HOLINESS REVIVALISM IN EARLY PHILIPPINE METHODISM

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It has been a long accepted view that of all Protestant groups in the Philippines in the early decades of the 20th century, the Methodist Episcopal mission had the most spectacular membership growth. As can be gleaned from Anne Kwantes' comparative statistics of Protestant denominations in the country for 1913, Methodists actually exceeded the combined membership of all the other denominations by more than 10,000 despite being supervised by a much smaller missionary force. Further summing up this early success, Congregational missionary Frank Laubach described it as a "Methodist revival" which he found to be the "most successful innovation" in the country because "it so perfectly fitted the psychology of the people." Though such revivalism, which was thought to be congruous to the Filipino consciousness, counts as one of the factors for early Methodist growth in the Philippines, it also remains as one of the major themes in Philippine Methodist history that is awaiting exploration since a number of Filipino Methodists have participated in the formation of holiness and Pentecostal churches in the Philippines.


2 Methodists had 34 missionaries while the Presbyterians had 53. See Anne C. Kwantes, *Presbyterian Missionaries in the Philippines: Conduits of Social Change (1899-1910)* (Quezon City: New Day Publishers, 1989), 152-54. Aside from acknowledging that the Methodists' concentrated more on evangelism, Kwantes also suggested that their rapid growth was in part due to the dense population, and the availability of a railway line in areas assigned to them by the Evangelical Union.

3 See Laubach, 221-23. Also noted in Bonifacio S. Salamanca, *The Filipino Reaction to American Rule, 1901-1913* (Hamden, CT: Shoe String Press, 1968), 110.

4 For examples of Filipino Methodist involvement in the formation of Holiness churches in the country, see Floyd Timothy Cunningham, *Holiness Abroad: Nazarene Missions in Asia, Pietist and Wesleyan Studies; No. 16* (Lanham, Md.: Scarecrow Press, 2003), 237-44. Cunningham pointed out that former Methodists and independent Methodists formed part of the early membership of the Church of the Nazarene and Pilgrim Holiness Church. Rodrigo Esperanza, a former Methodist exhorter from Pangasinan, was among the pioneers of the Assemblies of God in the country in the 1930s. See Trinidad E. Seleky, "Six Filipinos and One American: Pioneers of the Assemblies of God in the Philippines," *Asian Journal of Pentecostal Studies* 4, no. 1 (2001). In the 1950s, the Assemblies of God also "proselyted heavily" from among Methodists in
However, simply to explain early Philippine Methodist revivalism as a natural impulse coming out of a denomination that emerged from the rough emotionalism of the American frontier or the "old-time revival," as one American observer at that time would like to suggest, though accurate to some degree, would not suffice.¹ I propose instead that if one were to study the nature and character of this revival, we need to consider the development of 19th-century American revivalism which brings to the fore the role of the holiness movement.² Emerging as a driving force behind American evangelical culture, it would later intersect with a resurgent missionary impulse which saw young volunteers moving en masse to foreign fields. Some Methodists found in their denomination's missionary ventures a more idyllic avenue for the cultivation of holiness spirituality. They were missionary bishops and missionaries, both men and women, who claimed to have experienced sanctification and later found their way to the Philippines.

It then can be argued that the missionary enterprise in the country was not lacking individuals who were, to a certain extent, influenced by holiness thought and spirituality. Some evidence of this influence persisted even prior to the Second World War, as initially suggested by Bishop Dionisio Alejandro three decades ago, and reiterated most recently by Floyd Cunningham, who attests to the existence of a "faction strongly influenced by holiness teachings" among Filipino Methodists even in the post war years.³ Hence, we seek to examine this holiness presence and its role in consciously fostering a culture of revivalism in early Philippine Methodism that continues to manifest itself in more subtle ways today. For the purpose of discussion, we identify the key personalities and the circumstances and means that shaped revivalism during the early decades of Methodist Episcopal mission in the country.


