Philippine Baptist Centennial History 1898-1998 Revisited

Dr. Nestor D. Bunda

Perspective in Reading Church Histories

Church history is interpreted partly through the perspective utilized in historiography. Hallencreutz summarized three perspectives in the study of church history; namely, from the point of view of the common people or from the “underside of history”; from the point of view of the missionaries; and from an inclusive perspective. From the perspective of the underside of history, local initiatives and the poor and oppressed people are the primary term of reference of church history. Reflecting on the Theology of Struggle based on the history and context of the Philippine people, Fernandez attempted to analyze history from the experience of the losers and the victims, i.e., “from the experience and interest of the suffering Filipino majority.” The second perspective equates church history with the extension of western Christianity. Missionary initiatives, the intricate relations of missionary programs and colonial theories and praxis are stressed in this perspective. Reading Protestant and Baptist church histories in the Philippines, Latourette and Torbet presupposed that Philippine Protestant histories were mere extensions of the history of Christianity that originated from Europe and United States of America. The third view is more inclusive interpreting church history based on developments and dynamics of churches in specific geographical areas.

An inclusive view is found necessary in interpreting the history of Baptist churches in the Philippines. It underscores Philippine Baptist history as an integral part of the history of the Philippine people focusing on the contributions and cooperative work of Philippine Baptists, stressing the role of women, and disclosing the contents of Christian faith, experiences, and insights in relation to societal issues. Fabella made it clear that women’s participation in theological discourse is imperative “if the Church is to become a truly inclusive community, with genuine partnership and cooperation among its members.” The stories of the Philippine Baptists who are part of the “underside of history” are regarded as significant sources of historiography. The inclusion of the experiences of the underside of history is important because more than 90% of the members of Philippine Baptist churches are poor farmers who are living in the rural areas. The American Baptist missionaries are also considered as part of the history of Philippine Baptists as they interacted in organizing churches, theological education, and politics.

Reading Philippine Baptist History from an Inclusive Perspective

The beginning of Philippine Baptist history is traced from the baptism of Braulio Ciriaco Miralles Manikan and the initial translation of the Bible into Hiligaynon language in Barcelona in 1898. By 1900 Braulio Manikan and Swedish Missionary Eric Lund went to the Philippines as Baptist missionaries with the support of the American Baptist Missionary Union (ABMU), now known as the Board of International Ministries of the American Baptist Churches. Event between 1898 and 1900 offered valuable sources of Baptist history even if they may appear rather insignificant. From an American missionary perspective, however, the beginning of the history of the Philippine Baptists started in 1900, the year when the American Baptist Missionary Union expanded its mission work to include the Philippines.

Manikan’s life and ministry from 1898 until early 1900 were credible. His decision to be baptized by immersion and his desire to join with the Baptist mission were significant events in the history of Philippine Baptists. The efforts of Manikan together with Lund produced an initial translation of the Bible in Hiligaynon, a portion of which was printed and sent to the Philippines. In addition, Adriano Reyes Osorio, under the direction of Lund and Manikan, arrived in Iloilo ahead of them to initially prepare the ground for the Baptist mission in Iloilo, Philippines. Manikan also knew Iloilo very well and influenced Lund and ABMU to open the first mission office in Iloilo. He got financial support from the ABMU,
which enabled him to translate the Bible. His relationship with the ABMU indicated that the Baptist mission in the Philippines had already begun in Barcelona, Spain before 1900.

The initiatives of Manikan and Lund during the years 1898 to 1900 were decisive. Thus, the year 1898 should be considered as the beginning of the history of the Philippine Baptists rather than the year 1900. The interpretation that the history of the Philippine Baptists commenced in the year 1900 should be rectified because the events from 1898 were pivotal. Those events included the baptism of Manikan and his consequent decision to start his mission in the Philippines; the translation of the Bible into Hiligaynon—a language spoken by the people in the area where the Baptist mission was first established in the Philippines; the relationship established in Iloilo, Philippines through Adriano Reyes Osorio prior to the arrival of Manikan and Lund; the selection of Western Visayas, Philippines, as the area of Baptist mission; and the relationship, support and agreements between Manikan, Lund and the American Baptist Missionary Union which started before the Baptist mission was opened in Iloilo, Philippines.

