LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE CHRISTIAN SCHOOL AS A MEANS OF EFFECTIVE EVANGELISM IN INDIA: A HISTORY AND EVALUATION OF THE SAINT PAUL MISSION SCHOOL IN BANGLAORE, INDIA

(Educational Ministry for Transformation)

A Thesis Project Submitted to Liberty Baptist Theological Seminary in partial fulfillment of the requirements for the degree

DOCTOR OF MINISTRY

By

Stanley Jeongsik Choi

September, 2009 Lynchburg, Virginia

LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

B GRADE

<u>Dr. Frank Schmitt</u> MENTOR

<u>Dr. Timothy T. Chong</u> READER **ABSTRACT**

THE CHRISTIAN SCHOOL AS A MEANS OF EFFECTIVE EVANGELISM

IN INDIA: A HISTORY AND EVALUATION OF THE SAINT PAUL MISSION

SCHOOL IN BANGLAORE, INDIA

Stanley Jeongsik Choi

Liberty Baptist Theological Seminary, 2009

Mentor: Dr. Frank Schmitt

Christian lives are a transforming agent for the world. Therefore, every Christian

must influence society. A Christian school ministry has a great potential to influence the

local community both in the homeland and on a mission field. This study is of a Christian

school on a mission field. St. Paul High School in India inherits the strong foundation of

a biblical attitude which is Christ-centered and Bible-centered, expressed in the five

spiritual guidelines. The ultimate vision of St. Paul High School is the total

evangelization of India and its neighboring countries by planting same kind of

educational ministries in different states. A Christian school is a prayer school. Each class

should be conducted like a church meeting with prayer and the Word seeking revival.

There is a great value when the message they hear is combined with faith.

Abstract length: 99 words.

iii

CONTENTS

CHAPTER OF	NE: INTRODUCTION
The	Basis for the Choice of Topic
The	Statement of Purpose
The	Statement of Limitation
The	Statement of Methodology
A S	summary of the Literature Review
CHAPTER TV	VO: FOUNDATIONS FOR CHRISTIAN EDUCATION
Bib	lical Foundation for Christian Education
The	eological Foundation for Christian Education
His	torical Foundation for Christian Education
CHAPTER TH	IREE: A BRIEF REVIEW OF INDIA MISSIONS
His	tory of India
Cul	ture of India
Rel	igion of India: HINDUISM
Mo	de of Indian Education
Mis	ssionary Work in India
CHAPTER FC	OUR: CHRISTIAN SCHOOL MINISTRY 60
Star	rting a Christian School
Sch	ool Administration
Sch	ool Management
Sch	ool Plant
Cur	riculum
One	e Christian School as a Model
CHAPTER FI	VE: ST. PAUL HIGH SCHOOL MINISTRY
His	tory of St. Paul High School
Prir	nciples of St. Paul High School Education
Me	thodology of St. High Paul School
CHAPTER SE	X: EVALUATION OF ST. PAUL HIGH SCHOOl
Cor	nsideration for Tomorrow
	nsideration for Holistic Education
Cor	nclusion
BIBLIOGRAP	NUV NO
DIDCITCULAR	PHY98

CHAPTER ONE

INTRODUCTION

THE BASIS FOR THE CHOICE OF TOPIC

The Christian School is an effective method of evangelism in the mission field, based on the Bible's focus on the importance of teaching and reaching children who will be tomorrow's leaders. A Christian school is used by the local church for training and equipping the children. The school provides a good contact point for evangelism in any context even in the cross cultural scenario. Jesus Christ commanded all Christians to teach His Word: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The Christian School is a good method for accomplishing the Great Commission. The Christian School ministry on the mission field is basically for this essential task. It disciplines very strictly. It cannot use any moral standard except the

¹ Mt 28:19-20, All Scripture references are taken from the *New International Version*, unless otherwise noted.

Bible. The Christian school should be absolutely dependent on His Word as the only authority. The Christian School ministry has been very successful in the mission field.

This project focuses on a case study of St. Paul School ministry from the author's experience in India. This educational ministry is apparently, one of the important ways to accomplish world evangelism. India is a strong religious country but not a Christian country. Hinduism is the major religion, and has great influence for the whole country of India and neighboring countries. Effective methods need to be discovered and used for the evangelization of Indian mentality which has been strongly affected by Hinduism through her history. Moreover, India is under the caste system. Caste is detrimental to the poor and brings tremendous suffering to their whole lives. The caste system came from ancient people's life style according to tribal and vocational division. Since all children go to school, different caste groups can hear the good news of salvation in a mission school. This educational system provides bridge to communicate with different caste people.

This project will present an experimental report on Christian school ministry on the mission field. Though many missionaries have worked in various ways, the church has been persecuted by fanaticized religious people. Personal evangelism is effectively done by local churches. The Christian School is an effective ministry to motivate local church's activity. There is an effective potential for discipling through the school wherever time and space are provided. They can organize small groups for language study much like a house church. Parents have a great desire for schooling of their children. School is the open channel to approach the unsaved, those who are under the bondage of sin.

The following questions will guide the research of this project, and the answers to the questions will become the basis for the conclusions that are reached in Chapter Six.

- 1. What is the significant biblical foundation of the Christian school ministry? "Teaching the children in the right way where they should go" (Proverbs 22:6). This proposition is the absolute standard, which is our primary text for teaching the children in the school.
- 2. What is the most effective manner of evangelism for the school ministry in India?
- 3. How can the school approach the different people groups through the Christian school? Training the children through the Christian school will reach them through the Word of God by removing the barrier of caste and opening their hearts to Christianity.

THE STATEMENT OF PURPOSE

The wall of Hinduism which has been formed by several thousand years is extremely strong. Christian mission work has been continued from the first century. Until today, however, Christianity has been weak and persecuted as a minority in India. What is impossible to man is possible with God. God makes the way where there seems to be no way. If anyone asks the author's school children, "What is growing in your heart?" They will answer, "The Word of Christ is growing in my heart". What is the most effective way to reach the un-reached in missionary work in the twenty-first century? This project will give the value for the teaching ministry, especially, the Word of God to complete the harvest. People have the right to learn. Christian school brings fulfillment of that right and the chance to tell about Christ.

This project will cover the significance of the Christian school ministry as a means of evangelism on the mission field. It will emphasize the St. Paul School including the Asia Evangelical College & Seminary as an extension of the same ministry. That will bring theoretical and practical guidelines of the Christian school ministry on the mission field.

THE STATEMENT OF LIMITATIONS

This project will discuss Christian education in terms of "teaching, training, equipping and discipling" from the mission field context. Even though this project will focus on mission work in an Indian context, it cannot cover all Indian mission work. Neither will it survey all the Christian schools, nor Indian school history. It will deal with the author's ministry experience that produced results. This is an experimental study of the effectiveness in teaching as an evangelism and educational ministry in a particular mission field. The Christian worker may expect to discover a relevant approach to reach people in Hindu cultures from this work. It will give a practical methods to use. Nevertheless, it may not be effective with every different Indian context because of the many different tribal and language groups. This project is considered as a biblical foundation and perspective foundation.

THE STATEMENT OF METHODOLOGY

This thesis project will consist of the following outline:

- 1. Chapter One will be the Introduction.
- 2. Chapter Two will outline the Foundations of Educational Ministry in Christian education. Methods are many but principles are few. This chapter gives insight into

creating fruitful educational ministry base with a study of biblical principles for Christian education. It contains biblical foundation, theological foundation, historical foundation, and philosophical foundation.²

- 3. Chapter Three will give a brief overview of India missions and its context that are related to ministry outcomes. The caste system played the outstanding part in formulation of the Indian social order. It was at once the product of Hinduism and Hinduism is the chief support of the extreme degradation of human being. Indian society is secularized step by step. The history of the caste system is long. Obviously, the caste system is still widely prevalent in daily life. Additionally, a survey of Indian Christian Mission and India's history of educational missionary work will be discussed briefly in order to facilitate the understanding of Indian mission field and its context.
- 4. Chapter four will give an outline of Christian school ministry. This chapter contains the management and administration of the Christian school with general categories. It will provide some different points for the Christian school identity with the secular schools apart from the common factors..
- 5. Chapter five will discuss the case study of St. Paul School, both its history and development. It will outline the school manual, policy, administration, pledge and its practice of early morning prayers for the staff and teachers, every day morning Bible class, and teachers' Bible class meeting. This ministry began in1989. The writer joined in1997 at first as a long term family coworker. The IEC (India Evangelical Church) Trust is running the school and seminary. This chapter will present tips for developing Christian school inwardly and outwardly. School pledge and five spiritual guidelines of

² Robert W. Pazmino, Foundational Issues in Christian Education: An Evangelical Perspective (MI: Grand Rapids Baker Books, 1997). It's useful to analyze educational foundation though this work is written form a bicultural North American perspective

Christian life which made from IEC Trust ministry will be used for the developing this project idea.

6. Chapter Six will present practical applications. This chapter will evaluate the contribution of St. Paul High school ministry to the evangelism and discipling in the India Mission field. It will conclude with some recommendation for the Christian School on the mission field.

A SUMMARY OF THE LITERATURE REVIEW

A review of the literature is divided into four categories. They are Christian Education, Indian Mission, Christian School, and Manual of St. Paul School (Contemporary Ministry Practice).

Christian Education

Werner C. Graendorf's book, *Introduction to Biblical Christian Education* which emphasizes the biblical base of Christian education is a contemporary textbook on the basics of evangelical Christian education.

Michael J. Anthony's book, *Foundations of Ministry: An Introduction to*Christian Education for a New Generation, gives insight to find out the strong foundation of ministry as well as to discover contemporary innovations and applications.

Paul A. Kienel's book, *The Philosophy of Christian Education*, provides principles, practices and perspectives of Christian school.

Robert W. Pazmino's book, Foundational Issues in Christian Education: An Evangelical Perspective, furnishes a holistic and integrated concept of Christian

education. It deals with the foundational questions before the theory and practice of Christian Education.

James Asa White's book, *Christian Education Objectives*, describes essentials of the Christian education and reasons for teaching the Word of God.

James D. Cunningham, and A. C. Fortosis, *Education in Christian Schools: A Perspective and Training Model*, brings a training model with clear and simple instruction to present the gospel of Christ.

Indian Mission

Blaise Levai's book, *Revolution in Mission*, is a collection of articles and reports on the evaluation of the Indian missionary work. Half of the writers give local people's perspective as printed in India.

Kenneth Ingham's book, *Reformers in India 1793-1833: An Account of the Work of Christian Missionaries on Behalf of Social Reform*, deals with the caste system and sati³ in many pages. This is one of the most notorious practices in Hindu system.

Jones, E. Stanley's book, *Along the Indian Roads*, deals with methodology on Indian mission with Ashram movement.⁴ This is the continuation of his other book, *The Christ of Indian Road* which analyzes the Indian Road in terms of missionary work.

³ Kenneth Ingham, *Reformers in India 1793-1833: An Account of the Work of Christian Missionaries on Behalf of Social Reform* (Cambridge: University press, 1956), 44-45. The ancient Hindu writings, the pandits there have various texts from Sastras. Sati, the word describes both a Hindu widow who burned herself either on her husband's funeral pyre or with some of his personal effects and also the actual ceremony of burning. This is women's belief that only by burning could they win eternal happiness and bring blessings on their family. Besides, we will discuss the system of dowry in India as an extension of the Hindu system.

⁴ E. Stanley Jones, *Along the Indian Roads* (New York: The Abingdon Press, 1939), 181-182. Some authorities say it is from a-from, and shram-hard work: a cessation from hard work. Others say it is intensive, and that the word means an intensification of hard work. The ashram springs from the ancient

Christian School

James W. Deuink and Carl D. Herbster, *Effective Christian School Management*, provides insights and a direction to school staff at the most common and most pressing.

C.V. Myageri, *Educational Organisation Administration and Management*, gives general information about functioning school from the breaking the ground. Especially, this book is written in Indian context by Indian author.

S.P. Padmaprasad, *School Management*, is given as text book for the teacher's college for Bachelor of Education program. It is a small book but included key point of the school management and administration.

Jerry Falwell and Elmer Towns, *Church Aflame* shares a model of Christian school ministry. Liberty Christian Academy in Lynchburg is an extension of the ministry of the Thomas Road Baptist Church that is useful for a comparative study.

Manual of St. Paul School (Contemporary Ministry Practice).

Until now, this ministry has had no major publications, except the prospectus and some articles. St. Paul School ministry has been blessed with simple and single minded faith. Gloria Chung has seen the vision like Ezekiel's vision, "the River from the Temple." She was praying with one child who was not even clothed. She told to this child about the love of Jesus. The life of Jesus worked through the children. St. Paul School has Bible class in the first period of every day. They sing a song, Jesus loves me.

They are growing as Jesus people. The Chairman of this school, John Chung, has the same educational vision.

This school ministry has been effective in the India context. Yet it still needs to study and evaluate itself to bear more fruit. This school has been developing inwardly and outwardly with the meditation of the Bible as the secret weapon. Besides, school provides spiritual and physical exercise to all the teachers and students in everyday. The policy manual and the five spirits are used for the guidelines of the training. The school pledge is drawn from the five spirits and five greetings.

The Five Spirits:

- 1. To be a pure, clean, holy Christian
- 2. To be a faithful and reliable worker
- 3. The Word, Holy Bible, is the standard for our lives
- 4. Praying and confessing to the Lord Jesus Christ
- 5. Self-supporting local churches

The theological basis of the five spirits are the doctrine of man, doctrine of God, doctrine of Bible, doctrine of Christ, and doctrine of church.⁵ In other words, it is represented by one word in each: authenticity, character, standard, authority, and building up the Body of Christ. The five spiritual guidelines for the practical Christian life is used as theoretical foundation from the beginning of IEC Trust ministry.

The Five Greetings:

- 1. Faithful servant
- 2. Obedient servant
- 3. Reliable servant

⁵ Choi, J. Stanley, lecture note "Like good tree and its fruit" for Master of Divinity class at Asia Evangelical College & Seminary2003-2004, India.

- 4. Useable servant
- 5. Useful servant

This greeting concept derived from the Bible. For example, Num12:7, Mt24:45, Lk 12:42, 2Tim2:2, Isa 1:19, Phil 2:8, 1 Pet 1:14, Heb 6:7. Jesus Christ lived the life of a servant. Disciples who follow Jesus should have the same lifestyle. The purpose of this greeting is for mutual encouragement and challenge to be such a person in the eyes of the Lord.

The School Pledge

- 1. Faithful to God and People
- 2. Be Honest and Holy
- 3. Be Entrusted and Useful

The School Pledge is derived from the five spirits and five greetings. This short phrase is saturated every class on everyday. This shows us clear goal of IEC ministry and tells us what we want to be and what we want to do.

CHAPTER TWO

FOUNDATIONS OF CHRISTIAN EDUCATION

Christian education has the specific goal to attain the knowledge of the Son of God and to be like Jesus. Apostle Paul considered everything a loss compared to the surpassing greatness of knowing Christ Jesus our Lord. The knowledge of God in Christ transforms our life through the Holy Spirit. The process of teaching and learning is not just for young age group and special occasion. It contains all age group to know God to the fullness of Christ. And Christian involvement in worship service, fellowship as well as Bible studies would bring Christian education. Education consists of those experiences which enable an individual to bring forth every ability, skill and capacity to the fullest extent. It involves the whole man's result in the harmonious development of the individual. Personal formation is crucial importance in ministerial training. Brian Wintle said, "The implication for effective ministerial training is that there needs to be an integration of personal formation, the development of ministerial and other soft skills,

¹ Phil 3:8

² Edith Woods, (ed). *Education that Transforms: perspectives on Christian Education in Asia*, (Bangalore: ATA, Theological Book Trust, 1995), 36.

and growth in academic knowledge."³ Therefore, education is not mere knowledge or facts and events, but also a deep understanding of the meaning and value of everything. Education is the molding of the totality of one's personality to walk in the way of truth and life. Education is the continuation of the creation of human beings enabling them to grow and really become human beings as the image of God.

We must educate ourselves in the knowledge of many facts around us. When heaven declares the glory of God, our reason and heart feel awesome. This is called general revelation. This is the disclosure of God in nature, in providential history, and in moral law within the heart. When the time had come, special revelation is revealed to the particular people to gain the knowledge of salvation. There is no way for us to reach the saving knowledge of Jesus Christ but through the Bible. The study of the Word of God enables us to know God by the illumination of the Holy Spirit. The Bible is sufficient to attain the saving knowledge of Jesus Christ. Biblical Christian education is found in God's command to first Adam in Genesis 2:16-17. The Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." The Lord said through Moses the essential passage for Christian education that is found in Deut.4:10. "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children." In the time of New Testament, Jesus developed educational approach the training of his disciples. Jesus

³ Brian Wintle, *Theological Education and Personal Formation – A Plea for a Fresh Appraisal*, paper presented ICHE(International Council for Higher Education) General Assembly on November 26-28, 2007 at Bangalore, 4.

⁴ Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology* (Grand Rapids,MI: Zondervan, 1996. 61.

himself committed to train the twelve. This is a unique aspect of NT discipleship.⁵ When we think about modes or methods of education, it can be at least three modes: informal, non-formal, and formal. The informal mode was the method that Jesus taught.⁶ It has proved most suitable for character and spiritual formation. The non-formal mode of education brings holistic education. Follower will learn master's lifestyle. It is useful in Christian education. We must continue to use this method to train the next generation for the kingdom of God.

What actually makes Christian education? Biblical education can be said to be concerned with the growth of individuals in physical, spiritual, social, and intellectual dimensions. There are external factors that are sometimes accepted as identification. It can be the daily chapel services, Bible class and student activities of a Christian nature that might be considered the hallmark of a Christian education. Moreover, the Holy Spirit will teach Christians all things (Jn.14:26). Christian education has a primary focus Christian living or a life style in obedience to the lordship of Jesus Christ for the extension of the kingdom of God according to God's plan.

BIBILCAL FOUNDATION FOR CHRISTIAN EDUCATION

The Christian educator ought to observe the Bible as the standard, norm, canon and text for teaching. The Bible is the guideline for all the subjects in Christian education. Exploring the biblical foundation gives exclusive confidence of the truth that man should

⁵ Wintle, 2.

⁶ Ibid., 6.

⁷ Luke 2:52 is usually referred to as four dimension of growth.

know and obey as the chief end. We want to find some points of educational perspective from each section what Bible makes significant in Christian education as the foundation.

The Old Testament

The Old Testament gives some different emphasis about educational agents. The Old Testament can be categorized into various sections. In Pentateuch, Deuteronomy emphasizes the basic content and norms essential for the life of the faith community. This is a primitive educational model for Christian education. This component of the Old Testament Canon is called 'the ethos of the Torah'. Wisdom literature reveals the experienced truth, the discernment of practical wisdom for life that provides meaning and order. The counsel of wise persons guides the connection of faith to life. The Word of wisdom lies in God Himself is named *Canon Logos*. Finally, the words of the prophets serve to explore the social dimension of faith. The prophets are the social educators of their times, and they disclose the passion of God with their timely words that confront and hopefully heal the nation and its leaders. This portion is named as 'Canon Pathos'. These elements of the Old Testament's educational emphasis are still useful to establish education in this century.