³ Cunningham, 238, 62. See also Dionisio D. Alejandro, From Darkness to Light: A Brief Chronicle of the Beginnings and Spread of Methodism in the Philippines (Quezon City, Philippines: United Methodist Church Philippines Central Conference Board of Communications and Publications, 1974), 33, 104-07.
The bitter controversies precipitated by the emergence of radical holiness elements within Methodism at the turn of the 20th century seem to have clouded understanding the holiness presence in American Methodism. In reality, holiness "loyalists" actually persisted within Methodism as confirmed by Timothy Smith. He indicated that bishops from both the northern and southern branches of Methodism promoted holiness revivals in reaction to the decline of holiness, especially among bourgeois urban congregations, and the rise of liberalism among young university and seminary men. "Pentecostal services," led by Methodist holiness evangelists, were held in several annual conferences from 1895 to 1905, and were remarkably successful in rural Ohio, Indiana, Iowa, Nebraska, and Washington, as well as in the "border" conferences between the north and south. Most of the missionaries who promoted such revivals in the Philippines came from these rural conferences.

Aside from the evangelistic campaigns sanctioned by the bishops, the Methodist holiness impulse also found a fertile seedbed in the resurgent missionary movement as America advanced its "imperial" interests overseas. As Dana Robert argues, the holiness movement helped create "missionary commitment" across Protestant traditions. Though "faith-mission" oriented independent missions, being free from the rigors of denominational polity, attracted holiness Methodists, especially those who believed in Christ's imminent return, the Methodist Episcopal mission enterprise, as Robert shows, also had among its ranks a share of sanctified men and women who chose to remain and serve within the denomination. Accordingly, the Woman's Foreign Missionary Service (WFMS) of the Methodist Episcopal Church was actually shaped by holiness thought and spirituality and a significant number of its missionaries helped disseminate "holiness concerns" in mission fields even until the 1920s. One such field where Methodist holiness spirituality flourished, as Robert's study shows, was India. John McGee also verified the existence of this holiness culture in India by acknowledging that a "sizeable number" of Methodist missionaries there,

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“had embraced Wesleyan Holiness and ‘Higher Life’ (Keswickian) teachings on the baptism and the gifts of the Spirit.” It was from India that the early leaders of the Philippine mission came.

II

The role played by the India mission in the transmission of holiness thought in the Philippines finds its roots in the self-supporting missions of holiness evangelist and future missionary bishop for Africa, William Taylor, in 1870. His legacy inspired a holiness revival culture in Indian Methodism that reverberated to the Philippines through missionary bishops who, to some extent, would later supervise Methodist work in the Philippines. The first of these was James Mills Thoburn, founder of Methodist work in the Philippines. A native of Ohio, Thoburn was converted during the great revival of 1858 as a student at Allegheny College in Pennsylvania. His sanctification experience in 1868 as a missionary in India led him to invite Taylor to start revival campaigns in some Indian cities. On February 28, 1899, just a few days after the commencement of hostilities between Filipino and American troops in Manila, he arrived to organize Methodist work, initially, among American soldiers and sailors in the city. Thoburn’s work in the Philippines was minimal, however, since he only stayed in the country for two weeks. He made brief visits a year later, and in 1907.

Another India missionary who oversaw Methodist work in the Philippines and whose involvement was more substantial than that of Bishop Thoburn was Frank Wesley Warne. He assisted Thoburn in organizing the Philippine Islands Quarterly Conference in March, 1900 in Manila. Raised in Canada, he was converted at a revival meeting and experienced sanctification early in his life, an experience which he later called as his “entrance into abiding life.” He was elected one of the missionary bishops of Southern Asia at the General Conference of 1900, and a few months later presided over the first session of the Philippine Islands District Conference. A few years later, Bishop William Oldham credited Warne for the “tidal waves” that have swept “great multitudes into an experience of full salvation” in India. Upon his retirement, Warne devoted time speaking before

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several “holiness” camp meetings in the United States on behalf of the Mass Movement in India, and wrote several books published by the Methodist Book Concern, one of which was his autobiography in which he explained his understanding of holiness doctrine more in terms of Keswickian categories. In another, he acknowledged that the Methodist mission in India preferred “Post-Pentecostal church language” over “Methodistic terminology.”

