2579

When the American AG helped launch the JAG, it hoped to establish an AG organization and an AG Bible School. Yumiyama, on the other hand, wanted to build churches, train ministers, and start kindergarten education.2580 Both wanted to build a strong Pentecostal denomination in Japan but Yumiyama wanted to make the JAG a national organization not a provincial one. But in

2577 Ibid.
2578 Ibid., 12.
order to build a denomination covering all Japan, the JAG needed to work closely with the JFF and the JFF with the JAG.

At first, the JFF missionaries could choose where to start their mission stations, which they did through prayer, although JFF’s permission was required (and almost always granted). A location where a missionary had opened a church often became the destination for new CBI graduates. After the establishment of more churches, the JAG started to rotate the Japanese ministers; some were appointed to several different churches for a short period of time.

The JAG wanted to have at least one missionary family in a district. The JFF tried to recruit new missionaries, but it was not an easy task. Yumiyama selected nine centers in nine provinces\(^{2581}\) from which to launch other churches, a strategy he called the Parachute Mission:\(^{2582}\) a young CBI graduate was “parachuted,” which means sent into the middle of nowhere, sometimes with the missionaries’ support and sometimes without. Sometimes their mission was successful and sometimes it wasn’t. The missionaries were expected to be responsible for starting the church, which included buying the property, constructing the church building and supporting the Japanese ministers. The Japanese ministers felt it was important to have the support of missionaries for this work, so they started to seek ways to send the missionaries to their strategic locations. At the joint meeting of the JAG board members and the JFF executive

\(^{2581}\) Ibid.

committee members, a JAG member asked, “Will missionaries locate where the Riji [Japanese Board Member] would appoint them, as is done to the Japanese pastors?” The JFF executives did not answer directly, but noted the problems of schooling for the missionary children. The JAG also asked that “all missionaries transfer in and register with the JAG, filling out a form similar to what the pastors do.” The JFF executives’ response to this request at the meeting is not recorded, but most missionaries have not transferred to the JAG.

9. 6. The Structural Development of the JAG

In order to clarify the direction and goal of the denomination, a short term slogan was introduced annually. Moreover, in order to facilitate the administration of the denomination, the JAG introduced the department system. The American AG introduced the Radio Ministry and the Youth Ministry, the Christ Ambassadors (CA) in Japan. The JAG started the CA department in March 1950, the Evangelism Department and Sunday School Department in April 1951, the Radio Ministry department in 1953 and the Literature Department in May 1954. Through these departments, the JAG operated many

2583 “Japan Assemblies of God Riji and Field Fellowship Executive Committee Meeting,” 1971-04-06 (document, CBC Archive), 1.
2584 Ibid., 2.
2585 Mikotoba ni Tachi Mitama ni Michibikarete, 497.
2586 Ibid.
2587 Ibid., 498.
2588 Ibid.
evangelism projects. The CA department had its first national conference in October 1950, for instance, and the Radio Department started the program called *Megumi no Kotoba* [Words of Grace] in Kyoto on 15 July 1953 and in Tokyo on 12 August.\(^{2589}\) The Evangelism Department hosted special healing ministries conducted by foreign evangelists.\(^{2590}\) The Literature Department issued *Fukuin Shinpo*, *Shin Seinen* (later *Shonin*) and other books and tracts.

As churches were added, the JAG started to form districts also to help facilitate the administration of the denomination. In May 1953, the district system was introduced to the JAG, starting with the Tohoku District, Kanto District, the Tokai District, and the Kansai District. In May 1956, the Hokkaido District, the Chugoku District, and the Kyushu District were added. The Shikoku District was added in November 1971, and the Okinawa District in July 1972. Though there was annual national conference, which often featured ministers from abroad, the districts started to hold their own conferences as well.