Those events between 1898 to 1900, which mainly happened in Barcelona, Spain, may appear trivial and separate from the “main” history of the Baptists in the Philippines. Yet, Dr. Johnny V. Gumban, former Dean, College of Theology, Central Philippine University, asserted that history is not made up of isolated events. “They are meaningful events because they are related to each other. We talked about Philippine history in terms of a series of single events one leading to the other and culminating in the existence of the country, the Philippines. The same is true with other histories. Meaningful events need not be big in order to be meaningful and significant. Most of the time they are single and isolated ones. But in themselves they have a stimulating influence on the other events and together they develop a vitality which becomes identifiable.”

Early Period

During the early period, the missionaries were the leading figures and the Philippine Baptist leaders served as their helpers. Most missionaries considered Philippine leaders incompetent to rule their own society. In Iloilo, Missionary Charles Briggs found “not one upright Filipino official” and declared: “I don’t know of one Filipino official in whom I have a bit of confidence. I have looked for one, and looked in vain.” In Capiz, Missionary F.W. Meyer, reporting in 1923 on the people’s struggle for independence from United States control, echoed Briggs’ distrust: “Whatever fine beginnings have been made in certain localities, however, the Filipinos will not be able to support their own work fully for years and years to come.” Moreover, even if the missionaries ordained the first eight Filipinos on March 17, 1906, six years after the Baptist mission began in the Philippines; Filipino pastors remained at the periphery of leadership. The complete names of the first ordained pastors did not appear in printed documents and they were not mentioned in the reviewed letters of the missionaries. It is not even clear whether the first Filipino missionary, Braulio Manikan, was ordained or not. Filipinos were ordained to the Christian ministry at an earlier stage of Baptist mission, but their office was not full recognized nor respected. In fact, one of the first ordained pastors who was only identified as Donato was labeled by Rev. Munger as “one of the stupedest (sic) Filipinos I have ever met.”

Assessing Filipinos as incapable was a common prejudice of American missionaries. The missionaries did not prioritize the program for the development of local leadership potentials. In 1908, they even excluded Philippine Baptists from holding leadership position in Baptist Institutions. Moreover, they did not consider women fit for ordination. This missionary attitude, however, was not a problem within the Baptist churches only. Many denominations did not and still do not ordain women but assigning them as teachers of children and young people or workers in churches in the absence of Filipino pastors. Only through the struggle of women themselves that women were finally ordained to the Baptist ministry in 1981.

American missionary leadership also established a relationship with the American colonial government in the Philippines. Rev. Eric Lund, visiting Bacolod for the first time in June 1900, contacted Brigadier General Smith of the United States Volunteers and asked permission to hold worship services “for Filipinos in the military hospital” and for United States soldiers. In the course of time, the relationship became more intimate and advantageous for the Baptist mission. Rev. Henry W. Munger
testified that government officials, both civil and military, were for the most part friendly and sympathetic. They frequently gave free transportation, “thus saving the mission treasury money and the missionaries from great inconvenience.”15 Rev. Charles W. Briggs clearly gave his all-out support to the United States and the war against the Philippine revolutionaries. He admitted that there has never been a war that was “more humane than the war between our troops and the Filipinos.” Undoubtedly, Briggs was aware that there had been “some terrible slaughter of native troops, “great destruction of property,” and embitterment of Filipinos against Americans, their civilization and their gospel. “But these were inevitable.”16

Missionary Briggs endorsed the use of “water-cure,” a kind of torture applied to extract information from a suspect.”17 He affirmed that water cure is humane. “What is called the water-cure is much used and with great effect and can hardly be called a torture. A suspected native is taken and strapped down on his back, and water is given him to drink. By tickling the nostril, a man is easily forced to swallow water if it is placed in his mouth. (...) as the stomach becomes distended, the victim suffers great agony and it becomes more intense every moment. (...) The simple fact is that in every case where this has been tried, the man has owned up if he has been guilty, and has taken a solemn oath to be loyal to the best interests of peace in the Islands.”18 Rev. Briggs testified that he had “seen much of the actual working of the water-cure” and concluded: “I am satisfied (...) it is the humane and just and effective phase of the Philippine war.”19

Aside from supporting the military and United States government officials, Briggs also commended American teachers,20 believing that their work saves “the missionary boards immense expense”, and the bulk of the educational work “is done for us, and done in the way we would wish it done, and done, I am satisfied, better than we could do it.”21

Relating to the United States government was a matter of personal and collective decision among the missionaries. Their collective views were published in 1907. “The continued presence of the American government in the Islands is regarded by our missionaries as essential, not only to the preservation of order but to any real development of the population as a whole. (...) The unanimous testimony of the missionaries is that the great mass of the people are as yet unfitted for self-government.”22

