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THE FOUNDING AND EARLY DEVELOPMENT OF  
THE LUTHERAN PHILIPPINE MISSION

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Historical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

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by

John G. Scholz

June 1952

Approved by: E. C. Zimmerman  
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## CHAPTER I

### INTRODUCTION

The story of the founding and early development of the Lutheran Philippine Mission is an intensely interesting one; interesting because it shows the guiding hand of God leading men of God to carry out His plan of salvation to the ends of the earth. The story is a profitable study in that it reveals both the successes and failures of the Mission's work and of the methods employed in certain areas whereby men of responsible caliber can objectively analyze these mistakes of the past and successfully plan for the future welfare of the Mission.

As the title indicates, this thesis represents an attempt of the writer to set forth clearly the events which lead up to the founding and early development of the Philippine Mission. To make this study, it was necessary to read the autobiography of Alvaro Carino and see the mysterious workings of God in directing this man to become a member of the Lutheran Church and eventually the Church's first pioneer Filipino missionary to the Philippines. The present study of the Lutheran Philippine Mission will take the reader up to the end of December, 1951.

A short geography and history of the Republic of the Philippines may be beneficial for a better understanding

and appreciation of this study. The Philippines was discovered on March 16, 1521 by Ferdinand Magellan who claimed it for Spain. Colonization work was begun in 1565, when Legaspi, the first governor of the Philippines, captained an expedition to the Philippines. Manila, the capital, was not occupied until 1570. The Spaniards governed the Philippines until 1898, that is, for a period of about 370 years. In 1896 the Filipinos rose in revolt and for a time greater or lesser areas of the country were controlled by them.<sup>1</sup>

In 1898, shortly after the outbreak of the Spanish-American War, an American fleet under Admiral Dewey sailed for the Philippines and won a decisive victory over the Spanish naval forces in the famous battle of Manila Bay. For a time the insurgent forces and the American Army cooperated against the common enemy. Shortly afterwards the entire country passed under the control of the United States by virtue of the Treaty of Paris of December 10, 1898, and the revolt against the Spanish by the natives now resolved itself into a war of liberation against the American forces, and this lasted through several long and bloody years. Superior force finally compelled the Filipinos to accept the sovereignty of the United States.

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<sup>1</sup>Facts and Figures About the Philippines, edited by Department of Agriculture and Commerce (Manila: Bureau of Printing, 1939), p. 3.

When the Filipino conflict against the American forces was fairly well suppressed, civil government was then established. Political autonomy was gradually and progressively extended to the Filipinos, the tendency prevailing throughout the American regime was towards self-government and eventual independence. The Philippines became an independent nation on July 4, 1946.<sup>2</sup>

The Philippine Islands lie a few hundred miles to the southeast of the great continent of Asia, north of the Dutch and British Island of Borneo, and south of the Island of Formosa. There are altogether some 7,110 islands in the Philippine Archipelago extending in the form of a huge triangle 1,152 statute miles from north to south and 688 statute miles from east to west. Only 462 islands have an area of one square mile or over. The area of the entire archipelago is approximately 115,600 square miles, or slightly less than the combined land areas of Pennsylvania, Maryland, Virginia, and West Virginia. However, less than fifteen per cent of its surface is under cultivation with a potential of sixty-five per cent in a rather mountainous country. The largest islands are Luzon, in the north, which covers a land area of 40,814 square miles, and Mindanao, in

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<sup>2</sup>Ibid., p. 4.

the south, with an area of 39,906 square miles.<sup>3</sup> The Lutheran Philippine Mission is at present concentrating its efforts on these islands.

The Philippines is primarily an agricultural country. The country is favored with soil and climatic conditions which are adapted to the growing of agricultural products. The principal exports are agricultural products, mainly sugar, coconut products, abaca, and tobacco products.

The estimated population in 1950 was 20,000,000. The people are chiefly of the Malay race. Eight languages and eighty-seven dialects are spoken. Approximately 5,000,000 of the people speak English whilst only a small fraction has any acquaintance with Spanish. These two languages are commonly used in government and commercial circles. In 1937 President Quezon proclaimed Tagalog as the basis of the national language of the Philippines and its teaching is compulsory.<sup>4</sup> Those among whom the Church is working in Manila, the capital city, speak two languages: Tagalog and English. English, Kankanaï, and Ilocano are used in Guinzadan by Missionaries Nieting, Kretzmann, and Pastor Bilagot. The Visayan dialect is being used at Cagayan de

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<sup>3</sup>Herbert W. Krieger, Peoples of the Philippines (City of Washington: Smithsonian Institution, November 3, 1942), p. 4.

<sup>4</sup>"The Lutheran Church in the Philippines" (Published by Board of Foreign Missions of the Lutheran Church-Missouri Synod, n.d.).

Oro City, Mindanao, while Ilocano is spoken by Carino in the Candon area and also by Missionaries Becker and Aradanas at Binalonan, Pangasinan. For some time Rev. Plagens was serving some two hundred fellow-Lutheran refugees in the International Refugee Organization Camp at Guiuan near the Island of Samar in the Southern Philippines. While Plagens did not preach in Russian, he had numerous opportunities to make use of his Russian in Bible reading and conversation among the refugees of Russian descent. Most of this work was done through the medium of the German language. Many of these displaced persons have already entered Australia and Canada as permanent immigrants.<sup>5</sup>

The writer wishes to acknowledge his gratitude to Dr. Schmidt, Executive Secretary of the Board of Foreign Missions, for his help in the writing of the thesis. He is also most appreciative of the fine response of the Lutheran Philippine missionaries for their added assistance in supplying him with valuable historical data. Finally the writer is deeply grateful to Professor E. C. Zimmermann for permission to use his files and those of the Mission School at Concordia Seminary, St. Louis.

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<sup>5</sup>Ibid.



## CHAPTER II

### ALVARO CARINO

Our church's pioneer Filipino missionary to the Philippines, Alvaro Carino, was born on September 21, 1908, in the little barrio of Cabaruan, town of San Juan, province of La Union. His father and mother welcomed him as the fifth son and tenth child of a large family.<sup>1</sup> The Carino farm home was, as one would expect, large and spacious, built of bamboo like many of the native homes of the Filipinos. The roof was of cogon grass for the purpose of keeping the interior of their home always comfortable and cool during the hottest months of the year. It was here along the western shore of Luzon Island, a few miles north of the provincial capital, San Fernando, that Alvaro's father settled down to raise cattle and the native beasts of burden, the waterbuffaloes. San Juan was an old town with a large Roman Catholic church which was capable of accomodating several thousand worshippers at a time. It was in this humble environment that Alvaro Carino spent the first years of his life.

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<sup>1</sup>Alvaro A. Carino, "My Life and Adventures" (In the files of the School of Missions, Concordia Seminary. These are in the Office of Professor Zimmermann. n.d.), p. 26.

Alvaro's father served also as teniente concejal, head of the community, whereby he was entrusted with power to act as the local justice of the peace and solve the numerous small cases and local quarrels such as slander and petty thefts. The people of the barrio did not hold regular barrio (village) meetings, but whenever it was deemed expedient to do so or when the necessity arose, the teniente called a meeting for the men to assemble and discuss important matters at hand.<sup>2</sup> The Carino family was highly respected by its community.

Not much is known as to the family background of his parents. However, it is known that his parents were of the hardy ilocano stock who are identified with the Malay race. Centuries before the Spaniards inhabited the Philippines, the Malays came to the islands in waves either by clans or tribes of related families. There are plausible reasons to believe that they came in barangays, boats jointly owned by inter-related families.<sup>3</sup> Carino was strongly under the impression that his forefathers, the Carinos and Arichetas, settled in the northern part of the islands, the so-called Ilocano provinces, because they were forced to move on by a later wave of Malay immigrations from the south. The

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<sup>2</sup>Ibid., p. 12.

<sup>3</sup>Ibid., p. 2.

Ilocanos are a peace loving people who would rather give up their lives than sacrifice lives. For this reason they moved northward when later immigrants who caused trouble came into the country.

The Ilocanos are also known for their patience and industry. In the early years of their first existence on the islands, they lived in sections where the elements were severe and the soil unproductive. Thus they either conquered their natural environments or perished. Their determination and zeal for success made them choose the former-- success in making the unproductive soil productive, and they utilized it for all sorts of crops.

They are also an adventurous and migratory people. For purely adventurous reasons the first Malay immigrants "discovered" these islands and colonized them.<sup>4</sup> Consequently, people who tour the islands today can find Ilocanos practically all over the archipelago. Justified by the American philosophy of equality of opportunity, many Ilocanos of today are migrating to other agricultural sections of the islands. So adventurous were they that they seemed to be attracted by the army and navy. This was brought out especially when the Filipinos were fighting for their freedom against Spain. They produced some of the finest and most

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<sup>4</sup>Ibid., p. 3.

aggressive military leaders in the Philippine rebellion.

Intellectually, the Ilocanos are quite advanced. Their literature is filled with imaginative thinking and artistic creations. Some of their men of letters wrote plays which required a number of days for presentation. Their poems display a native talent seldom found among later Malays. The Ilocanos appear to have a gift for music particularly in the home where every young woman shows an able capability of using her voice, and every young man can play a musical instrument. Due to their democratic nature the Ilocanos of today are the staunchest adherents of Protestantism because Protestantism signifies tolerance and individualism.<sup>5</sup> To this group of Malays belonged the Carinos and Arichetas.

Alvaro's mother was evidently of a very humble origin, perhaps raised in poverty. Her immediate family background was regarded as one of refinement in those days. Her relatives were quite highly respected in their communities and were quite a little above the average economically and intellectually. Her family was evidently quite refined and loved learning. She was one of the very few women who understood Spanish and was able to read and write. Thus she became a sort of village teacher instructing the youngsters

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<sup>5</sup>Ibid.

of the area to read and to write including her own children, in addition to caring for her large family and the many household duties. The reason Alvaro was somewhat qualified to relate about his mother's origin is because she was accustomed to gather her little flock around her and tell them interesting stories, for she was quite an expert as a story teller. To Alvaro, his mother was a queen and the dearest mother anyone could ever hope to have, he had as his own. She found great joy in her family of twelve and for their sakes lived and sacrificed much of her life for their health and welfare. Despite the fact she was minus the quality of a Christian mother, she did all in her power to instill ideals of morality which checked her children from falling into gross outbursts of sin. She loved all her children and played no favorites.

Alvaro's father was apparently also of a very humble origin. He was never graduated from the school of hard knocks, though his relatives seemed quite a bit better off than the average in that they were prominent in their communities, wealth being a criterion of prominence among the Ilocanos. Alvaro believed his father's parents saw better days than their son, for he was born early enough to see and remember his grandmother, a keen thinking woman who attained an age of nearly a century. Judging by her, his father was to some extent exposed to better things such as culture and a little schooling, and literacy in those days

was a privilege of the few. Thus his father was looked up to in his community and later became a teniente del barrio or district counsellor for many years.<sup>6</sup>

Alvaro's mother often reminisced to her children how their father had the rare opportunity of learning Spanish and learning to read and write. Due to his gifts the Spanish priests saw in him the danger of being a menace. So as to avoid any future trouble in their serene lives, these priests arranged for him to serve both themselves and the Spanish government. He was placed in charge of the stable of beautiful horses of the leisure-loving priests. Whenever Alvaro's father failed to water the horses, he was tied to a whipping post, and the priests themselves gave him a few painful lashes.

But his father was not of the docile kind. He had ambitions of his own, though inhibited by the cruelty and intolerance of the friars. In due time he was made Cabo de Guardia Civil, corporal of the civil guard, which was a deputation of native police to protect property and safeguard the welfare of the foreign princes and to quell any uprising. But even then he was not spared from the whipping post!<sup>7</sup> During this time the Filipinos rebelled against the

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<sup>6</sup>Ibid., p. 7.

<sup>7</sup>Ibid.

Spanish regime, and thus the arms which were meant to protect the Spaniards turned out to be a boomerang. Instead these very same arms were used against the Spaniards to good advantage on the part of the native insurgents who burned and pillaged the cloisters and monasteries. This uprising ended the services of Alvaro's father, for he was now serving a rebellious form of government. Immediately following the Filipino-American War, he was hired by the American government to act as guide for American explorers who were then beginning to make a survey of the jungles and forests of Northern Luzon. These experiences with the Americans and among the savages of the Jungles later afforded him opportunities of carrying on trade relations with them although by so doing he was inviting the danger of being slain by the Igorot head-hunters.<sup>8</sup>

Though his father had never received a formal training, he was a man who had thoroughly learned what tact is and how to use it. His previous experiences as corporal of the civil guard, in which capacity he had control over several men and at the same time established an amicable relation between his people and the Spanish powers and, above all, as teniente concejal for many years, apparently had much to do for his mastery of group and individual control. This

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<sup>8</sup>Ibid., p. 8.

knowledge of social psychology stood him in good stead with the head-hunters.<sup>9</sup> In later years Alvaro vividly recalled the trips he made with his father to the Igorot mountain villages. Fortunately, his father gained the confidence of the chief of the tribe of head-hunters, Capitan Tayan, who remained faithful to him till his death. On this account his father could go unmolested to the Igorot village with his wife and children. In his association with them he learned their tastes, their likes and dislikes. He observed that their chief delicacy was dog meat, and in the lowlands dogs were regarded as undesirable unless they served their purpose. Therefore he resolved to find a market for them among the Igorots. The Igorots welcomed this opportunity and in turn his father began to trade with them by exchanging dogs for their native products which were needed by the lowlanders. Among the products were rattan, hard-wood, and native utensils in which the Igorots showed their artistic skill, ginger, and mountain vegetables. In exchange for these items Alvaro's father would bring blankets, bright-colored trinkets, salt, and above all, dogs for which he received cattle.

Alvaro remembered with vivid clarity an experience which greatly affected both his father and himself during their visit among the Igorots:

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<sup>9</sup>Ibid., p. 32.



It was a harvest-festival that was about to take place when my father and I arrived in the village; therefore I gained first hand information on festival customs of these people. It was on this occasion when the saying 'as quick-tempered as an Igorot' became realistic to me personally. When an Igorot becomes angry, he may pick up anything with murderous intent. It was on the second day of the festival, when one of the drunken savages picked up a large piece of wood and tried to club my father to death. Fortunately my father escaped unharmed. Had he resisted, it might have meant death for both of us. But knowing the Igorots as he did, he acted wisely by avoiding this savage and by not retaliating when he menacingly raised the piece of wood.<sup>10</sup>

The result of these good relations between the Igorots and Alvaro's father was the accumulation of wealth and the ownership of several hundred head of cattle by the Carino family. He also made a few investments in both town and farm properties. But this prosperity ended when an animal disease infected the Carinos' herd of cattle leaving only a remnant of puny ones. Frightened by this misfortune, his father sold the rest of the flock and invested his money in lands and thus took up farming.<sup>11</sup> All the while Alvaro's older brothers were able to continue their schooling in preparation for their future work as school teachers.

Alvaro possessed strong memories of his family's belief in spirits--spirits that lurked under every bush and in every nook and dark corner ready to send personal harm upon

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<sup>10</sup>Ibid., p. 37.

<sup>11</sup>Ibid., p. 10.

everyone who committed offenses against them. It was for this reason that his parents and forefathers offered up bloody sacrifices to appease the wrath of the spirits.<sup>12</sup> Thus whenever one of the Carino children became sick, the parents would trace back to the place where the child had been playing and thereby establish whether or not a spirit had been offended. If it was determined that the spirit had supposedly been offended at that particular spot, a sacrifice composed of a chicken with blood sprinkled on it was offered along with some cooked meal.

Soon after Alvaro had returned from his first trip to the villages of the mountain savages, the Igorots, he was finally admitted into the barrio school of Nadsaag at San Juan. He was already past his eighth birthday. Though the school was simply built of bamboo and cogon grass, it did contain modernly equipped blackboards and other instructional aids. The desks were not uniform due to the fact that they were home-made. Alvaro's home training put him in good stead for he had for his first teacher the strict and intensely militaristic principal of the school. This principal spared not the rod and at times man-handled children whenever he thought it wise to exert his influence because of their misbehavior or he lashed them for being late. Fortunately

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<sup>12</sup>Ibid., p. 21.

Alvaro remembered what his mother<sup>13</sup> had often said, "Fear no punishment as long as you do that which is right." In due time, he was accepted and praised by his teacher before the other teachers. Alvaro's ability and willingness to learn made him succeed in gradually learning English grammar as well as his native Ilocano dialect. San Juan was the site of his primary training for the following five years. It was here where his sense of responsibility began to assert itself, for his continued diligence and faithful efforts in his studies made him the best pupil of his class and substitute teacher in the lower grades whenever one of the other teachers was ill.

