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THE LIFE AND MINISTRY OF KIYOMA YUMIYAMA AND THE FOUNDATION OF JAPAN ASSEMBLIES OF GOD

Masakazu Suzuki

"Father" Juergensen instructed and gave courage to this man who could have stumbled and given up... He has carried great responsibility and has been a spiritual leader - a man chosen of God... Whatever the future holds, we earnestly pray that the God who raised up Moses and chose Joshua will do the same for us..." [1] - Marie Juergensen

1. Introduction

Kiyoma Yumiyama (1900-2002) was one of the Charter Members and leaders of Nihon Assenbuliizu obu Goddo Kyodan {Japan Assemblies of God: JAG]. He was the general superintendent of JAG for more than two decades (1949-1973) and the first president of Chuo Seisho Gakko/Shingakko [Central Bible Institute/College: CBI/CBC] in Tokyo, a position he held for more than four decades (1950-1992). He was not only a leader of JAG but also a mentor to most of the JAG ministers. Kiyoma Yumiyama was a special vessel that God chose for the development and growth of the Pentecostal Movement in Japan.

Yumiyama had come to one of Tokyo's Pentecostal churches, which was affiliated with American AG[2] around 1922. Since then for eighty years he remained in Japan's Pentecostal circle and for more than sixty years he was in a leadership position. He was one of the few people who witnessed both the forming years of the American AG related churches in Japan before the war as well as the founding and growth of JAG after the war. Therefore, it is not an exaggeration to say that Yumiyama himself was the history of the Assemblies of God ministry in Japan.

Yumiyama talked about his life history in lectures and interviews. We have several books commemorating Yumiyarna, which are collections of essays by his former students and colleagues. However, he never wrote nor desired to write his own autobiography.[3] There are many discrepancies in the details of his accounts.[4] We, therefore, need to check them very carefully. I had the privilege of conducting two interviews with Yumiyama asking about the history of JAG.[5] 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 could be taken in many different ways. He told me that the history of JAG is complicated and very difficult to explain. Another time he even told CBC students in his lectures that the pre-war JAG history is "a myth" and that some accounts of this history need revisions.[6]

Marie Juergensen, the first daughter of Carl F. Juergensen who came to Japan in 1913 at age 12, was the history teller of JAG. For Marie, the work of her own family and Yumiyama, their right hand man, was at the center of her JAG story. Therefore, the JAG history has some missing pieces, especially in the pre-war history because the stories were told from the position of "The C. F. Juergensen family and Yumiyama as the founders". JAG and American AG have accepted Marie's view on the

[1] Marie Juergensen, "Man Chosen of God." The Pentecostal Evangel (1 November 1970), 8.

[2] In this paper I will use the following names for the Assemblies of God denominations abroad, "American AG" for the General Council of the Assemblies of God, "British AG" for Assemblies of God in Great Britain and Ireland, "PAOC" for the Pentecostal Assemblies of Canada, and "Australian AG" for Assemblies of God in Australia.

[3] Akiei Ito, "Jifu no Hito" [Man of Self-Confidence], *Kiza* Goushin: *Ko* Yumiyama Kiyoma-shi *Omoide Bunshu* [Kneeling Down and Worshiping God: Recollections of the Late Rev. Kiyoma Yumiyama], (Tokyo: Chuo Seisho Shingakko, 2002), 33.

[4] 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.

[5] Kiyoma Yumiyama, Interviews by the author, Komagome, Tokyo, 7 December 2000, 21 June 2001.

[6] Yumiyama said that the pre-war JAG history is in "Karniyo Jidai" [the Period of Mythological Age]. Kiyoma Yumiyarna, "Nihon Assenbulii-shi kara Kataru" [Talking from the JAG History], Audio Tape, Chuo Seisho Shingakko, 22 September, 1992. (CBC Library)

history of JAG, as this quote from JAG 2006 *Kirisutokyo Nenkan* [2006 Christian Yearbook] shows:

> In 1913, C. F. Juergensen came to Japan in order to evangelize, and with the cooperation of Japanese ministers, Kiyoma Yumiyarna and others, he founded a denomination.[7]

Both the C. F. Juergensen family and Yumiyama have become legends within JAG, receiving respect and admiration. On the other hand, the work of M. L. Ryan and his group (1907-1910) were not even known within JAG until articles written by myself and Paul Tsuchido Shew appeared.[8]

The purpose of this paper is to present an objective view of the life and ministry of Yumiyama, hoping to reappraise his efforts as a JAG leader, in order to understand the burden which he carried alone, and to help his successors share that burden. By doing so, especially the post-war years, I tried to point out the characteristics of JAG during its foundation period and the role which Yumiyama had played. There have been three studies done previously on the life of Yumiyama. One was a lecture I gave, "Takinogawa Mission to Sono Shuhen" [Takinogawa Mission and Its Surroundings], another was the section on Yumiyama in Paul Tsuchido Shew's Ph.D. dissertation, and a third was Noriyuki Miyake's "Life and Ministry of Kiyoma Yumiyama".[9]

[7] "Nihon Assenbuliizu obu Goddo Kyodan" [The Japan Assemblies of God], *Kirisutokyo Nenkan* [Christian Yearbook], (Tokyo: Kirisutokyo Shinbun-sha, 2006), 164. This and all following quotes from Japanese works are my own translation.

[8] Masakazu Suzuki, "A New Look at the Pre-War History of the Japan Assemblies of God," *Asian Journal of the Pentecostal Studies,* Volume 4, Number 2 (July 2001): 239-267; Paul Tsuchido Shew, "A Forgotten History: Correcting the Historical Record of the Roots of Pentecostalism in Japan," *Asian Journal of the Pentecostal Studies*, Volume 5, Number 1 (July 2002): 23-49.