During his visit to Manila in 1900, according to one WFMS missionary, Warne preached on the “higher Christian life” to a group of American soldiers at a Young Mens’ Christian Association (YMCA) meeting. He was also reported to have preached to over fifty Filipino preachers in a service at the 1903 District Conference in Manila for “the deepening of their spiritual life” which led to their “seeking a baptism of the Holy Spirit.” Despite this commitment to spread holiness doctrine, Warne’s influence within Philippine Methodism is, however, minimal since his visits were brief. The spread of holiness spirituality among Filipino Methodists would have to wait for the appointment of Bishop William Fitzjames Oldham who led a more conscious and concerted effort to permeate holiness teachings within Philippine Methodism.

William Oldham, born in India of British parents, was converted in one of William Taylor’s revival meetings and later elected to the episcopacy at the 1904 General Conference. Unlike his predecessors, Oldham initially held a more reserved attitude towards holiness due to the radicalized form that divided his home church in Poona in 1876. Nonetheless, as early as 1898 while taking charge of a church in Columbus, Ohio, he began a friendship with Iva Durham Vennard, then traveling revivalist for the Woman’s Home Missions Society (WHMS) and later founder of the Chicago Evangelistic Institute (CEI). She preached holiness in his church, which was composed of “many wealthy and aristocratic members.” It was not until 1907, as missionary bishop, that Oldham actually professed experiencing sanctification while temporarily taking charge of a church in Singapore.

16 Cornelia C. Moots, Diary: January-July 1900, Cornelia Chillson Moots Papers, 1899-1923, United Methodist Church - GCAH, Madison, New Jersey.
17 “The District Conference,” Philippine Christian Advocate, 15 March 1903. Hereafter designated as PCA.
we will show later, this same experience launched the Philippine mission enterprise in a new direction beginning in 1908. In 1912, Oldham was appointed secretary of the Board of Missions and upon his retirement remained an active holiness advocate and a “staunch friend” of the CEI and Vennard. Through arrangements made by Oldham, Vennard conducted a three-week revival campaign in Manila in 1920.21

III

Despite being under the supervision of holiness revival-oriented bishops based overseas, the beginning years of Methodism in the Philippines scarcely necessitated revivalism. After all, while in its infancy, the missionary effort was already reaping success that was incomparable to any other Methodist Episcopal Church overseas fields.22 Factors endemic to Philippine society and not found in other Asiatic arenas may help account for this. First, the almost four centuries of Roman Catholicism in the country had instilled some basic Christianity among Filipinos, and admittedly eased the way for Methodism and other Protestant missions. As one Methodist missionary admitted, “The barren form of ceremonial salvation and the cold, legal ‘Thou shalt not,’ spoken by the priest readily gave way to the yearning message: ‘come to me all ye that labor and are heavy laden and I will give you rest.’” 23 Methodism was clearly not in uncharted territory.

Second, even before Methodism landed on Philippine shores in 1899, a pre-existing Filipino membership and leadership base, naturally attracted to Protestant Christianity, was already waiting to be organized. There were a number of liberal-minded Filipinos who, to some extent, were no strangers to years of injustice inflicted by Spanish friars or had been awakened against Roman Catholic practices through some exposure to the Bible. For example, in 1899, just a few months after Methodist work began among American soldiers and expatriates, it was at the request of five prominent Masons that the first Methodist service for Filipinos was held.24 Consequently, some prominent preachers were former soldiers and officers in the Philippine Revolutionary army who fought against Spanish rule. Nicolas Zamora, the first Filipino to be ordained to the ministry, perfectly illustrates this point. He fought during the Revolution of 1896 as a lieutenant major in the Revolutionary Army while his father, a prominent Mason in Manila, was

21 Bowie, 223. Oldham also wrote materials for CEI. See for example, William F. Oldham, Christian Motive Power for Missions (Chicago, IL: Chicago Evangelistic Institute, n.d.).
22 For example, see Homer Stuntz’ statistical comparison of Methodist Episcopal membership in mission fields in Homer C. Stuntz, The Philippines and the Far East (Cincinnati: Jennings and Pye, 1904), 453-454.
23 Oscar Huddleston, “The Filipino a Good Subject for Evangelization,” PCA, January 1908, 8.
24 Laubach, 180-181.
banished at the instigation of friars to an island in the Mediterranean for con­ducting Bible studies years earlier.25