The “preservation of order” was the work of the United States government but some missionaries also took an active role in the pacification campaign. Rev. Briggs visited a remote hideout for a “secret conference” with the “outlaws” or adherents of the so-called “ladronism” with the aim to negotiate their surrender. He was also convinced that his Tagalog23 preachers were “the best hope of America’s pacifying the Islands, as they are the hope for Christian workers.”24 Once, he provided peasants with an American Baptist Lawyer to defend them in court. Hence, American missionaries played a role in repressing people’s resistance against U.S. aggression. In the United States, the Assembly Herald reported: “One evangelist is as much of a pacifying force as a whole company of constabulary.”25

The efforts of both Filipino men and women and American Baptist missionaries led to the establishment of congregations in different areas in Western Visayas, especially in the rural areas of the provinces of Capiz, Iloilo and Negros Occidental. The missionaries implanted their Baptist tradition and the American way of life, which greatly characterized certain features of local congregations. The Hiligaynon Bible enabled the inhabitants to read it in their own language immensely influencing many people in the rural areas to join the Baptist churches.

In spite of the collaborative efforts of Philippine Baptists and American missionaries in founding Baptist congregations during the first three decades of Baptist mission, the leadership in churches and mission institutions like schools and hospitals was clearly controlled by the missionaries. Even then, the great contributions of the Philippine Baptists cannot be denied. In 1912, Missionary Archibald Forshee had recognized the role of “Filipino converts” in organizing and maintaining churches. “A very considerable part of the cause lies in the willingness of the Filipino converts to do personal work. (...) from the very beginning of a church in a given community the members thereof have been witnessing Christians. Joy in their new found faith has been so real to them and of such transcendent worth that they have begun immediately to tell about it to others. The missionaries have been in the habit of making
extended preaching tours. Not only have the native pastors been anxious and willing to accompany them but the members as well have been glad to go along and preach and teach as they found opportunity. (....) It is perfectly safe to say that the splendid progress made by the churches of Negros could never have been accomplished had it not been for the hearty cooperation of men like these, taken without training or preparation of any sufficient kind from the ranks of every day life.”

In 1919, Missionary Bigelow affirmed that church workers had a significant part in the development of local churches: “While I cannot speak with very much authority about the growth of the various churches, I am confident that the field as a whole has progressed not a little. The work that has been done has been accomplished by them.” Until the 1930s, local leaders assumed a larger responsibility in churches.

The contributions of women in history are clearly explained in 1913 by Missionary Anna V. Johnson: “What are these women? They are teachers and evangelists. What do they do? First, they start out with a big supply of Christian literature, Bibles, books, tracts, etc. These they sell in their house to house visiting. They go out two by two (unsafe to send one alone) into the different cities, towns and villages, and even in the mountains. They visit the homes showing the mothers how to care for the home. They minister to the sick, clean their homes, and prepare their food. They watch at deathbeds, and at all times tell the wonderful story of salvation through Christ Jesus. They conduct kindergartens and their kindergarten stories are the Bible stories. They also conduct day school as far as they are able to stay long enough at one place, and one of the books which they teach is the Bible. They hold children’s meetings and tell the children Bible stories. They organize Sunday Schools and evening Bible classes. They hold services in the chapels and market places. Yes they even preach the word of God, and some of them make fine preachers, too.”

From the varied stories of women Baptists, they were active in church and society. The work of the great Baptist leader Josefa Abiertas, the first Philippine woman lawyer, for equality and justice in the society is a glaring example of the involvement of women in the society. The contributions of women should not be underestimated. Rev. Briggs was right when he ascertained that “there is a great need of (the) work which women alone can do.”

The Creation of the Kasapulanan sang Bautista nga Pilipinhon

After two decades of Baptist mission, the Philippine Baptists, however, insisted that they should partake in the decision making which led to the creation of the Kasapulanan sang Bautista nga Pilipinhon (Convention of Philippine Baptist Churches, Inc. — CPBC) on May 23, 1935. The CPBC became the center of leadership uniting churches and missionaries towards a coordinated program in propagating the Gospel of Jesus Christ.