The JAG invented slogans to motivate their members’ evangelistic spirit. From 1951 to 1955 the slogan was, “A four-year plan toward a self-supporting church.” To encourage self-sufficiency, the denomination decided to cut the funding provided to the local churches by 25 percent a year, ending to zero by the

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fourth year. By the end of 1954, however, only six churches had been able to become self-supporting, which was far from the JAG’s goal of “Self-government, Self-propagation, and Self-support.” Nevertheless, the JAG was still seeing success, and by 1955, it was able to triple its churches, ministers and members, thanks in large part to the thirty-five CBI graduates.

From 1954 to 1957 the slogan was, “A three-year plan of doubling the church members.” The strategy included a hospital evangelism department, which was started in 1955, and publications from the Literature Department which reinforced the radio ministry. The JAG also decided to establish churches where they did not have any, and with CBI graduates and the help of missionaries from the American AG, the PAOC and other groups, the JAG was able to start churches in Hokkaido, Tohoku, Chugoku, Shikoku and Kyushu, allowing it to become a nationwide denomination.


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2591 Melvin Hodges, an American AG missionary to Nicaragua, taught “Self-government, Self-propagation, and Self-support” as an indigenous church principle. See Melvin Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1971). This principle was promoted by Noel Perkin, the Director of Foreign Mission of the American AG.

2592 *Mitama ni Michibiakarete*, 55. In September 1954, there were thirty-seven churches, fifty ministers, and three-thousand seven hundred and eighteen members.

2593 *Mitama ni Michibiakarete*, 69.

2594 *Mitama ni Michibiakarete*, 74.

2595 *Mitama ni Michibiakarete*, 74. Ironically, during this period the number
When the missionaries came to Japan after the war, they felt drawn to address not only the spiritual needs of the Japanese Christians but also the physical needs. Many churches had lost their buildings during the war, for instance, so the missionaries focused first on providing them as well as the need for living quarters for the Japanese pastors. John Clement noted the great need for church buildings and he reported that “[There are] cities without an Assembly church, congregations without adequate meeting places, and even pastors without decent living quarters.” He continued:

To what were the pastors returning? Only two or three to decent church buildings. Most of them were returning to one-room shacks or a flimsy two-room hut affair-poor miserable structures where they toil on against tremendous odds. I was in a typical church a few days ago. It was necessary to hold two services in the evening in order to accommodate the crowd. It was only the mercy of God that kept the walls from caving in and the floors from giving way.

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When the Akashi Church building was dedicated in September 1950, a $1,000 loan was made from the Japanese using the building funds of JFF.\footnote{John J. Clement, “Akashi Builds Church,” \textit{Pentecostal Evangel} (1951-02-18), 7.} This was just the start. Marie Juergensen reported in 1974 that of the eighty-four JAG church buildings, eighty were built with the assistance of missionaries and offerings from abroad.\footnote{Marie Juergensen, “The Japan Assemblies of God Kyodan (Organization),” 1974 (document, CBC Archive), 2.} However, of the one hundred and thirteen JAG churches at the end of 1975, there were only eighty-one churches which were either directly started by the missionaries or the missionary funding was used for the church property or the church building.\footnote{\textit{Mitama ni Michibikarete}, 148-206; Donnel McLean, “Japan Assemblies of God Churches,” cir. 1978 (document, CBC Archive).}