[9] Masakazu Suzuki, "Takinogawa Mission to Sono Shuhen" [Takinogawa Mission and Its Surroundings], Paper presented at the Conference of the Japan Society for the Pentecostal Studies, April 20, 2002; Paul Tsuchido Shew, "History of the Early Pentecostal Movement in Japan: The Roots and, Development of the Pre-War Pentecostal Movement in Japan (1907-1945)" (Ph. D. Diss., Fuller Theological Seminary, 2003), 189-195; Noriyuki Miyake, "Life and Ministry of Kiyoma Yumiyama," www.familyma.com/APS/APS/2003/APS/APS%2003/APS%2003%20papers/Miyake%20paper.htm.

2. Sketch of Life and Ministry of Kiyoma Yumiyama

2.1. Ehime

Kiyoma Yumiyama was born in the rural village of Ehime on Shikoku Island on August 10, 1900. His family was one of the distinguished clans of a village with a traditional Japanese Buddhist-Shintoist background. He was the third son of the family and he had five other siblings. He started to read the Bible around 1914 or 15, while he was a junior high school student. He had a Christian classmate who gave him a Japanese Bible and he bought an English Bible when a Bible peddler came to his village. Having lost four of his close relatives, death was a keen issue for him in his youth. Also, in seeing his ailing sister in 1917, he decided to attend a Congregational church in Imabari with his friend but he did not continue. After his sister died in January 1918, Yumiyama decided to become a Medical doctor.

2.1.1. Okayama

After graduating from junior high school, Yumiyama went to study at Okayama Igaku Senmon Gakko [Okayama Medical College] in Okayama. However, at college, Yumiyama was very depressed, trying to find the meaning of his life. Studying medicine did not give him peace. The desperate Yumiyama ran to a "Fukuin Dendokan" [Evangelical Mission Hall] alone on Sunday, June 10, 1920. The pastor of the church opened the Bible and showed him John 3:16 and Romans 6:23 and Yumiyama accepted Christ as his Savior.[10] However, we do not know the details of either his personal or church life in Okayama. Yumiyama never talked about it. There were seven registered churches in Okayama in 1920.[11] However, from what Yumiyama mentioned, we cannot ascertain which church he attended. He could have gone to a Congregational, Episcopal, Holiness or some independent church there.

A year after accepting Christ, he quit medical college. He said he wanted to go to Tokyo to become a Christian minister. When he went back home to Ehime to tell his family of his decision "to stop going to Medical College and pursue the life of a Christian minister," he was disowned by his family because of his father's resulting anger. He might have had some other reason for his decision to come to Tokyo. His

[10] Bokudo Yumiyarna, "Watashi wa Naze Seisho wo Shinjiruka," *Nochi no Arne* [Latter Rain] (Nagoya), (January 1931), 5.

[11] *1921 Kirisutokyo Nenkan* (Tokyo: Nihon Seisho Center, 1994, reprint), 139-141.

decision might have something to do with 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.[12] His flight to Tokyo may have been with his new wife.

2.1.2. Tokyo

He decided to come to Tokyo in 1922. After arriving, he started a small mission Sunday school-like work near Ikebukuro. Since there is no mention of a part-time job, it seems he was supported by someone or some denomination.[13] In 1922 or 1923, he was brought to a Pentecostal church at Fujimae in the Hongo District of Tokyo by a certain man who attended his mission. John Juergensen, an American AG missionary, was ministering at this church. Though at first shocked to see the different worship style, Yumiyama kept attending the church and later had a week of Pentecostal Bible study with other Japanese led by John and his wife Esther. During this week-long meeting of fasting and praying, Yumiyama received the Pentecostal experience and spoke in tongues.

> …with seven other people, I, with the missionary couple, prayed, worshiped, opened the Bible and did other things. Then on the last day within myself a big wave from heaven came, which now we call the filling of the Holy Spirit... The Holy Spirit Himself filled me and I experienced that the Holy Spirit (let me) freely pray, speak, worship, cry, laugh, and roll -- and all are the work of God's Holy Sprit.[14]

[12] Yumiyama later revealed that his marriage was not an arranged one but a love marriage. Kiyoma Yumiyama, "Shu to Aimamieru Sonohi made" [Until the day I meet the Lord], *Hyakumannin no Fukuin* [Gospel to One Million People] (Tokyo), November 1995, 39.

[13] Yumiyama mentioned that he belonged to a denomination and left to join the work of John Juergensen. See Yumiyama, "Nihon Assenbulii-shi kara Kataru."

[14] Kiyoma Yumiyama, "Nihon no Pentekosute Undo" [The Pentecostal Movement in Japan], *Gendai Shukyo* [Contemporary Religion] (Tokyo), (2001), 152.

The specific date of his Baptism in the Holy Spirit is not mentioned. Marie wrote it happened a few months after he started coming to John's meeting.[15]

Yumiyama started to work with John in 1923. John had a small Bible school and a printing shop. Already married, working with a missionary could have been preferable financially for Yumiyama at that time. John and Esther were his Bible teachers. Yumiyama said he was soon given a teaching position at John's school.[16] Around this time, (September 1, 1923), the disastrous Great Kanto Earthquake destroyed a great part of Yokohama and Tokyo, killing thousands of people. Yumiyama and his wife were in Tokyo but, fortunately, both the Yumiyama's and the church at Fujimae were safe.

Carl F. Juergensen came back from his first furlough in April 1924 with his wife and two daughters. John and his father worked together and helped each other. However, when John opened a church in Akabane in 1924, he took Yoshimaro Namiki as his native worker and Yumiyama was to work mainly with the Carl. F. Juergensen family.[17] After his first furlough from 1927 to 1928, John decided to go to Nagoya and started a new ministry there. Yumiyama emphasized that his separation from John was a peaceful one.[18]

Carl started to work in the Takinogawa District of Tokyo after they came back in 1924, while keeping his old church at Fujimae in the Hongo District. After operating prolonged tent meetings, the Juergensens decided to erect the first Pentecostal building in Japan at Takinogawa in 1925. When the church building was erected there in October 1927, they called it Takinogawa Kyokai (Takinogawa Church) and it became the center of their ministry.

When Yumiyama came to Tokyo in 1922, he still had a desire to become a medical doctor and tried to transfer to a Medical College in Tokyo.

[15] Marie Juergensen, "Heralding the Pentecostal Message in Japan," *The Pentecostal Evangel* (27 June 1931), 17.

