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Purpose: *AJET* is published twice a year by Scott Christian University, a chartered private university in Kenya, in order to provide theological educators and students with evangelical articles and book reviews related to Christian ministry in Africa.

Publisher: Scott Christian University, the publisher of *AJET*, has been accredited by ACTEA since 1979 and was chartered as a private university by the Commission for University Education (CUE) Kenya in November 1997. Scott Christian University now has three schools operating under its umbrella: the School of Theology (formerly Scott Theological College), the School of Education and the School of Professional Studies.

AJET is indexed in *Christian Periodical Index*; *New Testament Abstracts* (Cambridge MA); *Religion Index One: Periodicals*, published by the American Theological Library Association, Chicago; *Theology in Context* (Institute of Missiology, Germany); and in *DIALOG Abstracts* (Cambridge MA). *AJET* is indexed in the ATLA Religion Database, published by the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606, E-mail: atla@atla.com, Website: <http://www.atla.com/>.

AJET is now on-line at: http://www.biblicalstudies.org.uk/articles_ajet-03.php

Improving Christian Education in Churches and Colleges

The five articles in this issue of AJET deal with improving Christian education in the Church or improving theological education in Christian Bible Colleges, seminaries, and universities.

In our first article Mary Mwangi dips into Christianity's past to discern how Augustine's educational theories and practices could be used to increase the quality of Christian education in the Church in Africa. Augustine's respect and concern for his students could be especially relevant in African universities wherever administration and students have fallen into an adversarial relationship. Student strikes and protests in public universities could spill over into Christian institutions if students and administration/faculty fail to trust and respect one another.

Joseph Bangura also looks to the past, but more recently and locally. He traces the development of Evangelical theological education in his native Sierra Leone, analyses its current models (university, denominational, and charismatic), discusses the factors that affect its delivery (the emergence of Charismatic Christianity, the need for community development and social transformation, and the need for contextual theology and cultural relevance), and raises questions that Evangelical theological education needs to address in order to be effective and faithful: is its content Biblical enough; is it sufficiently relevant; is it broad enough to deal with social issues; is it cooperative enough?

Benjamin Musyoka has two articles in this issue. The first one deals with how institutions that provide Christian higher education in Africa can achieve greater financial sustainability. Independently, this article picks up one of Bangura's issues – is Evangelical theological education cooperative enough? Among the several other strategies for financial sustainability, Musyoka suggests Christian schools should establish strategic alliances with one another to avoid unnecessary duplication of effort and to facilitate the sharing of scarce and valuable resources.

Janice Rasmussen's qualitative study of how non-Kenyan students at Africa International University change offers a glimpse into the transforming lives of specific students from Tanzania, Malawi, Nigeria, South Sudan, the USA, the DRC, Canada, and Ethiopia. These students reported many changes including broadened worldviews, added knowledge, developed skills, and changed attitudes. She uses the theories of several educationalists to evaluate the changes she examines.

Benjamin Musyoka's second article is also about the process of change, in this case, the sticky question of the integration of the Christian faith with learning in Christian higher education. He examines the practicalities of the issue from a philosophical and theological point of view.