When the radio ministry was started in 1953, it received major support from the American AG. When it started to cover the Tohoku Area, the PAOC supported it. When foreign support was cut in 1964, the radio ministry had to cease operations.\footnote{M. Ketcham sent a telegram to the JFF, saying “Necessary discontinue Japan radio. Drastic shortage fund. Please take immediate steps cancel contracts.” See William H. Sakwitz, “Termination of Japan Radio Work,” 1964-09-07 (document, CBC Archive); Donnel McLean, “Japan Assemblies of God Churches,” cir. 1978 (document, CBC Archive).} All of these records demonstrate the JAG’s need for foreign financial support.
The JAG retained its independence and even isolation from other Pentecostal denominations. Although the JAG was one of the first successful Evangelical churches after the war, its relationship with other churches in Japan was not close. With the exception of opening CBI to students of other faiths, the JAG did not make much effort to cooperate or even interact with other evangelical churches. There were two reasons for that. First, most of the Evangelical churches regarded Pentecostalism as heretical, largely for historical reasons: the core Evangelical churches were offspring of the Holiness church, whose opposition to Pentecostalism reflected the influence of Juji Nakada, its founder, who abhorred the Pentecostals. In addition, the Pentecostals themselves, who obviously regarded themselves as true Christians, understandably had no interest in working with Christians who regarded them as apostates. This was especially true of Yumiyama. He attended some interdenominational meetings, but felt uncomfortable there. Of all the leaders of the JAG, only Hajime Kawasaki desired to forge an alliance with non-Pentecostal Christians, hoping they would eventually recognize the Pentecostals.

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2602 Hajime Kawasaki, one of the former Holiness preachers, witnessed that at every conference he attended Nakada slandered Pentecostals. See Hajime Kawasaki, *Kitakaze yo Okore*, 79-80.

2603 Ibid., 179. Often Kawasaki was able to reconnect with his former Holiness friends and let them recognize the Pentecostals. Kawasaki was very much willing to work with Japan Protestant Conference and Japan Evangelical Fellowship. See Hajime Kawasaki, *Kitakaze yo Okore*, 203.
Because of this, the JAG did not join the Japan Protestant Conference, which was founded in 1960 by the Evangelical Christians. Individual JAG ministers were allowed to join, however, and many did become members. As the JAG grew, some interdenominational organizations asked it to cooperate in various efforts such as the Billy Graham Crusades, and the JAG as a denomination began to cooperate with them one step at a time.

In 1951, the JFF joined the Evangelical Missionary Association in Japan (EMAJ), an association of the Evangelical missionaries founded in 1947. The JFF became a member of the Japan Christian Evangelistic Mission Association (JCEMA), another Evangelical missionary organization, in 1962. The JCEMA and the EMAJ merged and became the Japan Evangelical Missionary Association (JEMA) in Japan in 1968. When the JEMA was formed, the JFF decided to retain their membership. The JPC and JEMA founded the Japan Evangelical Association (JEA) in 1968 with the Japan Evangelical Fellowship (JEF), a fellowship of the Holiness churches. The JAG applied for membership to the JEA in 1986, but it was not accepted at that time. The JAG was finally given

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2604 The Holiness churches founded the Japan Evangelical Fellowship (JEF) in 1951. The fundamental ministers and missionaries founded the Japan Bible Christian Council (JBCC) in 1951.


2607 “Executive Committee Meeting,” 1962-09-12 (document, CBC Archive).
membership in 1988. Therefore, long before the JAG, the JFF was a part of the JEA under the JEMA.

9. 9. The Churches and Ministers Who Left the JAG

At the end of 1975, the JAG had one hundred and thirteen churches, while about thirty-three other churches had been closed or been lost. Another great loss to the development of the JAG, perhaps the greatest loss of all, was when the PAOC and the British AG missionaries left Japan in the 1960s. In addition, some Japanese ministers and missionaries left the JAG. For instance, the Otake Christ Church in Hiroshima, founded by Kyo Kurokawa in 1948, came to the JAG with the guidance of Hito-o Saito in 1950 but broke away in 1951 to form its own denomination, the Sanbi Kyodan [the Worship Denomination]. Similarly, Tsuneo Mandai, a CBI graduate, and Ray Pedigo left the JAG over a church issue and started their own work in 1956. Soon Mandai and Pedigo separated: Mandai started Japan Gospel Mission in 1957 in Ehime, which gave rise to