The principal of his school in San Juan soon noted that Alvaro was mentally older than his classmates. Thus, whenever he had occasion to go around and publicize his school, he would take Alvaro along with him to arouse interest in the school. In his last year at this school Alvaro delivered speeches before audiences composed of adults. In this way his ambition to become a platform speaker was created.<sup>14</sup> The reader should note how the Lord was even then preparing Alvaro's speaking talents for future evangelistic work in the Philippine Islands. His

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<sup>13</sup>Ibid., p. 39.

<sup>14</sup>Ibid., p. 57.

many pleasant experiences at San Juan were cut short not long after he delivered the valedictory address at his first school in the spring of 1924. His parents decided to move farther inland to San Quintin, Pangasinan.

1927 was a memorable year for Alvaro Carino. During the course of that year he became acquainted with a wealthy American family which was touring the world and travelling through the Philippines. He accompanied this family to the United States, and he later served them as a butler in St. Louis, Missouri. The hand of God guided him to his Savior and the Lutheran Church through the medium of radio. With a small crystal set which he had received as a gift, he heard the message of the Cross repeatedly over KFUD. As a result he became interested in the Lutheran Church and eventually became a member of our church through the efforts of Carl Esch, a theological student at Concordia Seminary, St. Louis, Missouri.

Becoming a member of the Lutheran Church made Alvaro Carino resolve to become a preacher of the Gospel. He declared, "My conversion turned out to be the turning point of my whole life. Through it I realized that I am debtor to everyone who does not know Jesus. On this account I decided to take up the study of the ministry."<sup>15</sup> At this

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<sup>15</sup>Ibid., p. 57.

point the reader can ascertain how the Lord was preparing him for his future role as missionary to the Filipino people. Accordingly he enrolled and attended St. Paul's College, Concordia, Missouri, from 1928-1933. The fall of 1933 brought him to Concordia Seminary, St. Louis, Missouri, for the beginning of his theological seminary training. In 1936 he vicared at St. Paul Lutheran Church, Concordia, Missouri, and served as assistant to the professor of English in the teaching of English Composition at St. Paul's College in Concordia, Missouri. In June 1937, he was graduated from Concordia Seminary, St. Louis, and enrolled at Valparaiso University to minor in secondary education. He received his B.A. from Valparaiso in 1938. At the end of 1938 he was granted a fellowship to Yale Graduate School, which he had to rescind upon the advice of the Director of the Board of Foreign Missions because of a proposed resolution to survey the Philippine Islands before beginning mission work. While he was waiting for the appointment from the Executive Secretary of the Board of Foreign Missions, the Board of City Missions of Chicago engaged him as one of its institutional missionaries. While he served in Chicago between 1938-1940, he also enrolled in the graduate school of Northwestern University and worked in the field of foundations in education.<sup>16</sup>

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<sup>16</sup>The writer obtained this information in an interview with Rev. Carino on April 3, 1952.

Early, in 1940, at the request of the Board of Foreign Missions, he accompanied Schmidt, Executive Secretary of the Board of Foreign Missions, on an exploratory trip to the Philippines to investigate mission opportunities. On the strength of their report, the Board of Missions resolved to begin work in the Philippine Islands. However, World War II and the occupation of the Philippines by the Japanese forced a postponement of their plans until 1946. Meanwhile Carino continued his work as institutional missionary in Chicago's Cook County Hospital and other institutions after his return from the Philippines in 1941. In 1941 he also began to serve as student pastor at the Chicago Medical Center upon the authority of the Northern Illinois District. He was ordained and installed as assistant pastor at St. Martini Lutheran Church, Chicago, Illinois, on September 27, 1942, by Rev. H. E. Brauer. While he was performing his duties as student pastor, he met Miss Letty-Jane Monroe, R.N., of Huntington, W. Va., at Cook County's School of Nursing. They were married by Rev. Walter Schlie, a personal friend of the Carinos, on January 8, 1941, at Immanuel Lutheran Church, Batavia, Illinois.<sup>17</sup>

Late in January of 1946 Carino accepted the call as a missionary to the Philippine Islands. Under the caption

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<sup>17</sup>Ibid.

"Answering the Challenge of the Philippines" in the April 23, 1946, edition of The Lutheran Witness there appeared a description of Carino's commissioning as a missionary.

Schmidt reported:

A historic event took place on March 17 in Immanuel Church, Chicago--the commissioning of a native Filipino, Alvaro A. Carino, to be a messenger of the pure Gospel to the Philippine Islands. Dr. J. H. C. Fritz preached the sermon and the commissioning was done by the undersigned (Dr. Schmidt), with the assistance of the local pastor, the Rev. E. H. Meinzen, and eight other pastors.<sup>18</sup>

Answering the challenge of the Philippines was to Carino an answer to prayer, for it is for this that he prayed ever since his conversion to Christianity and his serious intent to become a missionary among his own people. During his seminary days he had often asked the leaders of his church, "Why is there no Lutheran missionary among the 13,500,000 (at that time) Filipinos?" But still more, he has gone out among Lutheran church people in America and told them about his people who were still in darkness and in desperate need of a Savior. The reader can thus see that a history of the Lutheran Philippine Mission would be incomplete without telling the early life history of its pioneer Filipino missionary, Alvaro Carino.

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<sup>18</sup>O. H. Schmidt, "Answering the Challenge of the Philippines," The Lutheran Witness, LXV (April 23, 1946), 147-48.

## CHAPTER III

### THE SURVEY

On May 13, 1940, Carino reached the port of Manila safely after the long trip aboard the steamship, "President Taft," from San Francisco, California. He had reached his homeland after thirteen long years. It was now his privileged assignment to investigate the possibilities of future mission work for his beloved church. The Board of Foreign Mission had expressly charged him to make a thorough survey of conditions pertaining to mission possibilities for the Missouri Synod. Accordingly, he began to make a thorough study of the social, economic, religious, and intellectual life of the people in the greater Manila area. It did not take him long to discover that Protestantism did not exert a strong influence on its national adherents. It was during his first Sunday in Manila that Carino had occasion to observe the worship service in the indigenous Union Church in Manila where he saw to his amazement an attendance made up almost entirely of young people--95 per cent. He could hardly find any little children and older men and women. Later it was explained to him that the church did not seem to emphasize much the value of early Christian training. Here are excerpts of the service account as witnessed by Carino:



The procedure of the whole service was rather amusing to me. It was semi-liturgical. First there was the procession by the members of the choir singing a Trinity hymn. After the chanting by the congregation there was silent prayer in which the pastor uttered few statements at long intervals while the people bowed down their heads for private meditation. Then the pastor asked the congregation to join in the Lord's Prayer. After the Gloria Patri a Scripture lesson was read after which the morning prayer took place followed by congregational response. Then the announcements which were of a humorous nature. The members of the congregation laughed quite heartily. After this the doxology was sung.

. . . the celebration of the Lord's Supper. Again this sacred institution was not correctly performed. The pastor did not distribute the elements himself. He made use of the elders one of which was a woman to distribute the elements. First the cubed pieces of bread were consecrated and then distributed in plates to the members whether adults or children. The pastor also announced that people from different churches may participate in the Lord's Supper. The distribution of the wine was then begun. But did the people understand what it was all about, especially those who did not belong to church and those who perhaps have never heard of the sacrament? Needless to say the whole thing was repulsive. It was a mockery to say the least. It seems what the people derived was a piece of bread to digest and perhaps the grape juice along with the mysticism connected with the distribution by the elders.

. . . the pastor read his text taken from I Kings: 'The fruits died because there was no rain in the land.' I simply anticipated a good sermon on this text because it needed a good pastor and preacher to draw the proper implications. But instead the speaker who is known to be the city's if not the country's best preacher talked on irreverence as the causes of the difficulties existing today. It was quite a lengthy sermon, rather a story, because he first related a story and then explained the implications of the details in his story. But not once did he refer to the text!

After the sermon I almost whispered to myself: 'If this man can draw to himself these young people with this wishy-washy preaching, I certainly can, by the grace of God draw more with the true Gospel message.'

. . . I did not wonder then that Protestantism has not made much headway since the capture of Manila Bay.

Meantime the hungry young people of the Philippines who find it an insult to their intelligence to enter Roman Catholic churches and be exploited by the pomp of the service and who certainly are now opening their eyes are still wandering about from one Protestant church to another to satisfy that spiritual hunger. They became confused by so doing because this church teaches this, and that one teaches that! I almost fell from my seat when the pastor announced that every first Sunday of the month a prominent layman of the congregation would occupy the pulpit so that variety might be supplied them!<sup>1</sup>

On the following afternoon Carino went to Santa Cruz to fulfill an appointment with Miss Helen Jonaline Wilk, manager of the Immanuel Hospital. Miss Wilk was one of the rebels of the so-called Independent Methodists. This body was now independent, self-supporting, and consequently free from interference by United States mission boards. Miss Wilk proved very helpful to Carino in supplying him with a number of works and some sources from which to gather information on Protestant work in the country. She also furnished him with names of individuals he could approach to learn more about the individual Protestant movements. Miss Wilk, however, did warn Carino to beware of statistics because numbers had been exaggerated by mission reports so as to gain the good will of the supporting boards and make a favorable impression on American people. In addition, there were listed in these membership lists the names of people

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<sup>1</sup>Alvaro A. Carino, "Philippine Survey Report" (In the files of the School of Missions. These are in the Office of Professor Zimmermann. c.1940), pp. 6-7.

who were dead and whose names had never been cancelled. From this lady Carino began to realize it would be impossible to ascertain the potential membership of the Protestant Church. Although the religious census listed about 300,000 Protestants, it was exceedingly difficult to determine how many were active members and not mere nominal members.<sup>2</sup>

The following Sunday morning Carino experienced another Protestant service at the Presbyterian Church in Manila. Visiting this church and other Protestant churches on the islands made him recognize all the more that these churches were teaching their followers some truth and much error. Furthermore, the campaigns these churches employed for new members made it very obvious to the observer why it was extremely difficult to venture an accurate estimate of the number of Protestant church members. Carino had this to say:

Here in Manila I knew not a church where spiritual thirst might be satisfied. I went to church nevertheless, not to quench the thirst of the spirit, but to observe, study, and explore. . . . I listened to the subject under consideration. It was on 'Spiritual Registration.' Needless to say that the sermon was not textual since the minister spoke on the student registrations in the city schools drawing parallels now and then with Christian living.

I must give credit to the speaker for the exhortations to read the Bible and search its truths and live by them. But there is one thing I simply cannot understand. These people speak on the serious things of

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<sup>2</sup>Ibid., p. 11.

life, still they cheapen their talks by making remarks which provoke laughter, and the people actually laughed aloud during the sermon. He talked of many students perhaps fishing for wealthy wives or handsome husbands, and specializing only in one of the many young girls a young man goes out with. He evidently was playing up to the psychology of the native mind, for the native mind has the tendency to indulge in merriment and seldom finds time to be serious. . . . The Filipinos can be serious-minded people if they are taught to take life gravely and seriously; as it is, their turn to religion is motivated by fear and perhaps by the mystical symbolisms of the super-liturgical church. Just how much Gospel was there? I could not isolate one statement said by the preacher pointing to the Savior except the references to Him as the Lord and Master.

In the church bulletin was the long announcement that anyone who desired to be a member of the church would only have to sign his name on the card supplied and express willingness to become a member. The following Sunday the individual would then be presented to the congregation as a new member. There is no provision for instruction. It is just merely a membership drive. In a few weeks or months he may drop his membership. And these uninstructed individuals who on the spur of the moment become members continue to have their names remain in the books and are referred to as converts. I could not believe my eyes when I read the announcement and could not believe my ears when the preacher himself announced it personally and emphasized the fact that to be a member was just a matter of signing the card and being received the following Sunday! Thus we can understand how difficult it is to say that the three hundred thousand Protestants in the Islands are Christians by convictions. . . .<sup>3</sup>

On this same Sunday morning, June 9, 1940, Carino and his Filipino friend, Mr. Niguidula, proceeded to the Cosmopolitan Church. This church was known as the Independent Methodist Church which had broken off from the Methodist

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<sup>3</sup>Ibid., p. 23.

board in the United States. Fortunately, it had the financial backing of the Filipino millionaire, Theodor Yangco, in its early struggling existence. Carino noted this organization with great interest, for he saw a church group which was putting a great deal of emphasis on Christian education for their children. Carino later noted in his diary:

It (that is the Cosmopolitan Church) now has a kindergarten and the primary grades which are recognized by the government. This is perhaps the first Protestant congregation in the Philippines starting what we might call a Christian Day school. Its enrollment is very large for its age. Begun last year, it now has over a hundred pupils. The intermediate grades are not yet taken care of, for they have no room. This is an inspiration for us who believe in the parochial school. With the schools, public and otherwise, overflowing, we stand a chance of laying a solid foundation for our Filipino Lutheran Church if we take advantage of these opportunities.<sup>4</sup>

The leadership of this church was entrusted to the care of a woman preacher whose husband had been the former pastor but had recently become a reporter. Carino gave this account of her and the service:

. . . She is an American woman who perhaps has ability.  
 . . . Her sermon that morning I was there which she read did not give enough food. It was some elaboration of the story of Jesus feeding the five thousand. The subject which sounded to me rather sensational especially when in large letters it appeared: 'There is a lad here.' Since the church is almost opposite the university campus and the Philippine General Hospital, I could not but imply that it was of interest to the co-eds and nurses, for there's a lad in the church and that it might be the one the co-eds and nurses are looking for. It might be foolish for me to

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<sup>4</sup>Ibid., p. 24.

imply this, but acquainted with sectarian sensationalism, perhaps I was right in my implication.

Needless to say that it was an hour of story telling, for it takes a woman's imagination to relate details in a story! She made history out of some imaginary event such as saying that the lad wanted to serve Jesus by offering his lunch to Him so that it might help the crowd of five thousand! . . . we have no reason to add anything to the Bible, neither can we subtract from it, but perhaps the woman preacher did not know any better. If this woman can hold the attention of several hundred people and make them come back Sunday for Sunday, we Lutheran pastors who have a message can also take hold on the people.<sup>5</sup>

A problem which weighs heavy in the mind of each new church group invading a new field of activity is the problem of allocation of territory or comity. This problem is particularly acute to the church organization which is interested in maintaining harmony, the spirit of good will, and cooperation between itself and the other existing church organizations. Carino thus arranged a meeting with Mr. Navarro, Methodist mission director in the Philippine Islands, to determine the degree of success which had come forth as a result of the Evangelical Union of 1901 between the various church groups. In an interview with Navarro, Carino along with his American Lutheran missionary acquaintance, Mr. Doege, found out that the division of the archipelago into districts or sections for distributing actually was not absolute. It was against the constitution of the

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<sup>5</sup>Ibid.

Philippine commonwealth, for no religious body or conference had the right arbitrarily to set up rules which demand absolute respect by non-participating bodies. Navarro explained the cause of this division into sections was because jealousies had crept in among the different Protestant sects that they feared the spread of sectarianism. Furthermore, the people were becoming confused, for they could not understand which group was right and which was not.<sup>6</sup>

Navarro also related to them how the agreement had been automatically broken in several instances by the participating bodies. To this effect he cited the example of the Presbyterians who supposedly "slept on the job," on Mindoro Island, a largely populated island. In one year the Presbyterians failed to gain one member in Mindoro. This invoked the Protestants of Mindoro to appeal to the Methodists for help. The Methodists then began work in Mindoro under Navarro's guidance. The Methodist mission director appeared very accomodating to Carino and encouraged him to visit him again later for further discussion on the matter.