[16] Kiyoma Yumiyama, "Seirei no Nagare no Genten wo Kataru" [Talking about the Origin of the Flow of the Holy Spirit], Audio Tape, Kanto Kitouin, 9 June 1997. (CBC Library)

[17] Kiyoma Yumiyama, "Nihon Assenbulii no Shoki," Audio Tape, Chuo Seisho Shingakko, 5 May 1995 (CBC Library); Marie Juergensen, "Heralding the Pentecostal Message in Japan," *The Pentecostal Evangel* (27 June 1931), 17.

[18] Yumiyama, "Seirei no Nagare no Genten wo Kataru."

> 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."[19]

However, in starting his own ministry and later working with the Juergensens, his desire to study medicine was fading away. Having worked earnestly with the Juergensens since 1923, in 1926 or 1927, ,after attending a retreat hosted by Fujito Tsuge, a Holiness/Pentecostal minister he finally decided to dedicate himself to ministry. At the retreat, Yumiyama received a vision of the bruised Christ.[20] His decision to become a full time minister may have caused a family crisis. But he was chosen to be the pastor of Takinogawa Church in November 1927. He received his ordination in March 1928.[21]

2.1.3. Visit to Korea

Having become an ordained pastor of Takinogawa Church, one would assume that Yumiyama's life had become stable. But this is far from reality. Though no explanation of the cause of his departure remains, Yumiyama quit the work at Takinogawa Church and left Tokyo around 1928 or 1929. It is told that he went to Korea. However, this visit is unclear and his explanation was often not cohesive. He was definitely away from Takinogawa Church by the spring of 1929 until his return to Tokyo in January, 1930.[22]

Yumiyama mentioned that he went to Korea to help in the founding of the Korean Assemblies of God. This made his Korea visit unclear.

> It was in 1949. I went there for a year. Among the believers, there was a connection with Koreans. One of the British missionaries came to ask me to help organize the religious

[19] Yumiyama, "Shu", 3; Yumiyama, "Nihon no Pentekosute Undo," 150.

[20] Yumiyama, "Shu," 36.

[21] None of Yumiyama's credential papers by the churches affiliated with American AG has been found yet. We know neither the exact date nor the ordaining minister.

[22] "Takinogawa Tenmaku Shukai-hou" [Report of Takinogawa Tent Meeting], *Nochi no Ame* (1 September, 1929), 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.

> body. Therefore, I went to Korea, evangelized. and helped the founding of the Pentecostal Church.[23]

The year 1949 has to be a mistake. It must be 1929 instead of 1949. Yumiyama mentioned the name of Mary Rumsay in one of his lectures. Yumiyama should have known about Rumsay; however, strangely, in the lecture he said incorrectly that Rumsay was from Britain.[24]

It is clear that his visit to Korea had something to do with a family problem.

> When Yumiyama Sensei was young, he aimed to be a medical doctor. However, receiving the Gospel of Christ, he realized that to become an evangelist was his call and gave up becoming a doctor. This was very much of a shock to his wife, Fui, causing her to become sick, leave the three children to Yumiyama and go back to her parents' home. However, with a fired vision of evangelism, he went to Korea to evangelize with his three little children. At the time, his first daughter Sachiko was seven, his second daughter Emiko was four and his son Aisaku was two… In the train. his son became suddenly sick and he died even after receiving a lot of care.[25]

In this way, he went to Korea with his three children, as he has mentioned, and lost his two-year old son there.

There is a series of reports in letter form by "Yuumisei" of Korea in ***Eien*** *no Mitama* [Eternal Spirit], entitled "Chousen Dayori: Izukue" [Korea News: To Where?]. This happened to be the report of Yumiyama's life in Korea.[26] The series started with the November 5, 1934 issue and ends with the August 1, 1936 issue. But the letters are dated from June 10, 1928 to October 10, 1928. The letters are a mixture of fiction and-actual reports. They are written in a rather poetical or

[23] Kiyoma Yumiyama, "Oncho no Kiseki" [The Pass of Grace], *Shinri no Hono-o* [The Fire of the Truth], (Tokyo: Nihon Assenbuliizu obu Goddo Kyodan, 1989), 203-204.

[24] Kiyoma Yumiyama, "Kenzen na Seisho Shinko to Seirei" [Sound Biblical Faith and the Holy Spirit], Audio Tape, Kanto Kitouin, July 1996. (CBC Library)

[25] Yutaka Koishi, "Tsurai, Tsurai Omoide" [Sad, Sad Memory], *Kiza Goushin*, 42.

[26] Yumiyama, "Nihon Assenbulii-shi kara Kataru."

sentimental manner. Therefore, it is very difficult to discern the borderline between fiction and reality when reading them.

In those letters, Yumiyama suggested that he had had a terrible family problem, probably a marriage problem, and that he had been very discouraged but decided to stand up for God again. The readers who read them around 1934-1936 would have known what Yumiyama was trying to explain. However, for us, without some guidance, it is very difficult to discern the implications of the letters.[27] In those letters, we find no word mentioning Mary Rumsay or the Pentecostal Church in Korea. Should we completely deny the idea that Yumiyama helped Mary Rumsay? Reading *Chousen ni okeru Shukyo oyobi Kyoshi Ichiran* [The List of Religion and Ceremony in Korea][28], 1 thought that there might be a chance that Rumsay needed some help from Yumiyama, as the following explains.

There were three categories of Christian churches in Korea when it was occupied by Japan; churches started by a foreigner, ones started by a Japanese and ones started by a Korean native. Chousen Kirisutokyo Gojunsetsu Kyokai [Korea Christianity Pentecostal Church: KCPC] was categorized as a Foreign Born Church by the government. Therefore, the founder must have been a foreigner. However, in the initial year of the church record in 1934, there were no missionaries registered, but only four native ministers. The government required the founder of a church to reside in Korea and to hold certain ministerial credentials.[29] From this information, we can reason that the founding of the Korean church could have been complicated.[30] Conceivably, Yumiyama could have been

[27] The letter mentions that Yuummisei was stationed at Fuyo, Korea. If I fully accept the dates of these letters, Yumiyama was in Korea by early summer of 1928 and left Korea in October 1928. If he was in Korea only in 1928, we do not have any record of his activities in 1929.

