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The Development of Methodism in the Philippines: The Story of Methodism in the Philippines

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"nature" and "culture" as unrelated categories. "Nature is involved in all we do, and culture is man's mature" (p. 504).

While the Enlightenment deserves praise for the legacy of liberalism it has left us, still historical honesty demands that we recognize that totalitarianism and nihilism are also parts of that legacy. The thinkers of eighteenth century France have brought out into the open both hopes for the best and fears for the worst, as Crocker says at the end of his book.

FRANCIS E. REILLY, S.J.

THE DEVELOPMENT OF METHODISM IN THE PHILIPPINES

THE STORY OF METHODISM IN THE PHILIPPINES. By Richard L. Deats. Manila: National Council of Churches in the Philippines, 1964. xii, 129 pp.

The title is appropriate for this little book which, as the author indicates, is not a church history but rather a short account of the development of what today is Methodism in the Philippines. Mr. Deats is particularly well equipped for the task he has set himself. His doctoral thesis dealt with the Christian religion and modern nationalism with special reference to the Philippines.

Also, he has had at his disposal source material which is not generally available. This is especially true of Annual Board Reports and Conference Journals. In addition he has been able to check his references with Filipino ministers and laymen whose memories go back at least forty years or more.

While Dr. Deats is primarily concerned with nationalistic and ecumenical aspects, as pointed out early in his booklet, he nevertheless gives an ample general account of the early beginnings and institutional aspects of Methodism in the Philippines. His chapters on *Reasons for Rapid Growth, Persecution and Trials, the Moral Life*, and sections on hospitals, clinics, educational and other church institutions make edifying reading not only for the Methodist constituency, but to other evangelical Christians as well.

It is a pleasure to comment on the excellent printing job done. There would appear to be only one place where evidently a whole line was dropped between the bottom of page nine and the top of page ten. On page 29, in the footnote, and on page 61, the year for the

foundation of Union Church should be 1914, not 1915. Union Church was founded on October 11, 1914, and the Rev. Edwin F. Lee, later bishop of The Methodist Episcopal Church, began his ministry at Union Church in November 1914.

In a spirit of friendly rivalry the reviewer would point out that on page one the statement about the Methodist Church having become the largest Protestant denomination in the Philippines should probably read, "one of the largest Protestant denominations." Guansing, on pages 149-161 of his 1962-63 *Philippine Year Book* and Roberts on pages 194-198 of his *Theological Education Survey in the Philippines* both differ with Dr. Deats.

It is to be regretted that because of limitations of space Dr. Deats was unable to deal more in detail with Philippine nationalism and The Methodist Church. It would be interesting to see how he differentiates between the nationalism of the 19th century, under the influence of romanticism, which came to the Philippines toward the end of that century and carried over into the first few decades of this century, and the nationalism of 1950 or 1960. Today, in the Orient, it would seem that the latter is not only a reaction against any vestige of political or economic dependence (how about religious dependence?) inherited from the age of colonial imperialism, but holds that it is the state which makes the effort to subordinate all other social forms, frequently even religion, to its own interest. Hence the individual's highest expression of ethics may become his loyalty to the state. This would have interesting implications for the Church. One could wish that Dr. Deats continue his efforts at publication of how this modern nationalism involves The Methodist Church in the Philippines as well as other Protestant denominations. This would bring him no doubt right up to the present day of which nothing is mentioned in his booklet.

This, one would hope, might lead him to write a definitive history of The Methodist Church in the Philippines, which would take into account social, economic, educational, political and other aspects of Filipino life. He would then probably be able to explain the phenomenal growth of the Methodist Church from 1907 to 1909 of 16,000 members, if the figures on page 183 of Laubach's *The People of the Philippines* are correct. Was this an "accident" of history resulting from the return of church property by the Philippine Independent Church to the Roman Catholic Church in 1906? According to Laubach, thousands of members of the Philippine Independent Church were attracted to the Protestant church at that time. The Methodist work was in the very heart-land of the Philippine Independent Church.

Or what bearing on the development of The Methodist Church in the Philippines had the fact that by the "Comity Agreement" of 1901 the Methodist Church was assigned to central Luzon, which was rela-

tively densely populated and had a fairly good system of road and river transportations with even a railroad to boot. This must have facilitated communications considerably and made relatively easy the supervision of the rapidly growing work.

There are two chapters on ecumenical relations and developments. Strictly speaking, ecumenicity connotes universality, especially, of the Christian Church as a whole. The Methodist Church in the Philippines is related organically to The Methodist Church in the U. S. A., which emphasizes "connectionalism" or world Methodism. Therefore, Dr. Deats' two chapters deal primarily with union efforts and relations with the federation efforts of Protestant Churches which finally culminated in the National Council of Churches in the Philippines. It is encouraging to note that he does not think that the final outcome with reference to union and ecumenical relationships has been resolved. His statement about the rapid population growth, the divided Protestant witness, and the united witness of the Roman Catholic Church seem clear indications that the final chapter on church union and ecumenical relations with churches in the Philippines and ecumenical relations with churches in other lands has not been written for The Methodist Church in the Philippines or for that matter, for any other Protestant denomination in this country.

With the interplay of historical, geographical and other forces here as in any other Asian country, it would be presumptuous to predict what will happen in the future, especially, when seen through the eyes of a western reviewer. But the Protestant churches in the Philippines are indebted to Dr. Deats for a presentation of the background of his church here, which will, it is hoped, provoke some thoughtful consideration by other denominations of their own background and their present-day involvement.

ERNEST FRIE

ECUMENISM AND EVANGELICAL CHRISTIANITY

THE AUGSBURG CONFESSION AND CATHOLIC UNITY. By Max Lackmann. New York: Herder and Herder, 1963. xv, 159 pp.

This book is an invitation to a dialogue extended "to our Catholic brother." It is the attempt of a Lutheran minister to present himself to Catholic readers as simply himself—"a loyal follower of the Lutheran tradition," who "like many an other Lutheran thinker of our time, . . . conceives this as a genuine commitment to the Catholic Church." Pastor Lackmann, in writing this book, is trying