Finally, Philippine Methodism also found great success in areas where anti-Spanish sentiment was evident. For example, it drew its initial membership and a great number of its local preachers from Tondo, a suburb in the northwestern part of Manila where revolutionary ideals flourished prior to the Revolution of 1896.26 Methodist preachers were also successful in some towns where the Roman Catholic schism, known as the Aglipayan move­ment, was strong. Referring to the movement’s effect on the Filipinos’ deep attachment to Roman Catholicism, Stuntz acknowledged that the movement “loosens this fruit from the tree, and we gather it.”27

Complementing this natural influx of membership was an evangelistic strategy consistent with Methodist heart religion or evangelicalism that was engulfed in classic Reformation themes. In a country that never knew any other form of Christianity except Catholicism, Methodists comfortably presented themselves more as Protestants rather than Wesleyans in order to distinguish themselves from Catholics. For example, one of the first articles featured in Philippine Christian Advocate, the official newspaper of the mission launched in January 1902, was “Baquit Aco Protestante? [Why am I a Protestant?]”28 Furthermore, it was no accident that in 1905 the first major Tagalog book of “permanent character” published by the mission was the 120-page History of Protestantism to complement booklets on Methodist basic beliefs issued as a year earlier. In addition, a lecture on the life of Martin Luther was also one of the special topics featured in the first attempt to train Filipino preachers in what was later called the Bible Institute.29 Among Filipino preachers and members, Protestant principles co-existed with Methodist essential beliefs and practices to help form Filipino Methodist identity.

Though Methodism without doubt retained its evangelical zeal by heavily relying on street preaching, they actually preached, in most cases, a Reformation message of sola fide, as one missionary and a band of Filipino preachers did in a town in Pangasinan in 1905. They preached “salvation and pardon through faith in Jesus Christ only” which was actually meant to convey a message of salvation by “direct religion without the mediation” of

27 Stuntz, 495.
28 “Baquit Aco Protestante?,” PCA, 1 February 1902, 4.
saints and priests. Methodists also had the tendency to attract hearers at the expense of Catholic priests, as one preacher did in Ilocos Sur by regularly preaching in front of a Roman Catholic Church and drawing his text mostly from Matthew 23, which echoed Christ's denunciation of the Pharisees. A "great many go out to hear him, following mass."

In reality, though their spokespersons constantly denied it, Methodist evangelism was actually proselytizing. In most instances, missionaries even defined Filipino conversion from Roman Catholicism as tantamount to deliverance from a litany of vices, immoralities, superstition, ignorance, and even a lack of industry. They understood their mission as connected to winning the battle against Roman Catholicism. Thus, referring to the first six years of Protestant missionary effort in the country, Presbyterian missionary James B. Rodgers acknowledged that they modeled their ministries after that of Luther, Zwingli, Wycliffe, and Tyndale. Although anti-Catholic polemics would persist among Filipino Methodist for years, Kenton Clymer suggests that Methodist missionary attitudes towards Catholicism, to some extent, improved through time.

Relative to this improved attitude was a growing realization among missionaries of the need to shift from a crusade against Catholicism to a crusade against sin. There was a growing concern to raise the standards of membership from that of merely enrolling converts to that of "building them up towards righteousness." As early as 1903, the launching of the first Bible Institute was actually intended not only for practical study, but for a "deepening of spiritual life" among local preachers. A year later, the same emphasis was manifested with the inclusion of a "Higher life" section in the Advocate which featured short articles that celebrated "workers of right-

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31 B. O. Peterson, "A Zealous Worker," PCA, April 1906, 5, 7. See also for example, Nicolas Zamora's debate with a priest as quoted in Trinidad, 76-78.


34 Clymer: 177.

35 PCA, November 1904. See also, "Among the Workers," PCA, October 1907; Jesse L. McLaughlin, PCA, 1 March 1904, 6; Marvin A. Rader, "Editorial," PCA, January 1908, 3.

36 Marvin A. Rader, "Why the Bible Institute?" PCA, October 1905, 11; "Personal," PCA, 1 August 1903, 9.
eousness” and instances of deepened spirituality and advancement towards higher moral standards among Philippine Methodists.37 In 1906, the Advocate also kept missionaries abreast of the Welsh revival, as well as the spreading revival in India, and hoped that a “revival may come to Manila and the Philippines in all its power.”38 Despite these rather sparse attempts to promote the improvement of membership quality, it was not until the 1908 Annual Conference that the missionary effort would take a more concerted approach to address such need.