⁸ Robert W. Pazmino, *Foundational Issues in Christian Education: An Evangelical Perspective* (Grand Rapids: Baker Books, 1997), 18-19. This classification of Ethos, Logos and Pathos is identified by Walter Brueggemann in his book, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia: Fortress, 1982).

⁹ Ibid.

The Book of Deuteronomy

The Book of Deuteronomy is the decree and ordinance for the faith community to follow and teach to the generations. In Deuteronomy 6:4-9, Moses challenges the people to remember God's activities in their history and to obey God.

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates.

Obeying God's commands is related to the prosperity of the community according to Deuteronomy chapter 28. Moses recorded: "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you, they are your life. By them you will live long in the land you are crossing the Jordan to possess" (Deut. 32:46-47). The decree of God is not relative. The reason for teaching in every situation is that truth can have influence into all of life and to affect the people of God in every moment. The Christian educator's work is simplified by considering the following passage in Deuteronomy 30:11-20. The offer of life or death is the matter of obeying or disobeying His commandments. The way of life or death in our lives is very simple and clear. The Word of God provides the essential content for teaching, rebuking, correcting and training.

Wisdom Literature

In the Hebrew worldview, wisdom literature was intensely practical, and resulted in successful living, when applied to the heart. ¹⁰ The origin of wisdom lies in God Himself (Job 12:13; Isa 31:2; and Dan 2:20-23). The universe (Prov 3:19 and Jer 10:12) and man (Job 10:8 and Ps 104:24) are products of His creative wisdom. Real wisdom is the fear of God (Prov 9:10). Biblical wisdom is both religious and practical (Job 28:28). The basic definitions of wisdom in Holman's Bible Dictionary are quite secular in nature, while one is religious. ¹¹ First, wisdom is considered by many to be a simple art of learning how to succeed in life. Second, wisdom is considered by some to be a philosophical study of the essence of life. It seems that the real essence of wisdom is spiritual, for life is more than just living by a set of rules and being rewarded in some physical manner. Undoubtedly, in this sense, wisdom comes from God (Prov 2:6).

When man was created in the image of God, he was God-centered.¹² He had true knowledge. True wisdom brings man to His side. Therefore, Christian education must be God-centered. Christian educators are called to integrate all areas of knowledge with God's revelation. Teachers are ultimately responsible to students in sharing the fruit of their insights from the gift of wisdom in their life-context.

¹⁰ Pazmino , 30.

David Chung, Ross Jekel, Holman Bible Dictionary for Windows Version 1.0d Parson Technology, 1994

¹² G. I. Williamson, *The Shorter Catechism*, Vol. 1. NJ: Presbyterian and Reformed Publishing Co. 1970. 1-2.

Prophetic Literature

Prophet means one who is called to speak. Prophets expressed the passion of God for love, righteousness and justice to the people, leaders and the nations. Their message was the judgment and hope of the Lord. Prophets spoke the word of God according to the instruction of God. They were primarily spokesmen who called His people to obedience by appealing to their future. Prophets were to minister to their people. The prophetic tradition gives the need for Christian educators to wrestle with social, political, and economic implications of faith commitments. The prophetic message is given to every areas of Israelite life. Prophets sometimes had no private lives and the pleasure of marriage and children to carry their task. Prophetic teaching was not always welcomed, and sometime the prophets were in trouble by their message. Faithfulness of the prophet's life was motivated by the burning heart of task to proclaim the message.

The New Testament

Jesus Christ is the perfect teacher in the New Testament and forever. The incarnated Word gave the ideal model of a teacher. To be like Jesus is the unique aim of Christian education. The risen Lord transforms His people so that they turn from old life to new life in Christ. He gives them spiritual gifts to carry the task of ministry. Every leader of the faith community in the New Testament was a teacher. Those leaders included

¹³ Ibid., 33.

¹⁴ Edith Woods, (ed). *Education that Transforms: perspectives on Christian Education in Asia*, (Bangalore: ATA, Theological Book Trust, 1995), 35.

James Asa White, Christian Education Objectives (New York: Fleming H. Revell Company, 1932.), 52.

apostles, prophets, deacons, elders, and church members those who were brought within the ministry of Jesus.

Gospels

The purpose of the disciples' ministry was to enable other persons to become obedient disciples of Jesus Christ. The responsibility of teaching is to all who are followers of Jesus. The ideal of the relationship between teacher and student is in the follow-ship. The students who are following the teacher are good examples. John Maxwell says, "The proof of leadership is found in the followers." He stresses that leader must follow people and then people will follow leader. We love and follow Jesus our Lord.

This Gospels show the model for discipleship training through Jesus Christ by sharing task and mission. Mark's emphasis is the example of Jesus in servant leadership. The message of Jesus in Mark is simple and clear to describe specific ministry of servant leadership. Jesus made leadership in the fellowship dependent upon brotherly service. Luke is prudent, giving details to the followers of Jesus Christ. When Jesus called His disciples, they obeyed and followed Him immediately. After a training period with success and failure in the School of Jesus, they received the Great Commission. John described Jesus as the most perfect teacher in the world with revealing divinity of Christ.

¹⁶ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers, 1998.) 49.

¹⁷ Woods, 18.

Epistles

The Apostles' teaching and message on the day of Pentecost was directed by the Holy Spirit. Though Peter was unschooled, he could deliver outstanding messages of God by the fullness of the Spirit.¹⁸ People were surprised by the messages of Peter. One of the major works of the Holy Spirit was reminding people about all of Jesus' teaching.¹⁹ Effective teaching and learning require the continuing presence and work of the Holy Spirit. Teaching is a spiritual gift. The purpose of teaching is the edification of the church so that the body of Christ may be built up strongly in the life of the church.

In Colossians, Paul describes the wisdom in the supremacy of Christ that will bear fruit in every good work and help Christians to grow in the knowledge of God. It is in Christ that integration and wholeness in education can be found because in Him are all the treasures of wisdom and knowledge. He embodies truth.²⁰ Christ is himself is at the center of all of life.

THELOGICAL FOUNDATION FOR CHRISTIAN EDUCATION

The Scripture is the unique text book for Christian education. At the same time human reason demand the logics. The true doctrine is the truth revealed by God in Christ and Scripture.²¹ Henrikus Berkhof said scripture is the foundation of theology. "The fact that the authority of Scripture as foundation and formal principle in orthodox Protestant dogmatics proved so tenacious is due especially to the spiritual authority with which the

¹⁸ Acts 4:13.

¹⁹ John 14:26.

²⁰ Ajith Fernando, *The Supremacy of Christ* (Bangalore Theological Book Trust, 1996), 13.

²¹ Hendrikus Berkhof, *Introduction of the Study of Dogmatics*, translated by John Vriend. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985.) 4.

Bible forces itself upon us as content and standard of the faith."²² This section briefly summarizes with main topics of systematic theology for the understanding of major teaching which will reinforce the perspective of Christian education in our study.

God the Almighty

God created all of life and things in heaven and on earth. When God created man originally, man bore a true image of the sovereign Creator. At that time man was Godcentered rather than self-centered.²³ His own thought and desire was to serve God and to take delight in Him. God was pleased to exercise His government of man in the beginning of human history. God established a creative covenant with persons.²⁴ A God-centered educational approach is dependent upon divine revelation. His absolute sovereignty is expressed in covenants. He alone decides what the terms of that covenant shall be.²⁵ When we keep these truths firmly in mind, we will avoid the danger that abiding the first covenant, a covenant of life or works is valid. God now exercises a special supervision by means of a new and better covenant. It is called the covenant of grace. It is faith in Jesus Christ.

Jesus Christ

Christian educators must strive to be Christ-like in the sense of enabling persons to know and teach the living Word and to mature in Him. Jesus Christ in His earthly life

²² Ibid., 78.

²³ Willamson, Vol1. 2.

²⁴ Louis Berkhof, Systematic Theology (PN: The Banner of Truth Trust, 1958), 264.

²⁵ Ibid., 272.

and ministry is the perfect model for both teachers and students (Matt 7:28-29). The foundational fact of Jesus Christ as being the model of teacher is in the incarnation. This role was a work so great. He is one who is very God. The Savior that we must have is the Savior who is able to reach us and to reach God, and this Christ alone can do. He can do this because He is God and man, in two distinct natures in one Person, forever. This relationship showed us in Lord's Prayer "our father who art in heaven". We too, are able to approach God the almighty through the work of Christ.²⁶

The Holy Spirit

The actual Christian life began with the Holy Spirit. He is our helper and counselor (John 14:26: 16:13). The Holy Spirit enlightens the minds of persons to discern truth in special and general revelation.²⁷ This is the most essential point for Christian education that makes it different from secular education. A holy life is regenerated life through the character of God in the will of God. God gives the skills and talents through Holy Spirit to all Christians to serve Him in the community life. We are responsible to use spiritual gifts according to the Word of God. There are different kinds of working, but the same God works in all of them in all men (1 Cor 12:6). Therefore, Christian educators must be sensitive to the working of the Holy Spirit in the areas of renewal and transformation. Christian education is to mold as the "perfect man in Christ."²⁸

²⁶ G. I. Williamson, *The Shorter Catechism*, Vol. 2. (NJ: Presbyterian and Reformed Publishing Co. 1970), 124.

²⁷ Paul A. Kienel. *The Philosophy of Christian School Education* (Whittier, CA: Association of Christian Schools International, 1978), 20.

²⁸ H. W. Byrne, *A Christian Approach to Education: A Bibliocentric View* (Grand Rapids: Zondervan ,1961), 34.

The Scripture

The Bible is an amazing book. It is amazing in that it stands up to many tests of authenticity. Beyond that, it is particularly amazing when looked at from a spiritual and moral perspective. This is the only book that can totally transform one from the inside out. The Bible functions as the final authority or screen of truth for all of life. ²⁹ The Bible is a sufficient guide for faith and practice with all subject areas and disciplines in education. It shows the glory of God so that mankind ought to worship and serve Him. It is only in the Bible that men can actually learn what they must believe in order to be saved from sin and do in order to serve God. If the Bible is the Word of God, then it is the only rule to direct us how we may glorify God and enjoy Him forever. The Bible was not given in order to teach us everything. It was written to teach us what man should believe concerning God and what duty God requires of man as the principle teaching of the Scripture. ³⁰

Man

God created man in His own image (Gen. 1:26). The image of God was not something in man, or some part of man. It is deep-down within man's nature. Louis Berkhof says, "Man is not only the crown of creation, but also the object of God's special care." When Adam took the forbidden fruit, man is deprayed. Man lost every

²⁹ James D. Cunningham and A. C. Fortosis, *Education in Christian Schools: A Perspective and Training Model* (Whittier, California: The Assoc. of Christian Schools International. 1987), 72-74.

³⁰ Williamson, Vol. 1. 11.

³¹ Berkhof, Systematic Theology, 181.

goodness. Men may think that they are not very wicked, but God says their wickedness is great (Jer 17:9). God can see it even if men do not. Man has lost communion with God and under His wrath and curse. The Father had plantd to save chosen people. The Son died for them, and the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance. The entire process of salvation in election, redemption, and regeneration is the work of triune God.

The Church

The Church is the body of Christ. The church is both an organization and an organism and concerns for both structures and relationships are appropriate. No Church is a true Church of Jesus Christ unless it has certain definite marks. Mainly we say three marks, the true preaching of the Word, the right administration of the sacraments, and the faithful exercise of discipline. Christian educators must keep in mind their teaching of purposes, tasks, and the mission of the Christian church. When the task of mission is neglected in the church, church ministry can not be integrated. Mission is God's mission. Jesus was the first missionary of the gospel to carry God's mission. The church is bigger than we think. Church must carry the great commission as the top of the function in the church.

³² Berkhof, 577-578.

³³ Patrick Johnstone, *The Church is Bigger Than You Think*(Sri Lanka: New Life Literature, 2000). 15.

The Future

This often is called the study of the last things. There are many doctrines and theories on this topic for all are sensitive about this matter. Many heresies work in this ambiguous situation. In fact, we may study many possibilities on major events on that day. The study of this topic helps to form the world view directly and indirectly. But no one knows clearly about revelation except there will be final judgment with His coming. The revelation of prophetic message might be understood as message of Christ and to the church according to the main structure of revelation message. Also traditionally, interpreters of Revelation fall into four groups. There are Pretherists, Historicists, Futurists, and Idealists.³⁴ It is important to know fundamental truths of Revelation do not depend on adopting a particular point of view. This will introduce sound doctrine for the pupil about the future in the class. When we accept eschatology as Christological and ecclesiological message, we can apply in daily life practically relevantly.

HISTORICAL FOUNDATION FOR CHRISTIAN EDUCATION

"History is a science in the sense of it being a disciplined and objective inquiry concerned with the analysis of documents and other evidence." History serves to outline points of discontinuity with the past. For example, today's educational questions may be similar to those of the Middle Ages, yet those questions may be asked in a distinct way. The study of history can apply to understand God's providence and a practical guide for individual life. The history of Christianity concern comes mainly with

³⁴ Kenneth Barker (ed). *The NIV Study Bible* (Grand Rapids, MI: Zondervan, 1985). 1924

³⁵ Pazmino, 124

visible Church from the first century. It will be cover the development of Christianity thought. Earl E. Carirns defined:

History of Christianity is the interpreted record of the origin, progress and impact of Christianity upon human society, based upon organized data gathered by scientific method from archeological, documentary or living sources. It is the interpreted, organized story of the redemption of man and the earth.³⁶

Christian educators possess ultimate principle of education through the study of history. The eternal purpose of God for the human race from the very beginning is revealed in history as God's story.³⁷ It is helpful to image for the next generation method through finding of past things. Each stage practiced class different methods, tools, and context but with one text, the Word.

Biblical Beginnings

Christian education is rooted in the teaching of the Hebrew people by the oral and written traditions were found in Deut 6:4-5. This law of God is the core of the faith and chief commandment for the Jewish education.³⁸ The purpose of Jewish education was identified to be peculiar people (Lev 11:45, Matt5:48). Therefore, the Jew maintained Law as code of conduct. It was summarized in the Ten Commandments. We find three main offices- prophet, priest, and king among the people of Israel in the Old

 $^{^{36}}$ K.S. Latourette, A History of the Expansion of Christianity, Vol. 1, (NY: Harper and Bro., 1937). 22.

Kenneth Scott Latourette, A History of Christianity, Vol. 1. (MA: Prince Press, 1997), 8.

³⁸ Ibid., 11.

Testament.³⁹ Priests taught the law (Ezra7:10) and ministered at the altar of sacrifice. Prophets were honored as spokesmen for the Lord. When the Word of God came to prophet, he spoke as he received. Teaching was conducted at scheduled times (Neh 8:2) and on various spontaneous occasions (Deut 6:7).

The synagogue, an institution developed by Judaism as a meeting place emerged to provide for education and worship. The Word of God could be heard and understood at the synagogues for enhancing Hebrew education. We guess that Jesus was educated in the traditional ways available to Jewish youth where He lived. Schools were associated with the synagogues. They taught the Scriptures and the unwritten law like tradition. He might have had informal instruction in the home and community life with special days at the temple and synagogues (Luke 2:46-47). When Jesus entered His public ministry, He was known as a teacher. He was known as a teacher.

The Early Church

Jesus Christ, the Gospel is the foundation of Christianity. God's person and purpose were revealed in His life and teachings. Even though Jesus appears not to have taught systematically, His life is the most influential ever lived on this planet. It gives an account to sketch the beginning of Christianity. Early Christianity was in the

³⁹ Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan Publishing House, 1994), 624.

⁴⁰ Latourette, 14.

⁴¹ Werner G. Graendorf, *Introduction to Biblical Christian Education* (Chicago: Moody Press, 1981), 38.

⁴² Robert A. Baker, *A Summary of Christian History*, (Nashville,TN: Broadman & Holman Publishers, 1994), 7.

⁴³ Latourette, 35.

boundary of the Jewish pattern of worship and learning. Education gradually came to emphasize a distinctive way of life for God's chosen people. The disciples of Jesus were commissioned to teach others to obey everything Jesus had commanded (Mt 28:19-20). Early church education was to help persons to live a new life through the work of the Holy Spirit in the presence of God. Under the direction of the Holy Spirit the ministry of disciple was expanded. Paul's missionary activity established many churches as well as a half of New Testament were written by him.

Leadership of disciples was shared by gifted members of the Body of Christ (Acts 6:4). Training became a mandatory activity in the early church as great numbers of converts were attracted to its fellowship. "The being of the Church, its position was perfect, but the expressions and experiences of the church can never be perfect." The Edict of Milan in AD 313 by the emperor Constantine marked one of the most important turning points in the history of Christianity. Christendom gave imperial power to the church. There were also monastic schools, for monasticism had appeared as a protest against the church's too easy Christian life in the world.

The Middle Ages

After Constantine, the role of Christian education changed. Christianity became mechanical and formal with lack of spiritual education. Worship emerged as the chief

 $^{^{\}rm 44}\,$ F. Hrangkhuma, A Introduction to the Church History, (Bangalore: Theological Book Trust, 1996), 21.

⁴⁵ Matthew Ebenezer, What the Apostles Believed (AP. India: Authentic Books, 2007), 57.

⁴⁶ Hrangkhuma, 83.

Werner G. Graendorf, *Introduction to Biblical Christian Education* (Chicago: Moody Press, 1981), , 41.

medium of Christian education.⁴⁸ Worship of saints continued to take place rather than God himself. "Ritual and formality took the place of spiritual worship."⁴⁹ Teaching in the church was largely done through the ritual mass with its symbolism in worship. Worship with sacrament was continued to develop, but preaching has less importance.

Discipline was largely developed as the church method of giving moral teaching to its people.⁵⁰ The increased interest in spiritual disciplines and formation which characterized monastic developments can be affirmed as they foster necessary communion with God as effective Christian education.⁵¹ When personal relationship with God is important, it was easy to neglect to work for justice and peace. However, the monastic movement was accelerated

Augustine emphasized that Christian education must address the areas of moral, ethical, and character formation by following the example of Jesus. ⁵² Christian educators should have proper and effective attitude to teach in order to produce student's enthusiasm for learning. During this time, universities were established and were covering a wider range of knowledge and Christian theology than earlier monastic schools. ⁵³ Thomas Aquinas as prince of the school studied the relation of reason and faith. Much of truth is not to be reached by faith. He believed that man's ultimate

⁴⁸ Pazmino, 139.

⁴⁹ Hrangkhuma, 134.

⁵⁰ Hrangkhuma, 156.

⁵¹ George Ferzoco and Carolyn Muessig (ed.), *Medieval Monastic Education* (NY: Leicester University Press. 2000). 3-5

⁵² James E. Reed and Ronnie Prevost, *A History of Christian Education* (Nashville, TN: Broadman & Holman Pub, 1993), 99.