[28] *Chousen ni okeru Shukyo oyobi Kyoshi Ichiran* [The List of Religion and Ceremony in Korea], (Seoul: Chousen Soutokufu Gakumukyoku, 1934, 1935, 1936, 1937, 1938,1939, 1940, 1941).

[29] "Fukyo Kisoku" [Regulation of Evangelism], 1934 *Chousen ni okeru Shukyo oyobi Kyoshi Ichiran*, 112-116.

[30] There were four American and no British missionaries in 1935 for Korean Christian Pentecostal Church. See1935 *Chousen ni okeru Shukyo oyobi Kyoshi Ichiran,* 55, 58. The correspondence between Noel Perkin and Mary Rumsay also suggests this complication. See Noel Perkin, Letter to Mary C. Rumsay, 23 March 1939. (Flower Pentecostal Heritage Center: FPHC); Mary C. Rumsay, Letter to Noel Perkin, 12 May 1939. (FPHC)

asked to go to Korea to solve the problem. At this moment, I hold the view that at first Yumiyama went to Korea in 1928 or 1929 for his family problem.[31] And he might have returned a second time to help Mary Rumsay with some paper work of KCPC in 1934.[32]

3.2. Takinogawa, Tokyo

2. 2 1. Back to Tokyo

After coming back from Korea, he asked some relatives in the countryside to raise his daughters and he came back to Tokyo alone.[33] Yumiyama returned to Tokyo in January 1930.[34] He started to help a satellite mission work of Takinogawa Church at Sendagaya, Tokyo in March 1930. At that time, Sennosuke Suzuki, a Holiness itinerant preacher, was the pastor of Takinogawa Church, but Yumiyama was reinstalled as the pastor of the church in May 1930. The transition was aery quick and surprisingly smooth. It seems he was welcomed back by the Juergensens whole-heartedly. In a letter 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.[35]

[31] Yumiyama's second daughter was born on 19 September 1924. Yumiyama mentioned that she was four when she went to Korea. Therefore, it is definite he went to Korea in 1928 or 1929. See Koishi.

[32] Mary Rumsay most likely went to Korea from Japan in 1932. This also denies that Yumiyama went to Korea in 1928 or 1929 to help Rumsay. Mary Rumsay was in Japan from summer of 1928 to early 1932. See "Missionaries", *Trust* (Rochester, N. Y.), (July-August 1928): 2; "Missionaries", *Trust* (January-February, 1932), 2.

[33] Yumiyama's wife became sick and eventually she died in a hospital of heart disease in 1941. 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. See Yumiyama, "Shu", 39.

[34] Takinogawa Kyokai Tsuushin-bu [The Department of Correspondence of Takinogawa Church], "Takinogawa Kyokai Hou" [Takinogawa Church News], *Nochi no Ame* (1 February 1931), 8.

[35] C. F. Juergensen & Wife, Marie & Agnes Juergensen, Letter, June 1930, 2. (FPHC)

2. 2. 2. Takinogawa Seirei Shingakuin [Takinogawa Holy Spirit Bible School]

In May 1930, Yumiyama started to live with Tokuji Tanaka to train him as a minister. After a revival at Takinogawa Church at the end of 1930, Yumiyama decided to re-open a Bible School at the church. He began to show his ability as a leader and teacher. He already had night classes in the fall of 1930 at the church and a day school was officially opened in January 1931.[36] This school should be recognized as the continuation of the school which John Juergensen was previously operating.[37] The name of the school which Yumiyama re-started was Takinogawa Seirei Shingakuin [Takinogawa Holy Spirit Bible Schuol: THSBS]. When Yumiyama started the school on his own initiative, Marie and Agnes Juergensen were taking their second furlough.[38] Yumiyama became the principal of the school in May 1931. With the start of this Bible Training School in 1931, the work of Takinogawa Church expanded and they started to call the work "Takinogawa Mission" from 1934. THSBS had about a dozen graduates by 1941. Eventually, THSBS merged with other evangelical Bible schools in Japan, becoming Toa Shingakko [East Asia Seminary] in 1941, after THSC had joined Nihon Kirisuto Kyodan [The United Christ Church of Japan: UCCJ]. Then Yumiyama was appointed as a professor at the seminary.[39]

Yumiyama did not receive any formal Biblical or ministerial training, except his study with John for a couple of years. His language ability in both English and German seemed to help him learn the Bible.[40]

[36] Kiyoma Yumiyama, "Pentecost in the Land of the Rising Sun", *World Pentecost* (1971), 10. Presently CBC holds the view that the school was founded in 1930.

[37] Yumiyama was appointed to be the teacher of Takinogawa Holy Spirit Church in 1925, and the principal in 1931. See "The Resume of Kiyoma Yumiyama, the General Superintendent", "Monbudaijin Shuumukacho" [The Paper Addressed to the Religion Department at the Ministry of Education for the Founding of JAG], n.d. (CBC Library)

[38] Marie Juergensen, Letter, 31 March 1933. (FPHC)

[39] Toa Shingakko, "A Letter of Appointment by the president of Toa Shingakko," Yumiyama Collection, 11 April 1932. (CBC Archives)

[40] 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

He was a self-taught scholar. He even said that he had become a Christian reading the Bible.[41] He did not develop his own theology but he could recognize what was being taught by other Pentecostals and was able to present the general Bible knowledge and Pentecostal theology to his students. Moreover, Yumiyama was interested in children's education also. He published *Hikari no Kodomo* [Child of Light] and started a kindergarten in 1937 at Takinogawa Church and it was operated until 1944.