2609 Kurokawa read Morihiko Yamada’s Seirei wo Ukeru Hiketsu in Hiroshima around April 1944. After reading the book, she was baptized by the Holy Spirit on 19 April 1944. Kurokawa invited Yamada to come to Otake, Hiroshima where she was living in 1948. Yamada held several meeting at Otake and the Otake Christ Church was born. See Kyo Kurokawa, “Saihan ni Yosete [For Reprint],” in Morihiko Yamda, Seirei wo Ukeru Hiketsu (Hiroshima: Sanbikyodan, 1984).
2610 The Sanbi Kyodan has changed its name a few times and now it is called Jesus Fellowship Hiroshima. See “Welcome to Jesus Fellowship Hiroshima,” http://www.jfhsanbi.com/ (accessed 4 April 2010).
2611 Mikotoba ni Tachi Mitama ni Michibikarete, 311.
Andrew Evangelistic Seminary in 1987, and Pedigo started Mission to Japan, Inc., in Kure, Hiroshima. Fumio Yamada, after resigning from the Shinsho Church in 1970, started the Narimasu Community, which evolved into Megum no Sono Corporation, a welfare group. Thirty members of the Shinsho Church left with Yamada. Still, despite these defections, the JAG suffered no major schisms, and survived as the only AG denomination in Japan.

Nevertheless, this situation was soon to change. Choi Ja-Sil, the mother-in-law of Cho Yongi of the Yoido Full Gospel Church in Korea, came to Japan in 1971 and started her ministry. Although she received her ordination from the JAG in August 1972, her ministry did not come under the JAG; instead, Choi and Cho founded the Japan Full Gospel Association in Japan.

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2616 Mitsuki Seno-o, “Nihon Senkyo ni okeru Jun Fukuin Kyokai no Ayumi to Tenbo [The Past and the Prospective of the Japan Full Gospel Church in Japanese Ministry], Sign (September 2001), 137.
10. End of an Era: Becoming an Independent Organization

The retirement of Kiyoma Yumiyama as superintendent of the JAG in 1973 and the transfer of the Komagome property and the administrative responsibilities of the Central Bible School from the American AG to the JAG marked the closing of one epoch of JAG history. The denomination was now a mature, indigenous, and self-supporting organization. Donnel McLean, in “Precise History of the Japan Assemblies of God,” put it this way: “What shall we say of the final decade, the 1970’s? . . . Doubtless most significant developments of this era have been the emergence of the national church to total independence in all areas. Today they are completely indigenous and today the missionary serves solely in an assistance capacity.”

10. 1. The Retirement of Kiyoma Yumiyama and the Transfer of Property and Buildings from the American AG to the JAG

After twenty-fours years as superintendent of the JAG, Kiyoma Yumiyama was asked to step down from his position in 1973. The American

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2618 Akiei Ito, “Jifu no Hito” [Man of Self-Confidence], in Kiza Goushin: Ko Yumiyama Kiyoma-shi Omoide Bunshu [Kneeling Down and Worshiping God: Recollections of Late Rev. Kiyoma Yumiyama] (Tokyo: Chuo Seisho Shingakko, 2002), 33. In order to ask Yumiyama to step down from the leading positions of the JAG, a series of discussions were necessary. It was not his desire to step down. Yumiyama was given title of the superintendent emeritus and he remained as the
Assemblies sent an official declaration of appreciation to Yumiyama:

To Kiyoma Yumiyama: venerable patriarch, counselor of young pastors and missionaries, wise preacher of God’s Word, chosen leader of God’s people---in appreciation of forty-five years of meritorious service as the General Superintendent of the Japan Assemblies of God and President of Central Bible Institute, Tokyo.2619

Leadership was transferred to Ryunosuke Kikuchi, who had been trained by Yumiyama before the war, and the next era of the JAG began.2620

Under Yumiyama’s leadership, the JAG tried to become self-supporting. Progress was slow but steady, and as the Japanese economy expanded the JAG’s financial situation also improved. From the beginning, the missionaries and the Japan Field Fellowship provided both spiritual and material support to the JAG, with the JFF initially paying most of the bills, providing the land for and building the Bible school and headquarters. In 1952 the JFF provided 74 percent of the principal of CBI till 1991.