⁵³ Latourette, 496.

happiness consists in contemplating God.⁵⁴ His teaching and work is basic in the study of Roman Catholic theology.⁵⁵

The Reformation

In the time of the Reformation, the authority of the Bible was emphasized as the source of the Christian faith. John Wycliffe made available the entire Bible translation of the Latin Vulgate into the English of the fourteenth century. His teaching and books were influential to next the reformers like John Hus. Reformers intended to train all Christians to know the God and Word individually. This was to be realized, in part, through translating the Bible into local languages. All people could know God directly through reading Scripture as the only source of faith. Teaching persons for the sake of the community of faith began to understand priesthood of all believers and stressed the importance of preaching based on scripture. A new sense of individual faith fostered personal reading of Scripture and the personal responsibilities of persons to be God's priests in the Christian community and world. Luther who maintained the position of John Hus prepared ninety-five theses to debate. His conclusion was that Scripture alone was authoritative. The legacy of the Reformation in several ways but were united

⁵⁴ Ibid., 511.

⁵⁵ Ibid., 513.

⁵⁶ Latourette, 664.

 $^{^{57}\,}$ F. Hrangkhuma, A Introduction to the Church History (Bangalore: Theological Book Trust, 1996), 187.

⁵⁸ Ibid., 185.

⁵⁹ Pazmino, 145.

⁶⁰ Latourette, 669.

in basic affirmations related to salvation, Scripture, and the priesthood of all believers in the idea of freedom.⁶¹

In the Roman Catholic aspects of the Reformation, Ignatius Loyola (1491-1556) took a different approach than Luther in his struggle for identity and peace with God. "Luther had found peace by a complete subjection to the word of God. Loyola found religious truth primarily in church tradition." Ignatius was primary educational leader in Catholic Reformation. He is the founder of the Society of Jesus. The success of Catholic reformation was in the preparation himself for a military career. We can see their educational principles through the example of the Jesuits' motto, "All to the greater glory of God". The organization of the society had absolute system with instant obedience and enforcing constant discipline. The Jesuits provided first class teachers at all levels to inspire Roman Catholic rulers with their own devotion and services to attract people. 64

The reformation is a complicated movement. Protestant acknowledged the authority of the Word of God to be interpreted by individual. They emphasized salvation by faith alone which had been cast out of the Catholic Church. This was a sharp contrast between Protestants and Roman Catholics. Protestantism was a movement of freedom in human life to affect every aspect like education, social life, political life etc. It happened in many different places and countries, seemingly almost independently, and

⁶¹ Hrangkhuma, 211.

⁶² Hrangkhuma, 264.

⁶³ Reed and Prevost, 205.

⁶⁴ Hrangkhuma, 265.

⁶⁵ K.S. Latourette, *A History of the Expansion of Christianity*, Vol. 1, (NY: Harper and Bro., 1937), 838.

had numerous creative leaders at the different time and at the same time.⁶⁶ Reformation is the process for returning the nature of truth. It must be continued even today.

Modern Generation

Sunday School was begun by Robert Raikes (1735-1811) in England in 1780 as one means of Christian education. ⁶⁷ During the last two centuries, there was missionary movement. Church mission as holistic mission carries evangelistic mandate and cultural mandate. Christian education will be a part of this holistic mission. Many missionaries made a unique contribution to bring salvation of the people through the gospel. ⁶⁸ They learned the indigenous language to teach and preach to them. They formed a bridge to provide advanced knowledge of education, medical aids, and social reforms. The early public schools were Protestant in nature. There were Vacation Bible School, weekday Bible study, Christian education in school, club programs for children and youth developed in the twentieth century. Modern Christianity is becoming a worldwide, multicultural, multiracial movement. Many people are demanding a new approach to education in theory and practice. A new Christian educational system needs to be developed with the Word of God in the central place for the twenty first century

⁶⁶ Ibid., 837

⁶⁷ James D. Berkley (ed.) *Leadership Handbooks of Practical Theology* Vol. 2, (Grand Rapids, MI: Baker Books 1994), 389.

⁶⁸ Hrangkhuma, 365-366.

context.⁶⁹ Christian education can bring more concern to the nominal and non Christians by teaching the Word.

⁶⁹ Byrne, A Christian Approach to Education: A Bibliocentric View, 29.

CHAPTER THREE

A BRIEF REVIEW OF INDIA MISSIONS

HISTORY OF INDIA

India is one of the four valley civilization countries in the world. The people holding a prominent place in India's historical development is the Aryan people group. They eventually became the predominant element in the country's population and history. The word "Aryan" means noble. The first Aryan pioneers probably reached the river Indus at the time of the flood, they named it Sindhus or ocean. The Aryans probably invaded India about two thousand years before the Christian era. The Aryan occupation of India was the most interesting and momentous event in Indian history. The Aryan invaders gradually moved forward in their appropriation of all the most desirable regions of India. There are many theories about original home of the Aryans. Some scholars are saying that the original home of the Aryans was in the south east of Europe. Some are saying that they are from Central Asia. The Aryans were strong warriors and were well trained. They ruled over the native people. In about 542 B.C., the kingdom of

¹ They were: Egypt in the valley of the Nile. India in the valley of the Indus, Ganga and Narmada. Mesopotamia in the valley of Tigris and Euphrates. China in the valley of Wangho, Yangste Kiang and Si. Bagga and Choudhury, *A Text book of History and Civics*, 15.

² James M. Thoburn, *Christian Conquest of India* (Cincinnati, OH: Foreign Christian Missionary Society. 1906), 33.

³ H. K. Bagga and Indrani Choudhury, *A Text book of History and Civics* (New Delhi: Jay Cee Publications 2007), 23.

Magadha was begun.⁴ The tribes formed themselves into kingdom and republics. Kingship was not hereditary.

Alexander the Great had a desire to conquer the world. He invaded northwestern India in 327 B. C. In about the 4th century A.D., there arose in Magadha a dynasty of Indian rules known as the Guptas.⁵ The Gupta period is known as the Golden Age of ancient Indian history. The Guptas were not only powerful kings ruling over a vast empire but also great patrons of art and literature. The armies of Islam had made the crescent supreme throughout Asia west of the Hindu Kush Mountains. But India did not fall easily even before the Mohanmmedans since there were a series of invasions and partial conquests during nearly eight centuries. The powerful lines of conquerors were Mongols or Moguls in Timur. Portugal was the first to find the sea route to the East, her people enjoyed a monopoly of Oriental trade for a century from 1500 to 1600.⁶ British control of India had given tremendous changes and development till India gained its independence from her. Such change included improvement in railways, canals and in their care for higher interests such as education, freedom of worship, and equal justice to high and low caste people.

CULTURE OF INDIA

The definition of 'culture' according to the American College Dictionary⁷ is the sum total of ways of living built up by a group of human beings, which is transmitted

⁴ Ibid., 34.

⁵ Bagga and Choudhury, 68.

⁶ Thoburn, 53.

⁷ C. L. Barnhart (ed.), *The American College Dictionary* (NY: Random House, 1959), 295.

from one generation to another. Indian culture is very related with their belief in Hinduism. Today, we can see Hindu temples on nearly every street in India. They worship their gods day and night. Not only that everyday early morning, we can see a kind of picture in the front of gates on every house. It has a meaning to seek god's blessing bringing happy and blessing.

Caste

The caste system is a social structure. Some say that the caste system is the foundation for sustaining a huge country without civil war. This is a specific practice in their life style. Each group brings has a different level of life. The origin of the caste system comes from the people who lived in the Ganges River area. They were invaded by the Aryans. The Aryans worshipped the power of nature like the sun, thunder, rain, trees, fire and the sky. The invaders classified people groups according to their tribe, profession, and language. The Aryan society had four groups or *varnas*. These were occupational groups based on skill. These four groups were: *Brahaman, Kshatriya, Vaishya, and Shudra*. Brahamans were learned men who performed sacrifices. Kshatriyas were the warrier class. Vaishyas were mainly agriculturists, artisans, and merchants.

This division became like a hierarchy system in their lives. It has been developed and connected with Hinduism throughout their history. Each caste has its own duty and responsibility. Since they believe in reincarnation, they are faithful in their own caste life.

⁸ H. K. Bagga and Indrani Choudhury, *A Text book of History and Civics* (New Delhi: Jay Cee Publications, 2007), 26.

⁹ Ibid.

Tribal origin was founded by caste.¹⁰ Most native people remained in a low caste by the invaders. Among them, the lowest people are called an untouchable people. The concern on the untouchable started by the missionaries wanted to have equal concern for them as in the image of God. In fact, it is almost impossible to change caste in the custom of Hindu society. We must understand this matter seriously in the way of ministry. To become Christian, they lose their caste. People who converted to Christianity caused caste relational problem. The consequence of conversion to Christianity forms a new caste.¹¹ Their status was to the low caste group. Even if they are in the church together, some do not mingle with different castes. They are aware of caste system in Christian life knowingly and unknowingly.

Sati

Basically, it is practiced in ignorance based on many during ancient time not only in India but other countries. People who want to serve their master in the next world buried themselves by loyalty. Their belief tells us to end life is voluntary act and commendable in their community. Hindu widow who burns herself after husband's death believes this sacrifice will lead ultimately to blessing and happiness on her family. It was so powerful the belief that it was a difficult matter to deter them. Sati is a kind of Hindu custom. The Sati system brought the death of many women in Indian history. This is a tragedy of a wrong belief system.

¹⁰ Klaus K. Klostermaier, *A Survey of Hinduism* (New York: State University of NY Press, 1989), 10.

¹¹ Kenneth Ingham, Reformers in India 1793-1833: An Account of the Work of Christian Missionaries on Behalf of Social Reform (Cambridge: University Press, 1959), 26.

¹² Ingham, 43.

There are different theories about the origin of Sati system. Even though we say this custom is prevailing in India, it is practiced only particular in communities of India like in West Bengal, Rajasthan, and Madhya Pradesh. The instance was reported in the late 1980s in Rajasthan and 2002 in Madhya Pradesh. Indian reformer Rajaram Mohan Roy fought for the ban of practice of Sati during the British government in 1829. It was abolished by William Bentinck. He made an order declaring 'sati' as illegal and criminal. This custom is not a simple problem. People who are corrupted are inclined to do evil things in their actions. Social and cultural changes in India may affect the missionary work in India context. Most malpractice has been removed, but sometimes it happens in similar situations. People who live in this bondage forfeit their life. Sati is never voluntarily act, but the cruelty of wrong faith forcefully oppressed.

Dowry

This country is called a country of festival and function. It is a common to every festival to bring gifts through all of human history. This is commendable if we rightly understand and practice it. Dowry according to Webster, the money, goods or estate which a woman brings to her groom in marriage; a bride portion (com) and a gift of property by a man or for his bride(dower). If we consider as gift of someone out of love and not according to demand, there is nothing bad with social life concern. Hindu marriage is not merely social contract but a religious sacrament to fulfill Dharma or

¹³ Jyotsna Kamat, *The Tradition of Sati in India*, December 21, 2007 Information and links. Available from www.kamat.com/kalranga/hindu/sati.htm, accessed May 2, 2008.

¹⁴ S. Devasagayam Ponraj, *Pioneers of the Gospel*, Mission Educational Books Series 4,(Madras: Emerald Academic Press, 1993), 45.

Sundararajan G. Immanuel, *Indian Culture and Christianity* (Secunderabad: OM books, 2000) 85.

religious duties and procreation that brings the birth of son as to fulfill debt towards ancestor. 16 The dowry system, where it prevails, sometimes works like a perpetual nightmare. A bride is required to bring money to the bridegroom for the wedding. The amount of money will make a difference in the bride's married life. People of middle caste used dowry system for making higher caste status by marriage as well as financial gains. The educated people class has more serious concern on this matter. Unless the bride brings the proper amount, it will be the cause of divorce or the suicide of the bride. 17 Practically, an extravagant desire for jewelry is general, for it gives respectability. "Jewelry is also India's form of life insurance for the benefit of women in case their husband should die, because it is the only kind of property a woman can inherit." The government of India made the Dowry Prohibition Act in 1961. "Gifts given without a precondition are not considered dowry, and are legal. Asking or giving of dowry can be punished by an imprisonment of up to six months, or a fine of up to Rs. 5000." Dowry is a prevailing peculiar system. This root is connected with Hinduism in caste. There was sexual discrimination from the ancient time. The status of woman was very low and they were considered to be slaves of men.²⁰ This similar attitude was common to all the ancient country. Practice of dowry is still strongly practiced. The evil of dowry is persisting because of increase of the value of money, general poverty, and unemployment. But this practice can be uprooted with the increase of woman education,

¹⁶ Rajendra K. Sharma. *Indian Society, Institutions, and Change* (New Delhi: Atlantic Publication and Distributors, 2004). 107.

¹⁷ Ibid. 118.

¹⁸ Daniel J. Fleming, *Building with India* (NY: Missionary Education Movement. 1922), 44.

¹⁹ http://en.wikipedia.org/wiki/Dowry_law_in_India.

²⁰ Rajendra. 124.

the incidence of inter-caste marriage. The boundary of Hindu is surrounded by materialism. This is a tragedy of human being who was fallen from the glory of God. People who lost image of God are corrupted and self centered. Unless the word of truth implants and transforms people, they will continue to live this same way. In another aspect, marriage is not held as compulsory in modern age by many girls specially who have a job. Educated men and women do not believe in ancient religious value which is attaining heavenly bliss through the birth of son.²¹

RELIGION OF INDIA: HINDUISM

The term 'Hinduism' is derived from the word 'Sindhu', which was distorted by the ancient Persians who called both the river and the people living on its banks by this name. India is a religious country that produced the religion. Buddhism, as a part from Hinduism, is a system of salvation in works. Sikhism rose as a in revolt against the Hindu caste system. They kept a sword in their hands always having a spirit of militarism. Jainism is system of works in asceticism. Parsees are the Zoroastrians known as fire worshippers. They believe in the ultimate triumph of good over evil. Mohammedanism rejects caste and considered Hinduism and Christianity as enemy. Since most people believe in Hinduism which is described as polytheistic like pantheism. This part deals only with Hinduism. Hinduism is unique, it is the oldest living continuing religious tradition from the very dawn of human civilization. It is hard to give a precise definition

²¹ Rajendra. 109.

²² S.W. Bakhle, *Hinduism, Nature and Development* (New Delhi: Sterling Publishers Pvt. Ltd., 1991), 54.

²³ Martha L. Moennich, World Missions (Grand Rapids, MI: Zondervan Pub House. 1950), 117.

of Hinduism or to point out the exact place and time of its origin. There is no other religion in the world that has such a large amount of gods, goddesses, divine beings, demons, and manifestations of the divinity in human and animal forms. Hindu theory is so complicated. The word 'dharma' seems to be one of the Sanskrit terms that is frequently used in Hinduism, but not easy to translate into English language.²⁴ Hinduism demands that this word should be maintained to describe the Indian's mode of life and religion. Dharma is the goal by the Hindu scriptures assigned to human life to achieve the deliverance with hierarchical ascending order: artha, kama, dharma, moksha.²⁵ Artha is achieving wealth. Kama is pursuit of sex and material goals of sensory enjoyments. Dharma is moral obligation in social, religious and cultural realms. And Moksha is pursuit of salvation from the chain of birth and rebirth. Hindu scriptures like the Vedas, the Upanishads and the Gita, tell a visible and invisible balancing of forces between good and evil, order and disorder. It goes on eternally in the universe as a whole as well as in the integral parts compromising it. Hinduism is the open way with philosophy of humanism, universalism, and spiritualism.²⁷ Hinduism has undergone many changes to adapt to modern times and to bring forth new movements and taking directions.²⁸

The identity of Hinduism rests on the particular revelation of the Hindu traditional belief. Hinduism has developed its own sophisticated notions of the unity of the highest

²⁴ Bakhle, 54

²⁵ Ian Kesarcodi Watson, *Studies in Hinduism* (New Delhi: Mirmal Singal, 1985), 52.

 $^{^{26}\,}$ Ram Ahuja, Society in India; Concepts Theories, and Recent Trends (Jaipur: Rawat Publications. 1999). 5

²⁷ Badlu Ram Gupta, *Hinduism the Gospel of Humanity* (Bombay: Bharatiya Vidya Bhavan,1986), 33

²⁸ Klostermaier, 3.

principles, in which one supreme being is given the title and role of lord, or mistress, the creator, sustainer and destroyer of the whole universe, and the savior of those who believe in him or her.²⁹ S.W. Bakle said, "Hinduism concerns itself essentially with man's union with the divine, who lives within him, and can be reached by transcending body, mind and intellect, and in Hinduism there is no place for dogmas, sects or castes."³⁰

Hinduism is progressive, it is articulating with its own essentials, it is modernizing, and it is spread by a great many people with strong faith. Political Hinduism is not a homogenous movement.³¹ It is the result of a reinterpretation of Hinduism along many different lines. Hinduism has shaped Indian society and mentality for thousands of years; because it is flexible. The picture of Hindu communalism and narrowly focused Hindu politics has to be balanced by pointing toward the profound ambivalence of present day Hinduism.³²

MODE OF INDIAN EDUCATION

Education in India has a long history which dates back to the time of the Aryans where the development and the practice of *gurukulam*, a system of ancient education which was very unique to India.³³ It was a very informal setup surrounded by

²⁹ Vaisnavism, Saivism, or Saktism. Vaisnavas, Savas, Siva is Sava, a dead corpse. Sakta is follwer of Sakti cult; Sakti means power; name of Siva's consort. Siva was identified as Dionysos in Klostermaier's book page 20.

³⁰ S. W. Bakhle, *Hinduism: Nature and Development* (New Delhi: Sterling Publishing, 1991), 1.

³¹ Hinduism is supported by Rashtriya Swayamsevak Sangh, National Volunteers Organization, also known as the Sangh or the RSS, is a Hindu nationalist organization in India. It was founded in 1925 by Dr. K. B. Hedgewar, a doctor in Nagpur. The RSS is active throughout India and its influence is spread across different walks of life.

³² Klostermaier, 410-413.

³³ Ram Ahuja, Society *in India; Concepts Theories, and Recent Trends* (Jaipur: Rawat Publications. 1999), 215.

nature, a calm and serene area where the *sishyas* (disciples, pupil) were under the leadership of the *guru* (teacher) who was their spiritual mentor. The pupil lived in a *gurukulam* -dwelling place of the teacher.³⁴ The civilization of the Aryans and philosophic thought and religious practices are from sacred book known as the Vedas.³⁵ The word *veda* literally means knowledge. They think the Brahman is the ultimate cause of the Universe.³⁶ In this type of education under the caste system, the chance of study is given for high caste only. The common person could not understand it and was also not allowed to hear. The primacy of the *Brahmana*³⁷ class is not virtue of birth, but by reason of their superior activities, and particularly their knowledge of Vedas. Manu said "A Bramana who does not study the Vedas is derogated to the status of a Sudra." This ancient school of India made the development of Hindu philosophy. The way of teaching was fundamental, practical, shows the religious way to realize Nirvana here and now in the daily life. Life was a kind of process to learn mentally and spiritually.³⁹

Education is an important agenda in the process of development of modern India.

Social transformation may come through education as a development process. Indian

Education Commission 1964-1966 begins its historical report, "The destiny of Indian is

³⁴ C.V. Myageri, *Educational Organisation Administration and Management* (Gadag: Vidyanidhi Prakashana 2005), 189.