Already at this time Carino began to feel very strongly that there was no moral law which forbade a church group from working in an area where other church bodies either were working or were neglecting their duty and failing to reach many of its peoples. He was thinking especially of

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<sup>6</sup>Ibid., p. 27.

the Philippine's great southern island of Mindanao. These were his thoughts at the time:

Mindanao is a little bit smaller than Luzon with possibilities for growth much greater than Luzon. Some day Mindanao will be more thickly populated than Luzon because of the potentialities of both the soil and native industry. Furthermore, the latent natural resources once disturbed would draw people there by the thousands every year. As a matter of fact an exodus from Luzon bound for Mindanao is taking place. People from the Ilocano regions and the thickly populated sections of the Visayas are abandoning their birthplaces and are pioneering there in Mindanao. The ideal climatic conditions, the land being high and free from storms, attract also the ambitious rich and the intelligent. If Mindanao were allotted to the Baptists does that mean that Mindanao would be the land of the Baptists some day: So any arbitrary sectioning of the islands is ridiculous, and the leaders of these groups seem to take the same attitude.<sup>7</sup>

One day in the middle of June, Carino called on two individuals in Cavite who had responded to Lutheran Hour broadcasts. They were Mr. Lazaro and Miss Consolacion Tagle. Lazaro was a friendly, accomodating young man with a fine family who was of Ilocano origin as well as Miss Tagle. Lazaro was quite pleased to meet Carino as a representative of the Lutheran Hour. He showed his hospitality by inviting Carino for a meal. It was here where Carino made future plans for this family as he could sense the enthusiasm and fine response of both husband and wife with regard to the Lutheran Hour. He thought they would be fine messengers for

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<sup>7</sup>Ibid., p. 28.



the Lutheran Hour in publicizing it to their immediate neighborhood. Miss Tagle was also much interested in the program and showed herself as one who appreciated the things of the spirit.<sup>8</sup>

Carino was saddened in seeing Cavite and many sections of Manila without the pure Gospel. He saw practically no Protestantism in Cavite as was the case in thousands of Filipino towns and cities. He contended:

It seems that Protestantism has failed to carry out its mission. Just why, I cannot explain. The many hundreds of thousands who live in these larger cities are simply pathetic spiritually. Along the road on which I travelled to Cavite I noticed so many children, people with immortal souls still groping in spiritual ignorance. This is evidenced in their lives. Their children are ignorant, ill kept, dirty, and the homes are still filthy.<sup>9</sup>

Carino continued to survey the different districts of Manila only to find thousands upon thousands of undernourished children living with ignorant parents, grandparents, brothers, and sisters. In one instance, he saw two small children about a year and a half old along San Nicolas. As their parents sold their pineapples to the passers-by on the sidewalk, the two dirty undernourished children sat quietly with nothing to do but look in a certain direction with a blank stare in their eyes. He sadly

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<sup>8</sup>Ibid., p. 30.

<sup>9</sup>Ibid.

gazed upon their thin legs about the size of his thumb. They looked like skin and bones with their little stomachs bulging out.<sup>10</sup> Sad to say, the churches were catering to the intelligent, to the rich and well-to-do. The forgotten men and women were the countless thousands of under-privileged and ignorant masses in the many slum areas of Manila. Not only in the district of San Nicolas was this the case, but also in Binondo, Cavite, and Tondo.

On June 30, 1940, synod's observer for missions (Carino) received a clearer picture how the natives felt about the protestant American missionaries. He was invited to an informal tea given by the Doeges. At this social gathering he met two young men from the Philippine Independent Methodist Church--one a former theological student, and the other was a native of Sumatra studying in one of the colleges in Manila. It was enlightening but sad to hear the examination and re-examination of the American missionaries sent to uplift the Filipinos spiritually and otherwise. This is what he later related in his report:

. . . They all agreed that the men who came here as missionaries are too proud and aloof. One said that the missionaries do not admit their Filipino members to enter their front door nor sit on the sala, for those are reserved only to the white men and other dignitaries. Another of the two said that some of the missionaries received as much as P1,000 (\$500) a month which includes salary, house, automobile, food

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<sup>10</sup>Ibid., p. 38.

allowances, and children's allowances. These missionaries who seldom do any mission work except preach to the few intelligentsia who worship in their magnificent churches on Sundays, pay ten or twelve pesos a month to in-experienced converts called lay ministers to go to the natives to do the mission work which they should be doing. And they get all the credit for whatever converts those poor native missionaries may be able to accomplish. In talking about their message, the Sumatra student said that they do not bring Christ to them, but talk on matters which may to them sound sensational such as the discussion of public issues, politics, wars, labor troubles, etc.<sup>11</sup>

Schmidt, Executive Secretary of the Board of Foreign Missions, arrived in Manila on July 25, 1940, to make a mission exploratory tour of the islands with Carino. From Chaplain (Captain) Peter Schroeder of Nichols Field, a graduate of Bronxville Collegiate Institute and the United Lutheran Seminary and other reliable sources, they learned that there were over three hundred German families in the Philippines all or most of them being in Manila. Schroeder's personal contacts with the German refugees and residents were deemed valuable, because it was considered possible to begin mission work with this nucleus in case there were undue opposition to the Lutheran Church by the other Protestant churches. They made a detailed study of the map of Manila, indicating the strategic places for possible locations of mission stations in the future. After this, for several days they visited parts of Manila where possible mission work could be started by future Lutheran missionaries.

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<sup>11</sup>Ibid., p. 39.

Their visit to radio station KZRM proved to be a visit of delight and value to them. The radio station personnel spoke nothing but praise for the Lutheran Hour and expressed their wish for this world-wide broadcast to be continued in the Philippines because of the large fan-mail it drew. The manager of this radio station instructed them to look around for a representative Lutheran who could deliver a Lutheran sermon through the radio in case the Lutheran Hour disk failed to arrive in time from the United States. Both Schmidt and Carino considered the Lutheran Hour as an important mission agency for acquainting the public with the pure doctrine of God's boundless grace in Christ Jesus.<sup>12</sup>

Before making their trips through the Philippines, Schmidt and Carino met Dr. Enrique Sobrepena, the foremost Protestant leader in the Philippines. He was responsible in bringing about the new Protestant movement in the Philippines, namely, the United Evangelical Church of the Philippines. He became the first moderator of this body and was then the pastor of the United Church of Manila and president of Union College of Manila. Sobrepena was a product of the American universities and he appeared to our representatives as a democratic, tolerant Christian gentleman. He asserted himself as a unionist hoping eventually to

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<sup>12</sup>Ibid., p. 42.

complete a union of all the Protestant churches. He was broad enough to respect the beliefs of others and thus welcomed the coming in of the Lutheran Church and other bodies whose primary intent was the evangelization of the Philippines. The visit again was worthwhile in that Sobrepena promised and did write letters of introduction to his friends in the Visayas and Mindanao regarding our representatives' future visit to these places. A feeling of good will was definitely attained through this personal contact with Sobrepena.<sup>13</sup>

Soon after this meeting with Sobrepena they travelled about 160 miles north to the city of Baguio in Northern Luzon, a city of some 16,000 inhabitants. Baguio in the Philippines is what Denver, Colorado, is to the people of the United States. Its streets, buildings, landscaping, roads leading out, manner of dress, stores, and even its climate were quite similar to that of Denver. It was here they spent a day touring the city and its surroundings. They attended the service of the United Evangelical Church where 200 souls were in attendance. Here there were Americans, Filipinos, Chinese, Igorots, farmers, doctors, businessmen, soldiers, students, among them twenty-five cadets of the Philippine Military Academy of Baguio, fine-

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<sup>13</sup>Ibid., p. 44.

looking men in their trim uniforms. Schmidt had an interesting account of this visit. He reported:

. . . After the service we were greeted by Chaplain Day of Fort William McKinley of Manila, whom we had met a few days earlier and who had come to Baguio for a short vacation; and then we were taken in charge by Dr. James Rodgers and became his guest. He is the first Protestant missionary to the Philippines after the American occupation in 1898 . . . At his first attempt to hold a service mugs of beer were very much in evidence, since the natives thought all Americans drank beer. Even at the second service, an announcement had to be made that the caballeros would please throw their cigars outside or stamp them out. The services were crowded from the start. Dr. Rodgers worked many years as a leader in the work but now lives in retirement in Baguio.

Across from the market is the bus stop. It is interesting to see how the people got the many things purchased in the market onto the bus and themselves besides. There was much excitement when a small pig, which had been placed in the baggage rack under the bus, had disappeared. Much in evidence were fighting cocks, tenderly carried by their owners.

Oh that we might learn to take our workers who are now standing more or less idly on the market-place and put them to work, preaching the Gospel of redemption through the blood of Christ, going out also into the far places of the world even to Igorot villages in the Philippines to lead souls to Christ!<sup>14</sup>

They visited famous gardens and parks including the American High Commissioner's mansion, beautiful Camp John Hay. But foremost in their minds was the observance of life as it existed there. They studied the people in the market places and on the streets, both the Igorots and the civilized natives. From Baguio they travelled by bus down to

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<sup>14</sup>0. H. Schmidt, "In Baguio, Where Sunday is Market Day," The Lutheran Witness, LX (April 15, 1941), 140.

San Fernando in the province of La Union for their stay overnight and continued on to Manila the following morning.

The day after their arrival in Manila from the northern provinces, Schmidt and Carino began their exploratory trip to the southern islands. They started on a Tuesday afternoon from the Pasig River pier of the Maritima Steamship Company in Manila. Their trip to Iloilo City on the island of Panay was a most enjoyable one. The sea was quiet and everyone was comfortably cool on this ship away from the humidity and heat of Manila. The following morning found them viewing thousands upon thousands of coconuts along the shores in the sunlight, and along these shores they saw native shacks dotting the villages and the white roofs of buildings in small towns.

Arriving in Iloilo City on this same morning, they hired for themselves an automobile and a driver to view the city and particularly the suburb, Jaro, where the Baptist college was located.<sup>15</sup> They were taken through the campus where they observed hundreds of boys and girls busy with their health exercises, girls in one section of the campus, and boys in another section going through their military drills. After taking a few pictures of the campus, they drove on several miles to find the only Protestant Church in Jaro.

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<sup>15</sup>Carino, *op. cit.*, p. 47.

Driving around Iloilo City and walking through its streets, they observed life as they went along. They noticed a life of simplicity among the masses, whereas the upper class showed extravagance. Whereas the masses lived in nipa houses, small but neat, the rich and powerful lived in mansions. Looking at the religious side of things, they saw that the Protestants and, in particular, the Baptists, were not very strong though their influence in Jaro with the college was indeed a wholesome one. Their church buildings were nothing pretentious, and their locations had much to be desired. Carino expressed the view that it was poor psychology to build a church edifice to suit the means and low taste of the poor and ignorant, but rather that one should build in a respectable location with a beautiful building, simple in design, where the poor and ignorant could be elevated in spirit and aspire to things beautiful. Protestantism was found to be comparatively weak in the Iloilo City area.<sup>16</sup> Iloilo City is the fifth largest city in the Philippine Islands.

The next day found them in Cebu City. Cebu City was in striking contrast to Iloilo, for here the Cebu women were wearing the latest American dresses instead of the native dresses worn by the Iloilo women. Cebu City had much of American culture with abundant evidence of American vehicles,

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<sup>16</sup>Ibid., p. 48.



shows, and magazines. Even though this city was perhaps the oldest in the Philippines it had enjoyed progress. Its streets were wide and clean while its modern buildings displayed the high regard of its people for things beautiful. On their first brief stop in this modern capital city of Cebu, our men had merely seen the places of interest. The steamship itinerary planned to return to Cebu City after a trip to Surigao.

Surigao was the first town in Mindanao our men set foot on despite the fact it was not included on their itinerary. As the ship docked a large crowd of natives and some white people were there to meet the boat. Carino wrote of Surigao:

We walked through its main street by the constabulary barracks and market place. Then we decided to locate the Protestant church building. After asking several individuals where it was located, we finally came to a place where we least expected it to be. It is a frame building left without paint and the front was full of weeds and overgrown grass. It seemed as though the members did not take pride in it. A narrow path led to the door which perhaps was muddy whenever it rained.

. . . Now a picture of the city after going through it. It is typically a frontiers town. Its buildings are temporary, and hence not imposing. Many of the houses are built at the edge of the sea, and as a matter of fact some of their posts stood in the water. Like many of the new places of Mindanao, there promises to be a large town there some day. Taking advantage of the future, the Roman Catholic Church is gaining a stronghold there. I saw not less than six white priests in this little town of five thousand.<sup>17</sup>

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<sup>17</sup>Ibid., p. 50.

Returning to Cebu City, the second largest city of the Philippines, they discovered only one Protestant church in this city of almost one hundred thousand souls. The church was owned by the Presbyterians, for Cebu was in Presbyterian territory as designated by the Comity agreement. During their short stay in Cebu, they observed the quiet night life of these people finding it much different from Manila or any large American city. Mr. Dia, director of the Presbyterian student center, was not in when they called with a letter of introduction from Sobrepena. That afternoon they boarded the "S.S. Bohol" for Dumaguete on Negros Island. It was raining when they reached Dumaguete, the home of the famous Presbyterian school in the Philippines, Silliman University. However, the boat's stay was brief there and no one was able to do more than satisfy himself with a poor view of the city through the misting rain and fog.

About 4:30 in the morning on August 11, 1940, their ship sailed for Illigan on Mindanao. Schmidt and Carino disembarked then and hired a car and driver to Dansalan, Lanao, thirty-five miles inland from the coast where Dr. Laubach had worked hard amongst the Moros. About 7 a.m. they were most graciously received by Mrs. Laubach, although they were total strangers. As they were eating breakfast set before them by Mrs. Laubach, Laubach returned from his weekly Sunday morning visit to the leper colony. They attended divine service and Sunday School, the former with

about 65 people in attendance, among them a dozen Moro young men who were still Mohammedans. After dinner Laubach and Dean McKinley of Silliman University took them to a little station fifty miles away, at Lambutan, on the other end of Lake Lanao. Schmidt described the scenery on this trip as most gorgeous. Most of the time beautiful Lake Lanao was in sight with its 125 miles of shore line. The lake is 2,300 feet above sea-level, and most of the time the road was above the lake. As they drove along this road through the Moro villages, they often passed groups of Moros in open space who gave blood-curdling yells which sounded none too friendly. At Lambutan they visited the ideally located government vocational school where Laubach weekly instructed prospective young leaders in spiritual truths. Four young men were examined and baptized by Laubach in a most impressive service that afternoon. A native evangelist had prepared these candidates for baptism. The story was told how in this very same house a few years back an American manager had lived with his wife and small daughter. But one fateful day the Moros attacked this place, and a Filipino servant girl was killed in her valiant defense of this family. On their return trip the Moro boys were constantly yelling and throwing stones at the car and watching to see whether the tires would pick up nails which had cunningly been placed in the road. Laubach, the Congregationalist church leader in this famous Moro region, told our

men he had managed to keep on friendly terms with the Moros. At one time he and a group of friends spent a night in the open camp on the seashore near Illigan, for all doors, windows, and locks had been removed by looters. Nothing happened to them. But the very next night a family of five people was robbed and murdered in that camp.<sup>18</sup>

However, the Moros near Lake Lanao had greatly improved as far as their social decorum was concerned. This was probably due to Laubach's work amongst them for the past nine years--in gaining their friendship and breaking down their suspicion. He had begun a project unknown to civilization before that time. It was placing Mohammedan and Christian students under the same roof to live and study together peaceably. Laubach used the Word of God as the source of all that was taught these young men and women in their daily devotions. He taught them all of Jesus' teachings of tolerance, the banishment of hatred through love and respect for one's fellowman. On that same Sunday evening a joint program given by the Moro and Christian students clearly showed the cordial relations prevailing in their midst as they recited gems of English poetry, chapters or portions of Scripture especially dear to them which they

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<sup>180</sup>. H. Schmidt, "Fierce Were the Moro Tribes," The Lutheran Witness, LX (August 5, 1941), 273.

had recently memorized.<sup>19</sup> This Sunday evening gathering of the students was a weekly event with them. The entire program deeply impressed the two visitors from the Missouri Synod.

At 10:30 a.m. on Monday morning they left Dansalan after visiting the Moncado Colony with its expensive looking museum buildings, the famed concrete replica of Noah's Ark whose indwellings contained the likenesses of the numerous creatures brought into the ark. Not to be overlooked nor forgotten was their visit to the Moro marketplace where there was to be seen a high degree of skill displayed in metal work, weaving, and dyeing of cloth. Departing from Dansalan enroute to Cotabato they found themselves traveling through the virgin forests of Mindanao. The road they were traveling on was in the process of construction and was not as yet paved. Nevertheless it served the purpose of a highway, and the scenery along the way showed huge trees with small shrubbery, beautiful wild orchids, and parasitic plants with high climbing vines. Unlike the jungles of South America, Africa, or India there are few wild animals in Mindanao. During their whole trip they did not see one wild animal except monkeys chattering as they passed by them along the road. As they came closer to inhabited areas, they noticed coconut groves loaded with large clusters of fruit.

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<sup>19</sup>Carino, op. cit., p. 56.

Finally they came to the capital of the province, Cotabato, after crossing a river in a ferry boat. Cotabato was one of the many typical frontier towns of Mindanao whose recently built homes were still unpainted indicating the population was not static. According to the census, Cotabato was enjoying a rapid growth with the influx of new settlers. This could be attributed in part to the fact that it was strategically located on a beautiful harbor through which flowed a navigable river. Carino predicted this town would someday be one of the principal trade centers of Mindanao, for it would serve as an outlet for island products such as abaca fibers, rice, coconuts, and forest products. Since Cotabato was in the territory of the Christian and Missionary Alliance group, it was assumed rather difficult to begin work there then.