2. 2. 3. Takinogawa Seirei Kyokai [Takinogawa Holy Spirit Church]

Yumiyama acted as the general secretary of Takinogawa Mission.[42] Takinogawa Mission grew to be Takinogawa Seirei Kyokai [Takinogawa Holy Spirit Church: THSC] in 1938, separating from Nihon Seisho Kyokai [Japan Bible Church: JBC] which was the main church body of American AG missionaries. Marie Juergensen, Carl's daughter, and Yumiyama were two pillars of THSC.[43] After 1938, THSC was led by Yumiyama and Marie Juergensen and JBC was led by Norman Barth and Jun Murai. THSC joined UCCJ but JBC had split over theological and leadership problems before joining UCCJ in 1941.[44] Some JBC churches joined the UCCJ and some remained independent under Murai's Iesu no Mitama Kyokai [Spirit of Jesus Church]. When THSC joined UCCJ, Yumiyama changed the name of his church to Shinsho Church, since another Takinogawa Church was in UCCJ.

From 1930 to 1941, Yumiyama was busy as the pastor of Takinogawa Church, the principal of Takinogawa Seirei Shingakuin [Takinogwa Holy Spirit Bible School], the editor of both *Kodomo no Tomo* [Friend of Children] and *Eien no Mitama* [Eternal Spirit], the principal of Megumi Youchien [Grace Kindergarten], and the director of the denomination. He had the support of the C.F. Juergensens, but in

Pentecostal theology. Carter introduced to him Stanley Horton's book. See Yumiyama, "Nihon Assenbulii-shi kara Kataru."

[41] Yumiyama, "Nihon Assenbulii-shi kara Kataru."

[42] "Takinogawa Mission Tokubetsu Seikai Hou" [Takinogawa Mission Special Conference], *Nochi no Ame* (October 15, 1934), 2.

[43] John Juergensen remained in Japan Bible Church and he was a board member of this denomination, not belonging to Takinogawa Holy Spirit Church with his parents and sisters. "Nihon Seisho Kyokai," *1940 Kirisutokyo Nenkan*, 123; "Takinogawa Seirei Kyokai", *1940 Kirisutokyo Nenkan*, 124-125. No accounts which talk about this separation have been found.

[44] See Suzuki, "A New Look," 262-263.

1940, Carl F. Juergensen died in Karuizawa, Nagano. Marie, Agnes and their mother left Japan in 1941. Before they left, the property of Takinogawa Church was transferred to the Japanese congregation directed by Yumiyama in June 1941. Left without the Juergensens, Yumiyama now had to lead his flock alone.

2. 3. War Period

2. 3. 1. During the War

Yumiyama was the pastor of Shinsho Church throughout the war. Like all other Japanese churches, Shinsho Church had to face many difficulties. The only thing Yumiyama could do was to survive Fortunately, he was not asked to go to the war front but like many other people, he was required to work in factories."[45] He was not persecuted by the government like some of the Holiness ministers. The Pentecostal Christians were so small in number that the government did not care about putting any special restriction over them. During the war, like most Japanese Christians, Yumiyama did not stand against militaristic Japan, with its Emperor-God. The Christian churches lost their members, left the cities or were sent to the battlefront. Some of the Pentecostal ministers went to the war and two of them were actually killed during the war.

During this period, one member reports that Shinsho Church's attendance went to below ten people.[46] But the *1943 Nihon Kirisutokyodan Nenkan* [1943 The United Christ Church of Japan Yearbook] has the record that Shinsho Church had twenty people attending Sunday morning church services.[47] God protected Yumiyama, who was living there alone, and his church building, though much of Tokyo was burning.

[45] Kiyoma Yumiyama, "Nihon Assenbulii no Shoki" [The Beginning of Japan Assemblies of God], Audio Tape, Chuo Seisho Shingakko, 9 May 1995. (CBC Library)

[46] Kazu Wada, "Watashi no Sukuwareta Koro" [Around The Time I Was Saved], *Kendo 50 shunen kinen-shi*, 25.

[47] *1943 Nihon Kirisutokyodan Nenkan* [1943 The United Christ Church of Japan Yearbook], (Tokyo: Nihon Kirisuto Kyodan, 1943), appendix 61.

2. 3. 2. After the War

Shinsho Church was one of the few church buildings that remained standing in Tokyo after the war. Marie Juergensen came back to Japan in 1948 and she joined the work of Yumiyama at Shinsho Church.

> But it (the Shinsho Church building) too had boarded up windows. Forty window panes broke at one time when a bomb fell a block away! The once white walls are black- everything much in need of repair- the sight rather shocked me.[48]

Yumiyama could immediately start evangelizing under occupied Japan, since the church building was sufficiently secured. In God's Providence, the war defeat and the policy of the American Occupation Forces helped Christian churches in Japan to grow. General McArthur was a great motivator the Christianization of Japan and he helped the former missionaries to come back to Japan quickly. Moreover, Christian GI's in the occupation forces encouraged the Japanese Christians.

2.4. The Foundation of Japan Assemblies of God

Yumiyama played one of the main roles in designing JAG. Seeing the past history of the Pentecostal denominations, it is clear that he wanted to establish a denomination, over which Japanese natives had full control.[49]

> … (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.[50]

[48] Marie Juergensen, Letter, 19 April 1948, 2. (FPHC)

[49] Before the war, Japan Pentecostal Church was operated completely by the missionaries and Japan Bible Church and Takinogawa Holy Spirit Church was the collaboration work of both missionaries and Japanese workers. Yumiyama abhorred the missionaries who used the natives, making themselves boss.

[50] Kiyoma Yumiyama, "Nihon Assenbulii Kyodan no Shoki," Audio Tape, Chuo Seisho Shingakko, 24 May 1994. (CBC Library)

2.4. 1. Movement Toward the Organization of a Pentecostal Church

After the war some Japanese Pentecostal ministers started to dream about reorganizing a Pentecostal denomination in Japan. Two female ministers, Tsuru Nagashima and Kaneko Ohchi, became the catalysts of this work. They arranged the meeting between Hajime Kawasaki, one of the former JBC ministers and Yumiyama.[51] At their first meeting, both Kawasaki and Yumiyama agreed on the idea of reorganizing Pentecostal Christians in Japan. 'They organized the first conference in April 1947. Yumiyama edited and published *Seirei no Akashi* [Witness of the Holy Spirit] in April 1947, reporting about this conference. This newspaper helped the old Pentecostal Christians have a new communication network. Yumiyama also sent a report of this first conference to ***Pentecostal Evangel*** in 1947.[52] Organizing the Pentecostal Christians was not at all an easy task. Although they had a few conferences together, every time there were obstructions to unity.[53] They had worked for two years to organize a Pentecostal body but they needed to have one more push from outside in order to succeed.