³⁵ S. W. Bakhle, *Hinduism: Nature and Development* (New Delhi: Sterling Publishing, 1991), 55.

³⁶ Ibid., 75.

 $^{^{37}}$ Brahmana is third person singular number as Brahman is in neuter gender. Brahmin is English word.

³⁸ S. W. Bakhle, 89. Manu is the first and the best of Hindu law-giver.

³⁹ Ibid., 78.

now being shaped in the class rooms."⁴⁰ It had a basic notion of bridging the gap between education and labor and also to bridge the gap between work and knowledge.⁴¹ It wanted to reduce regional discords in the spread of education and make it more accessible. It also had new insightful methodology to move from a teacher oriented education to learner oriented education.⁴²

There has been a numerical rise in the number of educational institutions, the students and the enrollment since India gained her Independence. The encouragement and promotion by the Indian government also fostered the growth of educational institutions. Indian Government allows the schools to run with minimum facilities. Even though school does not have proper space and building, she can rent and use public ground. The future of human being depends on the level of school education. A traditional school considered to gain the knowledge and information and skill. Today, school is a centre of daily life to the child. Even though it is told that secular education failed, it is not hopeless. Education is still at work to mold next generation. It is a unique way to develop the society.

The educational pattern has opened a new phase where all castes have access to education, especially the under-privileged, downtrodden and the socially oppressed classes of people. New opportunities for education and occupation expanded through Dalit education in mission schools.⁴³ It has raised their economic standards and improved their social status and prestige in the society. It has indeed helped them to

⁴⁰ C.V. Myageri, *Educational Organisation Administration and Management* (Gadag: Vidyanidhi Prakashana 2005), 354.

⁴¹ Kaur Kuldip, *Education in India 1981-1985* (Chandigarh: CRRID, 1985), 1.

⁴² Ibid., 3-4.

⁴³ John C.B. Webster, *The Dalit Christians - A History* (Delhi: ISPCK 1996), 71.

improve their lives, to live by honest means, to take the rightful places in the society and also have a life of dedication.

The government introduced free and compulsory education for children until the age of 14 as well as adult literacy programs for the adults and the elderly. Article 45, Under Directive Principles of State Policy reads "the State shall endeavor to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of 14 years."44 This access has been one of the top priorities in the development programs of the people. The task of education is the joint responsibility of the Central Government, the various state governments, and local bodies, as well as voluntary organizations like charitable educational trust. Many charitable institutions opened to take care of the needs of the people, provided shelter, food and also to educate them to the level of professional education which would make them independent. In many villages schools were started to raise the level of literacy. These institutions developed with the coming of the age of modernization where the traditional and the modern interacted. This change enhanced the spirit of inquiry, and opened the door to the philosophies and including thoughts about the politics and the religions of the western world. Creativity and openness to new ideas and knowledge emerged.

The government reserved seats for the underprivileged in educational institutions for the dalits, scheduled castes, tribes and other backward classes in order to enable them to raise their economic and politics arena by the Government of India Act of 1909.⁴⁵

Seats were reserved in areas where there was competition and also insufficiency such as

⁴⁴ Myageri, 188

⁴⁵ Webster, 71.

graduate, post-graduate, technical and professional courses. Education of women was also given importance. The idea of equality of men and women enabled the girls to have an opportunity for education and also an entry to any field of study. This enclosure has helped to increase the literacy of ordinary people.

MISSIONARY WORK IN INDIA

Mission is the most sublime art of integration. This art is a holistic activity.

Message without experience in our life cannot be conveyed. Today message is very much assisted by modern means of communication without touching heart like a resounding gong or a clanging cymbal. Christian faith without life produces Pharisees. This is one of the main reasons that Indian Mission is on going struggling as others do. Jeremiah 17:9 says "The heart of man is deceitful above all things and beyond cure." M. Gandhi, Father of nation India, was near to Christianity but doubted Christian life without practice. He said "I venerate Christ, but I do not want to become a Christian." Effective missionary works depend on partnering with local people. Missionary life and all activities should be compatible with local culture and customs which are not against the Bible. Many mistakes and fault in missionary work comes from the failure to listen to local people.

One Indian Christian leader gave the Indian point of view concerning missionary work. Today missionary is occupying the place of an Indian and does what an Indian ought to do.⁴⁷ However, the missionary is welcomed in pioneering work of many kinds.

 $^{^{\}rm 46}\,$ Thomas D'Sa, The Church in India in the Emerging Third Millennium (BLR: NBCLC, 2005). 542.

⁴⁷ Blaise Levai, *Revolution in Mission* (Calcutta, India: YMCA Publishing House, 1958). In Gunther Schultz's article, "Partnership in Obedience", was discussed in April 1956 in Kodaikanal, India. 65

They must have same spirit as John the Baptist when he said "He must increase, I must decrease." A missionary should immediately retire from his job if suitable Indians are available. If there are no such Indians, his main task is to train Indians for the job, he can occupy in order to retire as quickly as possible. Churches should become self-supporting as quickly as possible. Financial dependence is even dangerous. It could mean disaster to the Indian Church. The Indian Church should support its own pastors and evangelists from its own funds. Mission field should be evangelized not only with the gospel which is evangelistic mandate but also transformation through the cultural mandate. Missionary work must have international perspective, interdenominational, and evangelical position to lead native people in the way of salvation.

We should give them a chance to try it from perhaps a new angle.⁴⁸ Even if a missionary is the spiritual father in the field, he should understand real situation of the recipient. He should observe their health and growth. When they are matured, they might work in their own way seeking the will of God. The pain of childbirth will be repeated with changing his tones as apostle Paul did to the Galatians church.

Mainly Indian church history believes that Christianity came into India as far back as the first century through St. Thomas. But the church was built and has grown as part of the British Empire during 19th century. This growth coincided with a series of political and economic processes.⁴⁹ The establishment of indigenous churches should be the primary aim of Christian mission.

A missionary should use local leadership as much as possible. If the people were interested in learning more about Christianity, they will do it without any cost to

⁴⁸ Elmer Towns and Ed Stetzer, *Perimeters of Light* (Chicago: Moody Press, 2003).

⁴⁹ Blaise Levai, *Revolution in Mission* (Calcutta, India: YMCA Publishing House, 1958). 111.

themselves. The largest potential for evangelism, the lay Christian, is not being used effectively. 50 The potential power of the church must be developed. The laity's missionary work is huge area like worlds of politics, economics, industry, education, the media, science, technology, and the arts and sports.⁵¹ Especially, the missions and churches have made a recognized contribution to India's educational need. Church reorganization and outreach would touch every phase of church life and work including the simplification of the machinery, consideration of the means of church support, and striving to make Church institution locally centered and directed.⁵² The missionary's job is to make himself dispensable. He must continue to train others so they can take over his duties. Before the arrival of the missionaries, there were schools in India but very few and the quality of education was poor. The missionaries believed that the introduction of Christian education would be an effective means of change by inspiring Christian thought. Through a new system of education, they brought an entirely new system of thought and action. They learned local language and translated the Bible. We find pioneers of the Gospel through the Indian Church history. Thousands of missionaries worked and are working even today. They do serve the church of God for winning the souls in India with different activities. This section will observe missionaries who worked for the educational ministry in India particularly.

_

372.

⁵⁰ Thomas D'Sa, *The Church in India in the Emerging Third Millennium* (BLR: NBCLC, 2005).

⁵¹ Ibid.

⁵² Levai, 177.

Educational Ministry by Bartholomew Ziegenbalg

Bartholomew Ziegenbalg (1682-1719) was the first pioneer of the protestant church in India at the early part of 18th century.⁵³ He sailed with Henry Plutschau from Europe at the end of 1705, and arrived at Tranquebaron on 9 July 1706 by the support of the great pietist leader August Hermann Francke (1663-1727).⁵⁴ He had a great zeal to preach the gospel in the villages with language learning, Bible translation, the orphanage, and school. He was befriended with slaves, and helped them in every way. His plan was to teach and train youth among them for the future evangelization of India. According to their various abilities they were trained for teaching and other professions. Ziegenbalg provided opportunities for jobs, both in the churches and schools. His significant contribution to the Tamil church was the Bible translation into Tamil. He collected a wide range of Tamil literature and studied the culture and customs of the people that breeds the cultural and religious sensitivity. When he appeared in the street or in a field, people showed respect and love to him because he spoke their language. Really his study made effective communication and gospel work. He completed a translation of the New Testament in 1714.⁵⁵ Apart from this, he continued to approach the way of educational ministry. He opened a Bible seminary. He published a Tamil grammar book.⁵⁶

His pattern and principles of mission were formed by facing the difficulties. He emphasized Christian education. Church and school must go together. Christians must able to read the Bible. If Christians are educated, they should have their own language

⁵³ S. Devasagayam Ponraj, *Pioneers of the Gospel*, Mission Educational Books Series 4 (Madras: Emerald Academic Press, 1993), 14.

⁵⁴ Stephen Neill, A History of Christian Missions (London: Penguin Books, 1990) 194.

⁵⁵ Ibid., 177.

⁵⁶ S. Devasagayam Ponraj, *Pioneers of the Gospel*, Mission Educational Books Series 4 (Madras: Emerald Academic Press, 1993),16-17.

Bible. Ziegenbalg never lacked in zeal to translate the Word of God to Tamil language. Before the end of his life, he could finish half of Old Testament after completion of New Testament translation.⁵⁷ As he was first protestant missionary in India, his example of educational ministry and success gave insight to the next missionary like to William Carey and Alexander Duff. The preaching of the Gospel should be relevant and applicable to the listeners frame. For this reason, he made a careful study of the Indian religion and their beliefs and even life style. His study on Hinduism was kept unpublished for a century and a half until it was published in 1867.⁵⁸

The aim of ministry must be definite and personal salvation. People who come as missionaries may have mixed motives rather than to accept the Christian faith. This situation was due to charitable work among the poor people. It is advised to keep candidate standard high to have genuine Christian faith. Once local Christian leadership is recognized with a training program as future pastors and teachers must be given the power to ordain native Christians as pastors. Most of local ordained pastor did quite outstanding service during Ziegenbalg's ministry.

Educational Ministry by William Carey

William Carey (1761-1834) is known as 'the father of modern missionary movement' and 'Columbus of modern missions'.⁵⁹ He had a humble beginning as a village cobbler. Actually he wanted to become a gardener as he liked plants. He was

⁵⁷ Neill, 195.

⁵⁸ Ibid., 196.

⁵⁹ S. Devasagayam Ponraj, *Pioneers of the Gospel*, Mission Educational Books Series 4 (Madras: Emerald Academic Press, 1993), 29.

grown up in godly family. Though his father directed him to make shoes for financial success, he became a schoolmaster, Bible translator, publisher, language professor, and founder of Serampore College by calling and dedication. The example of Carey brings motivation and challenge to the young generation who commit for the ministry to attempt great things for the Lord. Carey had a passion for languages and a genius for mastering them. Though his situation was difficult, he didn't stop to study. When he was not able to buy books he would borrow them from others to do self study.

Carey prepared a map of the world on the wall of his workroom. The map became his prayer chart. He collected information about different countries and he was also burdened for them. He read the lives of David Brainard and John Eliot who worked among the Indian people of North America by teaching and translating the Bible into their language. When Carey had a chance to preach before the Baptist association at Nottingham on 31 May 1792, he read the text Isaiah 54: 2-3.⁶¹ Carey told them "God is calling you to a brilliant future, to preach the gospel throughout the world. My friends, you need this wider vision." He laid down two great principles of actions by this message. They listened critically to his words that still echo down the years. "Expect great things from God. Attempt great things for God."

He had five directions for the effective ministry. ⁶³ First, he focused the widespread preaching of the Gospel by every possible method. Second, it is the support of the preaching by the distribution of the Bible in the languages of the country. Third, he did

⁶⁰ Ibid., 32.

Neill, 223 Sermon topic was Lengthen thy cords, and strengthen thy stakes which could reinforce his treatise, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens* (1792).

⁶² Ponraj, 36.

⁶³ Neill, 224.

the establishment at the earliest possible moment of a church. Fourth, he spent time a profound study of the background and thought of the non-Christian peoples. Lastly, he tried to make the earliest possible moment of an indigenous ministry. This is similar in the matter of local language, understanding of people, and indigenous ministry with Bartholomew Ziegenbalg's principles of ministry.

He translated the Bible into six languages during thirty years.⁶⁴ Carey, as Bengali professor for British officer, revised the New Testament eight times. Sanskrit grammar was a memorable contribution among many literature missions. Henry Martin, who did quality Bible translation ministry from Cambridge, was greatly influenced by Carey. He believed that the Gospel would be communicated to people through their language.

One of the greatest achievements of Carey and his team was the establishment of Serampore College. "In 1821 Serampore College building stands today as a living witness to Carey's foresight and burden for the evangelization of India." Carey, Ward and Marshman worked together for twenty three years by depending on the others and strengthened by each others. These three came to be known as the "Serampore Trio". Carey was convinced that missionaries and their families should live as a community for economy, efficiency, and fellowship purpose. In the beginning six families were together to share work together according to talents and gifts. Carey as senior missionary took leadership of the work. But others helped him.

⁶⁴ Ibid., 224.

⁶⁵ Ponraj, 44.

⁶⁶ Kellsye Finnie, William Carey, (UK: OM Publishing, 1994). 110.

We emphasize to do the team ministry. In fact, it is not easy way of life to sinful man who has only selfish mind. Fellow workers around Carey proved that he had more godly and noble character. He was very kind father to family and faithful friends in ministry. His letters shows this individual concern. He did much work but was never proud about it. He was humble anytime and everywhere. The last moments of his life were spent in reading final revision of Bengali New Testament. Carey said to Alexander Duff before death: "Mr. Duff, you have been talking much of Dr. Carey. When I am gone, say nothing about Carey. Speak instead of Carey's Saviour."

Educational Ministry by Alexander Duff

Alexander Duff (1806-1878) arrived to Calcutta in 1830 with a vision to start an educational mission by English medium.⁶⁹ He planned to use scientific knowledge to hold scripture as the central place. He thought that this would be a very important tool in the propagation of the gospel.⁷⁰ Christian education ministry had a powerful impact to modernize India. The vision of Christian education is inherited by the ministry of St. Paul's School as a model institute for Christian education in India. The goal of Christian education through missionaries is to the minds of the people enabling them to understand the Bible in systematic way that will bring sound doctrine as life and duty of human

⁶⁷ Sunil Kumar Chatterjee, *Family Letters of Dr. William Carey* (West Bengal: Carey Library and Research centre 2002).

⁶⁸ Ponraj, 45. He died on 9 June 1834. By his orders nothing was inscribed on his tomb but his name, the dates of his birth and death, and two lines of an old hymn: A wretched, poor, and helpless worm/ On thy kind arms I fall.

⁶⁹ Neill, 233.

⁷⁰ C.B. Firth, *An Introduction to Indian Church History* (India: The Indian Theological Library of The Senate of Serampore College, 1961), 182.

beings. Eventually, this kind of education motivated the running of mission schools in India. Formal education is one of the main and common ministry works in mission field. It begins by Sunday school or periodical meeting. This is a primitive form of formal education.

Alexander Duff was the person who systematized education that brought the attraction of Christianity. Many missionaries were involved in many areas of ministry. But he concentrated only in the one area of educational ministry. Duff met other missionaries who had already experimented in their schools. They gave the points of importance in the school ministry. William Carey as senior of Duff could give good experimental advice. So, Duff started first ministry with Bengali. Many converts to Christianity were orphans, outcasts and people from the lower depressed classes. Christianity during this time did not have an appeal to the elite and the intellectuals. Duff's decision was to make Christianity a self-creating power in India for the propagation of the gospel. The propagation of the gospel.

Alexander Duff founded a school in 1830 that eventually developed into the Scottish Church College. It was later affiliated with the Calcutta University. Duff had a very broad curriculum which included many subjects in social sciences but the core of his approach and strategy was to have Christian religious teaching.⁷⁴ His aim was to make Christianity appeal to the society with educational and evangelistic. His classes started in daily prayer, in the reading of passages from the Bible, and an exposition in the higher

⁷¹ Ibid... 184.

⁷² Ibid., 182.

 $^{^{73}}$ William Paton, Alexander Duff - Pioneer of Missionary Education (London: S.C.M, 1923), 59.

⁷⁴ Firth, 182.

classes. He actually considered the principles of social sciences as an act of interpreting the works of God.⁷⁵

Duff's target was to appeal to the socially high class and the intellectuals which he thought might also trickle down to the bottom of the society. Duff developed his own ministry method with the press like a missionary quarterly review and lectures. He arranged a course of lectures and revealed religion during his lectures. His teaching ministry made great contribution in the college to train reliable Indian missionaries and pastors. There were remarkable converts who became ministers like Jugadishwar Bhattachariya who was a Bramin convert, and Prosunno Kumar Chatterjea who was also of the highest Bramin caste. They devoted themselves to rural mission work. Lal Behari Day is one of the best known of Duff's converts. Before becoming a government college professor, he did responsible work as a pastor. Behari Lal Singh was the first and for a long time the only missionary in India of the Presbyterian church of England. This result shows the greatness of educational ministry and its influence. He believed in quality education. He focused scheme for the improvement of the training of missionaries and of the knowledge and understanding of missionary problems for the better educational ministry.

-

⁷⁵ William Paton, *Alexander Duff - Pioneer of Missionary Education* (London: S.C.M, 1923), 272.

⁷⁶ Ibid., 183.

⁷⁷ Firth, 186.

⁷⁸ Paton, 126.

⁷⁹ Ibid., 183.

During a debate on 'Whether females ought to be educated', Duff realized the unique significance of women's education because he knew that there could be no spiritual or stable social progress apart from the education of women.⁸⁰ Without their conversion the life of the family and the home in which all true progress is ultimately made would not be touched. He gave his personal help because as he gained influence and became a recognizable element in Bengal life, to urge the government to remove legal restrictions on the freedom of women.⁸¹

His educational influence was limited to the urban only. However, the example of educational ministry by Duff gradually led to a process for the transformation of the Indian society. Many missionary societies established schools and colleges in different cities. Some of the well-known institutions using Duff's example are Wilson College (1832), Bombay; Madras Christian College (1837); Hislop College (1844) Nagpur; Noble College (1842) Masalipatnam; and St. John's College (1853) Agra. Several institutions of higher education for women were also started in 1870. Some of the well-known ones are Isabella Thoburn College in Madras; Sarah Tucker College in Palayamkote; and Lady Doak College in Madurai. This was a kind of movement to establishing university.

In 1902, the University Commission was appointed and they reported in the same year. Having a certain amendments in the recommendations of the Commission the Imperial Legislative Council passed on Act named 'Indian Universities Act' which came

⁸⁰ Firth, 183.

⁸¹ Paton, 214.

⁸² Neill, 234.