IV

Newly organized in 1908, the Philippine Islands Annual Conference in Manila proved to be a turning point for Philippine Methodism. In as much as Bishop William Oldham’s sanctification or “second crisis” experience in Singapore a few months earlier marked a “new day” in his life, it also signaled a new era for the Methodist Church in the Philippines.39 Speaking before American missionaries at the Conference, Oldham shared this “new message for all Christians.” He was also accompanied by Bishop John E. Robinson, himself a veteran missionary from India, who preached on the “Higher Life” experience before Filipino preachers. Robinson was reported to have deeply affected them and one even testified to have wept as he spoke.40 Months later, just after the 1908 General Conference ruled that he officially reside in Manila, Bishop Oldham reiterated that this new emphasis should define his second term, “Let none of us live below the high level of the full privileges of Christian men and women. There is a full salvation which lifts men to the highest plane of personal worth and effectiveness. ... I trust we may reach the end of the quadrennium with increased number and a deeper tide of religious life.”41

The official sanction for holiness spirituality was accordingly met with support and complemented first in Manila through several revival meetings conducted by Charles W. Koehler, who arrived in Manila at the close of

39 Oldham, “God Keeps,” 1266. Oldham’s sanctification most likely occurred after being “compelled” to return to Singapore shortly after coming to Manila in August 28, 1907. See PCA, September 1907, 6.
40 “Philippine Islands Annual Conference,” PCA, March 1908. See also Official Journal of the Fourth Annual Session of the Philippine Island Mission Conference and the First Annual Session of the Philippine Island Conference of the Methodist Episcopal Church, (Manila, 1908), 16-22. For Robinson’s biography, see In Memoriam, John Edward Robinson, (Madras: Methodist Publishing House, 1923).
41 “Letter from Bishop Oldham,” PCA, October 1908, 17.
1907. A graduate of Iowa Wesleyan and former Southern Illinois Conference Evangelist, Koehler conducted “Pentecostal services” at Fort McKinley, a military base near Manila, resulting in hundreds of conversions early in 1908. Koehler also led Pentecostal meetings at half dozen points in and around Manila as well as in the Bible Institute and District Conference. Summing up the year, his district superintendent claimed that the Filipino ministry had entered into “deeper personal religious experiences and witness to the saving power of the Gospel and the indwelling of the Holy Spirit.”

Koehler’s work clearly typified that of an itinerant professional revivalist, which was conspicuously absent among the missionary force during the first eight years of Methodism in the country. Later to develop proficiency in Tagalog, he would gain a reputation among his Filipino counterparts for his preaching skills and piety. By 1910, he noted that Filipino preachers were conducting their own revival meetings by trying to copy his mannerisms, movements, and even the songs sung in his meetings. An oratorical contest at Florence Nicholson Seminary in Manila, where he was a faculty member, was even named for him. When tensions between the nationals and missionaries broke out in 1909, the nationals intimated that Koehler was “the most brotherly missionary, that he understood them better, that he had helped them so much spiritually and they knew they could depend upon him.”

As revivals began sweeping churches in 1908 Manila as a result of Koehler’s work, the Advocate acknowledged that the conversions or the “thronging of multitudes” of the early years that “meant little more than a new method of registering a protest against Spanish misrule and friar oppression” was no longer seen. Membership quality was taking precedence over quantity. Such spirit, however, proved to be too late to prevent a major schism that was to take place the following year.