Driving to Davao City from Cotabato made them realize all the more that Mindanao was truly a land of promise. Corn fields in sections not far away from Cotabato showed luxuriant growth equal to that of Iowa's corn in the estimation of Carino.<sup>20</sup> They saw the homes of new settlers who had been encouraged by the insular government to develop these fertile lands. These people, it was felt, would in their first years of stay perhaps become discouraged in meeting with reverses and seeing no immediate fruits of their

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<sup>20</sup>Ibid., p. 63.

labors. Then they would need the counsel and encouragement of pastors who would pioneer with them and do all in their power to solve and understand their problems.

They reached Davao City late that evening. Tired and hungry after a long day's travel, they ordered their supper in the Hotel Helen and retired early for a much deserved rest. Shortly after breakfast in the morning they visited some of the American residents. They called at the residence of Rev. Tong, the American missionary of the United Evangelical Church. Since he was not at home, his wife cordially received them. She told as much as she could about the work of Protestants in Davao City and its environs. Like many others, she deplored very much the fact that the Protestants lacked the man-power to take care of the tremendous mission opportunities. She related so many stories in which the cry for the work of spreading the Gospel was almost demanding, if not commanding. In another interesting visit with a medical missionary they learned much about conditions in Davao. As they drove through the city in a hired car, they were surprised to see in a certain section Chinese stores and in another area of the city Japanese stores strategically located for selling their wares. There were some 17,000 Japanese inhabitants in Davao in 1940 making the city known as "The New Japan." Here as in parts of Cotabato orchids grew profusely with little care. They observed the city shaped more like Cleveland, Ohio, for its main streets ran

almost parallel with the bay shore. Like most Philippine cities, the Catholic Church and its institutions and the government buildings were most prominent. In his diary account Carino wrote of Davao:

After we have seen the city by car, Pastor Schmidt and I then walked through some of its streets to observe life as it is. We noticed among other things the rapid development, and we both believe that the city is going to be a commercial center, for with Japan taking an interest in its development and the raw material in abundance; and with the possibility of opening up commercial intercourse with the East Indies and southern Asia, Davao would some day play a great role in the Far East. These possibilities naturally attract many residents, both temporarily and permanently. What does this mean to the church? Strategically, it should be a center from which the Gospel should radiate. It can exert its influence from here to Indo-China, East Indies, and all southern Asia. Even if the city would some day be only half a million, still it can be a religious center of the Far East, unless the Japanese heathen religions and the superstitions of people of the brown belt would gain the upper hand. I am afraid, that Roman Catholicism would not be any stronger than it is now, unless all the Jesuits from America come here, and that is exactly what Rome is doing now, to send the Jesuits to take care of everything. The Protestants here are weak, and the body in control is monopolistic, as we shall see later on. We visited the church building one afternoon, and we were disappointed to see that a barn in Minnesota has more beauty than this. It has a seating capacity of some 100 worshippers. There are no religious institutions to speak of except for the Catholic parochial school conducted by the priests and nuns.<sup>21</sup>

Since Schmidt was invited to meet the representatives of the three different bodies that made up the United Evangelical Church back in Dansalan, he drove back with the same driver early in the morning over the same route. Carino

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<sup>21</sup>Ibid., p. 65.



sailed aboard the "S.S. Basilan" at 8 p.m. from Davao, Mindanao's chief seaport situated on its southeast coast. During his voyage back to Manila, Carino became acquainted with several workers of the Christian and Missionary Alliance group. From this group he learned much about their work which was chiefly being carried on amongst the pagans and Mohammedans in Mindanao. They also took care of parts of Cotabato and the whole western part of Zamboanga including the Sulu archipelago since they had been allotted a territory of their own. Carino also learned that this group was not thinking in terms of joining up with the evangelical movement, for they feared this would lead to the sacrifice of Christian orthodoxy. The CMA missionary welcomed the Lutheran Church to the Philippines for future work but admitted it would be difficult to begin since the comity agreement had already been made.

Arriving at Zamboanga about ten o'clock that night, Carino and the two doctors of medicine aboard ship accepted the invitation of the captain of constabulary soldiers who had been a fellow passenger with them to view this western city of Mindanao. Cruising through the streets in an army car, they were shown through the army barracks and hospital. They saw that Zamboanga had retained many of its narrow streets along which stood the old Spanish homes. As usual there were the ever present coconut trees giving the city its distinctive tropical atmosphere. Despite the ship's

short stay in Zamboanga, Carino was fortunate to have a brief tour of the city and as the boat began leaving the bay he experienced the thrill of seeing the whole city in its silhouette form with its people sleeping peacefully.<sup>22</sup>

The ship continued its northward journey sailing past parts of Negros and Cebu only to stop two hours at the little harbor of Maribojoc, the capital of Bohol, three quarters of a mile from shore because there was no dock. Many of the Bohol people came out to the ship in their rowboats selling baskets, hats, mats, and articles to the passengers. This was their only means of livelihood. They often would risk their lives on rough seas to come out and sell their wares even though their articles were ridiculously cheap and they had labored much to produce their products.

About eight o'clock that evening the "S.S. Basilan" sailed from Maribojoc for Cebu City reaching there around ten o'clock. This was the third time our men had seen Cebu on this trip. Schmidt and Carino joined each other here at Cebu after their separation at Davao City. Schmidt reported the experiences of his meeting with the representatives of the evangelical movement and their antipathy towards a new group entering Mindanao. The meeting was successful in that Schmidt was instrumental in telling them what the Missouri's

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<sup>22</sup>Ibid., p. 66.

stand would be and what could be expected of our mission should entrance in mission work be begun in Mindanao. The next day our men were safely back in Manila after experiencing several small storms on the sea.

Regarding the results of their southern trip Carino made some interesting observations which he recorded in his diary. He asserted:

. . . By going to the Visayan Islands we observed that the principal cities are growing rapidly and are being developed industrially. . . . Foremost, is the fact that by going through these islands we noticed on how little or how large a scale Protestantism is carrying out the work of evangelization. We learned from the mouths of others and by seeing the type of work being done that Protestantism in these places is still in its infancy and needs nourishment to make it grow. By that, I mean the raising up of standards, the need of consecrated men, and the honest and goodness passion for immortal souls. I say this because in these places the churches display carelessness, and the work is confined mainly to the students and perhaps children. Then, too, if those men are really concerned over the salvation of souls, they would not try to monopolize the field and keep out any newcomers to preach there.

. . . We noticed that their churches are not located strategically. The church in Iloilo, for instance, is located along a dead-end street almost in the slum sections. . . . The church in Jaro, a suburb of Iloilo where the student center is and where the Baptists have their institution, is also a display of poor taste, a frame building lacking paint, and a yard not expressive of pride in a beautiful house of God. We also noticed that their work is mainly with the students. To me that is as it should be, for they will be the fathers and mothers of tomorrow. After all, we are not building merely for the present, but for the future. But it is not all fair that others would be kept out when they themselves are not taking care of everybody. The same remarks may be made of other large cities and towns of other Visayan Islands. There is a monopoly of one Protestant church in all of them.<sup>23</sup>

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<sup>23</sup>Ibid., p. 68.

Carino felt the trip to Mindanao was particularly valuable to them, for they learned what the actual conditions were, the extent to which work had been carried on, and the present trends in religion, economics, politics, and social matters. He wrote:

. . . I learned that there is much spiritual hunger there. That groups of people are wandering about in the darkness of heathendom without spiritual leaders. That the Mohammedans are becoming more friendly to Protestantism than to the Roman Catholics, and that they are now willing to listen to Protestant preaching. That the area needs hundreds of men to preach to these people who need the message in their hours of discouragement. That although men are needed there, they must lose their denominational identity otherwise they are not welcome there. In economics, to follow through the list, we learned by going through that the people here have a great future. They are going to own their own lands, and have other properties which means that some day they would become self-supporting and they themselves would support their own schools and send their own missionaries. In education, we learned that not much is being done along these lines because the educational system and finances cannot keep up with the growth of the population. This has an implication for our church because of its emphasis on the school as a missionary agency. In politics, we learned that already at its infancy, there is rotten politics there. We know that rotten politics can be gotten rid of only when we have an intelligent Christian laity who will see to it that rotten politics does not exist. In social conditions, we learned that the number of immigrants is increasing each year, and that it is these immigrants who need the encouragement of spiritual leaders, so before the Roman Catholics would monopolize everything, if they get there first, Protestantism should gain the upper hand.

And now, finally, if we had not gone through Mindanao, we would not have been aware of our difficulties. According to the comity agreement signed by the original groups that met to divide territories, all Mindanao except the western portion which had been allotted to the Christian and Missionary Alliance group was given to the American Board, that is, to the Congregational group. But the Congregationals could not do all the work due

to the lack of communications, e.g., roads, so when the influx of immigrants went into Mindanao, the Congregationals who have now lost their identity because they joined the United Evangelical movement, relinquished the field to the new group. Now the United Evangelical Church which is the amalgamation of the United Brethren in Christ, Presbyterians, and Congregationals have a monopoly of the field.

Other important aspects of this trip had been our contacts with individuals and our very presence in such fields where new developments seem to indicate the necessity of getting into one of them. Take Davao City, for instance. From some 20,000 last 1918 the population has increased to almost 100,000 with only one evangelical or Protestant church there. We expect that in another twenty years, the city will have grown to 250,000. Shall we tolerate one church to have all the monopoly? It would be different if it is doing the work efficiently, but as it is, the church there seats only a hundred worshippers.<sup>24</sup>

After their trip from the Visayas and Mindanao, they made several significant contacts in Manila before Schmidt sailed to Hong Kong. Returning to the office of Miss Wilk in Immanuel Hospital, they became acquainted with the resident physician. Before they knew it he was expressing his desire for more Gospel preaching and describing the heathenish conditions in the Catholic Church. He sadly remarked about the lack of Gospel preaching ministers. When he was told that Schmidt and Carino were Lutherans, his face lit up and he asked whether they were the same ones who broadcast a wonderful religious program. As soon as he heard that our men knew the Lutheran Hour speaker personally and were members of the same church, he offered his hand and

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<sup>24</sup>Ibid., p. 69.

shook their hands saying: "That is the kind of preaching I want. Dr. Maier's sermons are like a refreshing water in an oasis after traveling through a burning desert."<sup>25</sup>

Not long after this Miss Wilk arranged a meeting with her fellow secessionists of the Philippine Methodist Church to meet with Schmidt and Carino at the Cosmopolitan Church. After a light supper, Schmidt upon request gave a brief talk of what Lutheranism was and its purpose in the Philippines. Present were such notables as Mrs. Stagg, pastor of this church; Miss Helen Topping, an instructor in the Union College and authority on cooperatives; Miss Wilk; Dr. Scilla, the resident physician of Immanuel Hospital; Rev. Apriano Navarro, the general superintendent of the Philippine Methodist Church; another Methodist pastor; Mr. Matinez, of the customs bureau's legal division; Mr. Francisco Carino of the Far Eastern University; and some others. These people barraged Schmidt with many questions after his brief address. They expressed the regret that our church would not welcome a union with them and considerably deplored this fact. This independent Methodist group desired a strong indigenous native Protestant church at the expense of orthodoxy. No satisfaction on anyone's part was derived from this meeting nor did our men hear whether the Lutheran Church would be

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<sup>25</sup>Ibid., p. 71.

welcomed by them. It appeared from the conversation of that meeting that opposition from their camp would be seen.

Carino concluded in a vehement manner, "I do not know yet whether or not Protestantism in the Philippines is here to save souls, or to do social work. If it is here to save souls, it should welcome every opportunity offered to help evangelize."<sup>26</sup>

Carino took Schmidt to the secretary of missions of the original Methodist group. Again it appeared there was not such a friendly atmosphere as had been the case in other interviews. Carino made this judgment as a result of a subsequent meeting with this secretary with members of the Church Federation. It was this man who tried to show the Lutheran Church in a bad light before the others. His manner of doing so was in an attempt to make Carino admit that whatever American Lutheran missionaries teach and practice is a dictation from synodical headquarters back in the United States. Carino in this meeting recalled:

He asked me for instance, and rather ungraciously: 'Do you receive members of other churches without examining them first?' I said no, and added that we try to examine them first to ascertain whether or not they know the fundamentals of the Christian faith and whether they believe them. Here he interrupted: 'Of course according to the teachings of the Lutheran Church!' rather sarcastically. Instantly, I said:

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<sup>26</sup>Ibid., p. 72.

'According to the teachings of the Word of God.' Here Dr. Bocobo, the president of the Federation, laughed aloud and chided him: 'He got you that time.'<sup>27</sup>

From these experiences with the original Methodist group, Carino felt the strongest opposition to the Lutheran Church in the Philippines would come from this group which had a monopoly over the choicest territories in Luzon. As a matter of fact, their secretary of missions suggested our men to confine their work among the Filipinos on the west coast in the United States.

On August 29, 1940, Carino was present at a meeting of the Church Federation made up of some ten Americans, mostly missionaries, and the Filipino officers of the federation including a few visitors. Before his eyes Carino saw a meeting of a false democratic body whose weaknesses and imperfections were very evident. With the exception of a few outstanding men such as Dr. Widdoes of the United Brethren in Christ, Dr. Bocobo, president of the Federation, and the president of Union Seminary, the remainder of the men present showed an intolerant attitude as they discussed the Christian and Missionary Alliance refusal to join the Federation and the Lutheran Church's plans to begin mission work in the Philippines. By their actions and discussion they gave an unmistakable evidence of their disregard for liberty and

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<sup>27</sup>Ibid., p. 74.



freedom. In short order, this body passed a resolution practically stating that Lutherans were not wanted in Mindanao, the southern and second largest island in the Philippines, and expressed vigorously its opposition to any such attempt. This resolution was passed and angry dissertations were made against the Lutherans before Carino was introduced and given opportunity to speak for his church. There were several red faces in the group as Carino arose to give his impromptu speech. Carino declared that the intentions of the Lutheran Church were not to proselytize in other churches nor to become trouble makers, but to evangelize and fulfill its responsibilities to the Filipinos. He concluded that our church would be most tolerant and very highly democratic should the home church decide to send forth missionaries to the Philippines. Carino's address produced a wholesome effect on the group, for most of the men came up to him afterwards, congratulating him and expressing their welcome to the Lutheran Church in the Philippines in the future in case of favorable action by the home church.<sup>28</sup> The Lord granted Carino the courage and wisdom to speak words acceptable to this group so as to heal the sores of their previous actions.

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<sup>28</sup>Ibid., pp. 78-80.

While Schmidt was in China, Carino continued his research work in Manila until the end of September 1940, whereupon he left Manila for a two week tour of the northern provinces. Stopping at San Fernando in the province of La Union he had occasion to attend the services of the United Brethren and also to speak in the evening before thirty-two students. He was very much impressed by this group of Protestants for their sincerity in their work amongst the Ilocanos. Of all the Protestants in the Philippines, the United Brethren were perhaps the most normal Christians in that they possessed a genuine sincerity both in doctrine and life, a fine grasp of the Scriptures, and a practical program of Christian education for all ages. Widdoes was the outstanding leader of these San Fernando Christians.

At San Juan, which is Carino's birthplace, he "roughed" it and went around the various villages to observe the social and religious life of the natives only to discover that more than two-thirds of the people lived in the rural districts and seldom had access to any church. In such villages as these the proverbial saying of the islands was true that "a man goes to church three times in his life: at his baptism, at his marriage, and at death when he is buried."<sup>29</sup> Combing through the villages, he found no Protestant work being done

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<sup>29</sup>Ibid., p. 85.

there while the Catholic church did little to promote the spiritual growth of its people. Many people were eager to hear more about the Gospel.

Traveling northward by bus Carino saw villages and cities prospering in commerce and industry. From a religious standpoint, the work was controlled mostly by the Methodists who monopolized the best and most populated provinces even though they lacked the man-power and performed inefficiently with numerous ill-equipped native workers. This was generally true of these provinces: Ilocos Sur and Abra, Ilocos Norte, Cagayan, Isabela, Nueva Vizcaya, Nueva Ecija, and Pangasinan.<sup>30</sup> Many of the Methodist churches and several Disciples churches were an eye sore to their communities as they had been hastily constructed assuming more the appearance of shacks than houses of worship. Evident in the wealthy province of Pangasinan were the many splits in the Methodist congregations causing them to die a slow death because of gross neglect, petty differences, and dissension. Like most provinces in Luzon, Pangasinan contained a group whose evangelization was superficial. Despite the thoroughness of the small United Brethren group in La Union, evangelization there was only superficial, for Carino found many of the barrios largely untouched.

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<sup>30</sup>Ibid., p. 96.

Of particular interest to the writer was Carino's visit to San Quintin, Pangasinan, where he did personal mission work amongst his friends and relatives. San Quintin was his former home after his parents had moved here from San Juan. Carino was deeply gratified that his people listened to him with interest and respected the message of salvation which he brought to them. Realizing the inadequacy of San Quintin's educational system to cope with the breakdown of morality, Carino visualized the one true Gospel with its healing and transforming power as desperately needed here as well as in the many other Filipino cities and towns which he had surveyed. Thus ended his two week tour of the northern provinces.