2619 “Japan Field Fellowship Committee Minutes,” 1974-02-23 (document, CBC Archive), 1. It should be noted that Yumiyama only officially served as the General Superintendent the JAG for twenty-four years, and here JFF must be recognizing his other service as well.

2620 Kikuchi served one term, until 1976, to help the transition of the JAG leadership. Akiei Ito or Masayoshi Safu, both second-generation leaders who had graduated from CBI, occupied the position of superintendent from 1977 to 1997, with first one serving and then the other. The JAG did not make the job of superintendent a full time position, so (unlike Yumiyama) both kept their pastoral and teaching responsibilities at their churches and Central Bible College. (CBI become CBC in 1976) The JAG leadership style gradually changed from the strong leadership of one superintendent to the group leadership by the several board members. In 2009, Makoto Hosoi, a third generation minister, was installed as superintendent. See Mikotoba ni tachi Mitama ni Michibikarete,137; Hiromasa Amano, “Kyodan no Ugoki [Move of the Denomination],” Assenbulii (2009-12-01), 2.
JAG’s revenue;\textsuperscript{2621} in 1961, 61 percent; and in 1964, 22 percent.\textsuperscript{2622}

When the new CBI building was completed, the JFF requested that the American AG transfer the title of the property of Komagome, the CBI and the headquarters complex to the JAG because, as Robert Houlihan, the Far East Northern Area Representative of the JFF at that time wrote, “we feel it is God’s time.”\textsuperscript{2623} On 7 November 1974, he wrote a Letter of Transfer:

By the authority invested in me, by the General Council of the Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri, U.S.A., I do transfer the 5,504,36 square meters of property at 3-15-20 Komagome, Toshima ku, Tokyo, Japan, to our sister organization, the Japan Assemblies of God. This transfer of property is given a complete gift from the American branch of our church, to the Japanese branch located at 3-15-20 Komagome, Toshima ku, Tokyo, Japan.\textsuperscript{2624}

The agreement between the JAG and the JFF for transferring the building and property of Komagome was finalized on 11 November 1974.\textsuperscript{2625} The transfer of the compound from the American AG to the JAG in 1975 was the key factor in allowing the JAG to become a self-supporting organization after twenty-six years.

Because the JFF had been concerned about whether it would have the

\textsuperscript{2621} \textit{Mikotoba ni tachi Mitama ni Michibikarete}, 101.
\textsuperscript{2622} Ibid., 103.
\textsuperscript{2623} Robert Houlihan, “To Foreign Mission Board,” 1974-03-06 (letter, AGWM Archive).
\textsuperscript{2625} “Joint Session of JAG and JFF Executive Committees,” 1974-11-11 (document, CBC Archive), 1.
right to use their mission housing, the agreement with the JAG stipulated that "properties and houses held in the Japan Assemblies of God name . . . are for the sole use of the JFF." That agreement included all the missionary residences and the servicemen’s churches in Okinawa and Yokota.

When the JFF transferred all the property to the JAG, the JAG had one hundred and seven churches and eighty-four church buildings. Of those buildings, eighty had been built with the assistance of missionaries and offerings from abroad. Seventy-seven churches were self-supporting and thirty were receiving financial assistance. Nine were supported by missionaries. Even after the property and buildings were transferred to the JAG, the JFF missionaries kept supporting the JAG churches.