V

The Philippine Methodist “revival spirit” of 1908 took an unexpected turn barely a week before the start of the Annual Conference in Manila a year later. Nicolas Zamora, the highly esteemed pioneer of Filipino Methodism, together with most of the preachers from Tondo, announced

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their defection from American Methodism and established an independent Filipino Methodist Church, *La Iglesia Evangelica Metodista en las Islas Filipinas* (IEMELIF). Although the church intended to be free from foreign control and leadership, it retained the Discipline and doctrine of the parent church. Of the estimated 30,000 Methodists in the country at that time, about 1,500 from Manila and nearby provinces joined the secession.⁴⁶

Although the missionary leadership was aware that Zamora’s disaffection was clearly a manifestation of a growing nationalist independence impulse in the country at that time, they chose to diagnose and respond to it solely in spiritual terms.⁴⁷ Describing the effects of the crisis, one missionary admitted two years later that it brought about “a change of emphasis” and that they “were suddenly called to turn ... attention from the work of swelling membership to the more vital problem of deepening the spiritual experience of our reduced numbers.”⁴⁸ Quality must take precedence over quantity as holiness promotion was to play a key role to preventing, if not countering, the devastating toll of secession.

First to respond was the Manila District, the area most affected by the schism. By August, Koehler was leading the charge with his Pentecostal services. At Tondo Church, he was joined by his superintendent, Marvin Rader, and Bishop Oldham. They conducted several evening meetings where the “altar was soon filled with penitents.” Bishop Oldham in his report to the New York Board on the “great meetings” in Manila wrote, “This is God’s answer to the Zamora defection.”⁴⁹ Pentecostal meetings were also held in other areas. For example, in nearby Malabon, people “prayed audibly, for clearer faith and a deeper work of grace in the heart,” and also at the Bible Institute in Caloocan town near Manila where a “spiritual baptism” took place.⁵⁰ The “revival spirit” also reached the Provinces of Nueva Ecija, Pampanga, and Tarlac, where Rex Moe, a missionary from Nebraska, reported: “The Filipino is coming to recognize the difference. The Christians are definitely converted and have a religious experience. The Protestant may be simply joining against Romanism.”⁵¹

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⁵¹ R. Moe, in *Official Journal of the Third Annual Session of the Philippine Island Conference of the Methodist Episcopal Church*, 1910 (Manila, 1910), 49.
Eventually, such feelings were further strengthened after a series of Pentecostal meetings conducted during the 1910 Annual Conference in Manila by Henry Clay Morrison, a southern Methodist minister and prominent holiness evangelist from Kentucky. Morrison preached all the morning services for the six-day conference at Filipino Church and at the evening meetings in Central Church, both in Manila. Made possible through Oldham’s invitation, Morrison’s visit was actually part of his “World Tour of Evangelism,” which also took him to the Taylor-inspired “Dasahara” meetings in Lucknow, India, where both he and Oldham preached. During the meetings in Manila where he emphasized the “doctrine of regeneration, the remains of sin, and the sanctifying power of Christ’s blood,” Morrison was reported to have “lifted up the Annual Conference to a high level of spiritual experience.” On the last day of the conference, a number of missionaries, Filipino workers, both men and women, were at the altar “seeking holiness of heart.” Four missionaries and several Filipino ministers later professed sanctification.

Morrison’s visit, Oldham wrote, “has fixed the holiness idea as the birthright of every man in the Methodist Church” in the Philippines, and according to Bishop Dionisio Alejandro, have made culto Pentecostal (Pentecostal Service) an integral part in the life of the Filipino Methodists until the Second World War. Indeed, Pentecostal meetings would persist in Manila and northward to other provinces for years, although in varying intensities and frequencies, under the auspices of both men and women missionaries, and their Filipino counterparts. A number of “spirit-filled” Filipino ministers also conducted their own culto Pentecostal or revival meetings, which among Tagalogs was sometimes called, culto ng pagbabagong buhay, which literally means, “life-changing meetings.” Prominent among this league of Filipino evangelists who blazed the trail with the holiness message was Bishop Alejandro, who after graduating from Asbury College in 1915 began “successful revivals” in Nueva Ecija as itinerant evangelist for the province. He was later elected first Filipino Methodist bishop during the Japanese occupation and would continue to preach holiness even after his retirement in 1964.