After the war, American AG wanted to establish a strong Assemblies of God denomination in Japan. Jessie Wengler remained in Japan during the war as a hostage and after the war she was appointed to be the Field Director of American AG. The American AG began sending both veteran and new missionaries to Japan one after another. Therefore, the Japan Field was established soon, ready to help Japanese Pentecostal Christians any time. John Clement, a former British AG missionary, was sent by American AG to organize an Assemblies of God denomination and start a Bible school in Japan in 1949.[54] Finally, the January 1949 visit of Noel Perkin, Foreign Mission Secretary, and Gayle F. Lewis, Assistant

[51] Hajime Kawasaki, *Kitakaze yo Okore: Jinsei 50 nen no Kaiko* [Come the North Wind: Recollection of 50 years of my life], (Tokyo: Megumi Fukuin Kirisuto Kyokai, 1992), 101-102; Nihon Assenbuliizu obu Goddo Kyodan Rekishi Hensan Iinkai [The History Compilation Committee of Japan Assemblies of God], ***Mikotoba ni Tachi, Mitama ni Michibikarete*** [Standing on the Word, Guided by the Spirit], (Tokyo: Nihon Assenbuliizu obu Goddo Kyodan, 1999), 77-78.

[52] Kiyoma Yumiyama, "The Glory of the Lord in Japan", ***The Pentecostal Evangel*** (21 June, 1947), 9.

[53] Kawasaki, one of the charter members of JAG, mentioned that in the forming days of JAG, Satan attacked them a few times, meaning there was some great turmoil among the Pentecostal ministers. See Kawasaki, 102-103.

[54] John J. Clement, Letter to Paul F. Klahr, 20 July 1961. (CBC Archives)

General Superintendent of American AG helped clear the way for the organization of an Assemblies of God denomination and by March everything was finally ready.[55] There was a wonderful unity of American AG missionaries, some pre-war THSC ministers and some pre-war JBC ministers.

2.4.2. The Founding of Japan Assemblies of God

The American AG missionaries and Japanese ministers met at Shinsho Church for the founding meeting of JAG on March 15, 1949. At this founding conference Yumiyama insisted that he become head of the new denomination as well as principal of the new Bible school which they were going to start. With neither money nor power, Yumiyama was chosen to be both the general superintendent of the denomination and the principal of the Bible school. This only happened because of his close relationship with Clement. Marie Juergensen pleaded for Yumiyama to step down and let Clement be the president of the Bible school; however, Yumiyama did not change his mind.[56] Clement accepted Yumiyama's desire and decided to support JAG and CBI as the Japan Field Director and the director of CBI. Yumiyama and Clement worked together and were liaisons to both the Japanese ministers and American AG missionaries.

2.4.3. Kiyoma Yumiyama and John Clement: Liaisons

Since Yumiyama and Clement were good friends from before the war, for Yumiyama it was great to have John Clement back in Japan representing American AG. Yumiyama and Clement met at Karuizawa in the summer of 1948 before the founding of JAG and it seems that they generally agreed on the idea of uniting the Pentecostal believers in Japan, dissolving the former denominational divisions and becoming one body. Yumiyama emphasized that this meeting with Clement was essential to the founding of JAG.[57]

[55] Perkin and Lewis stayed in Japan from January 22 to 26. They had conferences with their missionaries and another conference with the Japanese workers. They wanted to organize an Assemblies of God Council in Japan. See Gayle F. Lewis, "A Global Diary: Around the World for Christ in 75 Days!" ***The Pentecostal Evangel*** (18 May 1948), 6; Kawasaki, 103.

[56] Yumiyama insisted on becoming both the general superintendent and the president. See Yumiyama, "Nihon Assenbulii no Shoki".

[57] Ibid.

Yumiyama called Clement "his other half'.[58] He recalled their relationship:

> He became my best helper. He strove hard to organize 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.[59]

John Clement later wrote about his relationship with Yumiyama as follows.

> 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... 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.[60]

2. **4. 4.** Yumiyama as Principal of CBI and General Superintendent of JAG

Yumiyama re-opened Seirei Shingakuin at Shinsho Church in April **1949.** In April **1950,** Seirei Shingakuin moved to the Komagome Campus and it became Chuo Seisho Gakko (CBL'C), changing from a church sponsored school to a denominational school. In **1953,** Yumiyama moved out of Shinsho Church, resigned from its pastorate position, and lived on the CBI campus. He started to work full time as the general

[58] Ibid.

[59] Yumiyama, "Nihon Assenbulii Kyodan no Shoki."

[60] John and Anne Clement, Letter to Yumiyama, 26 February 1974. (CBC Archives)

superintendent of JAG and the principal of CBI, as his responsibilities were demanding.[61]

These responsibilities required various kinds of work. When the school began, there were no Japanese textbooks. So Yumiyama had to make them and his orations were made into mimeographed copies. His teaching method was to read English texts and translate them into Japanese, while students took notes. However, he was remembered as a good teacher and respected by his students. He had an air that made the students revere him. Moreover, as the general superintendent of JAG, in addition to his everyday tasks, he was asked to preach every year at the annual conferences. He was also invited as a special evangelist to various churches and conventions. It seems there was no JAG church member who had not seen or heard him.

2.4.5. The Polity of Japan Assemblies of God

Yumiyama strongly felt that Japan did not need a loose fellowship but a centralized denominational body.[62] From its beginning, JAG was a denomination and it gave their general superintendent strong authority.[63] Yumiyama wanted the Japanese to have strong control over the denomination, letting the missionaries help them. The Japan Field and the Foreign Division of American AG allowed this and supported Yumiyama and his JAG.