Before returning to the United States from China, Schmidt rejoined Carino in Manila to make their final survey trip of the Philippines. The trip was very similar to the one embarked upon by Carino the previous month as it took in many of the same villages and cities. Leaving Manila on November 12, their itinerary included a trip through the beautiful, agriculturally rich, thickly populated "bread-basket" of Luzon that stretches out north and northwest of Manila studded with rice fields and sugar cane plantations. They passed through San Fernando and Tarlac where there are numerous opportunities for aggressive mission work. Mr. Bocobo, a representative of the Church Federation, had even invited Carino to come to Tarlac.

Continuing onward by bus they came to Iba, a neat city of some 10,000 inhabitants in Zambales province. There was one Roman Catholic church, a rather old building, and one Protestant church that looked like a warehouse in Schmidt's opinion.<sup>31</sup> The trip continued with early departures each morning around 5-6 a.m. for our men.

As the previous trip the route continued along the western coast of Luzon and slightly inland to Aparri, a thriving city of 27,000 people, on the northern tip of Luzon at the source of the Cagayan River. They experienced an interesting trip driving through the Cagayan Valley along the rough mountain roads stopping off at Tuguegarao, Ilagan, Bayombong, and Cabanatuan where they boarded a train for Manila after surveying these cities where both Catholicism and Protestantism were moving at low ebb. They were given an insight into the prevailing church conditions and also a view into the great opportunities for development which this section of the Philippine Archipelago offered the people. In an ensuing article which appeared in the March issue of the 1942 Lutheran Witness Schmidt declared:

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31. H. Schmidt, "By Bus Around Luzon," The Lutheran Witness, LXI (February 3, 1942), 44.

May the Lord speed the day when our Church can undertake active Gospel work here among the people of this nation! For here we would have many favorable circumstances right at the start, and the Philippine nation, if thoroughly Christianized, could exert a tremendous amount of influence upon the Asiatic continent . . . May we but be alert to the opportunities offered and devoted enough to the cause of the Savior to grasp those opportunities!<sup>32</sup>

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<sup>32</sup>O. H. Schmidt, "By Bus Around Luzon," The Lutheran Witness, LXI (March 3, 1942), 78.

## CHAPTER IV

### THE EARLY YEARS

Rev. Theodore Martens, on leave of absence for one year from his church in Pittsburgh, Pennsylvania, came to Manila in December 1945 to take over the duties of Service Center pastor in the Manila Service Center for members of the armed forces. In addition to these important duties, he also undertook the work of contacting civilians in this Philippine metropolis torn by war, and consequential ruin, rubble, filth, congestion, and confusion. In a letter to the Army and Navy Commission Martens wrote:

. . . Manila was a city of 800,000 before the war; now it is reduced to the North Side with isolated ruins and a few habitable lodges in the destroyed sections. Except for the few thousands that live in these ruins, and 100,000 killed in the war, the population is crowded into this North Side. You cannot imagine the congestion; you have to see it to understand it. It is like a mad-house day and night. Many people have to sleep in shifts, because of the crowded conditions in the homes . . . The destruction of the buildings, utilities, transportation, communication and sanitation results in a filth and stench beyond words. Physically, morally, and economically we see nothing but wreckage, ruin and rubble. The congestion of so many people in so small an area is appalling. The noise, the crowds, the confusion is nerve-wrecking.

Decent food is very difficult to get and prices are outrageous. A cup of coffee, 25¢; sandwiches--hamburger, \$2.00, cheese, \$1.75; two slices of bacon and two eggs, \$1.75; one-half dish of ice cream, 50¢ . . .<sup>1</sup>

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<sup>1</sup>Excerpts from letters from the Rev. Theodore Martens, Manila, Philippine Islands, n.d.

As Rev. Martens continued in his work, he soon discovered in his many talks with native Filipinos that fifty per cent of the nominal Catholics did not attend church. In a subsequent letter to the Army and Navy Commission in Chicago, Martens cited the following reasons for this trend:

They are fed up with them because the church is holding them in virtual slavery. All Catholic churches on the Islands are built with slave labor and the inhabitants know it and resent it. They would all turn away were it not for the fact that they do not know where to find something else that will satisfy, and if they do turn, they will be ostracized by their families, the church, and business, and also boycotted. They are living in fear and dread of the priests. . . .<sup>2</sup>

Martens worked under trying circumstances during his stay in Manila judging by the tones of his letters. In January 1946 he forcefully described his situation:

The Lord has been very good to me and due to the fine work of the Chaplains, especially Ruppert I had the work waiting for me. You must realize that all Lawry Meyer said about Berlin is true of Manila. Absolutely no transportation except your thumb. That is all right for the GI's, but not so good for civilians. All the business men that came over with me are already furnished with Dodge trucks for their work . . . the church sits by and lets time fly and souls perish, for lack of the necessary tools and means for the workers, yes, it is still true what the Lord said 2000 years ago: 'The children of this world are wiser in their generation than the children of light.' When will we wake up and do things with dispatch, becoming our glorious King and the price He paid for these lost souls? I am constrained to think that the only comparison befitting our way of doing things is that of Nero and Rome fiddling while Rome is burning. Playing at doing mission work while the souls of men are dying.

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<sup>2</sup>A letter from Martens to the Army and Navy Commission, dated December 10, 1945.



What did they do? Their Dr. Fricke was here to close a contract with the Army Liquidation Board for their Mission in New Guinea. They bought the complete hospital at Finchafen, with a saw mill and trucks and tractors and boats and a 1000 and 1 things, some \$500,000 worth of stuff for less than \$150,000. What we could not do here to establish the church if we would only snap into it. I shall do what I can, but the work is not half as trying as the strain of laboring under continual handicaps . . . I should go and see this one and that one, and you walk 20-30 yes as high as 84 blocks in one day, wear your energy and waste a lot of time and only about half of the work gets done.

. . . Food and laundry bill alone for 21 days is \$155 and room would be at least another \$50 that is more than I am getting. I can not borrow and dare not, because I spent \$350 for clothing and trunk and suit case to come out here, shall I add still more? I do not think the Lord wants me to do that. The Church which asked me to go should take care of that, for 'the laborer is worthy of his hire.' I feel very much like a soldier trapped by the enemy, without gun and ammunition. No books for instruction, no proper housing, no proper food, because once a day I eat K rations, which the army intended only for emergencies. This is an emergency. The price list enclosed will show why. . .<sup>3</sup>

. . . The mail is still very uncertain and sporadic. No mail at all from March 20 to April 4th and then a pile. Have not had a response to my letters written a month and more past. That, at times, disturbs a person very much. The only thing that keeps one from becoming panicky is our sure confidence in the Lord. How well I have learned what St. Paul means in Romans 5, 1-5. I shall do my best and use my own judgment in many matters which have to be attended to, before I can get a reply . . . You can rest assured that in all things I shall endeavor to be a faithful steward.<sup>4</sup>

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<sup>3</sup>A letter from Martens to the Army and Navy Commission, dated January 1, 1946.

<sup>4</sup>A letter from Martens to the Army and Navy Commission, dated April 2, 1946.

Martens realized the gravity of the times and the importance of adequate assistance from the church and its cornerstone, Christ Jesus, when he wrote at the close of a December letter:

. . . Yes, it takes faith and courage, work and money, but it is either now or never for our Church in the Islands. We must hit the iron while it is hot and hit hard. Please, do not fail me nor let me down, either in your prayers nor in your support. A missionary must needs have both of these at home if he is to carry on. So for Jesus sake, let us get to work. I shall do my share with the help of God and I know you will do your best too, and do it speedily. Speed is urgent.<sup>5</sup>

Through Marten's patient efforts, his work as Service pastor and missionary were a blessing to many American service personnel stationed then in Manila and to the poor, war-stricken Filipinos. The Gospel news of God's boundless grace in Christ was the sole comfort for many of these poor people whose homes and properties were no more, following the repeated bombings of the Japanese and American planes. To Martens<sup>6</sup> and the chaplains of the Lutheran Church-Missouri Synod proper acknowledgement should be given for their help in laying the foundation of our church's future in mission work.

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<sup>5</sup>A letter from Martens to the Army and Navy Commission dated December 13, 1945.

<sup>6</sup>Martens returned to his congregation, St. Matthew Lutheran Church, Pittsburg, Pa., late in 1946 and served there for six months. From 1948-1951 he was Executive Secretary of the Family Worship Hour for his beloved church. He died in the Lord on July 13, 1951, at Chicago, Ill.

## In Manila

While Martens was busily engaged in his work at the Service Center in the summer of 1946, Carino and his family arrived in Manila. This was early in July of 1946. They found very few buildings standing. A former fourth-rate night club which had acted as a front for the illegitimate existence of prostitution became their first home. In this rat-infested building they lived. It was here where worship services and instructions were held. Located in the heart of the city, they soon discovered the air was dusty and hot, and the noise of car horns and passing trucks, not to mention blaring radios, made preaching and teaching difficult.<sup>7</sup>

Late in August of 1946, the Herman Mayers arrived. Rev. Mayer was the first missionary called by our church to the Philippines. Both he and his wife had spent one year at the Concordia Seminary School of Missions under the supervision of Prof. E. C. Zimmermann. For the time being, the Mayers lived in an acquired quonset hut on a rented lot. Until the old Service Center was relocated Martens, Carino, and Mayer worked together. When Martens completed his work in October 1946, it was decided to have a division of the work in Manila. The division line was the Pasig River.

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<sup>7</sup>Alvaro A. Carino, "A Missionary's Term Report on the Philippine Field" (c.1951), pp. 1-2.

Mayer moved to the southern end of the city while Carino labored in north Manila. Both men took turns preaching at the Service Center and cooperated in teaching theological subjects to their students. It was fortunate that Schmidt visited Manila at that time, for there were no buildings on the north side for worship purposes. Thus Schmidt helped them to choose a location and instructed them to erect a chapel on a rented lot. The result was Bethel Chapel which was dedicated in December, 1946, even though the chapel was not fully equipped until later on. On Dedication Sunday, the last Sunday in December, the attendance included 5 adults and some 6 or 7 children in a hall that could seat up to 180 people.<sup>8</sup>

Mission work was and still is extremely difficult in the Philippines. Since the country is predominantly Catholic, there is considerable opposition to new Protestant church groups. Bethel Chapel with its few adherents was not an exception. Soon they discovered old shoes, rags, stones, and sticks on the roof of the chapel. Suggestive drawings were seen on the outside walls and initials were carved on the cello-sidings. Thus a hog wire fence with strands of barbed-wire were placed around the lot. Then they noticed at first occasional falling of stones on the roof of the chapel during services. A boys' band would parade by or

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<sup>8</sup>Ibid., p. 9.

stop in front of the chapel playing their musical instruments. On other Sundays tin cans were sounded or beaten during the services. The suspicions of the missionaries were somewhat corroborated when the lady who was the owner of the lot on which Bethel Chapel stands said to the Carinos that her priest came to her to reprimand her for leasing her lot to the Lutheran Church. The lady replied to her priest, "Father, when I leased my property to a Chinese who is not even a Christian you said nothing. But now that the same property is being used by a Christian group you come to me and reprimand me?"<sup>9</sup>

The priest could not answer back.

In July, 1947, a kindergarten, first grade of an elementary school, and the first year of a high school were opened in connection with Bethel Chapel. The opening of this school helped much in winning the good will of the community. The people became more friendly, and a few of the old folks dropped into their services just to listen to the singing. The disturbances ceased, and their property was no longer abused by young vandals. As a matter of fact their adherents increased and before long they had a fine membership started which led to the second confirmation class of eleven adults and young people.<sup>10</sup> Their first

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<sup>9</sup>Ibid., pp. 11-12.

<sup>10</sup>Ibid., p. 14.

confirmation class had taken place four months after the opening of Bethel Chapel on Palm Sunday, 1947. Early promotion of a Vacation Bible School that summer paved the way for a steady increase in their Sunday School. The Lord was richly blessing their work.

On September 1, 1947, the Reverend Rudolph Prange and family arrived in Manila. Here the Lord gave to our church a man of twenty-three years of experience. He had been pastor for the last eleven years of First Lutheran Church in Little Rock, Arkansas.<sup>11</sup> Prange's arrival meant much to the young church in the Philippines because there was needed the steadying hand of an experienced man. Thus the administrative work together with much teaching, preaching, and mission work fell upon him. On the south side Mayer was reaching people one by one besides taking care of Lutheran boys who were serving in the American military forces. In his own winning way he reached into the homes to start doctrine and Bible classes or otherwise preaching to groups that met in private homes. Highly consecrated to mission work in the Philippines, Mayer can be said to have gone out of his way to adapt himself to native ways--to be "all things to all men"<sup>12</sup> in order that many might be brought to their Savior.

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<sup>11</sup>"The Lutheran Church in the Philippines" (Published by the Board of Foreign Missions of the Lutheran Church-Missouri Synod, n.d.)

<sup>12</sup>1 Cor. 9:22.

On October 28, 1947 another group of missionaries landed at Manila to assist in proclaiming the message of Jesus Christ and Him crucified. These were Henry Aradanas (also a Filipino, a graduate of our Springfield Seminary), Norbert Becker, Lorenz Nieting, and the Arnold Strohscheins. These men received their advanced post graduate training in the School of Missions at Concordia Seminary, St. Louis, Mo. At the same time Missionaries Plagens and Nieting completed their training in the Graduate School of Concordia Seminary. With the arrival of these new workers a survey committee was appointed to study the various regions where opportunities presented themselves at the time. In the light of this study the Philippine Conference resolved to have Bethel Chapel taken over by Prange. Strohschein and Plagens were sent to Candon, Ilocos Sur, to start mission there by conducting a school. Becker and Aradanas were the first missionaries to leave Manila and begin work in central Luzon while Mayer then took charge of the Service Center and the work in Pasay City.

During this same month of 1947 the Mission acquired a large piece of property in Quezon City--east of Manila proper, but still part of the Greater Manila area. On this property were the foundation and framework of a building that had been left uncompleted because of the war. This building was rehabilitated at considerable cost providing

a good-sized chapel, several fine classrooms, study rooms, utility rooms, and apartments for three families of missionaries. In this building lived the Pranges, Carinos, and Nieting, principal of the Lutheran High School. Carino received full responsibility for the initiation of mission work in the Santa Mesa Heights area together with the added duties of teaching certain subjects in the high school. Nieting also assisted Carino with the local parish work. Mission work in this district was perhaps more difficult than the other areas because Santa Mesa Heights was situated in an exclusive neighborhood. The community was fast being built up. New and pretentious homes with expensive high walls built around them were constructed.<sup>13</sup> In short, the location of the property was in the midst of the upper middle classes, people who still do lip service to the traditional church of their favored ancestors. There were also a goodly number of liberal Catholics who were friendly to Protestantism and its work. Many of them belonged to civic organizations sponsored and predominated by the Protestants. It was through personal contacts, limited as they were with this class of people, that the mission gradually grew in strength. A Sunday School was started with the children of an army colonel and those of some neighbors. Young people

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<sup>13</sup>Carino, op. cit., p. 20.



also began to drift in to the various activities held by the Lutheran young people of Manila. Gradually visitors came to services such as lawyers, educators, business folks, and students. Records of their attendance and their guest book revealed the Lord was prospering His Church in Santa Mesa Heights. Out of this grew Trinity Lutheran Church.

When Carino was allocated to take over the work in Candon in 1949, Robert Plagens began his services as pastor of Trinity Congregation. However, it became more evident to our missionaries that this congregation was poorly located. Thus the property was sold in October, 1951, and the chapel was moved to its present site in a densely populated area on Halcon street, right on the border of Quezon City and Manila.<sup>14</sup> The congregation had thirty souls, four communicants, and two Sunday Schools with an enrollment of twenty-five at the end of 1951.<sup>15</sup>

#### Immanuel Lutheran Church

The history of Immanuel Congregation must be traced back to 1946 when Martens was still working in Manila at the

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<sup>14</sup>A letter from Rev. Robert Plagens to Mr. John Scholz, January 25, 1952.

<sup>15</sup>Armin Schroeder, statistician, Statistical Yearbook of the Lutheran Church - Missouri Synod (St. Louis: Concordia Publishing House, 1951), p. 171.