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52 Detailed accounts of these meetings are found in Official Journal of the Third Annual Session of the Philippine Island Conference of the Methodist Episcopal Church, 1910 (Manila, 1910), 11-21; Henry C. Morrison, World Tour of Evangelism (Louisville, KY: Pentecostal Publishing Co., 1911), 203-213.
53 Morrison, 80-84.
54 Morrison, 211-212.
55 Quoted in Morrison, 213; Alejandro, 106-07.
56 D. H. Klinefelter, in Official Journal of the Ninth Annual Session of the Philippine Island Conference of the Methodist Episcopal Church, 1916 (Manila, 1916), 44.
Among a number of missionaries who reported holiness revivals in their respective stations through the years, most prominent was Joshua F. Cottingham. He emerged as an itinerant professional revivalist after arriving in 1910 and was the foremost promoter of holiness revivals throughout Philippine Methodism until retiring in 1934. A graduate of Taylor University and from Milan, Indiana, Cottingham continued to conduct Pentecostal meetings and preach on the “baptism of the Holy Spirit” at several Bible Institutes and District Conferences in Manila and Central Luzon throughout the 1920s. While on furlough in Indiana in 1913, he was able to secure, with Oldham’s blessing, almost $500 in annual pledges for Filipino preachers, mostly from Methodist “Holiness people,” whom he initially resented for giving more to independent missions. He also conducted a four-month revival campaign in several churches in Mexico beginning December 1919, under instructions from the Missions Board in New York, preaching what he preached best. Later appointed District Superintendent of Manila, he introduced the first Epworth League Institute in the country in 1921, where “hearts were melted and remade.” The five-day youth camp meeting, now known as Christmas Institute, continues to be a training and revival venue for thousands of Filipino Methodist young people throughout the country to this day.

VI

Though Philippine Methodist holiness initially drew its spark from holiness impulses coming from India Methodism and was reinforced through Morrison’s visit, evidence suggests that its persistence through the years would not have not been possible without the emergence of missionaries, mostly from rural states, who functioned as itinerant professional revivalists, a task conspicuously absent among the first missionaries.

58 Accounts of Cottingham’s revival ministry are enormous. These are excerpted in Laubach, 221-22, 29-30. For details of a meeting conducted by Cottingham see for example, Archie L. Ryan, “A Gracious Filipino Revival,” Philippine Observer, April 1916. For a more detailed profile on Cottingham, see Jessica L. Rousselow and Alan H. Winquist, God’s Ordinary People, No Ordinary Heritage (Upland, IN: Taylor University Press, 1996), 201-203.

59 Joshua F. Cottingham to William F. Oldham, 9 September 1913, Cottingham, Joshua F. (Rev. & Mrs.), 1912- 1922, Missionary Files, Misfiles, United Methodist Church Archives - GCAH, Madison, New Jersey; idem to William F. Oldham, 10 October 1913, Cottingham, Joshua F. (Rev. & Mrs.), 1912-1922, Missionary Files, Misfiles, United Methodist Church Archives - GCAH, Madison, New Jersey.

60 Harry F. Farmer to Joshua F. Cottingham, 16 October 1919, Cottingham, Joshua F. (Rev. & Mrs.), 1912- 1922, Missionary Files, Misfiles, United Methodist Church Archives - GCAH, Madison, New Jersey; Joshua F. Cottingham to Harry F. Farmer, 20 January 1920, Cottingham, Joshua F. (Rev. & Mrs.), 1912-1922, Missionary Files, Misfiles, United Methodist Church Archives - GCAH, Madison, New Jersey.

61 J. F. Cottingham, in Official Journal of the Fifteenth Annual Session of the Philippine Island Conference of the Methodist Episcopal Church, 1922 (Manila, 1922), 49.
Given Philippine Methodism’s infancy at that time, where a history of decline, a basic element essential to revivals, was least obvious, missionaries found other reasons to justify the need for revivals.\textsuperscript{62} They were definitely not concerned about the recovery of some past glory. Instead, they were more concerned with the attainment of a glory yet to be realized, which was a higher or a deeper degree of spiritual life. Such growing concern enabled Methodism to shift gradually from a crusade against Roman Catholicism to a crusade against unrighteousness, or simply to transition from prioritizing membership quantity to prioritizing quality. This concern combined with the emotionally-charged rituals of the Pentecostal services which eventually became integral to early Filipino Methodist life and culture. This makes one wonder whether the categorizing of early Methodism in the Philippines with other Protestant denominations in the country as too formal and cold, has been overstated.\textsuperscript{63}


\textsuperscript{63} See for example, Maggay, 33-34.