⁸³ Paton, 113, 120.

into force on 21 March 1904.⁸⁴ Indian education commission has pointed out the special responsibilities with main objectives of higher education in 1964-1966.⁸⁵ The desire for higher education in India cut across languages, religion, and cultural barriers into a common goal. The higher educational activity also brought the elite group into the church. When Duff was a young man of twenty-four, he arrived in India and spent the rest of his life working out with first momentous choice. He considered instrument of education not as a thing extraneous to the missionary purpose but of its essence. Moreover his quality life was his love for Indians and his friendship with them.⁸⁶

Transforming India by Education

Education is the process of transforming individuals. It is said, the education of boy forms a person, the education of girls forms a nation. If education cannot transform, it is something wrong. Christian education should bring a change a person to the image of God. Education is one of the important activities of the church. Today, we see that there is a spiritual and moral crisis in the society because of the failure of the role of the church, family and educational institutions. They have not taught the values of the Christian lifestyle. The root problem of education is not matter of building, qualification of teachers, or the curriculum or methods being used in the class room. There is no model of life and experience. A clear call leads to accomplish the task. The word "vocation" is referred to our profession. It comes from the Latin 'vocare' which means

⁸⁴ C.V. Myageri, *Educational Organisation Administration and Managemen* (Gadag:Vidyanidhi Prakashana, 2005). 269.

⁸⁵ Ibid., 274.

⁸⁶ Paton ,228.

'to call.' Vision has to do with seeing things clearly and at a great distance. Person who can see the invisible can do something impossible. All Christian supposed to have a vision.

Therefore, we need a renewal of the necessity of Christian education for the children, parents and teachers. Christian education should begin and finish with Jesus and His Word. The Word of truth has a power of transforming the society. The Word is active and alive. It penetrates the heart and thoughts. Particularly, Christian education has to equip the saints for the work of service in ministry. This transformational ministry is desperately needed today. There is a democratic principle accepted by all. "considering equality of opportunity for everyone in the matter of education, education is no longer the preserve of a small elite group." Education and technology are changing at a rapid pace. There is a need for the right type of education to act as a counter railing force to preserve human equalities and attitudes. "89"

India is under the educational pattern of the government and is governed by the rules and regulations dictated by them. Each course of study should also be inter-related with every other area. Nowadays, many Christian institutions follow the pattern of nominal and liberalized education patterns. Indian church has integrated system as main line church by CSI and CNI. They adopted and mixed different liturgies of each denomination. The role of Christian missionaries was crucial in the progress of secondary

⁸⁷ Edith Woods ed. *Education that transforms -perspectives on Christian education for Asia* (Bangalore: Theological Book Trust 1995), 6.

⁸⁸ A. Verstraeten, *Idea of Christian Education in India* (Bangalore: Theological Publication in India, 1973), 13-14.

⁸⁹ Ibid., 70.

⁹⁰ CSI stands for Church of South India, and CNI stands for Church of North India.

education in India.⁹¹ Having a few religious programs does not make it Christian. When the pattern of education becomes life-affirming and molding students in the right direction, a Christian institution becomes true to its name, vision and mission and involved in imparting Christian education.

Education works for the development of the nation tremendously. Young men and women can be challenged in their character and ability to national service and development. Every school makes a chorus of national anthem. Every class teaches patriot life. Education plays a fundamental role in promoting national progress, creating a sense of common citizenship and culture, and strengthening national integration as light and salt of the world. Human beings play the main role for education or it may lose its validity. Christian education looks in this direction which will transform the individual. We are made by the image of God. God created us as special objects of love. Our Christian education should shape our spiritual formation. The engagement in Christian education process in India should lead to healing and integrate values which affirm life to the fullness of Christ.

The church of God is the community of love. Therefore, Christian education and the involvement of Christians in human progress for the salvation of humanity is definitely a fulfillment to its call to mission. The teaching of young men and women in Christian schools is a valuable contribution to the developing nation. It should also develop personalities who will be agents of transformation. It should also be in tune with the

⁹¹ S.P. Padmaprasad, Secondary education in India (Bangalore: Sumukha Prakashana, 2007), 26.

⁹² Verstraeten, 70.

times. It is all done because of the saving presence of God for the missionary obligation and the fulfillment of the task for which we are called to missions. ⁹³

The spiritual empowerment of individuals is another important area for Christian education in India. Christian education will be useful only when the human development and Christian education is dedicated to the task of drawing out and cultivating the paradigms by which persons imaginatively shape their relation to God. Therefore, the spiritual and intellectual capacities should be developed which will allow students to think critically to see that gospel values are imbibed. The additional goal of a Christian institution is to serve the society, especially the under-privileged sector. It is a pastoral and Christian mission duty to renew all things in Christ and not make it merely a social welfare project. The training in the social knowledge and practice is an integral part of a complete Christian education.

India looks at education as an instrument of social change. Education should not be concerned only about social change but also look at the ways it has to approach the future. For example, we initially give him the fish but also teach him how to catch fish to make him self-reliant and independent which also has the aspect of driving out illiteracy. Christian institutions must be centered to bring the relationship with God which impacts the renewal of one's moral, social, and spiritual life.⁹⁵

⁹³ Ibid., 100.

⁹⁴ Romley Moseley, "Education and Human Development," in *Theological Approaches to Christian Education*, edited by Jack J. Seymour and Donald E. Miller (Nashville: Abingdon Press, 1990), 151.

⁹⁵ Edith Woods ed. *Education that transforms -perspectives on Christian education for Asia* (Bangalore: Theological Book Trust 1995), 112.

CHAPTER FOUR

CHRISTIAN SCHOOL MINISTRY

STARTING A CHRISTIAN SCHOOL

"Teaching the Word of God" can be considered the over all purpose of starting a Christian school. Christian schools must understand the proper biblical principles of education on which to base every decision that they make. Though knowing the Scriptures and applying biblical truths in the life of the students, they must have a specific way to teach everything that has relevant biblical truth.¹

Since every school is unique, every program must be geared to the specific area of the country, type of students, and other situations found in the community where the school will be established. ² Generally, the new school must provide at least the minimum facilities in cleanness and neatness. Winston Churchill said "We shape our buildings in the beginning and ultimately they shape us." We may say facilities in the school just like hardware in computer. Even though we have best quality program soft

¹ James D. Berkley, (ed.), *Leadership Handbooks of Practical Theology*. Vol. 2 (Grand Rapids, MI: Baker Books 1994). 390.

² James W. Deuink, and Carl D. Herbster, *Effective Christian School Management* (Greenville, SC: Bob Jones Univ. Press, 1982), 18-20.

³ C.V. Myageri, *Educational Organization Administration and Management* (Gadag: Vidyanidhi Prakashana, 2005), 432.

ware, we cannot do anything without hardware. Since India has many languages, using English as the medium for communication provides an advantage for effective school work. Local communities consider a school as a village development. School is a laboratory where the social experiments are carried out.⁴ John Dewey said "the function of a school is to simplify, purify and balance the activities of the society."⁵ Every level of Christian education is equally important. Elementary students are most receptive spiritually and are developing the all important reading, writing, and math skills that make up the basic tool box for learning. Unless a child is taught with the Christian school educational philosophy during his early years, it is a difficult rethinking process later.⁶

The necessity of Christian School

The Christian views of the fallen nature of man, perspective of life and values for human conduct, are extremely different than the pattern of this world. The purpose of the Christian life is to glorify God and enjoy Him forever. We founded schools on His life and His Word. It is surpassing greatness in the knowledge of Christ as His creation. Nowadays, by the effect of evolution and atheist, the implications of the unbiblical position were exposed in the public school clearly.⁷

The only biblical reason for starting a Christian school is to give children a Christian education which is true to the nature of reality of man and of the truth. The

⁴ Myageri, 354.

⁵ Ibid.

⁶ Paul A. Kienel, *The Christian School: Why it is Right for Your Child* (California: Association of Christian Schools International, 1974), 81.

J. Richard Edlin, The Cause of Christian Education (Northport, Alabama: Vision Press, 1994), 25.

Scripture said clearly on this point. We should teach them in the right way so that they will not fall away. Establishing and maintaining the Christian school depends on several points. We need to see education in this biblical light for all other human activities. In any activity in our life, we must reveal the glory of God. We are called in all kinds of our life to praise Him and rejoice in Him and praise Him. Therefore, all human life consists in religious inclination. Christian education would understand the nature of God and man as God's images for His purpose. This is why the Christian school exists.

The Vision of the Christian school

The ultimate vision and purpose of the Christian school is to provide for the cultivation of the perfection of the saints. ¹⁰ The particular vision and purpose must be carefully established with commitment of the board through the desire of parents and students. When a Christian school is involved in radical discipleship, they must have a clear concept of what they are involved in and of where they are heading. The goal of the Christian school is to be image bearer as a pure, holy, and clean Christian. ¹¹ It is important for all schools to state and continually stress belief and doctrinal statements. A school should have close relationship rings like family, friend and society. Parents would receive God's call to train their children. ¹² When school has relationship with parents.

⁸ Proverbs 22:6, 15.

⁹ Roy W. Lowrie, *Administration of the Christian School* (Whittier, CA: The Association of Christian Schools International 1984), 15.

¹⁰ Eph 4:12-13.

J. Richard Edlin, *The Cause of Christian Education* (Northport, Alabama: Vision Press, 1994), 74.

¹² Prov 1:8; Eph 6:4

they will find much more information and understanding on children. Children can be educated with formal and informal settings. This generation is called information era. We live in the flood of information. The knowledge is just one of the functions of school. Cyber world leads us more chaos, unless we carefully observe. This globalization of this century is more damaging to the boundary of family with comparison of the last century. There is no privacy in personal life, no proper relationship with parents, and no secret time to see God. Christian school should be the ambassadors of Christ for the ministry of reconciliation. Especially, all teachers in school should put on the full armor of God. They must speak the word of truth, love, faith, hope, and life. If teacher has not trained spiritually, we cannot expect the proper role of Christian school. Teacher's training for spiritual life is the priority in every Christian school. Everyday Bible class wholeheartedly as well as morning and evening prayers are one of practices to be image bearer.

SCHOOL ADMINISTRATION

Christian School is the important ministerial practice of integration in terms of Christian doctrine and life. First of all, the Christian school must have a spiritual atmospheres in campus and class. The spiritual preparation of the teacher is one of most important points to run Christian school. If teacher is not ready to teach and live in the way of Christian life, that school will be dead. We find Scripture like the epistle of 1 Timothy chapter 3 dealing with the leadership of the church in the consideration of the ministry of the Christian school. When we think about the qualification of administrator, he should have passion and ministry commitment apart from academic training in education. It is desirable to employ administrators with experience. But the success of

school administration is not dependent on experience and knowledge. Wisdom and vision from the Lord are more required. Success is measured by the extent to which the school's goals are achieved through the employees.¹³

A pastor with a strong leadership role would very likely be the president of the school board. If pastor has good relationship with administrator, they will serve in respect of pastor as well as spiritual leader. This personal and spiritual relationship makes strong and amicable the school work. Pastor's character is essential to be leader in work for the Christian school. Pastors who will take leadership in school need to take advantage of every opportunity to become more knowledgeable concerning academic affairs by attending and participating in activities such as Christian school conventions and associational meetings, reading good books, and taking course work in school administration at a good Christian college. A Christian school must be carefully organized, not only to ensure that it meets its objectives, but also to ensure that it does not conflict with other ministries. 15

Admission

Every school has an admissions program whether written or unwritten, planned or haphazard, formal or informal. These policies are effective in the development of the school. Well begun is a half done. It is an important activity that takes place at the beginning of a new academic year. Admission must be strict and cool. Admissions

¹³ Roy W. Lowrie, *Administration of the Christian School* (Whittier, CA: The Association of Christian Schools International 1984), 59.

¹⁴ James D. Berkley, (ed.), *Leadership Handbooks of Practical Theology*. Vol. 2 (Grand Rapids, MI: Baker Books 1994). 432.

¹⁵ James W. Deuink, and Carl D. Herbster, *Effective Christian School Management* (Greenville, SC: Bob Jones Univ. Press, 1982), 34.

policies must be written. This will allow future administrators to administer them consistently and provide the school stability in philosophy and student body. ¹⁶ The policies must be reviewed regularly by the board and the administrator to insure that they are serving the school well. It may be necessary to further define or modify existing policies periodically. Prospective students must be evaluated for academic aptitude, reading achievement, communication skills, and writing and math achievement in proposed date before the decision of admission. ¹⁷ Even if seats remain vacant admission should be closed. The essence of the school's admissions policies should be clearly summarized. In the process of admission, we must consider the use of entrance tests and interviews. An admission committee has the most important responsibility, requiring qualifications and orientation. ¹⁸

Head Master

The Head Master is a link between internal and external administration introduced by Indian School system particularly. "He is organizer, commander, chief executive, governor, leader, business director, co-ordinator, superintendent, teacher, and guide". He connects a relationship between government and the staff, the teachers and student, the parents and teachers. A headmaster of institution must supervise various activities of the school like teaching and learning process in the class, improvement and development

¹⁶ Padmaprasad, 59.

¹⁷ Ibid., 60.

¹⁸ Lowrie, 84-87.

¹⁹ Myageri, 356.

of learners, and evaluation of the program.²⁰ He will look after the registration work and accounts including general set up of school. Though he may engage in all kinds of administration activities, he must be expert in one or two school subjects in order to be effective instructor.²¹

Managing the school plant through the head master is another important responsibility. Facilities must utilize, maintain, and operate with effectiveness. To keep the school plant healthy, tidy, and clean physically and spiritually is also the duty of head master. The management of the school can achieve best result through working together. He has to keep rapport with the founders of the school for management and administration.²² The relationship as mediator must be maintained with great care and wisdom. He is office manager as well as educational leader.²³ In a sense, office work is a part of his job. He should not engage in full detail work in the office. Works must be entrusted with efficacious discharge in respective area. Head Manger is practical representative in the school. His qualification, character, and spiritual life is just like the level of the school.

SCHOOL MANAGEMENT

Management refers to the theory and practice of the organization and administration of existing system.²⁴ We understand organization as an element of maintaining human

²¹ Myageri, 357.

²⁰ Ibid.

²² Padmaprasad, 30.

²³ Myageri, 360.

²⁴ Ibid., 166.

activities. "Good organization is essentially the coordination of human and material resources for the accomplishment of a given purpose." Educational management is determined by the chairman of the institute. Graham Balfour said "Educational managements is to enable the right pupils to receive the right education from the right teachers, at a cost within the means of the state under conditions which will enable the pupils to profit by their training." We can say educational management is the science of education. Ellwood P. Cubberley characterized the school as a factory. "Our schools are, in a sense, factories in which the raw products are to be shaped and fashioned into products to meet the various demands of life." A well organized system of school administration comes from this managerial responsibility. Efficient administration will help to bring the fulfillment of educational goals and objectives. Management and administration are similar terms. It is not easy to divide. It is never ending activity. Also it is not the responsibility of one man. One individual cannot cover all process of school work. This is collective responsibility by the group of people is called managing committee or managing council.

_

²⁵ Michael J. Anthony, (Ed.), *Introducing Christian Education, Foundations for the Twenty-first Century* (Grand Rapids, MI : Baker Academic, 2001), 149.

²⁶ Ibid., 167.

²⁷ E. Mark Hanson, *Educational Administration and Organizational Behavior* (Boston: Allyn and Bacon, Inc. 1979), 29.

²⁸ Padmaprasad, 10.

²⁹ Ibid., 12.

School Board

There are different types of boards, depending on the way the Christian school is organized. Usually, a church school has a board elected by the church herself. If managing board is separated, board-sponsored school where a board is appointed or elected on a regular basis to serve a three year term. Parent-society school has a number of parents organized as a group in a rotation.

The school board should have fund raising as a primary purpose. The board should develop a philosophy for the school with goals and objectives. The school director cannot be given responsibility without authority. Director should have complete confidence to carry out the school's Christian mission and the basic board policies it has established. The Christian school needs to have some kind of spiritual covering and support. The best way to work is to organize the board into groups that are responsible for different areas and have specific goals. Group committee activities will be a tremendous opportunity for relationship building and character. Most school board members do much of their planning through standing committees. The committee members must meet the spiritual requirements of board members but are not elected to the board. A board member can be the chairman of each committee in the areas of education, finance, facilities, development and public relations, long-range planning, transportation, student activities, student aid, and admissions. As a primary purpose.

³⁰ Vernard T. Gant and T. M. Tillman, *How to Start an Urban Christian School* (Colorado: ACSI, 2001), 30.

³¹ Ibid., 28.

³² Ibid., 38.

Finance

Financial activities are based on vision to do the ministry of education. When the founder provides good infrastructure it makes it possible to start in quality as well as quantity.³³ Christian school begins with God's will. The glory of God is the priority to run the school. If the Lord pleases, there is no problem to fundraising. God provides material to man who has clear vision and task. Christian school will take a miracle through present situation to find sufficient money for private education. Christian environment and quality education and high academic standard will work with spiritual foundation of prayer and seeking God's will for funding. Once we have laid spiritual foundations, these will be reasons to raise funds. Approximately 80 percent of the resources to run a private school will come from tuitions and fees.³⁴ The remaining 20 percent amount come different sources.

Mission oriented schools will run mainly on donations from outside agencies, but it is important to be independent as soon as possible. Christian schools can operate within the framework of a local church. The same church facilities are used for the Christian school. School work is much complicated to arrange facilities as well as administration. The areas of expenses are salaries, furniture, equipment, and supplies for example, for the printing of needed documents and forms. The school can avoid wasted expenses with confirmed administration. It should be taken care that financial plan should be equal to expenditure, or if possible, little above it. When staff has trained as good and faithful

³³ Padmaprasad, 50.

³⁴ Berkley, 435.

³⁵ Gant and Tillman, 100.

³⁶ Padmaprasad, 56.

steward salaries, they will save much money. For the source of income, tuition rates and salaries are two of the most important item in the budget. Salaries are generally 65-75 percent of the total expenses.³⁷ Budgeting takes time and effort. For increasing tuition fee is desirable to do once in a year. The appropriate service of an accountant will save both time and money in developing the school budget.

SCHOOL PLANT

School Building

A school is a unique human enterprise established for the community and society.³⁸ There are many kinds of forms to run school. Entire school activities depend on school plant. School with good campus shows better education. Efficient schooling depends considerably upon the site and situation of the school. It should give maximum utility to the students as regards accommodation, protection from weather, light, and ventilation, etc. Building should come up according to needy situation with keeping in mind financial resource.³⁹ Christian school may have better facilities according to building plan of Christian standard.

Library

We treat school library as foundation of school structure. Library must be the hub and centre of all the activities of the school.⁴⁰ The most important part of schooling is

³⁷ Gant and Tillman, 103.

³⁸ Myageri, 432.

³⁹ Ibid., 434.

⁴⁰ Myageri, 370.

library class. Oliver Lodge said, "Part of education in familiarity and practices with the leading-up of details with the use of books in general, not only books of reference." Library provides opportunities for self study and teacher's preparation. Library space should be large enough to maintain present and future enrolment with natural light and proper ventilation. Librarian plays the most important role in library. Mc Colvin said on this matter. "Books themselves are nothing. They have no meaning than the white papers on which they are published, unless they are made serviceable by demand." 42

Laboratory

Teaching and learning of science subjects require a good deal of experimental practice. Laboratories might cultivate more motive and zeal for the study. Children have knowledge by experience and observing reaction. With nature of the subjects like physics, chemistry and biology, the laboratories facilitate with different equipment. Lab should have proper arrangement for the adequate light, ventilation, and the artificial light according to experiment.⁴³

CURRICULUM

The word, "curriculum" has various definitions. The word itself is derived from the Latin word meaning "a place of running, a race course". ⁴⁴ In other words, this is a designed course of study. The teacher always plays a very important role with adequate

⁴² Ibid., 372

⁴¹ Ibid.