Service Center. Rev. Dionisio, a former Protestant native pastor, saw the sign of our Lutheran Philippine Mission on Rizal Avenue back in February, 1946. Dionisio, an ardent Bible student, met Martens and discovered our Lutheran Service Center pastor was conducting Bible classes for the people. He then asked Martens to be included in his classes. The following excerpts taken from a letter received from him last January (1952) will clarify the reasons for his turning to our church:

During the first day of the classes, I discerned that Reverend Martin (Rev. Martens) apparently got peeved when I started to ask questions, he having previously told us to ask questions whenever it is necessary. However, I continued to attend his classes. I even brought about 12 of my friends to attend the classes. As the days passed, I noticed that fewer and fewer attended the classes and it came to pass that I was the only one on whom Reverend Carino, Prange, and Mayer alternated on teaching the Bible.

One day I asked Reverend Martin to make a sermon in one of my congregations in suburban Manila. The members of my congregation approved of and were delighted at the way Reverend Martin conducted the rituals. Since that time, my congregation wanted me to conform with the Lutheran ritual and even bought me the habit which Lutheran ministers wear during the ritual.

I continued taking bible lessons and at the same time inviting the Lutheran ministers to speak in my congregations. This incurred the animosity of the bishop of our denomination, the Reverend Matias Cuadra, who accused me of alienating the congregation. This led to my separation from Matias Cuadra. That was March 1948. I was confirmed in the Lutheran Church and in October, 1950, got my commission.<sup>16</sup>

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<sup>16</sup>A letter from Rev. Guillermo Dionisio to Mr. John Scholz, January 15, 1952.

Early in 1947 Mayer began private weekly services in the home of Mr. Domingo T. Dikit, who at that time was one of the vice-presidents of the Philippine National Bank, and Mrs. Gutierrez. A large group of people met each week for these services. In the Dikit home there were usually ten and twenty adults present. One week would be a Vesper service, and the following week Prange would have a discussion on one of the lessons in his adult membership series: "You and God." In November of 1947 weekly services were also started in the homes of the Gutierrez and Aguilar. Many of these people were instructed and confirmed in our church together with Mrs. Gutierrez, her son, Dr. C. Gutierrez, and her two daughters, Norma and Melody. All of these people were friends and former members of the church formerly served by Dionisio.<sup>17</sup>

Thus it was felt necessary to build another chapel in order to serve the people in this area. Therefore, in May of 1949 the erection of Immanuel Chapel was begun. Mrs. Dikit was kind enough to offer the Mission a plot of ground rent-free, for the purpose of building a chapel. Immanuel Lutheran Church was dedicated on July 17, 1949. At the time of dedication there were only six communicant members--all transfers from Bethel Lutheran Church. Rev. Leroy Buuck,

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<sup>17</sup>A letter from Rev. Leroy Buuck to Mr. John Scholz, February 27, 1952.

a former Lutheran missionary to China, came to the Philippines early in 1949 along with several other missionaries<sup>18</sup> who had been serving in China. They transferred to the Philippines because of the Communist occupation of China. Buuck began to serve Immanuel parish located in the extreme northwest section of greater Manila in April of 1949.<sup>19</sup> Actually it was outside the city limits of Manila, in the town of Malabon, Barrio Tugatog.

Soon after the chapel was erected more people of the neighborhood were attracted to the services conducted in English by Buuck and in Tagalog, the Filipino national language, by Dionisio.<sup>20</sup> The Sunday School grew from fifteen to an enrollment of eighty within a year, with an average attendance of around fifty. In August 1949, ten members of the Dikit-Valeriano families were confirmed. The attendance at services averaged thirty-one adults and ten children for English and twelve for the Tagalog service during the first year of Immanuel's existence.

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<sup>18</sup>Rev. Paul Martens and family arrived in the Philippines early in 1949. After a brief stay in the Philippines they returned to the United States because of serious illness in the family.

<sup>19</sup>Buuck, op. cit.

<sup>20</sup>Dionisio was a pastor for thirty years in the Philippines Protestant Church. For practically two years he received almost daily and very thorough instruction in the Lutheran Church. After further intensive study he successfully passed his colloquy in 1950 and became a pastor of the Lutheran Philippine Mission.

In June of 1951 Mrs. Dikit planned to sell her property on which the chapel was situated. She offered to sell her property to the church, but the price seemed rather high in comparison with other sites. It seemed best to move the chapel to another location less than a half mile away, yet situated right on the boundary line between Tugatog and the neighboring Barrio of Acacia. The congregation finally decided to buy this new site and move the chapel there.<sup>21</sup> It proved to be a good move, for the attendance of both Sunday School and Church grew greatly since the chapel was located to draw on both barrios. At the end of 1951 Immanuel parish consisted of 130 souls, 24 communicants, and 2 Sunday Schools with an enrollment of 80 children.<sup>22</sup> The Lord truly prospered this congregation with abundant blessings. In 1951 Buuck was forced to resign from his work in the Philippines owing to illness in his family. Plagens has taken over the duties of Immanuel Congregation. Regarding his work in Immanuel Church Buuck wrote:

I will say that I did enjoy working with the people in that area. Most of them were vitally interested in their new church--especially in the TRUTH which they found in the Lutheran Church, and most of them were

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<sup>21</sup>Buuck, op. cit.

<sup>22</sup>Schroeder, op. cit., p. 171.

also wonderful personal witnesses and missionaries. They were not ashamed to speak of their faith and their Church to others. I have the highest regard for those people among whom I worked, considering it a privilege and an honor to have lived and worked with them. I sincerely hope to be able to be with them again some day.<sup>23</sup>

#### Grace Lutheran Church

In October, 1946, the Lutheran Service Center was moved from the Santa Cruz area of Manila to 1312 General Luna Street, south of the Pasig River. This rented building also served as living quarters and chapel for our mission work. In November of 1948 property was purchased at 69 Buendia Street in Rizal City, two miles farther south.<sup>24</sup> From this new site contacts were made by Mayer to the south in Pasay City. Grace Lutheran Church was dedicated on March 6, 1949. Rev. Orville A. Buntrock received this charge at the time of dedication. He was also a Lutheran missionary to China, who with his family was forced to evacuate ahead of the Communist armies.

The adult attendance at these services at first averaged twenty-six. But in August of 1949 services in the Tagalog dialect were also introduced with Dionisio in charge. The weekly Tagalog service averaged ten adults and fifteen

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<sup>23</sup>Buuck, op. cit.

<sup>24</sup>"The Lutheran Church in the Philippines," p. 12.

children. Besides the regular weekly services Rev. Buntrock conducted several instruction classes and soon began a young people's organization. He also was the representative in the Philippines of the Armed Services Commission of Synod. About once a month he would make a special trip to Clark Field--some 65 miles north of Manila--to serve the Lutheran service men and women stationed there. Buntrock labored faithfully in Grace Congregation until August of 1950 when illness in the Buntrock family compelled them to return to the United States. Prange has been in charge of Grace Congregation since August of 1950.

Grace Church is probably more cosmopolitan than any other of the Manila stations. Besides the Filipinos and Americans, Grace can count amongst its communicants a very faithful young lady of Chinese descent. She was originally brought into contact with the Lutheran Church through a missionary of the Norwegian Lutheran Church who was in a Japanese prison camp in Baguio during the war.<sup>25</sup> At the close of 1951 Grace had a total of 80 souls, 32 communicants, and 1 Sunday School with an enrollment of 50 children.<sup>26</sup>

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<sup>25</sup>Ibid.

<sup>26</sup>Schroeder, op. cit., p. 171.

## Closing of Manila Schools

Bethel Lutheran School was begun in Manila by permission and encouragement of the Board of Foreign Missions. This event took place in July of 1947. Permission was also granted to operate a Lutheran High School which afterwards, was moved to Quezon City in Santa Mesa Heights. The Board of Foreign Missions encouraged the development of the high school as a means of preparing a nucleus of a future college and seminary for the training of national workers. The high school did not enjoy a large enrollment and consequently cost the Mission a considerable amount of money to operate efficiently. Thus the high school was closed in 1949 with the subsequent closing of the parochial school. Schmidt, Executive Secretary of the Foreign Mission Board, explained the closing of these schools with these words:

. . . I think the word 'temporarily' was used by all concerned in writing about the closing of these schools: which is to say that theoretically everyone is in favor of having schools. Perhaps the schools were started a little too quickly; perhaps they got off on something of an unstable foundation. At any rate, the Bethel School developed very quickly out of a Vacation Bible School. Almost without effort to gain children, these came in such numbers that we soon had to have two and three lady teachers. The children were of kindergarten and first and second grade age. At that time there was practically no chance for those children to get into a public school and so it was easy enough to get them into our school. Some of the teacher personnel may not have been too well qualified. At first the mission (that means our Board) supported a school. Then an effort was made to make this school a project of the congregation with our Board subsidizing the congregation, but there was apparently not enough interest among the members, and



the conference decided it might be best to suspend the schools for a time.

The high school was started in the Santa Mesa center with the thought of recruiting future church workers and of getting into the more educated and better situated citizens of Manila. But that hope did not work out, as above all the students they could get came from the poorer sections, and they had to be transported by the mission car to and from the school, or the students had to live at the center. The conference felt that this was taking an inordinately high proportion of time and money of the mission, and therefore closed the high school temporarily. You can see what the conference meant when you remember that practically the whole time of two missionaries and a good part of the running expense of the car was used for the seven or nine students and some of them did not measure up just any too well, who could thus be gained for our high school.<sup>27</sup>

Carino was the sole dissenting member of the Philippine Conference when the resolution was made and passed to close the schools. He had always been a strong advocate of mission schools and so he did not feel justified to approve the temporary closing of the schools. In defense of his stand he declared:

. . . In Luzon, in the Visayan group, in Mindanao Protestant owned schools are enjoying large enrollments. What an opportunity they have to influence the youth of the land! What a missionary opportunity to win the future leaders of the country!

How are these schools financed? In most cases the private denominational schools are no financial burdens to the churches. The tuition fees collected from students, as a rule, pay for the salaries of the instructors and much of the overhead expenses other than salaries also come from student fees. One Protestant clergyman conducts over ten schools, most of them offering

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<sup>27</sup>A letter from Dr. O. H. Schmidt to Mr. John Scholz, April 28, 1952.

collegiate courses. What a wonderful opportunity he had to leaven the lives of his students with the Gospel!<sup>28</sup>

The Lutheran Church - Missouri Synod, to be sure, is not interested in making financial profits. Yet if it is legitimate to charge tuitions to meet overhead expenses there is no reason why it should not take advantage of the happy situation. Is it willing to meet the challenge and thus win to the church many of the youth of the land who are now spiritually adrift?<sup>29</sup>

Purely as a missionary agency the Christian Day School has much to its credit. It not only breaks down prejudices and wins friends, but also makes children who attend it little missionaries to the homes and to the community where such a school is located. This is supported by facts from the experiences of denominational schools, not to mention the experiences of the Lutheran Church in the case of the first Lutheran school in Manila, and its schools in the past in China and India. . .<sup>30</sup>

. . . Only in the Christian day school as it is understood in the Lutheran Church - Missouri Synod can children be given the opportunity to make daily use of the Word of God. Hence the conclusion that since Christian day school products are better acquainted with the Word of God and accordingly also with the Holy Spirit Who comes to them through the Word of God and dwells in them, they do make better, yes, more intelligent members and leaders of the Church.<sup>31</sup>

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<sup>28</sup>Alvaro A. Carino, "A Brief Survey of the History and Problems of Education in the Philippine Islands, Their Bearing on Mission Work" (Unpublished Bachelor Thesis, Concordia Seminary, St. Louis, 1952), pp. 64-5.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

. . . Another potent reason in favor of the Christian Day School is the incontrovertible fact that it is by far the most efficient church educational institution for the training of future national workers and leaders.<sup>32</sup>

To offset the absence of Christian Day Schools, our missionaries in Manila have introduced a far-reaching program of religious instruction in public schools. Since August 12, 1951, an average of 917 children has been reached per week at the Rizal and Bonifacio Schools. The actual teaching is in the hands of fifteen Filipinos and Filipinas. Prange is the director of this noteworthy project. Thus many of our Christians in the Philippines are consecrated workers in the Lord's vineyard.

Teaching and preaching the principles of the Christian religion is not an easy matter for our Philippine missionaries in view of the strong hold the Roman Catholic Church has held on Filipinos for the past four centuries. Prange asserted in a recent letter:

. . . The chief obstacle offered by Roman Catholicism is not their organized opposition, but rather to unteach the people whom Catholicism has given a warped idea of Christianity. It is my opinion, however, that Roman Catholicism is more active today than when I arrived here four years ago. At that time, I do not recall that they used the radio--at least not extensively; now they do. Spiritually, Catholicism in the Philippines may be dead, but, with regard to its ritualistic activity (processions, for example), it is very much alive.<sup>33</sup>

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<sup>32</sup>Ibid., p. 61.

<sup>33</sup>A letter from Rev. Rudolph Prange to Mr. John Scholz, December 26, 1951.

The work of Manila's four stations has fallen upon the shoulders of our two American missionaries, Plagens and Prange who carry the additional load of the Mission's administrative duties. Dionisio, despite his sixty-five years, is still energetically performing his pastoral duties amongst the Tagalog speaking Filipinos in our Manila stations. Prange served the Bethel and Grace congregations while Plagens was pastor for Trinity and Immanuel congregations. Prange is at present chairman of the Lutheran Philippine Mission.

Dr. O. H. Theiss, Executive Secretary of the International Walther League, had the wonderful privilege of spending several days with our Lutheran missionaries in Manila in September 1951 and observing their work. He reported to the Lutheran youth of the world of his Philippine visit. With regard to the Catholic reaction to Lutheran religious released time instruction in Manila public schools he asserted:

Obviously the dominant (Catholic) church in the Philippines is not happy about this arrangement and attempts, in whatever ways it can to keep children away from this instruction. Although the progress of our missions in Manila is steady, it must be made against powerful opposition and all the strong forces of superstition. The task of building a solid and indigenous church in Manila is arduous and the gains so evidently made are a clear manifestation of the conquering might of the Gospel.<sup>34</sup>

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<sup>34</sup> O. H. Theiss, "Philippine Report," The Walther League Messenger For Youth, LX (March, 1952), 22.

Theiss was also present one Sunday afternoon at a youth rally in which 150 young people from the greater Manila area participated. Theiss gave the following account of the rally:

. . . The sense of oneness in Christ and the deep desire for a closer fellowship with the young people of our church has touched me deeply. The question period led to some very interesting discussions. One of the first questions, 'Why didn't the Lutheran Church come to the Philippines sooner?' continues to trouble me. I was not happy with the answer I tried to give. I can imagine hearing a similar question in the many other parts of the world and fear that the real answer is a lack of prayer for missions which is translated by the Spirit of God into heroic action in word and in deed for the people still walking in darkness on all continents. . . .<sup>35</sup>

#### Binalonan

Becker and Aradanas were the Mission's first missionaries to begin mission work outside Manila. As a result of the findings of the survey committee in Northern Luzon in 1948 it was decided to begin missionary operation in the home town of Aradanas, Binalonan, Pangasinan, some 45-50 miles north of Manila. Thus Binalonan became the first station outside of Manila. This station was opened in April of 1948. Our missionaries at first held services in their own rented home in Binalonan. They soon discovered that the people who were accustomed to large Catholic

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<sup>35</sup>Ibid., p. 23.

churches were hesitant to attend services in a private home. However, this trend gradually disappeared as the people in their immediate neighborhood learned to know and respect our faithful missionaries. Observation that the work of the other churches was rather poor did not discourage our men to give up their work. Contact with Aradanas' friends and relatives helped to form the first nucleus of Lutheran followers in Binalonan.<sup>36</sup>

Binalonan turned out to be the hub from which other towns in Pangasinan could be served. Interested in the expansion of their work here in Pangasinan, our men began conducting services in the barrio (village) of Moreno in October, 1948. Services were conducted irregularly in the homes of interested people, but these locations proved unsuitable for attracting people. The other substation of Binalonan was Urdaneta. Services were begun here in July, 1949, for it was a rather large town, progressive, only six miles from Binalonan, and had no active Protestant Church excepting the omnipresent sects such as the Adventists, Jehovah Witnesses, and Spiritists. Consequently, inexpensive bamboo chapels were erected in both places. Services were then held regularly beginning with Moreno in May, 1949, and Urdaneta in November, 1949.<sup>37</sup>

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<sup>36</sup>A letter from Rev. Norbert Becker to Mr. John Scholz, December 7, 1951.

<sup>37</sup>Ibid.