10. 2. Where the JAG is Today and Remaining Issues

Although the JAG has not experienced the Pentecostal revivals that have occurred in other countries, it has developed steadily and become one of the leading Pentecostal and Evangelical denominations in Japan. It has become a stable and mature organization, no longer on the fringe of Japanese Christendom. Although it is not growing as it had in the past, in 2009 it had two hundred and

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2626 “Japan Field Fellowship Executive Committee Minutes,” 1974-09-11 (document, CBC Archive), 2.
2628 Ibid.
eleven churches, most of them self-supporting, with a total of eleven thousand one hundred and twenty-eight church members, four hundred and six ministers, twenty-six missionaries and thirty-two Bible College students. \(^{2629}\)

Despite this success, the JAG faces several challenges. The biggest problem is the stagnant growth, which the present superintendent Makoto Hosoi attributes to the aging of ministers, the lack of ministerial successors, the decrease in the number of members who have received the Baptism of the Holy Spirit, and the decrease in offerings due to the poor economy during Japan’s “lost decade” of no economic growth (which has become worse with the worldwide recession that began in 2008). \(^{2630}\) Other Japanese denominations are also grappling with most of these problems. But the decrease in the number of members who have experienced the Baptism of the Holy Spirit is unique to the JAG in Japan and is tied to its identity as a Pentecostal denomination.

In addition to the country’s economic struggles, Japan’s changing demographics, in particular the decrease in the number of children and the increase in the number of elderly people, has also influenced its churches. As a result, enrollment in church schools is declining, and fewer young people are entering the ministry. \(^{2631}\) Unless these trends change, the JAG and other Japanese

\(^{2629}\) "2010nendo Sokai Gian [2010 General Assembly Agenda],” 2010-11-16/17/18 (document, CBC Archive), 19, 21. Part time students were included in the number of Bible College students.

\(^{2630}\) Makoto Hosoi, “Assenbulii Kyodan no Tenbo to Puroguram [The Prospect of the JAG and its Programs],” Japan Pentecostal Council News (2010-06), 2. [translation mine]

\(^{2631}\) Thomas J. Hastings and Mark R. Mullins “The Congregational
churches will not be able to replace their retiring ministers and will be forced either to close churches or merge its churches together. The new generation of Christians needs to rise up in the coming decade and meet these challenges in order for the important Pentecostal work of the JAG, the roots of which began to grow in Japanese soil more than one hundred years ago, to continue successfully in the years to come.

11. Conclusion

The aim of this research was to reconstruct a more accurate and complete framework of the history of the JAG. For this reconstruction, its first objective was to retrieve and correct information about Pentecostal workers from three basic groups: those whose work had been completely forgotten, those whose work had been downplayed, and those whose work had been over-emphasized. The JAG holds the view that its origins lie in the work of Carl F. Juergensen and his family, who came to Japan on 11 August 1913, and of Kiyoma Yumiymama, who started to work for John W. Juergensen in early 1923.\textsuperscript{2632} As the preceding analysis shows, however, that view is too simplistic, overlooking the work of both many western missionaries and Japanese ministers while overemphasizing the work of the Juergensens and Yumiyama. Detailed information about the first two groups of Pentecostal workers was retrieved and documented to demonstrate their contributions, some of which were small but some large, to the Pentecostal Movement and eventual formation and development of the JAG. Further information was also gathered about the third group of Pentecostal workers, specifically about the Juergensens and Yumiyama. By combining both types of information, as far as possible, all Pentecostal workers, both minor and major, both missionary and Japanese, were identified and the Juergensens’ and Yumiyama’s presence was put into balance.

\textsuperscript{2632} Mikotoba ni Tachi Mitamani Michibikarete, 53.
For instance, as far as we know, the members of Martin L. Ryan’s group, who arrived in Japan on 27 September 1907, were the first Pentecostal missionaries to reach Japan and they clearly were bringing the Pentecostal Christian message to Japan before the Juergensen family. Furthermore, Ryan and his group directly influenced William and Mary Taylor who were already in Japan and later worked in Japan as Assemblies of God missionaries. Moreover, both before, during and after the work of the Juergensens and Yumiyama, many other Pentecostal missionaries and Japanese ministers worked as the forerunners of the JAG. Furthermore, in the post-war period, the work and ministries of the missionaries have not been given fair recognition. In other words, the official accounts omit or minimize a great part of the JAG’s rich history, with the result that much of that history had been largely forgotten or at least overlooked.