⁴³ Ibid., 378.

⁴⁴ Graendorf, 156.

curriculum to carrying out the educational responsibilities. It is also an important factor that the way of teaching in the process of education that teacher undertakes gives practical influence.⁴⁵ It is a process where the methods we employed to stretch between educational possibilities and practicality. Curriculum formulation and our Christian world view make the student to interact and think.⁴⁶

The Christian school curriculum must begin with being based on the Word of God. God speaks to man through written Word. God created everything we can observe, test, understand, and experience. He is in control of it and in charge of its ultimate end. All truth is God's truth. There is no division in public truth and private truth. All truth is from the person and actions of God.⁴⁷ The divine element in the curriculum includes the works of the Holy Spirit who is indwelling in the children of God. The Word of God is correcting, rebuking, training, and teaching in every way. Christian school curriculum is Bible-based, Christ-centered, Christ-controlled, and pupil-related.⁴⁸

Christian school educators are striving to keep priority of Jesus in education. Jesus Himself was a teacher. We attempt to teach as He taught and is still teaching us today through His Word. There is no higher form of education than Christ-centered Christian education. All learning must be integrated with Scripture through Christian teacher's instructions. We understand an important concept of practice by the integrated study.

⁴⁵ Proverbs 22:6.

⁴⁶ Campbell Wyckoff, "Curriculum Theory and Practice" in *Foundations for Christian Education in a Era of Change*, edited by Marvin. J. Taylor (Nashville: Abingdon, 1976), 128.

⁴⁷ Berkley, 431.

⁴⁸ Byrne, 161.

⁴⁹ Vernard T. Gant and T. M. Tillman, *How to Start an Urban Christian School* (Colorado: ACSI, 2001), 73.

Christian's approach for education is not neutral but religious curriculum.⁵⁰
Reformed curriculum helps to develop physical, social, spiritual, and mental dimension in better ways. School curriculum is the total of learning experiences that school can provide for the students.⁵¹ It is an ongoing task as the school seeks to maintain a curriculum pattern that reflects a global perspective to serve community. In this sense, no curriculum is completed perfectly. We need to develop in form and contents of curriculum.

The Use of the Bible

George Washington said: "The future of this nation depends on the Christian training of the youth. It is impossible to govern without the Bible." School and its text book should be biblical. Abraham Lincoln said, "The philosophy of the classroom is the philosophy of the government in the next generation." In the school setting, the light or principles opened up by the Scriptures should be used to help students learn about creation and their responsibilities to the Creator in the world. We need to have the correct perspective for the understanding of the use of the Bible. The first thing is the need to recognize the primary heart commitment and character of God through the Scriptures. We must hold firm that Biblical standard is absolute truth not relative. Bible content is the revelation of God's will for our daily lives. It develops our character that is growing

⁵⁰ Edlin, 135.

⁵¹ Myageri, 398.

⁵² Paul A. Kienel, *The Christian School: Why it is Right for Your Child* (California: Association of Christian schools International, 1974), 67.

⁵³ Ibid.

⁵⁴ Berkley, 432.

into the likeness of Christ. Using Bible in the class will reveal the revelation of God and giving influence to non Christian by chance of study. This is due to the public obligation of the school as a Christian school, and because the staff and many in the students have devoted their lives to Jesus Christ as their Savior and Lord.⁵⁵

Whenever an administrator/headmaster outlines school policy on any matter, it should always be based upon guiding principles from the Scriptures. The function of the Bible is so foundational in the Christian school. The specific study of the Bible is an important separate subject in the academic curriculum. The Bible as a subject should carry the same academic requirements and standards as any other subject. It should not be an easy option but must be considered as essential requirement for the graduation.

ONE CHRISTIAN SCHOOL AS A MODEL

The Liberty Christian Academy (LCA, previously L for Lynchburg) is the extension of the ministry of Thomas Road Baptist Church (TRBC). The former Senior Pastor, Dr. Jerry Falwell was the visionary who had a creative mind. He was the chancellor of Liberty University (LU). This author was impressed when attending the D. Min. classes at LU. The vision of the school ministry in Lynchburg looks like same as St. Paul's ministry in India. It has been known LU is the biggest Evangelical Christian University in the world. The purpose of this part will consider LCA and LU ministry as a model of the Christian school ministry. It is a typical church school that is sponsored by the church. The school began operations in the fall of 1967, with over 100 students,

⁵⁵ J. Richard Edlin, *The Cause of Christian Education* (Northport, Alabama: Vision Press, 1994), 59.

meeting in the Sunday school facilities.⁵⁶ This must be adapted as an example of mission school practice in the mission field. The Christian school should come along side the local church with local church growth.

LCA has superior academic strength because of the excellent commitment to superior education. LCA has Bible classes every day in every grade. The school requires that each teacher be a Bible instructor, so that biblical content will be integrated with the regular curriculum. Chapel is held once a week for each division, some time visiting pastors challenge the students.⁵⁷ A week of evangelistic meetings or a Bible conference is held each fall and spring. The main program is to reach and win unsaved pupils to Christ.⁵⁸ We can develop the goals of Christian education through the principal teaching of Bible.⁵⁹ Children must be taught to love God through transforming redemptive personal relationship with Jesus Christ (Mk 12:30). Jesus said as the first greatest commandment. Continuously, He **taught** as second greatest commandment that students must be prepared for each one to be pleasing to the Lord by loving our neighbor as ourselves (Mk 12:31).

The ideal of Christian education is to make disciples. It is not disciple of teacher, but should be a disciple of Jesus who is our greatest teacher. First of all, teacher must be the disciple of Jesus Christ. Disciple produces another disciple. Disciples are shaped through relationships. Relationship is inevitable for true and complete education.⁶⁰

⁵⁶ Jerry Falwell and Elmer L. Towns, *Church Aflame* (Nashville: Impact books, 1971), 131.

⁵⁷ Ibid.

⁵⁸ Ibid., 129.

⁵⁹ James D. Cunningham and A. C. Fortosis, *Education n Christian Schools: A Perspective and Training Model* (Whittier, CA: The Assoc. of Christian Schools Int'l., 1987), 120-126.

⁶⁰ Edlin, 66.

CHAPTER FIVE

ST. PAUL HIGH SCHOOL MINISTRY

HISTORY OF ST. PAUL HIGH SCHOOL

St. Paul high School in Bangalore was started with vision of school ministry through Y. John who was the chairman and M. Gloria who took responsibility as principal in 1989. This is the integration of educational ministry from the experience of teacher in public school and missionary activities in North Africa through government school.

Their preparation for the educational ministry was in strict training through the context of life. The chairman said, "Out of severe poverty in family situation, I used to work to maintain family life in the age of primary school." Again he says, "The masterpiece of human life comes through the process of most painful situation."

When St. Paul School was opened in the beginning, it was not in a relatively unpopulated and undeveloped area. It's humble start was in a rent house. The Chairman and Principal managed all the work spiritually with the Word and prayer by the help of local workers. Every class had devotional time every morning. Whenever problem arose, all community members, teachers, students, staff, and principal joined together for on the spot prayer. There were many blessing and the school relies heavily on God almighty during mass prayer. Every school matter is always prayed about. The dream that is based on faith in God comes true. The school always emphasized practicing the Bible. Such

discipline is based on the Word of God, and changed student's daily life as well as academic life. The strong foundation of Scripture fostered the confidence and boldness in subject teaching. The result of high school examination by state government brought many distinction and first class from our school students. Today, St. Paul School has grown considerably to more than 2,000 students and 70 staff and teachers. The branch school in CKC steadily developed and now has about 350 students. The school has grown by leaps and bounds because of the high quality of education for extremely low rates. Although some students come from families who are well-off, most of those who come to the school are from poor backgrounds. Their parents work as "coolies", and are workers who serve as common laborers. Students of poor backgrounds can still afford to come to the school because of the low fees. Because the school desires to train particularly classes like economically backward, it has offered several programs to help those who come from a poor family. The school offers concessions to families with major hardships and scholarships for students who have perfect attendance as well as those who are particularly bright. In addition, school authorities give attention and care to students who have the commitment for the ministry in any class. We expect the St. Paul School graduate to join the church ministry after study in Asia Evangelical College & Seminary which is the extension of same ministry.

PRINCIPLES OF ST. PAUL HIGH SCHOOL EDUCATION

The ministry of St. Paul school holds five positions to meet context of mission field.

These are international, interdenominational, evangelical, Christ centered, and Bible based for the school ministry. It is a mission institution started in obedience to the call of the Lord Jesus, dedicated to equip young boys and girls by education for a fuller,

enriched life to serve God and the nation. St. Paul School, while striving to meet the academic needs of every individual child, concentrates more spiritual and moral standards. The chairman Y. John always emphasizes to the children to be faithful Christians, honest and correct, reliable and useful persons for the nation as future of India.

St. Paul School realized the great need for the children to study the Word of God and to live and practice that which they learn. Thus the administration decided that the first period, the freshest time of the day, would be devoted to pray and praise God with Scripture memory, Bible reading, and Bible lessons.

Especially, a portion of memorization is given to each class respectively. Children brains are like plain blank paper. The educators understand that children are much easier than adults for input. Initially students feel the practice of Bible memorizing is a simple requirement of the school. When it continues, they come to appreciate the value of memorizing fully. Teachers interpret those portions memorized, and assure that the scriptures are understood and in their hearts. Children come to sense a particular verse and put it into practice. The school emphasizes the memorization of the Lord's Prayer, the Apostle's Creed, the Ten Commandments, all the verses of each chapter in Deut 28, Ps 1, Ps 23, Matt 5, Rom 8, Rom 12, 1 Cor 13, and Phil 2 apart from selected verses specifically. Along with daily Bible study, students are given the opportunity to have worship every Saturday. Students also are visited by many co-workers from all over the world who share with them special messages through programs such as student home visitation, VBS, counseling, etc. However the greatest means by which children are encouraged to greater knowledge and faithfulness are through their teachers.

Five Spirit

Five Spirit is stressed in every activity to form the individual as spiritual guidelines of the school's education. The purpose of the Five Spirit is to train up workers to be reliable servants, who can be entrusted to work for His Kingdom. This consists mainly of about 60 Bible verses according to subject. In the beginning, there is summarized statement in each spirit. There are many programs but principles are few. St. Paul school believes that this is as a principle for the Christian education.

The first spirit is to be a pure, clean, holy Christian in the presence of God, among churches and in society. If we are unclean, we will never be able to do work for His Kingdom, and despite our good intentions, we will be poor witness and fail. A person in sin can never be in Christ, so therefore, we must constantly strive for greater purity, cleanliness, and holiness as we serve our Lord based on Psalm 15. This is a matter of authenticity. There are many nominal Christian in the church like Sunday Christians who do not bear any fruit of the Spirit. They do not even know who Jesus is. They are coming to church for worldly pleasure and selfish desire. First Spirit discerns what is genuine and false. Is he/she original or a duplicate? Students learn more about this subject in Doctrine of Man through systematic theology and shorter catechism.

The second spirit is to be a faithful and reliable worker who can be entrusted with responsibilities in his church, for his ministry, and for the task of the complete evangelization of India and the neighboring countries. Only a person who is reliable can be entrusted, so in order to be entrusted, we must continually strive to improve our reliability according to 2 Tim 2:2 and Ex 18:20-21. This spirit talks about character of God. After the fall of man, mankind was depraved and lost the image of God. After the first sin, Adam and all other people descending from him remain at liberty to do either

good or evil, but they do not have the power to do anything good. The character of God fosters a new life. New life in Jesus does not grow automatically. We must beat our body and make it our slave. Every Christian should strive to cultivate spirituality for godly life (Col 3:12-14, James 3:17). Students are required to attend another class for this second subject, Knowing God that will be discussed in Doctrine of God through shorter catechism.

The third spirit is to keep the words of our Lord Jesus Christ, the Holy Bible, as the standards for our lives. Worldview, emotions, knowledge of this world, philosophy, science or any other religious teachings are not our standard. Therefore we must constantly study, obey, and train others to live according to the Word of God (2 Tim 3:16, Matt 24:35). There is religious pluralism in the context of India. Some Guru in India produces a private truth. We need to be more careful to hold the Word as our norm. The principle of the Christian life only begins with the Word of God and finishes with the same Word. Because this Word is our life and righteousness (Deut 6:25; 32:46-47). The Word of God must be cannon in any and every situation in our life. Syncretism is another dangerous context in India. Students continue to study the Bible as text to keep the truth.

The fourth spirit is to pray and confess everything to the Lord Jesus Christ in prayer. We must report all of our difficulties, trials, and temptations, as well as our blessings and victories to Him. We believe that as faithful Christians, we must constantly pray to the Lord both individually as well as communally (Mk 1:35; John 15:7). All power and authority belongs to our Lord Jesus Christ (Eph 1:11). What is impossible with man is possible with God. Jesus Christ was the example of a great prayer life. St. Paul School community practice prayer life from early morning prayer,

teacher's prayer meeting, individual prayer hour, annual three days fasting and prayer, and once in a every week fasting prayer.

The fifth spirit is the self-supporting spirit among local churches. Our desire is that every local church would be able to one day fully support itself and other churches it plants through the regular offerings and tithes of its congregation members. Through the practice of the self-supporting spirit, not only will we obey God's Word, but will find ourselves much more in love with our treasure, the church (Mal 3:8-10). This spirit is a kind of movement for the Indian context. It was not a short time missionary work in India, but many churches want to depend on a sponsor. As early as possible, church and school ministry must become independent financially. The way to fulfill this spirit is to plant churches within the maintenance capacity of members in term of budget. The school hopes that all students will be a member of local church.

METHODOLOGY OF ST. PAUL HIGH SCHOOL

Teacher as Parents

Teaching job is different than any professional. It is important because it is a sacred ministry. The future of the nation is depended on childrens education. Teacher is considered as spiritual father, pastor, and shepherd. "A teacher is a second parent and a parent is a second teacher." As a Christian the teacher's duties are to get relationship with God, to have a clear definite Christian experience, and to be converted. Good Christian teachers must be faithful church members. Educational ministry is not simply splendid building with furnished classrooms, well-equipped libraries and large play

¹ Myageri, 483.

grounds. The role of teachers is of the most importance. Certain methods can be used by teachers for fruitful teaching like lecture, story telling, recitation, discussion, and question.

We are living in rapid changing life context. The understanding of role of teacher cannot be used with old scenario. Teacher is no more a boss but adisseminator of knowledge rather than just a facilitator.² Christian teaching, however, is concerned with Christian specifics. We want our pupils to learn about Jesus Christ and to know Him. Teaching ministry is major Christian ministry. It is an art which demands time and careful preparation. It is a science which embodies basic principles.³ It demands the best we can give it. If teachers are willing to pay the price in mastering principles of teaching they will succeed. The best education can apply in any situation with any possible means. It is a total environment such as described in Deuteronomy 6:7 "Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up".

The teachers prepare diligently so that students will receive the best knowledge from each subjects as well as the Bible. Teachers must be a life time student in order to teach their pupils. It is said on leaders by anonymous. "Learn as if you were to live forever; live as if you were to die tomorrow." They should remember not only secular educators but they are spiritual leaders. The teachers must have a deep understanding that today's students are leaders of tomorrow. St. Paul School teachers arrive at school half an hour earlier than other government schools to have a devotion and prayer meeting before

² Ibid.

³ Ibid

⁴ John C. Maxwell, *The 17 Essential Qualities of a Team Player*. (Nashville: Thomas Nelson Publishers, 2002), 116.

the school day. Many of the teachers could be employed at other schools for a greater salary, but choose to stay at St. Paul School because they find eternal value in knowing that they are a part of ministry. In order to train reliable workers, St. Paul School educators realize that they themselves must first be reliable. In order to do this, they voluntarily submit themselves to a rigorous schedule during which teachers encourage one another as well as keep each other accountable.

Curriculum

The current curriculum for St. Paul School is Secondary Schools Learning

Certificate (S.S.L.C.), which is recognized by the state government. Also, St Paul school has applied for affiliation with the Indian Council for Secondary Education (I.C.S.E.), in

New Delhi. Government examinations are taken for both seventh and tenth grades to determine the excellence of a school. St. Paul School has consistently received good results. Students will join their further study for the professionals like doctors, architects, lawyers, politicians, teachers, etc., they can be great lights in India.

The teachers expect students will make a difference in India with role as salt and light of the world. St. Paul School strives to be the best that it can be. At each assembly, students reaffirm not only to themselves but to the community, their desire to be excellent by shouting "St. Paul School, No. 1 in India." It is based on the word of faith written in Numbers 14:28 ' I will do to you the very things I heard you say.' The school theme song is "Jesus loves me this I know". According to this song, we confess all the time. He loves me very much. Jesus loves the school for the school bears His name.

Co-Curricular Activities

In addition to stressing academic excellence, St. Paul School offers many programs and extra-curricular activities to supplement their learning to ensure the holistic development of the person. Students are strictly schooled by the Physical Education Training Master to first, develop discipline and second, develop physical fitness. These qualities are both important for our lives. Many are involved in organized sports such as volleyball, cricket, soccer, etc. St. Paul School is regularly invited to sports competitions where St. Paul School wins many awards. This improves not only the physical fitness, but these competitions generate self-esteem, healthy competition, and school pride. Since the school is located in a residential area, school could not arrange spacious play ground. But students are playing eagerly in any place. By the experience of present school, we build another St. Paul school campus in different area with big play ground. The vision of School ministry is expanded to establish the same model of school in different states in India.

Certain days out of the year are selected for special functions like cultural programs to better understand the various peoples that live in India. Students participate in the dances, speech, and dress of the many different states in India to illustrate what a diverse country we live in. Presentations are often given to the community as well as special guests among the faithful Christian government officers. It is the desire of St. Paul School, to continually bring in faithful Christians from the workforce so that the students can have excellent role models they can strive to be like.

St. Paul school has a student self- governing system to better serve the school as well as to develop leadership skills necessary for the future. This consists of several key leaders in ninth and tenth grades as well as key representatives in sixth, seventh, and

eighth grades. Leaders are selected by the students under the supervision of the teachers. Student leader selection is based upon academic excellence, character, and spirituality. This serves not only as a voice to the administration, but a light for St. Paul School, modeling for the rest of the students.

St. Paul School students are given many opportunities to develop their musical talents. In addition to Bible songs the students learned since they were in nursery, St. Paul school boasts of a 30 member band with many instruments. By the contributions of the short-term voluntary mission team from different countries like United States, S. Korea, school band members are working jointly to make the already distinguished band the number one band in India.