The person interested in the mission history of our Philippine Mission is acutely aware of the many obstacles confronting our missionaries. Becker summed up his impressions of a few major difficulties facing him and Aradanas in Binalonan in carrying out successful mission work:

(1) To make a Christian out of one who is already a Christian. 'This nation has been Christian for 400 years.' After all, the Catholic religion is a relatively easy one, so why should anyone change it for another? The average Catholic is 'broad-minded' and tolerates Protestants. He does not believe that all Protestants are devils. In fact, Protestant Sunday Schools may even be good for their kids--but not for them. Also, Catholicism has been the religion of their parents and grandparents, so why change now? etc. etc. (2) The flying sects have prejudiced people against all new sects. Jehovah's Witnesses, Adventists, Pentecostals, Spiritists, Church of God, Church of Christ--all have been here. Some have convinced people to sell their property and give it to the church. Things like that make people doubly cautious. More than once I have had to tell people that I am NOT a Jehovah's Witness. I do not blame people for looking you over for a few years before coming to your church. (3) Materialism. People here are no different from others. People here have no more inborn love for God than others and are not more religious than others. . .

. . . Old people, besides having a natural aversion to being taught new tricks, are still largely in the clutches of the Pope. The younger generation, however, is not so easily taken in by the superstitions of the Roman Catholic Church. Most of them are drifting along without any positive religious convictions. (But the parental system also effects them in that parents will sometimes not permit them to attend a Protestant Church. We have had several cases of this. In some cases the young people came in spite of their parents but in some cases the parents won out.)<sup>38</sup>

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<sup>38</sup>Ibid.

In Binalonan, Urdaneta, and Moreno our missionaries face the language problem as both the Ilocano and Pangasinan dialects are spoken besides English. Until late in 1951 Aradanas was working with the Ilocano dialect amongst the older people while Becker cared for the younger Christians with the English language. Our men had hopes of expanding their work westward from Binalonan, but they hesitated to do so since many of these towns were populated with Pangasinan-speaking people. Though it was true that most of these people could speak both languages (Ilocano and Pangasinan), it was felt at the time that to work more effectively among the people it would be to greater advantage to speak the dialect nearest their heart.

Both of our missionaries in Binalonan have spent much time in giving thorough instructions to all who are confirmed or in the process of Christian indoctrination. Much time is spent in doctrine classes, for our men sense the need of building a strong foundation in the young Philippine Lutheran Church. Thus there is the avoidance of the impression that confirmation is the end of learning. Bible reading and study for all ages is strongly advocated. The International Walther League Bible Reading plan is in full operation amongst all the young people in these three stations. Outlines are constantly prepared and given to the people to assist them in their Bible reading and further their spiritual growth. Through these efforts of the



missionaries many of the members are thus trained to become kingdom workers and missionaries for the Savior's cause. It was Becker's strong conviction that if the church was to become self-supporting, it must train all laymen for kingdom work.<sup>39</sup> At the close of 1951 Becker and Aradanas were serving three stations entrusted with the care of 130 souls, 26 communicants, 3 Sunday Schools with an enrollment of 95 children, and 5 Bible Classes of 45 people.<sup>40</sup>

#### Camp Berea

Camp Berea, named in honor of the Scripture searching people of Berea, is located in the Campo Filipino School in Baguio. Becker has been acting dean since its beginning back in 1949. Young people of the Philippine Islands have been very enthusiastic over these one-week summer camps in Baguio. Attendances have increased yearly from 45 in 1949 to 60 in 1950 and in 1951 attendance increased another 50 per cent to a high of 90 young people of whom there was a considerable number of non-Lutherans, mostly Protestants. These summer camps have been in charge of several of our Luzon missionaries. Becker gave a fine account of these summer camps when he wrote:

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<sup>39</sup>Ibid.

<sup>40</sup>Schroeder, op. cit., p. 171.

. . . Each year we try to follow a theme in Bible study, lecture, and devotions. Themes to date: PERSONAL EVANGELISM, STEWARDSHIP, and FELLOWSHIP. Every morning we have three periods: Bible study, lecture, and choral singing. We use any method of Bible study which gets group participation. Usually we get lively discussions. Usually we read a few chapters from a short book of the Bible (for example, Philippians last year). . . . Our aim has been to give Christian knowledge and inspiration to our young people through the camps. We have purposely kept the fee very low so that nearly all of our people can attend. . . . The purpose of the camp is to give a little spiritual boost to all rather than a larger boost to a few. Another purpose is to promote fellowship among our people from different stations. Lutherans are still few and far between. Therefore it helps to boost their morale to be with larger groups of fellow-Lutherans. Many fast friendships have been formed already. Our regional young people's paper, The Lutheran Light-Bringers, came into existence this way. . . . My opinion is that our camp has succeeded at least partially in the aims which we have in mind. We have from the very beginning emphasized the spiritual side of camp life. Although we have our good share of games and foolishness, we try to make our people feel that they are coming first for Christian fellowship and only second for a vacation.<sup>41</sup>

#### Candon

Candon, situated far above Manila on the China Sea coast, saw Lutheran missionaries for the first time in 1948. Soon after a number of Lutheran missionary evacuees reached Manila from China, an allocation of missionaries took place. Strohschein and Plagens were assigned to Candon. Facing much organized Catholic opposition, our men faithfully laid the groundwork for the new mission. A building was rented

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<sup>41</sup>Becker, op. cit.

for use as a chapel and Christian Day School before a home was found for the missionaries and their families. After a year of missionary effort in Candon in which our missionaries conducted school and labored in contacting college students and parents of the school children, the Philippine Lutheran Conference resolved to send Carino and his family from Manila to Candon realizing Carino's ability to speak the Ilocano dialect. In the meantime Strohschein was allocated to Davao City, Mindanao, to begin mission work there and Plagens was allocated to Manila to help the other missionaries in the expansion of mission work.

The Carinos arrived to find the fence around the house chapel broken through by pigs and goats of the neighborhood while the yard was full of goat and pig manure. The chapel floor was littered with bat manure and the kindergarten equipment was scattered throughout the room. Part of the fence around the missionary's residence had also to be mended because scavengers had broken through during the two week interval between the leaving of the former missionaries and the coming of the Carinos. Gradually, however, a number of individuals began to call on the Carinos including the Abaya family who had been contacted the previous year. To all appearances the Carino family were merely tolerated when they first arrived. One day a high school teacher stopped by to speak with Carino while he was repairing his fence. He said to our missionary, "I cannot understand

why you put in so much effort and spend so much money here when you cannot hope to get a following for your church. If you want to get any following for your church, go to the ignorant people."<sup>42</sup> The teacher then related that ignorant people were the only ones who fell for Jehovah's Witnesses and the native born "Iglesia ni Cristo" that denies the deity of Christ and calls the founder, Felix Manalo, the "Third Angle" of the Book of Revelation. Following the conversation with this high school teacher, Carino was puzzled and wondered whether this teacher interpreted the Lutheran Church as another unwelcome sect in Candon which could only deceive the ignorant in becoming members.

To the Carinos Candon was a challenge for them. Thus they welcomed every opportunity to befriend the community. The name Carino was a respected name in the community, for Candon, according to "popular" legend was founded by three brothers. Carino was one of three brothers who forsook mountain life. These brothers founded Candon and settled down to normal family life. Finally, when the Spaniards arrived in the islands they were baptized and their names were changed to Carino, Abaya, and Madarang from Calingo, Abay-a and Madalang.<sup>43</sup> At any rate the Carino, Abaya, and

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<sup>42</sup>Carino, "A Missionary's Term Report on the Philippine Field." p. 26.

<sup>43</sup>Ibid., p. 28.

Madarang families were still the leading families of Candon. They attended the civic affairs and receptions for which the town of Candon was well known. Carino sought acquaintance with the leaders of the community. Before long their name was always included amongst those of the community who received special invitations to outstanding civic affairs. In educational circles, they were soon welcomed. Carino was overwhelmed when he became elected as a member of the Board of Directors of the local Parent-Teachers Association. He was the first Protestant clergyman ever to hold this position in Candon. Very soon people greeted them as they walked down the streets, and the Carino children were no longer called devil by their playmates and schoolmates.<sup>44</sup> Formerly, the name of Luther among the Candon Romanists, was synonymous with that of Satan. Carino gave a stirring account of how the Lutheran Church became a permanent part of the community. He wrote:

Fresh horse manure ceased to be thrown into the second floor of the house where we held services and children in the neighborhood began to come in and play on our yard. At the school commencement exercises where we were the guest speaker the town's head priest was present. As a matter of fact we sat next to each other. As a matter of courtesy we addressed him and offered our hand in greeting. He received it with a hearty grip. He offered us a cigar and we smoked together before the hundreds of people in our audience. From that time the priest always had a greeting for the children and waved his hand when he passed our house. Thus it seems that the sermons preached against our church were forgotten.

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<sup>44</sup>Ibid., p. 30.

The missionary's wife was accepted wholeheartedly by the people of the community. The leading ladies of the town visited her and invited her to their homes. As a matter of fact they chose her to lead the girl scout directorate of Candon and thus through her efforts gained more friends. Very soon, recognizing us as one of them, we were approached to take part in community affairs and lead in some of the projects.<sup>45</sup>

The Lord richly blessed the labors of the Carinos during their two years in Candon. From a small beginning in Candon, the work had expanded out into four other barrios-- Darapidap, Tamurong, Calongboyan, and Tokgo. There are now five stations in the Candon area. At the close of 1951 there were a total of 253 souls, 18 communicants, 4 Sunday Schools of 203 children, and 5 Bible Classes of 70 Bible students.<sup>46</sup> After two years of unceasing efforts to win the confidence of the people the leading civic club, the Lions Club of Candon gave them a send-off party before the Carinos returned on furlough to the United States in June of 1951. All the speakers spoke highly of the Carinos, but one statement stood out above all other remarks. It said, "They have made an outstanding contribution to the spiritual and moral life of the community."<sup>47</sup> Before closing the abbreviated account of the Candon station history, it should be stated

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<sup>45</sup>Ibid., pp. 30-1.

<sup>46</sup>Schroeder, op. cit., p. 171.

<sup>47</sup>Carino, "A Missionary's Term Report on the Philippine Field." p. 31.

that Carino confirmed 17 people, 7 of whom were school teachers and 3 were college students. For a more thorough account of the Candon station the essayist wishes to refer the interested reader to Carino's "Missionary Term Report" which is available in the office of the Board of Foreign Missions.

#### La Trinidad

In September, 1949, Arnold Strohschein began services in the home of Mr. T. Garcia. Thus began the opening of another new mission station. La Trinidad is situated 155 miles north of Manila in Mountain Province. About a month after La Trinidad station was opened, Nieting took charge. One year later on September 24, 1950, 20 adults and 13 children assembled to observe the first anniversary of weekly services held at La Trinidad.<sup>48</sup>

La Trinidad was principally chosen because it was one of two commercial centers and the connecting link between the Mountain Province and the other Ilocano provinces. It was strategically located and rightly so, as it was within the concentric circle of Baguio which was the new headquarters of our church's mountain work.<sup>49</sup> Nieting immediately

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<sup>48</sup>"La Trinidad," The Philippine Lutheran, I (October, 1950), 6.

<sup>49</sup>A letter from Rev. Lorenz Nieting to Mr. John Scholz, January 30, 1952.

organized a Sunday School, Bible Classes for the young people and adults in addition to his membership class. Palm Sunday, March 18, 1951, marked a happy occasion for the young church at La Trinidad, as six young people were confirmed that day.<sup>50</sup> This was the first confirmation to take place in the La Trinidad Congregation. In addition to the services in the Garcia home, weekly services were also added and held in the Buyagan home in another part of Trinidad. Bilagot, a former pastor in the United Church of Christ, joined the Mission in the summer of 1949. He has proved to be a valuable evangelist with our missionaries in their mountain work. Bilagot and Nieting preached and taught in both Ilocano and English. At the same time Nieting and Herbert Kretzmann (of whom more will be said in a subsequent paragraph) were Bilagot's theological instructors as he thoroughly prepared himself for the parish ministry. At the end of 1951 our La Trinidad station had a total of 37 souls and 8 communicants.<sup>51</sup> Growth in this station can be attributed to faithful work in such efforts as the annual Vacation Bible School, Sunday School, Youth program, regular audio-visual programs for the La Trinidad people in conjunction with the two weekly Bible classes.

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<sup>50</sup>"Mountain Province," The Philippine Lutheran, II no. 1 (Lent - 1951) 2.

<sup>51</sup>Schroeder, op. cit., p. 171.



## Guinzadan - Loo

Herbert Kretzmann and family together with Simon Bilagot and family spent four months in Candon, Ilocos Sur, with the Carinos before they were allocated to start work among the pagan mountain tribes of North Central Luzon. A year was spent in surveying various parts of this mountain area to find the region that looked best for the Mission's future work. Finally in September, 1950, after a three week evangelistic campaign, it was decided to begin work in Guinzadan, Mountain Province, some seventy miles north of Baguio, where Kretzmann and Nieting were residing.<sup>52</sup> The people of Guinzadan belong to the Kankanai tribe of the Igorots, the general name applied to the inhabitants of Mountain Province. Simon Bilagot, the Mission's theological student, originally came from this area. Bilagot has been an important figure in mission work as he is the only one that can speak the Kankanai dialect amongst these pagan peoples.

The current mission activity conducted by the Lutheran Philippine Mission at Loo, Mountain Province, is the history of the Mission's newest station in the Philippines. Our missionaries have been working at Loo since November 9, 1951.

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<sup>52</sup>A letter from Rev. Herbert Kretzmann to Mr. John Scholz, December 19, 1951.

At Loo no Christian work had ever been done before. During the war for a short time a chaplain of the United States Army did reach some natives in Loo. But since the war nothing has been done. Kretzmann wrote of the Mission's work at Loo:

We have been going to Loo every Friday. We have gotten permission to have released time classes in the public school. About 200 pupils attend our classes. In the evening we have been having outdoor meetings and have gathered about 75 adults for showings of a filmstrip each of the Friday evenings. Several times we have missed out due to rain. After Christmas we hope to have the use of a larger meeting place below a store-building, and thus hope to have a sheltered place.<sup>53</sup>

Concerning Simon Bilagot's value to our mission work amongst the pagan Igorots Kretzmann asserted:

Furthermore it is impossible to get anywhere in the mountains unless you have natives of that area doing the work. I do not think we would have gotten a start without the help of Mr. Bilagot. It is very difficult for a foreigner really to get around the mountains without the help of the natives. That's why the two American professors from U. P. (University of the Philippines in Manila) were killed two years ago in the area above Loo. The native mountain people are suspicious of any lowlander or foreigner coming into their areas, because they have often been exploited by these people during the mining boom in the early thirties, and also during the war.<sup>54</sup>

Kretzmann has reported the formation of the "Agrisani Association" (Agriculture and Sanitation) in Guinzadan. At Loo he and Nieting have also organized a "Farmer's Cooper-

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<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

ative" to help in the marketing of different vegetables already grown there. Already a better price for cabbage has been secured through making contacts in Baguio and Manila which eliminate some of the middlemen. Whenever possible, attempts are being made to improve the economic status of our Lutheran poor people in the Philippine Islands. The Candon Lutheran Mission cooperative is reaching out to its people also striving to the utmost to alleviate the untold suffering of its poorer members. The Catholic church opened a clinic in Banko in Northern Luzon offering its services to all people in the very beginning, but with the opening of our mission at Guinzadan people who began attending the services of our missionary were refused treatment in the clinic or charged outrageous prices. This led to the establishment of a medicine chest in Guinzadan under the sponsorship of the Christians in Guinzadan. The people were then given the opportunity of buying the most needed medicines at cost price on prescription of the charity (public health) nurse.<sup>55</sup>

Kretzmann declared it was hard to give accurate statistics for the mountain stations. He explained it thus:

We as yet have no communicants. 268 have been baptized this year at Guinzadan. Most of these have of course been children. About 85 of this number are adults over 16 years of age. There are perhaps two

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<sup>55</sup>Ibid.

dozen adults and more children above this number that have been baptized by Catholics or Anglicans. The total souls reached at Guinzadan would probably exceed 300. At Loo the only available figures are those attendance figures given above.<sup>56</sup>

The Lord of the Church has truly blessed the efforts undertaken by our missionaries and Simon Bilagot in these newest outposts in the mountains of Northern Luzon. The history being made at Guinzadan and Loo is undoubtedly one of the brightest chapters in the history of our church. Ilocano, Kankanai and English are the languages spoken by our missionaries at Guinzadan.

#### Mindanao Survey Trip

Realizing the promising potentialities of carrying on mission work in Mindanao, the Philippines second largest island, and called by many "The Land of Promise," Strohschein and Mayer conducted a two week survey trip of Mindanao. The survey trip of Mindanao Island began at Surigao, on the northeast tip of Mindanao on June 17, 1949. Gathering general information about Surigao, the northernmost community of Mindanao, and its immediate vicinities, our men journeyed southward on to Butuan where they spent three days. One of these days was set aside for making a round trip by landing barge up the Agusan River as far as Mateo and Tungao, two important logging camps.

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<sup>56</sup>Ibid.