The creation of the CPBC was largely influenced, firstly, by Philippine Baptists who were determined to organize a structure whereby they could assert leadership and independence. In such a structure, they got the chance to formulate policies and direct the work of their churches and institutions in the Philippines. Secondly, the American Baptist missionaries realized that the Philippine Baptists were mature of independence. The Board of Managers of the American Baptist Foreign Mission Society supported the creation of the CPBC and approved its by-laws, which were adopted in May 1935. The missionaries, however, were not totally ready to grant full leadership to their counterparts. They created a structure independent from CPBC called the Philippine Baptist Missionary Group (PBMG) to administer the work of the American Baptist mission and act as the guardian of Mission properties which were not transferred to the CPBC. The existence of two centers of leadership within the Baptist structure provoked the sensibility of the Philippine Baptists questioning the authority of the PBMG. The continuation of the PBMG was seen as an expression of lack of confidence in the CPBC. Dr. Feliciano C. Sombito, then CPBC President, claimed “that the presence of the Missionary Group as an organization would bring about confusion in the formulation of policies and in the loyalties” within the CPBC. The missionaries did not agree with Sombito and Missionary Feldmann insisted that there could be no confusion “since the Missionary Group do not have the formulation of policies as their duty”.

As far as the doubt was concerned, Feldmann believed that all the missionaries had pledged their loyalty to
the CPBC, and would stick by it so long as they are members of it. The intention of the Mission Board in America to maintain the PBMG was an expression of confidence in the CPBC, rather than a lack of confidence. The PBMG could reinforce the CPBC in its “appeal to the American churches for help financially to carry out its program." Furthermore, Feldmann asked Sombito to view the issue from the perspective of the Baptist Mission Board in America: “In case the Board does not see its way clear to accept the objections you have enumerated do not be discouraged, but to study the matter again, seeking always to try and see the matter from the Board’s point of view. It would be well also to remember that a great deal more than (the) interest of the Convention of Philippine Baptist Churches is here involved. The churches in this country still have a vital and real interest in the work in the Philippine Islands. They have large investments there in personnel and equipment, and their interest is not easily forgotten.” Moreover, Feldmann insisted that the PBMG existed due to “certain fundamental rights” and therefore should not be questioned by the Philippine Baptists. Thus, a distinct American Baptist mission organization with its office in Iloilo, Philippines, continued to exist until 1991 when it was finally decided to “close the mission office” since there were only three missionaries left in the Philippines.

In spite of the PBMG, however, the creation of the CPBC had officially consolidated the leadership of Philippine Baptists and certainly the leadership role of the American missionaries was reduced. Donato Galia, Professor at the Central Philippine College (now Central Philippine University), noticed that every one “considers it a forward step of the missionary enterprise because it has taken over most of the power and prerogatives of the Reference Committee of the Philippine Baptist Mission. (....) In other words, the missionary group and the national group have become one entity.” Rev. Jorge O. Masa, then General Secretary of CPBC, maintained that “while the Philippine Baptist Churches will need the moral support and probably part of the financial support from the Baptists in America, the formulation of policies and control and direction of the work in the Philippines will be practically placed in the hands of the Filipinos, with the missionaries to act only in the advisory capacity.” Philippine Baptists viewed the creation of the CPBC as an expression of their struggle and search for common identity and independence within the Baptist churches and as part of the general movement for Philippine national independence, which the Philippine people fought for.

Lessons from World War II

The ability of the Philippine Baptists to direct their own churches was tested during the Second World War when the missionaries were unable to perform their leadership role. Without material and financial support from the missionaries, the churches had survived the pressure of war and tested their faith. In spite of the war, they continued to propagate the gospel, to study the Bible, to hold communion and worship services, to help the wounded in battle, and to visit American missionaries who were hiding or imprisoned. They also established closer interdenominational relationships with other Christian churches and started to reconcile with schismatic Baptists who had separated from them in 1925. Women Baptists were prominent in serving their churches and country. They supported or even participated in the guerilla resistance movement against the Japanese invaders fighting for a nationwide liberation.

Church members also struggle successfully for self-reliance, while their pastors managed the churches when the American missionaries relinquished their positions because of war. Dr. Agustin E. Masa pointed out: "The most significant effect of the war upon the Christians as a whole, and in this case particularly upon the Baptists, is the fact of their capacity to survive, not only in their individual faith but in their desire to perpetuate visible corporate existence. The war years had demonstrated the unfailing providence of the Almighty upon his own who calls on Him for help. All over the area most of the pastors of the churches have gone to what may now be called “tent-making” ministry to supplement what the scattered membership could voluntarily but willingly give to them. In a very definite way God has preserved both the existence of His church as well as her ministry."