This report of the Japan Fields shows their view on the polity of JAG and the reason why they had decided to accept that polity:

> Fortunately, there were some Assemblies of God missionaries with pre-war experience in Japan. The constitution which is now being used, and at present worked on for revision, was planned to avoid the more grave pitfalls into which some missions have fallen. For example, the Japanese body connected with three large evangelical

[61] The Japan Field of American AG supported CBI and Yumiyama financially. "The orei for the General Superintendent of the Japan Assemblies of God be increased to \7,000 per month." (Underlining original) "1957", Annual Business Meetings of the Japan Filed Fellowship of the Assemblies of God: Decisions and Policies, JFF Papers, n.d. (CBC Archives). "Orei" means the money of appreciation in Japanese.

[62] Kouichi Kitano, "Ajia ni okeru Assenbulii Kyodan no Kyokai Seido" [The Polity of the Assemblies Denominations in Asia], ***Koudan*** [Pulpit] (Tokyo), (1994), 3-13.

[63] Yumiyama, "Nihon Assenbulii no Shoki."

> missions has fallen... The basic cause for such action might be stated as an attempt to force an American-type democratic church organization upon the Japanese who are not prepared for it in their thinking... Some of the problems that occur in the churches out here are a result of the problems of "democracy" in the country itself.[64]

JAG kept a very good relationship with American AG, which wanted to spread the Pentecostal message to Japan, responding to the requests of the Japan Field and JAG. They kept sending new missionaries and support to JAG.

2. 4. 6. Japan Assemblies of God, the Only Assemblies of God in Japan

After the war, not only American AG, but also Australian, Canadian, and British AG sent their missionaries to Japan. JAG cooperated with them and Yumiyama was the one with whom they had to make a contact and ask for direction and support. JAG supplied them with native workers and the missionaries supplied the finance. In this way, JAG and AG missionaries started to successfully erect churches in the various regions of Japan. However, there was always friction and misunderstanding between the Japanese ministers and the missionaries. Therefore, Yumiyama and Clement shared a very important role, especially uniting the ministry of JAG and American AG. After Clement went back, Leonard Nipper became the field director and he also kept a good relationship with Yumiyama.[65]

When an AG missionary came to Japan, Yumiyama explained to them that he wanted to have one native AG denomination in Japan and emphasized that there should be no other AG denomination in Japan. Yumiyama wanted other Assemblies of God to join JAG.[66] British AG first formed their own denomination but joined JAG in May 1956. However, they left Japan, leaving their work to JAG in 1965.[67] PAOC disagreed with Yumiyama's idea of one AG denomination in Japan and

[64] "The Nature of the Organization of the Japan Assemblies of God," 1956, 1. (Emphasis original) (Assemblies of God World Mission: AGWM)

[65] Clement was the director of Japan Field from 1949 to 1957. Leonard Nipper succeeded him until 1961.

[66] Yumiyama, "Nihon Assenbulii no Shoki."

[67] *Mikotaba ni Tachi,* 106,333.

took their missionaries out of Japan and sent them to Hong Kong in 1961.[68] Their withdrawal was rather abrupt.

> Correspondence from G. R. Upton to Rev. K. Yumiyarna and Maynard Ketcham indicates that the Japan Assemblies of God had certain desires about limiting the role of the Pentecostal Assemblies of Canada within their indigenous work. It is clear that the Japan Assemblies of God had strong ties with the American Assemblies of God missionaries in their midst. Mutual agreement was reached in turning over the invested work of the Canadians to the Japanese and American Assemblies of God in Japan.[69]

JAG has kept strong ties only with American AG. However from the point of view of PAOC, JAG was a combination of Japanese and American Assemblies of God.

2. 5. The Path to the Independence of Japan Assemblies of God

2. 5. 1. Stable Growth of Japan Assemblies of God

Until the Japanese churches became financially stable in 1970's, the JAG churches and its Bible School were financially and physically supported especially by American AG.[70] In other words, it was almost impossible for JAG to make evangelical efforts without the help of missionaries. Later American and other AG denominations all gave their assets to JAG. Therefore, JAG owes so much to the Pentecostal Christians abroad for its establishment and growth.

> Up to the present the Bible School has been the property of FMD (the Field Mission Department), and officially the American Assemblies of God is operating it. The Board

[68] Thomas William Miller, Canadian Pentecostals: *A History of the Pentecostal Assemblies of Canada,* (Ontario, Canada: Full Gospel Publishing House, 1994), 342-343; Lila Skinner, "Therefore and... Teach", *The Pentecostal Testimony* (November 1961), 21.

[69] D. Louise Ford, "The Contribution of Canadian Missionaries to Pentecostalism in Japan: Teaching Notes," 18 November 2003, 10. (PAOC Archives)

[70] In 1952, 75 percent of JAG annual revenue and 89 percent of CBI annual revenue was supplied by support from abroad. In 1959, they decreased to 61 percent and 56 percent, and in 1964, 22 percent and 45 percent. See *Mikotoba ni Tachi,* 101, 103.

> consisted of three missionaries and two nationals. In 1966, Mr. Ketcham indicated that once the JAG could carry the operation of the Bible School financially by at least 2/3, then negotiations could be started for an official transfer to the JAG. Now that this goal has been reached, the brethren requested that this matter be considered.[71]

Yumiyama insisted on keeping Japanese ministers in charge of JAG, and succeeded in doing so with the cooperation of American AG. As time passed, American AG also slowly gave their existing rights over to JAG. The Japan Field Fellowship Minutes of April 1970 give one such example:

> It was moved that the chairman send a letter to Springfield stating that the Field Fellowship recommends that all responsibility of the administration of Central Bible Institute of Tokyo be given to the Japan Assemblies of God." Seconded and carried.[72]

2. 5.2. Evangelism done by Japan Assemblies of God

As the general superintendent of JAG, Yumiyama showed strong leadership. His idea was to start as many churches as possible in different parts of Japan. He wanted a church in each prefecture. He called it "parachute evangelization".[73] Many CBI/C graduates were sent with only minimal financial support to places where there were no Pentecostal churches and sf course no one to help them. Often missionaries were their patrons. Those young Japanese ministers were willing to sacrifice their lives to evangelize Japan. God's timing was great and many capable youths came to attend CBI/C after the war. They became ministers and were scattered all over Japan.