The trip continued west to Nasipit, Gingoog, and then to the famous Camiguin Island, site of the death-devastating volcanic Mt. Hibok-Hibok eruption in 1951. After spending a day there on two of Camiguin's east coastal cities, they motored back in a launch to the mainland of Mindanao at Balingaon. The remainder of the trip included important cities such as Cagayan, Iligan, Misamis City, Oroquieta, Calamba, Dipolog, Koronadal, Cotabato, Lagao, and Dadianga in the fertile Koronadal Valley. On June 30, 1949, the survey committee reached Davao City where they spent five days surveying the city including Digos to the southwest of Davao City.<sup>57</sup> Our missionaries returned by airplane to Manila grateful for the Lord's protecting hand during their trip and deeply mindful of the fact that Mindanao had opened doors for the Lutheran Church.

The survey committee then made the following recommendation to the Lutheran Philippine Mission:

THE SURVEY COMMITTEE RECOMMENDS IN EFFECT THAT TWO MISSIONARIES BE SENT TO CAGAYAN AND TWO MISSIONARIES BE SENT TO DAVAO FOR BEGINNING WORK IN MINDANAO.

BASES FOR RECOMMENDING CAGAYAN AND DAVAO AS MISSION CENTERS -

1. Cagayan represents the most concentrated populated location in the north; and Davao in the south.
2. Both Cagayan and Davao will serve as strategic centers from which to branch out.

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<sup>57</sup>Mayer-Strohschein, "Overview of the Second Mindanao Survey," (c.1949).

From Cagayan - missionaries have immediate access to the 'open' territory of 129 kilometers to Gingoog and are working toward Butuan; also they can work out in the opposite direction which leads toward Ozamis City.

From Davao - missionaries occupy a place from which they can easily reach Koronadal, the 'open' territory on the west coast of Davao Province, and the new settlement area northeast of Davao City.

3. Both have favorable geographic positions on transportation lines either by land, sea, or air.
4. They are the largest commercial distribution centers of the north and south.
5. They are both cosmopolitan cities, very progressive, Davao being a 'second Manila.'
6. Both are capital cities of their own prospective provinces.
7. Both offer the more wholesome living conditions of Mindanao. They have a greater variety of foods, better doctors and hospitals, more comfortable living accommodations, more appealing environments and entertainments.<sup>58</sup>

#### Cagayan de Oro City

Faced with the recommendation of the Mindanao survey committee, the Philippine Lutheran Mission acted favorably by sending Mayer and Wilenius to Cagayan. Mission work was begun in 1950. Each missionary began his work in the downstairs part of his home where he conducted Sunday Schools and evangelistic meetings with the able assistance of his

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<sup>58</sup>Mayer-Strohschein, "Report on the Second Mindanao Survey," (c.1949).

wife.<sup>59</sup> Both of our Mindanao stations (Cagayan and Davao City) now began to operate in a manner quite different from any of our other Philippine mission stations. Instead of building a chapel immediately, our men were concentrating more in reaching people and training them to become stewardship conscious children of God who would assume their obligations in a God-pleasing way. Wilenius aptly described the methods they employed in starting a self-supporting mission:

. . . From the first the people must get the idea that the church is their church and that they must learn to become completely responsible for furnishing its needs. We start by using the ground floor of our home as a chapel. As soon as the size of the group is such that the small chapel is too small, the idea naturally comes of securing a new building. This may be accomplished by renting or building. By now your group is contributing some amount for general expenses. I believe it is not good to pile up the money that is contributed, but to use it for present expenses. Our group was contributing for the mimeographing paper and paying a small rental for the downstairs chapel. In this way they get the understanding right away why it is necessary to contribute money to the church. . . . If they have the sense of a need to meet, they will be encouraged to give more. . . . To my mind, it is all right for the Mission to help the group with a loan of part of the money for the purchase of a lot. But it must be understood that the group will repay this loan. Best of all is not to borrow at all from the Mission, but try to manage the purchase of a property some other way, by perhaps making a down payment and then paying on it each month. In some places members can contribute materials for the building even though they cannot give money. They can be encouraged to do a lot of the building themselves. You can build your church gradually, putting up the roof and frame first and grad-

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<sup>59</sup>A letter from Rev. John Wilenius to Mr. John Scholz, (c. April, 1952).

ually adding the walls etc. All the while it can be used for worship. Many people live in unfinished houses. It is no disgrace to use an unfinished church building. It is much easier to my mind to build an indigenous church in a tropical climate than where building is a more difficult proposition. Of course, it is by no means easy to build from the ground up as I have been describing. . . . Get the people first! One good way to find out if they are genuine Christians is to see how they respond to the job of getting a church building.<sup>60</sup>

The other aspect of the proposed indigenous church in Cagayan was their consecrated endeavors to introduce Bible study, weekly religious classes, and other agencies of religious education such as Vacation Bible Schools and Sunday Schools wherever possible. Through their many personal contacts with students and school authorities, our missionaries inaugurated a weekly series of released time religion classes in the three local high schools: Misamis Oriental Trade School, Misamis Oriental High School, and Parent Teacher College. Ten to fifteen students attend each class.<sup>61</sup>

Both the Visayan dialect, common to the majority of Cagayan, and the English are used in promoting the Savior's cause in Cagayan. An average of over thirty children were coming to hear Mrs. Mayer's weekly Bible Story at Christ Chapel. Even though our Cagayan station does not as yet

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<sup>60</sup>Ibid.

<sup>61</sup>"In Cagayan de Oro," The Philippine Lutheran, II (November, 1951), 11.



show a strong following of adherents for the Lutheran Church the future of this small, but thriving congregation looks very promising. At the end of 1951 there were 2 communicants, 76 souls, 1 Sunday School with an enrollment of 46, and 1 Bible Class with 16 persons enrolled.<sup>62</sup> All thanks belong to God for these opportunities to declare His name.

#### Davao City

In conjunction with the beginning of mission work in Cagayan, Strohschein and Nieting arrived at Davao City, seaport city on the southeastern part of Mindanao on October 28, 1949. However, Nieting was soon allocated back to Luzon Island to start mountain mission work with Kretzmann and Bilagot. Strohschein made his first prospective mission contacts at a rattan furniture shop where he had his household furniture ordered and made. As the owner of the shop was slow in delivering the order, our missionary gradually became acquainted through regular visits with the other workers of the shop. Strohschein became particularly attached to Julian Navarra, a young man, about twenty years old, married, and a Roman Catholic. Through Navarra our missionary in Davao was able to start a catechism class in the furniture shop. These meetings were held evenings once

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<sup>62</sup>Schroeder, op. cit., p. 171.

a week. The first service of worship was conducted on Easter Sunday, April 9, 1950, in the missionary's home. In time the Davao mission station met for services in another furniture shop which was centrally located for all adherents. The group continued to meet here until December of 1950 in this centrally located furniture shop with the owner's permission. It then became possible for the group to rent an equal space in the same building for twenty pesos (\$10.00) a month. The weekly Sunday collections made possible the monthly payment of rent.<sup>63</sup> Thus began the making of the second Mindanao mission station.

The Davao station operated similarly to that of Cagayan in that very little support was given the people from the Mission Board. Strohschein told of the fine spirit his group maintained when he recently wrote:

In the early part of the year, the group worked to improve its 'chapel.' This required painting and cleaning and some repair work. The group contributed labor and the mission gave a subsidy of forty pesos (\$20.00) to help pay for painting. Besides this sum, the mission had also granted a subsidy of twenty pesos for the purchase of ten benches. This money, now a total of 60 pesos (\$30.00) is the only financial aid which the mission has thus far been required to give to the Davao station.<sup>64</sup>

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<sup>63</sup>A letter from Rev. Arnold Strohschein to Mr. John Scholz, December 27, 1951.

<sup>64</sup>Ibid.

Davao is the center of the new agricultural empire in the Philippines. Davao is a beautiful, thriving city with paved streets, business houses, and busy markets. The Province of Davao is the premiere abaca-producing region in the Philippines. It has also extensive coconut plantations and vast forests.<sup>65</sup>

Like Cagayan, the Visayan dialect is most commonly used by the people. Strohschein carried on his mission work in English while his national workers used their dialect in teaching the smaller Sunday School children. The Davao station at present has three flourishing Sunday Schools numbering over 200 pupils. Vacation Bible School has proved its worth in promoting the growth of the Sunday School. Attendance has nearly tripled since Vacation Bible School was held. Regular outdoor visual aid programs are given by Strohschein in which he presents several films, borrowed from the local film library in addition to a suitable religious filmstrip or slides on which he lectures for thirty minutes before audiences as high as three to four hundred people. Strohschein found that these programs afforded excellent opportunities for teaching God's Word and urging attendance at Sunday School and church services.

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<sup>65</sup>Facts and Figures About the Philippines, edited by Department of Agriculture and Commerce (Manila: Bureau of Printing, 1939), p. 56.

In June of 1951 the religious film, "Power of God," produced by the Lutheran Church in the United States, was shown and favorably received by a large group of people.

God has bountifully blessed the untiring efforts of our Davao missionaries. Statistics do not always tell the true story behind the activities of our workers. The influence of our missionaries in the Philippines has undoubtedly had a far-reaching and wholesome effect upon the lives of many Filipinos. At the close of 1951 Strohschein reported a total of approximately 80 souls entrusted to his care, 10 communicants, 7 of whom were confirmed in Davao, 3 Sunday Schools with an enrollment of about 200 pupils, and 3 Bible Classes of 45 people.<sup>66</sup>

#### Bible Institute

Beginning in the summer of 1949 the Lutheran Philippine mission in the Manila area introduced the Bible Institute to all those who were interested in gaining a more thorough understanding of some of the fundamental and vital facts pertaining to the Christian faith.<sup>67</sup> The courses were offered over a period of two to three weeks. To date three institutes have been led by our Manila missionaries

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<sup>66</sup>Schroeder, op. cit., p. 171.

<sup>67</sup>"Summer Bible Institute," The Philippine Lutheran, I (August, 1950), 7.

at the Bethel chapel in Santa Cruz. Courses offered in past years were God's Plan of Salvation, Galatians, Christian Ethics, Philippians, Church History, and Personal Soul-Winning. The Institute has attracted an average daily attendance of fifteen people.<sup>68</sup>

#### Radio

The Lutheran Hour is a missionary agency for our church in the Philippines. Dr. Eugene R. Bertermann, Director of Radio for the International Lutheran Hour, described the work of the Lutheran Hour and its beginning in the Philippines when he wrote:

The Lutheran Hour in the Philippines was begun when Chaplain Hohenstein, then on the USS Blackhawk, brought the disc to the station and conducted negotiations. That was approximately ten years ago. For many years we were then broadcasting over the powerful transmitter of KCRM in Manila, the 50,000 watt outlet which reached a thousand miles up the Yangtze River into China. Today, by the grace of God, we have the following stations in the Philippines:

Cebu City, DYBU; Cebu City, DYRC; Davao, DXAW; Manila, DZH6; Manila, DZH7; Manila, DZH8; Manila, DZB2; Manila, DZPI; Manila, DZRH; Manila, DZAS and broadcasting in the following languages: English, Arabic, Bengali, Burmese, French, Gujerati, Hindi, Indonesian, Japanese, Kanarese; Korean, Malayam, Marati, Siamese, Spanish, Tamil, Telegu, Turkish and Urdu.

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<sup>68</sup>"The Annual Bible Institute," The Philippine Lutheran, II (July, 1951), 12.

In addition, we broadcast over the powerful international shortwave transmitter of Radio Station DZAS. Can you imagine what a thrill it was to walk into the Record Library and find that they were using more than 21 different languages over Lutheran Hour programs. . . .<sup>69</sup>

Robert Plagens is the representative of the Lutheran Hour in the Philippines. Also the Bible correspondence courses, both English and in Spanish, are handled in Manila. It is the hope that the Lutheran Church can make personal contact with Lutheran Hour listeners and serve them better.

At Davao City Strohschein conducted a radio broadcast of his own for over six months. The services consisted of sacred recordings and evangelism messages and later Bible study discussions with chosen members from his mission station. Since there was no response to either the Lutheran Hour broadcasts or his broadcasts, he decided to give up radio broadcasting for the present. In Manila Plagens took over a half hour Sunday morning broadcast originally held by Prange until August of 1950. Dionisio has been broadcasting the past three years in Tagalog over DZAS in Manila.

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<sup>69</sup>A letter from Dr. Eugene R. Bertermann to Mr. John Scholz, November 12, 1951.

## CHAPTER V

### CONCLUSION

The story of the founding and early development of the Lutheran Philippine Mission covers a comparatively short, but extremely important period of time, for it marks the beginning of Lutheran mission work in a country where Roman Catholicism is the dominant religion. The Philippines is one of our church's nine mission fields established since the end of World War II. The observer of mission history in the Lutheran Church - Missouri Synod does readily note that the results in terms of persons won for the church is not especially high in the Philippines in comparison with results obtained in some other countries where mission work has been started. Mission work is perhaps more difficult for our missionaries in the Philippines because the prevailing modes and customs of the peoples are entirely different than those of other nations. Approaching people and telling them the message of Jesus Christ and Him crucified is a difficult problem confronting our workers. Nevertheless, through consecrated efforts our Philippine missionaries have made considerable progress in preaching the Word to these peoples through the medium of Christian education in every established mission station; Bible classes, Vacation Bible Schools, Sunday Schools, and regular

audio-visual aid programs setting forth the principles and teachings of Jesus Christ are a regular part of each missionary's program.

The evangelistic task facing the Lutheran Church - Missouri Synod in the Philippines is far from complete. There are still large areas, both geographical and human, where much remains to be done. Vast sections have received little more than exploratory attention, particularly in Mindanao and the Central Philippines. There are social classes to whom no effective approach on a wide scale has yet been made. If the future church of the Philippines is a strong national body sustaining and propagating itself, special efforts must be directed in this direction.

With regard to medical mission work it was interesting to observe the fine efforts of the Guinzadan Lutherans in subsidizing their own medicine chest for their own people and those in need of medical attention. But to the writer of this thesis, there appeared an apparent neglect on the part of the church to carry on a more intensified program of medical mission work in the Philippines than what is being done at present. Like all other countries which had been invaded by the Japanese, the Philippines and its people suffered greatly from the ravages of war. Untold suffering and desolation seriously affected the work of the Philippine churches during the war and immediately thereafter. The Lutheran Church, too, has an obligation to perform in



heeding the command of our Savior and ministering unto the needs of His people and not walking by on the other side.

Our missionaries soon learned that the factor of language played a large part in successful mission work especially amongst the older people and youngsters who have had little opportunity to learn the language most readily used by the missionary. It was the opinion of one of our Philippine missionaries that learning the vernacular was perhaps the biggest step toward knowing the people and adapting oneself to their culture, for to work effectively amongst the people it is of greater advantage to speak the language (dialect) closest to the hearts of the people of his parish. The wonderful feature of mission work in the Philippines and especially attractive to incoming American missionaries is the fact that in most instances work can be begun in the English language. It is encouraging and a blessing indeed that personal witnessing for Christ can be started soon after the new man reaches his field. Despite this increase in the use of English among the educated Filipinos, our missionaries sensed there was a natural attachment for the mother tongue, however crude it might be. Thus Ilocano, Visayan, Tagalog, Kankanaï, as well as German, Russian, and English have been used in areas where these dialects and languages are most loved by the people.

From the time Alvaro Carino was led to his Savior until the time he graduated from Concordia Seminary, St. Louis, Missouri, Lutheran people became more aware there was a country in the Far East called the Philippines whose millions were without the privileges and blessings enjoyed by Lutheran Christians in America. The sainted Martens and especially our Lutheran chaplains are undoubtedly the unsung heroes in the formation and early beginning of our Lutheran Philippine Mission. Our knowledge is limited as to the work of the several Lutheran chaplains that served in the Manila area. However, it is known that some of our chaplains preached and taught the Word of God at the Manila Service Center in addition to their regular chaplain duties. Suffice it to say, though the fruits of their labors were not significantly great in visible results, their wholesome Christian influence had considerable affect upon the armed service personnel as well as with the Filipinos with whom they came into daily contact. Their letters and reports back to America stirred the mission interest of our people to the extent that they became more and more interested in beginning permanent mission work on the Islands and following up the exploratory work of 1940 by Carino and Schmidt. Through the continual efforts of our present missionaries a strong missionary spirit has been developed in our churches. Particularly encouraging was the increase in size of the

Philippine Lutheran Mission in 1951 to a figure almost double that of 1949. However, the experienced reader of mission history will be more interested to note that the Philippine Lutheran Mission's strength and its role as a future national Lutheran body independent of the home church is dependent more upon the number of competent national pastors, evangelists, and teachers the Mission can produce. At present our church has four national Filipino pastors. God's enduring promise shall assure future blessings upon our Philippine Mission.

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