The Second World War had offered valuable lessons. The absence of missionaries from the churches gave an opportunity to the Philippine Baptists to make their own decisions, thus proving their own strength and capabilities. They realized the importance of struggle both through non-violent and violent means to achieve freedom and self-reliance. During the war, churches fully relied on themselves
in matter of finance, leadership, program, and methods without foreign funding and missionaries. These lessons will definitely serve as a guide for Philippine Baptist churches especially as they look forward to the 21st century.

Developments after the War

After the war, however, church leaders had to request for personnel and financial aid to help rebuild churches and institutions but keeping the struggle for independence alive. Negotiations in the 1960s led to the transfer of mission properties to the CPBC shortly after 1972. The work for social justice became a major concern of the Baptist churches during the Martial Law years. The CPBC leadership created development projects to assist local congregations. A number of pastors and leaders were politicized and involved in protest actions and street demonstrations. Some even became active in or supportive of the underground movement. In May 1998, the CPBC has more than 729 member churches with 95,000 church members and about 1,000 pastors, 10 provincial associations (Kasapulanan) all over the country, two hospitals, a university, schools, and other affiliate organizations. The CPBC continues to do mission work in different parts of the Philippines and nearby countries in collaboration with other church bodies; and cooperates with other denominations and church related institutions through the National Council of Churches in the Philippines.

The two chronic problems—leadership and self-reliance—confronting the Philippine Baptist churches remain unresolved and without clear cut solutions to resolve them in the near future. Yet, the problem of self-reliance and leadership will continue to affect the programs of CPBC, i.e., theological education, and foreign missions. It is therefore recommended that an exhaustive study, description, and analysis of these problems be done as soon as possible.

A Summary of Contributions of the Philippine Baptists

The significant contributions of the Philippine Baptists are synthesized into five important themes: Organizational initiatives and leadership; Theological education and information; Development and social concerns; Ordination to the ministry; and Foreign missions.

Organizational initiatives and leadership

During the early period, Filipina and Filipino pioneers played a significant role in spreading the gospel, especially in areas where the American Baptist missionaries could not go, and in organizing pioneer churches which became the pillars of the Convention of Philippine Baptist Churches established in 1935. The number of congregations slowly increased and even the brutalities of the Second World War could not stop the spirit to preserve those congregations. In the 1970s, the number of congregations has increased rapidly in different parts of the country including the islands of Mindanao and Luzon. This numerical and geographical expansion has been possible mainly through the leadership of the Philippine Baptists. When the American missionaries were still quite influential in managing the affairs of the churches, the geographical areas was limited to the Western Visayas region and the numerical growth was slow, at most 100% growth in 10 years in the 1950s. This is obviously slow compared to the growth rate in 1980. In that year, under the leadership of Rev. Edwin I. Lopez, CPBC General Secretary, one congregation, or extension was organized every three to four days.

Theological education and information

The translation of the Bible into Hiligaynon had played a significant role in spreading the gospel to the rural areas. Many had decided to join the Baptist church after reading the Bible in their own language. This Hiligaynon translation work, which started as an exclusive endeavor of Philippine Baptists and American missionaries, continued as an ecumenical endeavor. Protestant churches and the Roman Catholic Church worked together in the 1960s to come up with a quite inclusive version.

Women Baptists took the initiative in establishing a Bible Institute that was to flourish and to be known as the Convention Baptist Bible College. This college had trained most pastors who were and are serving Baptist congregations and institutions all over the country. Other Bible Colleges like the North
Negros Baptist Bible College and the Convention Baptist Development Center were established to provide for the leadership need of churches located in particular areas. While the missionaries were not able to maintain a school for pastors, the Philippine Baptists slowly developed theological institutions to respond to the demands of the churches for theologically trained leaders.

**Development ministries and social concern projects**

The initiatives in establishing institutions like the Family Christian Center in Iloilo City (1963), Health Aid to the Needy for Development (1970), Center for Education and Research (1974); New Frontier Ministries (1977); and program for children have raised the social awareness of many Baptists. Some even went to the streets to protest against the injustice in the society and others became involved in the ministry of serving the poor people. Before the martial law regime of President Marcos, the healing ministry of the Baptists was more confined in healing the physical sickness of individuals. After martial law, the concept and practice of healing expanded to include social aspects like developing communities and encouraging church members to be involved in an inclusive health ministry.