For the reconstruction of a more accurate and complete framework of the history of the JAG, the second objective was to see how the ministries of the various Pentecostal workers fit together, leading to the formation and later development of the JAG. To fulfill this objective, first the ministries of pre-war Pentecostals were investigated. Although Yumiyama claimed that there were not many denominational activities before the formation of the JAG in 1949,²⁶³³ this investigation showed how the pre-war Pentecostals often worked together, how their ministries frequently intersected in unity but sometimes split in controversy,

²⁶³³ Kiyoma Yumiyama, “Shu to Aimamieru Sonohi made [Until the day I meet the Lord],” Hyakumannin no Fukuin (1995-11), 38.
and how they influenced each other to create and develop a Pentecostal presence in Japan which was like a complex root system from which the JAG was formed.

For example, after Ryan’s group introduced the Pentecostal faith, the early Pentecostal missionaries (Bernauer, Coote, Gray, C. F. Juergensen, Moore, and the Taylors) often worked together in cooperation and their ministries intersected to grow the Pentecostal presence in Japan in its earliest stage. From 1920, after the formation of the Japan District of the American AG and the founding of the Japan Pentecostal Church, the American AG missionaries and their Japanese colleagues worked together under one organizational umbrella. This formation marked an important unification but also a split, as Coote and Gray did not join this new Trinitarian group perhaps due to theological differences concerning the New Issue. In 1929, the Japan Bible Church was formed; it was still a missionary-led organization but allowed the Japanese ministers to be more involved and they were gradually given more authority. Various American AG missionaries and Japanese ministers continued to work together and support each other and they were joined by other missionaries as well, interacting with each other and further developing a unified Pentecostal organization.

This unified group, however, underwent two major splits. The first was in

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2634 Because they were separated physically from the other missionaries, the Taylors had less contact with the other missionaries. Nevertheless, their ministry was influential in various ways, such as Coote’s embrace of Pentecostal faith.
1938, when Takinogawa Mission split for unknown reasons from the JBC and formed the Takinogawa Holy Spirit Church. The second was when Jun Murai, who had been a leading figure in JBC since 1937, was influenced by Oneness theology and split with his group in 1940, forming the Spirit of Jesus Church in 1941. With the departure of the missionaries and the war period, the unified organization was further split with some churches becoming independent, others joining the United Christ Church of Japan and others disappearing.

To fulfill the objective of seeing how the ministries of the various Pentecostal workers fit together, leading to the formation and later development of the JAG, second the post-war activities were traced. After the war, ministers who had been part of various organizations before and during the war (such as some who had been under the THSC, others who had been under the JBC, and others who had been associated with independent ministries) came together and were joined by returning and new missionaries to form the JAG.

Before the war, it was commonplace for Japanese ministers to work under the western missionaries, but when the JAG was founded in 1949, the relationship between the missionaries and Japanese ministers changed, and the Japanese ministers began to work beside the westerners as equals. As a result of installing Kiyoma Yumiymama as the superintendent of the denomination and the president of its Bible school, as well as of choosing Japanese ministers for all the board member positions, the JAG came into existence as a Japanese-led organization. In its initial stage, the JAG depended on a sensitive balance of trust between the
missionaries and Japanese ministers, who shared the desire to build a strong AG denomination in Japan. But after building a nationwide denomination, as the JAG became stronger financially and had more veteran Japanese ministers, its dependency on the missionaries decreased; gradually, the missionaries became subordinate to the Japanese ministers and started to carve out new roles to support the JAG.

From its founding in 1949, the American AG, the British AG, and the PAOC missionaries had tried to work together with Japanese ministers to build a single Assemblies of God organization, the JAG. The JAG also welcomed other Pentecostal missionaries and veteran Japanese ministers from other church organizations to join them. Absorbing these other Christian workers and their ministries, the JAG became a multi-cultured and a nationwide denomination. By tracing the post-war formation and development of the JAG in this way, it was shown that the denomination is truly a complex of groups from various roots.