2. 5. 3. Yumiyama in Japanese Christendom

Pentecostals were treated as heretics for a long time among Christians in Japan, therefore, they had to live on the edges of Japanese

[71] "Transfer the Bible School to the JAG," Special Combined Meeting of the Riji and JFF Executives, JFF Papers, September 1969. (CBC Archives) "Riji" means "board member(s)" in Japanese.

[72] "Bible School Transfer", Japan Field Fellowship Annual Business Meeting, 31 March -4 April 1970, JFF Papers, 5. (CBC Archives).

[73] Yumiyama, "Nihon Assenbulii Kyodan no Shoki."

Christendom for a long time. Holiness leader, Juji Nakada (1870-1939), often attacked the Pentecostals from the pulpit.[74] Yumiyama recalled that Nakada called the Pentecostal "Seiyo Kitsune-tsuki" [one hypnotized by a fox].[75] Although the main line denominations did not pay much attention to the Pentecostals, Nakada's voice echoed strongly among Evangelical Christians in Japan for a long time. AG missionaries and JAG started work with other Evangelical Christians from the early 1950s; however, it took a long time for them to be fully accepted. In this way, sadly, Yumiyama was not appreciated in Japanese Christendom until the Pentecostal/Charismatic movement spread all over the world and its influence was inevitable and JAG had become one of the fastest growing denominations in Japan

For this reason, Yumiyama had no Japanese Christian teacher or mentor.[76] Furthermore, he could not find any close friends among Japanese Christians. He had the JAG denomination, his students and disciples, hut he had no one with whom to share his burden. It was he who carried the great part of the burden of JAG and CBIIC. He had to stand alone for a long time in Japanese Christendom. receiving all kinds of criticism

2. 5. 4. Final Years of Ministry

From 1970 to 1971, Yumiyama traveled abroad and visited other Pentecostal churches and denominations. After visiting Europe, he went to the U. S. in Dallas, Texas to attend the 1970 World Pentecostal Conference. He traveled back to the U. S. to attend the 1971 Annual Conference of the General Council in Topeka, Kansas. Christians of the same faith welcomed Yumiyama wherever he went. American AG seemed to view Yumiyama as a good leader for JAG and gave him a chance to talk at the 1971 Annual Conference.

Yumiyama became the Pastor Emeritus of Shinsho Church in 1953. He received an Honorary Doctoral Degree from the University of Southern California (presently Vanguard University of Southern California) in 1971. He retired from the position of General Superintendent of JAG in 1973 and became the General Superintendent Emeritus. He retired as president of CBC in 1992 and became President

[74] "However, strangely, this person (Juji Nakada) hated the Pentecostals, and at each conference he attacked them at least once. Therefore, this denomination was sure that the Pentecostals were heretics." Kawasaki, 79-80.

[75] Kiyoma Yumiyama, Interview, conducted by the author, 7 December 2000.

[76] Yumiyama, "Kenzen."

Emeritus in 1993. As JAG grew and the Japanese Christian world shifted, his work came to be appreciated, and as a result he had the honor of receiving "Fukuin Kourou-sho" [The Distinguished Service for Gospel Award] set by Nihon Fukuin Shinkokai [Japan Gospel Federation] in 1994.

He remained a widower after his wife died in 1941 and he lived alone on the JAG/CBC compound in Komagome, Tokyo until his death.[77] He had two daughters and four grandchildren by 1995.[78] He ate with the students or his meals were brought to him by the students. Yumiyama and his students were close and many students enjoyed interacting with him.

He had often said that he would live until 130 but his wish did not come true. God took him suddenly on February 10, 2002 at the age of 101. The funeral was held at the CBC Chapel on 14 February and 400 people gathered, including his students, the leaders of the other Pentecostal denominations, and the representatives of Japan Evangelistic Association.

3. Conclusion

Yumiyama had the vision to establish an independent Pentecostal church in Japan. He expressed his motto in three words: Jishu Keizai [Self-Financed], Jishu Dendo [Self-Evangelism], and Jishu Seiji [Self-Governing] in 1951.[79] He was able to use all the resources which he could find for this purpose and he used them very wisely, especially in his ability to keep a good relationship with American AG, receiving as much help and support as possible, while winning Japan's independence from all foreign AG denominations. AG missionaries from abroad generously gave for the foundation of JAG.[80] Without them, the foundation of JAG could never have become solid and it was Yumiyama who helped integrate the energy and resources of both missionaries and Japanese ministers.

Yumiyama was a great leader, an excellent preacher, and a mentor. But more than anything else, he was a great coordinator who had wisdom and a sense of balance.[81] These strengths were needed to run a Pentecostal denomination and a Bible school, and they must have made him and kept him in the leading position of both JAG and CBI/C. Uniting those strong-minded Pentecostal ministers without having a major split was not at all an easy task but Yumiyama had enough experience and the wisdom to handle them with God's mercy.

The footprints which Yumiyama left in the history of JAG are so big. No one can make them smaller. He had a vision and he pursued it with all his might and eventually his vision became a reality. Yumiyama was able to establish the foundation of JAG in the way he desired. And having established that foundation, he then showed the direction to follow.

[77] Yumiyama, "Shu," 39.

[78] Ibid.

[79] *Mikotoba ni Tachi,* 101.

[80] Yumiyama had several trump cards. First, only JAG, through Yumiyama, could give a letter of recommendation to the missionaries who wanted to receive a missionary visa from the Japanese government. Moreover, without Yumiyama's help, it was difficult for them to secure a native pastor. Therefore, it was very important for the missionaries to win Yumiyama's favor.

[81] Koichi Kitano, former President of CBC, also thinks that having a sense of balance and the ability to coordinate were some of Yumiyama's strong points. Koichi Kitano, Interview, conducted by the author, Komagome, Tokyo, 9 May 2006.