**Ordination to the ministry**

The ordination of women, which was recommended by Missionary Charles W. Briggs in 1907, became a reality only in 1981 - a significant event which happened mainly through the initiatives of women themselves. The ordination of women recognized the women’s input and leadership ability in directing the affairs of the churches. It also shows a tendency towards an inclusive concept of ordaining persons to the ministry. The Christian ministry is not an exclusive task of the male gender. Rather, it is a “gender-free” ministry.

**Foreign missions**

Overseas missions, which were started in the 1960s intensified in the 1990s. The number of congregations supporting the program on foreign missions has been slowly increasing. This shows not only a growing interest in sharing the gospel in foreign countries but also that the Philippine Baptists, who were at first recipients of foreign missions, are now bearers of foreign missions. Those initiatives have certainly affected the attitude of missionaries and the policies of the American Baptist mission. The major shift could be seen from the physical presence and status of the missionaries. The numerical presence is reduced, e.g., from 44 missionaries in 1930 to only two missionaries in 1998. The American missionary status as “bearers” of missions had changed to “partners” in missions. This shows that Christianity as a missionary religion can and must be understood and interpreted as intertwined within a specific situation, i.e., culture and history, in order to perpetuate the story of Jesus Christ.

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1 Chairperson, Religion and Ethics Department, CPU; Teacher, Church History, College of Theology, CPU; Associate Pastor, Cubay Baptist Church, Bingawan, Iloilo.
3 E.S. Fernandez, 1994, *Toward a Theology of Struggle*.
6 See for instance the CPBC Statement of Concern, 1977. This statement made a clear stand on issues like human dignity, ecology, wealth, human settlement, poverty, and human rights confronting the churches and the society. Through that Statement of Concern, the Philippine Baptists understand and relate the Christian faith in the light of the Philippine realities recognizing that they are an integral part of the social, cultural, economic, and political life of the Philippine society.
7 Cf. R. Constantino, 1975, 5.
8 V. Fabella, 1993, 6.
9 J.V. Gumban, 1983, Contextual Filipino Theology: Towards a Filipino Theology, 28-29.
10 C.W. Briggs, 1901, Report, 100.
14 H.W Munger, ca. 1925, 43.
15 H.W. Munger, ca. 1925, 83.
16 C.W. Briggs, 1901, Report, 79.
17 James H. Blount, an American Army officer and later judge in the Philippines ascertained that water-cure "was about the only way to shake the loyalty of the average Filipino and make him give information as to hidden insurgent guns, guerilla bands, etc.", J.H. Blount, 1913, 205.
18 C.W. Briggs, 1901, Report, 92; See also J.H. Blount, 1913, 203-205. Blount stated that water-cure, a cure for reticence, "consisted in placing a bamboo reed in the victim's mouth and pouring water down his throat thus painfully distending his stomach and crowding all his viscera. Allowed to void this after a time, he would, under threat of repetition, give the desired information," 202.
19 C.W. Briggs, 1901, Report, 93.
20 On August 23, 1901, the United States of America sent young American teachers who were well known as Thomasites having arrived aboard the transport Thomas, F.C. Laubach, 1929, 39; H.B. Montgomery, 1906, 241. An observer testified that a new army of occupation entered Manila Bay in August 1901. Thomas arrived from San Francisco with 542 American teachers on board. No single feature of work by Americans in the Philippines has been more heroic or productive of better results than that done by these teachers. The militaries were met on their arrival with armed resistance but not the American teachers-armed only with simplest of English text-books, they have led the Filipinos captive without a struggle, J.B. Devins, 1905, 187.
21 C.W. Briggs, 1901, Report, 104.
22 ABFMS, 1907, Annual Report, 194.
23 The word Tagalog was used by C.W. Briggs to mean people who came from the island of Luzon, who spoke Tagalog. They came to the Visayan Islands to work as carpenters carriage makers, contractors, and printers. Some were sent as revolutionary leaders during the revolution against Spain. Many of them volunteered to do mission work together with the American Baptist missionaries, see C.W., Briggs, 1901, Report, 69f.
24 C.W. Briggs, 1901, Report, 73.
26 A.A. Forshee, 1912b, 1-4.
29 In, R.W. Beaver, 1988, 197-198.
31 Ang Manugbantala, 1935, June issue, 16.
33 J.O. Masa, 1935, 12.
34 PBMG, 1935, Article II, Constitution and By-Laws, 1-3.
36 S.S. Feldman, 1936b, December 1 Letter to F.C. Sombito, 3.