But the unique cooperation of missionaries from multiple countries ended in the middle of 1960’s with the departure of the PAOC and the British AG from the Japanese field, leaving the American AG as the sole missionary organization working with the JAG. Moreover, with the arrival of the Korean AG in the 1970s and the Australian AG in 2000s and their decisions to work separately from the JAG, strictly speaking, the JAG is no longer the only Assemblies of God organization in Japan.

After the introduction of the Charismatic Movement and the Third Wave
to Japan in the 1970s and 1980s on, a tolerance toward the Pentecostal and Charismatic Movement developed, with the result that ministers who received the Pentecostal experience no longer needed to leave their denominations and organizations. Moreover, because it stopped absorbing new blood, and instead was recruiting the second and third generation ministers from within its own ranks, the JAG started to lose its diversified culture.

The success of Central Bible Institute/College (CBC) had been the backbone for the development of the JAG. However, the demography of Japanese society is quickly changing. The average age of the JAG ministers keeps rising, with the result that in 2011 close to 100 ministers and wives are over 70 years old. Since there are only sixteen full-time CBC students in the 2011 school year, the expected graduates will be insufficient to fill the vacancies created by the retiring ministers in coming years.

The Kanto Great Earthquake on 1 September 1923 greatly impacted the Pentecostal Christians in Japan. It brought the promising ministry of Barney S. Moore in Yokohama to an abrupt end as his church was destroyed and its Japanese pastor was killed. However, a great sum of money was sent to Japan from abroad as a result of this earthquake. By using the surplus from this relief fund, the Japan District of the American AG was able to help build the

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Takinogawa Church (the Shinsho Church) in 1927.\textsuperscript{2636} In addition to the earthquake, World War II affected all Japanese churches. Although Pentecostal Christians did not suffer severe persecution at the hands of the Japanese government during the war, some did suffer greatly and four Japanese ministers were killed in the war. But with Japan’s surrender, and with the strong support of the American AG, the Pentecostal Christians in Japan were able to establish the JAG. All the suffering and destruction which resulted from the war was tragic, but the defeat actually brought about the founding and development of the JAG.

The purpose of this research was to trace the JAG’s origins and history up to 1975, with particular emphasis on aspects of that history which differ from the official version. The official history was written using very limited resources, such as the recollections of several ministers and missionaries and pamphlets compiled by the Foreign Mission Department of the American AG. It did not use the Pentecostal periodicals published in Japan and abroad. Therefore, the history which it told was very much fragmented and often not cohesive. This research was started by collecting and reading through the periodicals and other primary sources in Japan and abroad now available, trying to be free from the official history or the intentions which directed its telling. Reading through the resources, one can find many unknown missionaries and Japanese colleagues and discover the victories they enjoyed as well as the hardships they endured in order to spread

the Pentecostal Christian message to Japan. By using the information found in these resources, a much fuller and complex picture of the JAG history could be pieced together. Now that this fuller story has been presented, the JAG should recognize and remember its own roots.

Much more remains to be done, however. Because this study aimed to cover such a broad area, the dynamics of each local church were beyond its scope. But in order to gain a deeper understanding of the JAG’s history, the local churches as well as the work of individual missionaries and Japanese ministers need to be studied in greater detail than they have been here. To do so requires the discovery of even more primary sources; in particular, because the first generation Japanese ministers have passed away, we need to seek out the accounts of the second-generation ministers.

In addition, the JAG’s relationship with other Pentecostal, Evangelical and Mainline churches within the broader context of the history of missions in Japan needs to be studied in order to understand the uniqueness of the JAG. Finally, although this research has focused on the history of the JAG, the socio-scientific, theological and political aspects of the JAG need to be studied further to gain a more comprehensive picture.
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