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EDITORIAL

A label bearing the words "made in Africa" is a symbol of pride for the people of Africa. It says "we are free"; "we are creative"; "we are self sufficient"; "we can make our contribution in the world."

We can look with pride on the developing "made-in-Africa church." Increasingly the church in Africa is taking on its own distinctive style and emphases which add to the fullness and richness of the body of Christ. Yet "made in Africa" does not guarantee the quality of the product. Failure to meet the standard may be true of the African product as well as the European, Asian or American.

Biblical revelation is not a "given" in any culture. It stands over each expression of a culture. In our articles in this issue our contributors try to guide our thinking about the church in Africa.

Victor Cole writes on the continuing challenge of contextualizing Christianity in Africa. Cornelius Abiodun Olowola evaluates independent churches considered by some to be a model for contextualizing. John Stott deals with the role of the African church in nation building. Julius Muthengi deals with the important hermeneutical question of *Sensus Plenior*: Does the Scripture have a fuller sense than that intended by the human authors? This question has a place in the contextualization debate.

Several important books are highlighted and evaluated in our review section. We wish you profitable reading.

Contributors to this Issue

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Dr. Cornelius Abiodun Olowola is Vice Principal of ECWA Theological Seminary, Igbaja, Nigeria. He is also a member of the ACTEA council. He holds a Th.D. from Dallas Theological Seminary.

Dr. John Stott is the Director of the London Institute for Contemporary Christianity. He is the well-known author of numerous books, including **Christian Mission in the Modern World**.

Julius Muthengi is Dean of Students and instructor at Scott Theological College and associate editor of **EAJET**. He received his Th.M from Trinity Evangelical Divinity School.