School Facilities

From 1989-1992, the school was conducted at two different locations from rented house buildings. Since 1992, St. Paul School has purchased a site and built temporary classrooms. Fortunately, India is a hot country. Classroom could be made of boards without windows. The school ministry was extended gradually by short term and long term co-worker's dedication and sacrifice. Two are better than one. Team work produced much improvement. In the season of monsoon, St. Paul School became an emergency situation. Winds blew and waters came into the classroom. The school communities were praying day and night for concrete buildings. The lack of the finances and the sanctioning of building plan were major problems to developing the school facilities.

In 1999, with prayer and faith, some of the temporary classrooms were demolished, and were started to replace by a five-story permanent building. It was very slow work.

After digging the ground, the contractor had financial problem that caused suspension for

the work for about two years. During this time, in every class the children brought construction offerings regularly. That amount looks like widow's two coins. God blessed through one church pastor in Busan. And the Lord continued to bless by faithful Christians from the different places.

During last several years, construction work was the main focus in the ministry. We worked hard and diligent at the site. This was the essential hardware for the ministry. Every class teacher and student committed to kneel in prayer at the construction site. That became the part of the spiritual growth development, as well as a means of bringing the restarting of the construction work. Students, parents, community members, teachers, and prayer warriors throughout world, all joined for this new facility.

In 2003, permanent school building was ready with 16 class rooms and offices. It stands as a testimony of God's power working through ordinary people. The new St. Paul School building made a great impression on the surrounding parents which brought new admissions every semester. It made a great difference with the new building outwardly and inwardly. School students have pride in their school.

Nowadays, the school class rooms are in short supply because of the growth of the school. During school construction, all the community got confidence and boldness through this first experience. After first school building could start other buildings like hostel, library, auditorium in different places simultaneously. What is impossible with man is possible with God, and He provided the additional new classrooms that are needed. St. Paul School facilities are used like the hardware for effective evangelism and mission work.

CHAPTER SIX

EVALUATION OF ST. PAUL HIGH SCHOOL

St. Paul School has shown us that India desperately needs more Christian institutions with faithful Christian teachers to meet the needs of the growing and already needy population. These are the means by which the children of India can be reached with the Gospel. St. Paul Students are offered opportunities to join the ministry to work as staff using their gifts and talents after graduation. In a small classroom setting, a teacher can disciple his students and nurture them in the faith. As a result, a child that graduates from the school then moves into positions of influence in the society and can be effective in making a difference in India for Christ.

M. Gloria says "One faithful Christian teacher is just as important, needed, and effective as one faithful pastor." The children are growing both intellectually and spiritually because St. Paul School teachers are involved in the lives of the students. It is necessary to train up a child in the best possible manner for the task of ministry of God.

CONSIDERATION FOR TOMORROW

The student in the twenty-first century is growing up in a world of rapid change.

The accelerating change and technological advance will make different tomorrow from today. In order to be relevant to the tomorrow's world, we must learn to live the now is of

increasing importance.¹ Sometime Christian failed to meet Christ's expectation to be the salt and light of this world. Discipleship training is faint to be fruitful, so that often we are confused. Christian education faces to the various challenges in the impact of ethic difference.² We have to renew the purposes, the aims and the objectives of Christian religious education and devise new structures and substance to meet the purposes.³

In the context of the development of individuals who will be groomed to be the future foundations of India, we need to start the process from childhood. Only when a plant is tender can it be molded in the direction it has to grow. Once it becomes tough nothing can be done. We should make the Bible relevant in the lives of the students. It will be enabling them to face the vital issues and threats in life to live a wholesome life in peace and harmony with God, man and creation. St. Paul School is planting such kind of seeds in children's hearts.

The school as the base for Evangelism

The school is a place where we can look for concrete ways to bring the gospel which is the most relevant message of human life. It can be a place where the evangelism and social action can take place at the same time consider it as two sides of the same coin. Faith is individual acceptance of Jesus Christ. Though their parents are still non Christian, students can profess the faith and receiving baptism upon the confession of Jesus Christ

¹ Marvin K. Mayers, Lawrence Richards, and Robert Webber, *Reshaping Evangelical Higher Education* (Grand Rapids, MI: Zondervan Publishing House, 1972), 58.

² Michael J. Anthony, (Ed.), *Introducing Christian Education, Foundations for the Twenty-first Century* (Grand Rapids, MI: Baker Academic, 2001), 46.

³ Gloria Durke, "Modeling Religious Education in the Future in the Religious Education we Need" in *Towards the Renewal of Christian Education* edited by James Michael Lee (IND: Religious Education Press, 1977), 95.

as personal Savior. It is also important that the school keeps in touch with the parents and also make them equally responsible. This will be areas to show that the parent's duty is not finished if they provide the children with physical needs and leave the rest to the school to mold them. Therefore, the continuous contact with parents through seminars and regular meetings will be a useful platform to voice out opinions, ideas that need to be done in the holistic development of a individual and also make them equally responsible. High school parents have regular meetings for student development. Apart from this, all parents are expected to join prayer meetings every week.

The Word of God is a living and active sword to the people. The purpose of existing mission schools should be in the proper delivery of this public truth. Most students of St. Paul school come from Hindu and Muslim backgrounds. When mission schools hang on to the standard of Jesus' teaching, they will know the truth. The truth will set them free from the bondage of sin. Those who learn the truth faithfully, will see their faith grow. They bring their own confession of faith individually. "The whole process of disciple making may be understood as beginning and ending in evangelism."

Rapports with the Children

A personal contact in the school with the child will also enable the teacher to have access to the parents of the individual. Right relationship makes an interaction. The discipleship by true relationship lies in effective communication. Communication is the channel of message. This is not just speaking but expression of being. Norman Wright said that the effect of non-verbal language is more than 55%, and the tone of voice 33%,

⁴ Anthony, 53.

and actual words affect 7% only.⁵ This will invariably help to get in touch with the community and provide a good opportunity for witnessing. Children can be the good contact points to build fellowship with their parents. Indian parents have much more concern and love for their children. They also are harassed under the caste system. Especially lower and poor caste children were deserted in the Hindu temple. They are not considered human beings. Those in the lower caste are treated lower than animals in strong Hindu community.⁶ Children's study in the school is privileged. St. Paul school provides education and builds personality based on being in the image of God. This work can be done by the native teacher in an effective way.

Spiritual Formation

The process of education is building in terms of bringing out leaders who will be good foundations for the future. Especially in Christian education, spiritual formation is emphasized as process concerned with holistic growth and development of the individual. We need to reinforce the need for Christian values and principles in our learning and in relation to the culture. In the context of India, understanding of Christ should be treated carefully. Indian culture is very religious with religious pluralism and syncretism. If it failed to tell who Jesus is, they will accept Christ as one of their gods in

⁵ Betty Chase, *Children Education*, translated by Soon Hee Jo (Seoul: Duranno, 1992), 60. Original source by Norman Wright *Communication and Conflict Resolution in Marriage*, David C. Cook Pub., 4.

 $^{^6}$ Some year back Newspaper, "The Times of India" reported that when a lower caste came to temple, another high caste killed him by ax.

⁷ Anthony, 91.

the concept of pantheism. The significance of the St. Paul school comes in Christ-centered and Bible- centered ministry.⁸

Globalization of Individual Life

Not long ago, the local people in India were inaccessible from the realization of world. Information technologies brought connection for rural people in any corner of India. Even poor people who couldn't have sufficient resources to send their children to school even though the fees are very minimal make an accessibility by the bridge of mission school. The Christian institutions and their approach toward education should also look for ways and means to improve them from their situations of poverty and also enable them to be self-sufficient. St. Paul School provides education in English with many resources from the inside and outside of country. Since India has many state languages, school children learn three languages from kindergarten. Many schoos should follow language policy. All government schools run in their own state language. The merit of the St. Paul school ministry is to teach in English. Students have a chance to meet new information knowledge through the visiting staffs from the outside of country. Children enlarge their vision in global era. They equip themselves as future of India in terms of ambassadors of reconciliation by the gospel, the good news of Christ reconciling the world to Himself. The seconciliation by the gospel, the good news of Christ reconciling the world to Himself.

⁸ Five Spirit is given for the foundational guidelines of St. Paul School to students as memorizing portion. This was summarized in the school pledge.

⁹ St, Paul school is located in Karnataka state which uses Kannada language. Neighboring state use Tamil in Taminadu, and Telugu in Andhra Pradesh.

¹⁰ Anthony, 53.

CONSIDERATION FOR HOLISTIC EDUCATION

The vision of St. Paul school is continually to train students through teachers to have the spirit of Mr. Ditt, a faithful Christian in Punjab, who contributed greatly in bringing people from the darkness to the light. When Ditt attended church services with Nattu, a Hindu of the Jat caste in Sialkot for awhile, he pressed for immediate baptism. The missionary, S. Martin baptized him who was a dark, lame, little man. "not because he saw his way decidedly clear to do so but, rather, because he could see no scriptural ground for refusing." Three months after his baptism he went back to his village to proclaim the gospel in spite of persecution of his people. He taught to family and neighbors what he knew in his village of Mirali. Many abused him but he remained faithful. By 1900 "more than half of lowly people in Sialkot District had been converted." St. Paul school has the goal to raise up children who will be like Mr. Ditt in their generation. The children are the hope of India. They will be the ones to bring about great change in this country and be the ambassadors of the Gospel to those who are dying without Christ. Every cost, every effort, and every sacrifice must be made to train the children, for today's students are tomorrow's leaders.

Character Education

Christian school set apart to make and mold a person according to the purpose of God which is the sacred work. It must consider difference of personality individually.

¹¹ USCWM, (ed.) *Perspectives on World Missions*, South Asia Version (Bangalore : New Life Literature, 1998), 183.

¹² Ibid.

¹³ Ibid., 184

Counseling in education makes an opportunity to be with the child personally and understand him better. A personal and a general approach will create a healthy mind in him. Student will have a more adequate and a realistic perspective on life, enabling him to face the perplexed society with confidence. Christian education must reinforce the obligation to carry mandatory task with confidence and boldness. It's all about influence by practical life. All of us might be representative of the Kingdom life. Education is that transforms into the character of kingdom citizen. The example of Jesus Christ was leadership in life. Character education focuses to all students to follow a model of leadership that starts with our relationship with God and moves out from there into relationship of service those around us. This leadership calls as servant leadership. Robert Greenleaf defines two kinds of leaders. "Natural leaders are those who try to take control, make the decisions, and give the orders in any situation in which they find themselves. Natural servants, on the other hand, will assume leadership only if they see it as a way in which they can serve." Servant leadership is more about influence through character and service.

The Identity of Church School

St. Paul School is not merely operating for knowledge and finance. The vision and task is clearly that the children will be equipped as God's people for the work of service. They must grow up to the fullness of Christ. Theory and practice are the two wings of a bird. It is just like between Christianity as a doctrine and Christianity as a

¹⁴ Walter C. Wright, *Relational Leadership* (AP India: OM Headlines, 2000), 1.

¹⁵ Ken Blanchard, *The Heart of a Leader* (Secunderabad: OM Headlines, 1999), 131. Robert Greenleaf, formerly an executive with AT&T, was the first to apply the concept of leadership as serving to the business world in his book *Servant Leadership*, (NY: Paulist Press, 1977).

life. 16 True Christianity is never one without the other. It is always both together. The Christian life accomplished in the worshipping of God with a formal service on Sunday, as well as with informal service in daily life as a living sacrifice. There is no strong Christian school without a church built on the rock of fundamental biblical truth. In this sense, LCA could stand as a model Christian school. LCA was started from Thomas Road Baptist Church in Lynchburg Virginia. TRBC ministry is very influential and fruitful in the society. Christian school is more powerful and effective with school church in same premises. St. Paul school has developed in the past two decades tremendously. This is nothing but the work of sovereign God trough His faithful servants. We can expect the next generation ministry by achieving a deeper spiritual life as mandatory. Worship the Lord with all your minds and with all your strength and with all your souls.

Reinforcing Spiritual Training

The Christian schools should have the Bible as one of the important tools of instruction. Imparting biblical education also helps in the molding of an individual, promoting spiritual growth and fellowship. In fact, we should have the arrangement of having compulsory Christian education with the consent of the parents which gets well integrated in the overall curriculum. This also fosters Christian nurturing, training them to be useful citizens in the country. This in fact also brings about personal development, helping him understand and also be responsible.

¹⁶ G. I. Williamson, *The Shorter Catechism* (Philadelphia, PA: Presbyterian & Reformed Publishing Company, translated by Douksung Choi 1994), 28.

Reinforcement of spiritual training is required to meet spiritual problems in this century. Especially there are many spiritual movements in India. Most Christian schools in Indian church history became secularized by losing their spirituality and compromising with context. Christian schools need to conduct a spiritual training center as a retreat periodically. School staff, teachers and students join together in one place in prayer that fosters spiritual power in the community. "What has been will be again, what has been done will be done again. There is nothing new under the sun" (Ecclesiastes 1:9). Somehow the monastic system in the middle age is recommendable for today's Christian life. They will be catalyses in the class for the spiritual life.

CONCLUSION

The constitutional provision of India made protection of interests of the minority educational institutions rather give special officer seat for schedule castes and scheduled tribes. ¹⁷ It has declared freedom as to attendance at religious instruction or religious worship in certain educational institutions. We should remember that missionaries worked in the mist of many hardships and difficulties with tremendous dedication and sacrifice for the human right and equality as well as Gospel of salvation. ¹⁸ The missionaries came and showed the love of Christ through their sacrifice and bringing people to Christ. On paper all have the rights, but in reality there are a lot of hurdles. India is a secular country and Christians are a minority. There are many Christian institutions which are established to impart education and are recognized by the

¹⁷ Myageri, 5.

¹⁸ Hrangkhuma, 364.

government which are bound by the rules and regulations. Christians and also non-Christians study and it is not easy to enforce Christian beliefs on them.

We should guarantee an effective and maximum acquirement of knowledge of the truth and spiritual growth and other abilities of the pupil. Creativity is at the basis of constructive, clear, reflective, logical and critical thinking. There is a lot of scope for our Christian schools to make a valuable contribution to the development of country, and more particularly to give the lead in improving the modernizing the teaching methods in our institutions. ¹⁹ Christians have the mandate that we have been entrusted to take the gospel to the ends of the earth to all people.

Like V.S. Azariah, a pioneer of the indigenous missionary movement in India, who never hesitated to take whatever steps were necessary to follow the Saviour, Jesus Christ. Sherwood Eddy says, "He has been led to offer himself as a missionary, to go to the Dornakal field. His salary will be far less that at present as the secretary of the YMCA, he must learn another Indian language and work in an isolated district. Like William Carey's, his life may fall into the ground and die, but if it dies it will bear much fruit. India can never be saved without sacrifice. It will not be cheaply won, and the crying need of India today, is for young men of the type of Mr. Azariah."

Why do we call it a Christian school? Christian education has been at the heart of mission organizations as they develop intentional strategies for the fulfilling the Great Commission.²² Every Christian institution might have Christ as the center of all the

¹⁹ Verstraeten, 81.

²⁰ S. Devasagayam Ponraj, *Pioneers of the Gospel* (Madras: Emerald Academic Press, 1993), 79.

²¹ USCWM, (ed.) *Perspectives on World Missions*, South Asia Version (Bangalore : New Life Literature, 1998), 110.

activities and lead to growing toward maturity to the fullness of Christ. By the work of Holy Spirit who is dwelling in us, task of wholeness education will be accomplished as an on going process.

²² Anthony, 14.

BIBLIOGRAPHY

- Ahuja, Ram. Society in India; Concepts Theories, and Recent Trends. Jaipur: Rawat Publications. 1999
- Anthony, Michael J. (Ed.), *Introducing Christian Education, Foundations for the Twenty-first Century*. MI: Baker Academic, 2001.
- Bagga, H. K. A Text Book of History and Civics. New Delhi: Jay Cee Publications, 2007
- Ban, Joseph D. Education for Change. Valley Forge, PA: The Judson Press. 1969
- Baker, A. A. The Successful Christian School Foundational principles for starting and operating a successful Christian School. Pensacola, FL: A Beka Book Pub., 1979
- Baker, Robert A. A Summary of Christian History, TENN: Broadman & Holman Publishers, 1994.
- Bakhle, S.W. *Hinduism*, *Nature and Development*. New Delhi: Sterling Publishers Pvt. Ltd., 1991
- Barker Kenneth (ed). The NIV Study Bible. MI: Zondervan, 1985.
- Barnhart, C. L. (ed.), The American College Dictionary. NY: Random House, 1959.
- Barth, Roland S. *Learning By Heart*. San Francisco: Jossey Bass, 2001.
- Bary, Wm. Theodore, Hay, S. N., Weiler, R. and Yarrow A. *Source of Indian Tradition*. NY: Columbia University Press. 1964
- Baxter, Magolda, Marcia B. and King, Patricia M. Learning Partnerships: Theory and Models of Practice to Educate for Self-authorship. Sterling, VA: Stylus Publishing, 2004.
- Bearch, George D. *British Attitudes Towards India 1784-1858*, London: Oxford University Press, 1961.
- Berkhof, Hendrikus. *Introduction of the Study of Dogmatics*, translated by John Vriend. MI: William B. Eerdmans Publishing Company, 1985.

- Berkhof, Louis. Systematic Theology, PENN: the Banner of Truth Trust, 1958.
- Berkley, James D. (ed.), *Leadership Handbooks of Practical Theology*. Vol 2, MI: Baker Books 1994.
- Betts, George Herbert. *The Curriculum of Religious Education*. NY: The Abingdon Press, 1936.
- Billings, Robert J. Guide to the Christian school. Hammond, IN: Hyles Anderson Pub 1971
- Blanchard, Ken. The Heart of a Leader, Secunderabad: OM Headlines, 1999.
- Boberg, John. The Word in the World. Techny, Illinois: Divine Word Missionaries. 1973.
- Broda-Bahm, Kenneth T., Kempf, Daniela, and Driscoll, William J. *Argument and Audience: Presenting Debates in Public Settings.* New York: International Debate Education Association, 2004.
- Brown, Marion E. and Prentice M. G. *Christian Education in the Year 2000*. Valley Forge, PA: 1984
- Byrne, H. W. A Christian Approach to Education: A Bibliocentric View. Grand Rapids, MI: Zondervan .1961.
- Byrnes, Lawrence. Religion and Public Education. NY: Harper& Row Publishers. 1975.
- Chase, Betty Children Education, translated by Soon Hee Joo, Seoul: Duranno, 1992. 60.
- Chatterjee, Sunil Kumar *Family Letters of Dr. William Carey*, West Bengal: Carey Library and Research centre 2002.
- Chavarria, Aguilar O. L. Traditional India. Englewood, N.J.: Prentice Hall, Inc., 1964.
- Chave, Ernest J. A Functional Approach to Religious Education. Chicago: The University of Chicago Press, 1947.
- Choun, Robert J. and Michael S. Lawson *Christian Educator's Handbook on Children's Ministry: Reaching and Teaching the Next Generation*. Grand Rapids, MI: Baker Books 1998
- Chung, David and Ross Jekel, Holman Bible Dictionary for Windows Version 1.0d Parson Technology, 1994
- Cole, Stewart G. Character and Christian Education. Nashville: Cokesbury Press. 1949.
- Conn, Kathleen. *Bullying and Harassment : A Legal Guide for Educators*. Alexandria, VA: Assoc. for Supervision and Curriculum Development, 2004.

- Corbett, Jim. My India. NY: Oxford University Press. 1952.
- Cummings, David B., editor. *Purpose of a Christian School*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979.
- Cunningham, James D. & Fortosis, A. C. *Education n Christian Schools: A Perspective and Training Model*. Whittier, California: The Assoc. of Christian Schools International, 1987.
- D'Sa, Thomas. the Church in India in the Emerging Third Millennium, BLR: NBCLC, 2005
- Dahlberg, Gunilla.; Moss, Peter. *Ethics and Politics in Early Childhood Education*. London, New York: Taylor & Francis Routledge, 2005.
- Daniel, Eleanor, Wade, J. W., and Gresham C. *Introduction to Christian Education*. Cincinnati, OH: The Standard Publishing Company, 1980.
- Daniel, A. M. *Pearls of Wisdom*, Secunderabad: A.P. OM Headlines, 2000.
- Davis, Brent. *Inventions of Teaching : A Genealogy*. Mahwah, NJ:. Lawrence Erlbaum Associates, Inc., 2004.
- Day, Clarence B. *The Indian Interlude*. San Francisco: Chinese Materials Center, Inc. 1977.
- De Riencourt, Amaury. The Soul of India. NY: Harper & Brothers, Publishers. 1960.
- Deuink, James W. and Carl D. Herbster *Effective Christian School Management*. SC: Bob Jones Univ. Press, 1982.
- Douglas, William O. *The Bible and the Schools*. Boston: Little Brown and Company. 1966
- Drinan, Robert F. *The Right To Be Educated*. OH: Corpus Publications. 1968.
- Durka, Gloria. and Smith J. *Emerging Issues in Religious Education*. NY: Paulist Press. 1976.
- Eavey, C. B. History of Christian Education. Chicago: Moody Press. 1975.
- Ebenezer, Matthew. What the Apostles Believed, AP India: Authentic Books, 2007.
- Edlin, J. Richard. *The Cause of Christian Education*. Northport, AL: Vision Press, 1994
- Elder, Joseph W. *Chapters in Indian Civilization*. Vol1. Classical and Medieval India. Dubuque, Iowa: Kendall & Hunt Publishing Company. 1970.

- Elias, John L. A History of Christian Education._Malabar, Florida: Krieger Publishing Company. 2002.
- Evenson, C. Richard. *Foundation for Educational Ministry*. Lutheran Church: Yearbooks in Christian Education, Vol. 3. Fortress Press, 1971.
- Everist, Norma J. *Education Ministry in the Congregation*. Minneapolis: Augsburg Publishing House. 1983.
- Engel, David E. Religion in Public Education. NY: Paulist Press. 1974
- Falwell, Jerry and E. L. Towns. *Church Aflame*. Nashville, TN: Impact books, 1971.
- Fernando, Ajith. The Supremacy of Christ, Bangalore Theological Book Trust, 1996.
- Ferzoco, George and Carolyn Muessig. ed., *Medieval Monastic Education*. NY: Leicester University Press, 2000.
- Finnie, Kellsye William Carey, UK: OM Publishing, 1994.
- Firth, C.B. *An Introduction to Indian Church History*, India: The Indian Theological Library of the Senate of Serampore College, 1961.
- Fleming, Daniel Johnson. *Building with India*. NY: Missionary Education Movement. 1922.
- Forbes, Duncan. *The Heart of India*. NY: A.S. Barnes and Company. 1969.
- Gangel, Kenneth O. Christian Education Handbook. Wheaton, Ill: Victor Books. 1985.
- Gangel. Kenneth & Benson, W. S. *Christian Education: Its History & Philosophy.* Chicago: Moody Press. 1983.
- Gordon, Leonard A. A Syllabus of Indian Civilization. NY: Columbia University Press. 1971.
- Graendorf, Werner G. *Introduction to Biblical Christian Education*. Chicago: Moody Press, 1981.
- Groome, Thomas H. *Christian Religious Education*. NY: Harper & Row, Publishers. 1980.
- Grudem, Wayne Systematic Theology, MI: Zondervan Publishing House, 1994.
- Gupta, Badlu Ram. *Hinduism the Gospel of Humanity*. Bombay: Bharatiya Vidya Bhavan, 1986

- Gurian, Michael, Henley, Patricia, and Trueman, Terry. Boys and Girls Learn Differently: A Guide for Teachers and Parents. San Francisco: Jossey Bass, 2001.
- Halberson, Delia. *The Nuts & Bolts of Christian Education*. Nashville: Abingdon Press. 2000
- Hanson, E. Mark. *Educational Administration and Organizational Behavior*, Boston: Allyn and Bacon, Inc. 1979.
- Harner, Nevin C. The Educational Work of the Church. NY: Abingdon Press. 1939.
- Henderson, John C. *Thomas Jefferson's Views on Public Education*. NY: AMS Press. 1970
- Higginbottom, Sam. *The Gosple and the Plow OR The Old Gospel and Modern Farming in Ancient India*. NY: The Macmillan Company. 1932.
- Holcomb, Helen H. Men of Might in India Missions. NY: Young People's missionary Movement. 1901.
- Holland, Robert. To Build a Better Teacher: The Emergence of a Competitive Education Industry. Westport, CN: Greenwood Publishing Group, 2003.
- Holm, Jean L. *Teaching Religion in School: A Practical Approach*. London: Oxford University press. 1975.
- Hrangkhuma, F. A Introduction to the Church History, Bangalore: Theological Book Trust, 1996.
- Hughes, Larry W. *Current Issues in School Leadership*. Mahwah, N.J. Lawrence Erlbaum Associates, Inc., 2005.
- Immanuel Sundararajan G., *Indian Culture and Christianity*. Secunderabad: OM books, 2000
- Ingham, Kenneth. Reformers in India 1793-1833: An Account of the Work of Christian Missionaries on Behalf of Social Reform. Cambridge. University press, 1959
- Jones, E. Stanley. Along the Indian Roads. New York: The Abingdon Press, 1939.
- . The Christ of the Indian Road. NY: Grosset & Dunlap Pub. 1925
- Johnson, Rachel Kerr. and Tull, Barbara Mitchell. *Affectionately, Rachel: Letters From India, 1860-1884.* Kent, OH: Kent State University Press, 1992.
- Johnstone, Patrick. *The Church is Bigger than You Think*, Sri Lanka: New Life Literature, 2000.

- Kelsey, Morton. Can Christian Be Educated?. Mishwaka IN: Religious Education Press. 1977.
- Kienel, Paul A. *The Philosophy of Christian School Education*. California: Association of Christian Schools International, 1978.
- _____. *Christian school: why it is right for your child.* California: Association of Christian schools International, 1974
- _____. Reasons for sending your child to a Christian school._California: Association of Christian schools International, 1978
- _____. What Every Parent Should Know About Christian School Education. California: Association of Christian schools International, 1987
- Koenig, Judith A. and Bachman, Lyle F. Keeping Score for All: The Effects of Inclusion and Accommodation Policies On Large-scale Educational Assessments. Washington, DC: National Academies Press, 2004.
- Krogh, Suzanne. and Slentz, Kristine. *Early Childhood Education: Yesterday, Today, and Tomorrow.* Mahwah, N.J.: Lawrence Erlbaum Associates, Inc., 2001.
- Kumar, Ashok. *Current Trends in Indian Educatio*. New Delhi: Ashish Publishing House, 1991.
- Lamb, Beatrice Pitney. *India: A World in Transition*. NY: Frederick A. Praeger, Publishers. 1964.
- Latourette, Kenneth Scott. A History of Christianity, Vol1. MA: Prince Press. 1997.
- ______, A History of the Expansion of Christianity, Vol1, NY: Harper and Bro., 1937.
- Leach, E. R. Aspects of Caste in South India, Ceylon and North-west Pakistan. Cambridge: University Press. 1962.
- Lebar, Lois E. Education That is Christian. Wheaton Ill: Victors Books 1989.
- Lee, James Michael. The Religious Education We Need. Mishawaka, IND: 1977.
- ______. The Religious Education we Need- Towards the Renewal of Christian Education. Mishawaka, IN: Religious Education Press Inc, 1977.
- Levai, Blaise. Revolution in Mission. Calcutta India: YMCA Publishing House, 1958.
- Lewis, Gordon R. and Bruce A. Demarest, *Integrative Theology*, MI: Zondervan, 1996.

- Littky, Dennis. and Grabelle, Samantha *The Big Picture: Education Is Everyone's Business*. Alexandria, VA: Assoc. for Supervision and Curriculum Development, 2004.
- Lovely, Suzette. Staffing the Principalship: Finding, Coaching, and Mentoring School Leaders. Alexandria, Va.: Assoc. for Supervision and Curriculum Development, 2004.
- Mathews, Basil. The Church Takes Root in India. NY: Friendship Press. 1938.
- Mayers, Marvin K. Lawrence Richards, and Robert Webber, *Reshaping Evangelical Higher Education*, MI: Zondervan Publishing House, 1972.
- Mayr, Marlene. *Modern Masters of Religious Education*. Birmingham, AL: Religious Education Press. 1983.
- Maxwell, John C. *The 21 Irrefutable Laws of Leadership*, TENN: Tomas Nelson Publishers, 1998.
- ______, *The 17 Essential Qualities of a Team Player*. Nashville: Thomas Nelson Publishers, 2002.
- Miller, Linda. and Devereux, Jane. Supporting Children's Learning in the Early Years. London: David Fulton Publishers, 2004.
- Miller, Randolph Crump. *Education for Christian Living*. Englewood Clif, NJ: Prentice Hill Inc. 1956.
- Muehl, John Frederick. Interview with India. NY: The John Day Company. 1950.
- Mulford, William, Leithwood, Kenneth A., and Silins, Halia. *Educational Leadership for Organizational Learning and Improved Student Outcomes*. New York: Kluwer Academic Publishers, 2004.
- Myageri, C.V. Educational Organisation Administration and Management, Gadag: Vidyanidhi Prakashana, 2005.
- Neill, Stephen. A History of Christian Missions, London: Penguin Books, 1990.
- Netram, J. W. R. Will India Become Christian? NY: Richard R. Smith, Inc. 1930.
- Nucci, Larry P. Conflict, Contradiction, and Contrarian Elements in Moral Development and Education. Mahwah, NJ: Lawrence Erlbaum Associates, Inc. 2005.
- Nurullah, Syed and Naik, J. P. *Student History of Education in India 1800-196*. Calcutta: Macmillan Co, 1970.
- Osmer, Richard R. and Schweitzer F. *Religious Education Between Modernization and Globalization*. Grand Rapids MI: William B. Eerdmans Pub. 2003.

- Padmaprasad, S.P. Secondary education in India, Bangalore: Sumukha Prakashana, 2007.
- _______, School Management, Bangalore:Sumukha Prakashana, 2006.
- Pathak, S.M. American Missionaries and Hinduism A study of their Contacts from 1813-1910, Delhi: Munshiram Manohar Lal, 1967.
- Paton, William Alexander Duff Pioneer of Missionary Education, London: S.C.M 1923.
- Paul, Rajaiah. D. They Kept their Faith, Lucknow: Lucknow Publishing House, 1968.
- Pazmino, Robert W. Foundational Issues in Christian Education: An Evangelical Perspective. MI: Grand Rapids Baker Books. 1997.
- Person, Peter P. An Introduction to Christian Education. Grand Rapids, MI: Baker Book House. 1974.
- Philip, Kavita. Civilizing Natures: Race, Resources, and Modernity in Colonial South India. New Brunswick, NJ: Rutgers University Press, 2004.
- Pickett, J. Waskom. *Christian Mass Movements in India*. Lucknow, India: Lucknow Publishing House. 1969.
- Ponraj, S. Devasagayam, *Pioneers of the Gospel*, Madras: Emerald Academic Press, 1993.
- Powers, Bruce P. Christian Education Handbook. Nashville, TN: Broadman Press 1981.
- Prabhakar, Charles and Raj, Paul Mohan (ed). *Rights and Responsibilities of the Minorities*, Bangalore: Theological Book Trust, 1999.
- Price, J. M. Chapman J. H. Carpenter L. L. Yarborough W. F. *A Survey of Religious Education*. NY: The Ronald Press Company. 1959.
- Reagan, Timothy G. Non-Western Educational Traditions: Indigenous Approaches to Educational Thought and Practice. Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2005.
- Reed, James E. and Ronnie Prevost, *A History of Christian Education*. Tenn: Broadman & Holman Pub, 1993.
- Reeves, Douglas B. Accountability for Learning: How Teachers and School Leaders Can Take. Alexandria, VA: Assoc. for Supervision and Curriculum Development, 2004.
- Richter, Julius. A History of Missions in India, Edinburgh: Olephant Press 1908.

- Rogers, Rebecca. An Introduction to Critical Discourse Analysis in Education. Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2004.
- Ronald, Leach, Edmund Aspects of Caste in South India, Ceylon, and North-west Pakistan. 1960
- Rury, John L. Education and Social Change: Themes in the History of American Schooling. Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2005.
- Sanner, A. Elwood, Harper A. F. *Exploring Christian Education*. Kansas, Missouri: Beacon Hill Press. 1978.
- Saroyan, Alenoush and Amundsen, Cheryl. *Rethinking Teaching in Higher Education:* From a Course Design Workshop to a Faculty Development Framework. Sterling, VA: Stylus Publishing, 2004.
- Schulberg, Lucille. Historic India. NY: Time-Life Books. 1968.
- Seymour, Jack. L and Miller, Donald. E (ed) *Theological Approaches to Christian Education*. Nashville: Abingdon Press, 1990.
- Sharma Rajendra K. *Indian Society, Institutions, and Change*. New Delhi: Atlantic Publication and Distributors, 2004
- Shils, Edward. *The Intellectual Between Tradition and Modernity: The Indian Situation.* The Hague, Netherlands: Mouton & Co. 1961.
- Singer, Milton. *Traditional India: Structure and Change*. Philadelphia: The American Folklore Society. 1959.
- Sisemore, John T. *Vital Principles in Religious Education*. Nashville, TN: Broadman Press. 1966.
- Slentz, Kristine and Krogh, Suzanne. *Teaching Young Children : Contexts for Learning.* Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2001.
- Smith, The George. Life of Alexander Duff. London: Hodder and Stroughton, 1829
- Srinivas, M. N. *India's Villages*. NY: Asia Publishing House. 1969.
- Sullivan, Cheryl Granade. *How to Mentor in the Midst of Change*. Alexandria, VA: Assoc. for Supervision and Curriculum Development, 2004.
- Taylor, Marvin J., editor. *Foundations for Christian Education in an Era of Change*. Nashville: Abingdon Press 1976.
- ______. (ed). An Introduction to Christian Education, Nashville: Abingdon Press, 1980.

- Thoburn, James M. *Christian Conquest of India*. Cincinnati, OH: Foreign Christian Missionary Society. 1906.
- Towns, Elmer L. A History of Religious Educators. Grand Rapids, MI: Baker Book House. 1975
- Ulich, Robert. A History of Religious Education. NY: New York University Press. 1968
- USCWM, (ed.) *Perspectives on World Missions*, South Asia Version, Bangalore : New Life Literature, 1998.
- Van Til, Cornelius. *Essays on Christian education*. Phillipsburg NJ: Presbyterian and Reformed Publishing Company 1979.
- Verstraeten, A S.J. *Ideas of Christian Education in India*, Bangalore: Theological Publications of India, 1973.
- Vinovskis, Maris A. *History and Educational Policymaking*. New Haven: Yale University Press. 1999
- Walker, F. Deaville. William Carey: Missionary Pioneer and Statesman. Chicago: Moody Press. 1925.
- Wallbank, T. Walter. *India: A Survey of the Heritage and Growth of Indian Nationalism.* NY: Henry Holt and Company. 1948.
- Watson, Ian Kesarcodi, Studies in Hinduism, New Delhi: Mirmal Singal, 1985.
- Webster, John C.B. The Dalit Christians A History Delhi: ISPCK. 1996,
- White, James Asa. *Christian Education Objectives*. New York: Fleming H. Revell Company, 1932.
- Whitehead, John.W. *The Rights of Religious Persons in Public Education*, Wheaton: Crossway Books, 1991.
- Wiencke, Gustav. K. *Christian Education in a Secular Society*. Philadelphia: Fortress Press, 1970.
- Wilhoit, Jim. *Christian Education & The Search for Meaning*. Grand Rapids, MI: Baker Book House. 1996.
- Williamson, G. I. *The Shorter Catechism.* Philadelphia, PA: Presbyterian & Reformed Publishing company, translated by Douksung Choi 1994.
- ______, *The Shorter Catechism*, Vol1. NJ: Presbyterian and Reformed Publishing Co. 1970.

- Woods, Edith (ed). Education that Transforms: perspectives on Christian Education in Asia, Bangalore: ATA, Theological Book Trust, 1995.
- Wright, Walter C. Relational Leadership, AP India: OM Headlines, 2000.
- Wyckoff, D. Campbell. *The Task of Christian Education*. Philadelphia: The Westminster Press. 1955
- Yinger, John. Helping Children Left Behind: State Aid and the Pursuit of Educational Equity. Cambridge, Mass: MIT Press, 2004.
- Zamel, Vivian. and Spack, Ruth. Crossing the Curriculum: Multilingual Learners in College Classrooms. Mahwah, NJ: Lawrence Erlbaum Associates, Inc., 2004.
- Zmuda, Allison, Kuklis, R., and Kline, Everett. *Transforming Schools: Creating a Culture of Continuous Improvement*. Alexandria, VA: Assoc. for Supervision and Curriculum Development, 2004.

Internet

Kamat, Jyotsna "The Tradition of Sati in India" December 21, 2007 Information and links. Available from www.kamat.com/kalranga/hindu/sati.htm accessed by May 2, 2008

Wikipedia, "The 1961 Dowry Prohibition Act" http://en.wikipedia.org/wiki/Dowry_law_in_India accessed by May 8, 2008

Article

Wintle, Brian *Theological Education and Personal Formation – A Plea for a Fresh Appraisal*, paper presented ICHE(International Council for Higher Education) General Assembly on November 26-28, 2007 at Bangalore,

VITA

Stanley Jeongsik Choi

PERSONAL

Born: August 23, 1968

Married: Grace Heayoung Noh November 19, 1994

Children: Byung Chan, born August 6, 1995. Byung Kwon, born April 11, 1998

Stephanie Eunji, born September 2, 2005.

EDUCATIONAL

B.Sc., Bu Kyung University 1992.

M.Div. (Equiv)., Chong Shin University, 1998.

MINISTERIAL

License: October 16, 2001, Nae Seong Presbyterian Church, Dong Busan Synod

PROFESSIONAL

Missionary Work in India 1997-present

Associate Professor, Asia Evangelical College & Seminary 1998- 2004

Dean of Academic Studies, AECS 2007- present

Librarian, Asia Evangelical College & Seminary 1998- 2004

Principal, St. Paul school, Chellekere, Bangalore 2001- present

PROFESSIONAL SOCIETIES

Membership, Joint Librarian Committee, 1998-2004