The world that Christians witness to in 2006 is vastly different from the world of 1906. In the last one hundred years the percentage of the world’s population that says it is non-religious grew from less than 1 percent to almost 20 percent. This new phenomenon presents many unique challenges to Christian witness. Barry Oliver, in his article, asks if the church of the twenty-first century is serious about witnessing to secular people.

Perhaps even a bigger challenge to institutional Christianity as it exists today is the growing religiosity that is totally separated from organized religion. This new emerging value system is increasingly being called postmodernism. Mirosalv Pujic’s article introduces this topic and points out some of the differences between secularism and postmodernism.

Jim Park concludes his three part series by showing the disadvantages and opportunities that come to the church in this postmodern age as it slips more and more to the periphery of society. Jonathan Thornton discusses the challenges and opportunities, presented by the changes in a postmodern society, by listing eight characteristics of postmodern people and then possible ways the Christian witness could respond.

Kleber de Oliveira Gonçalves writes from São Paulo, Brazil where he is planting a church for postmodern people. In his article he looks at several critical issues for Christian mission in an emergent postmodern setting and then suggests some principles postmodern-sensitive churches should follow in reaching out to postmodern people.

Jerald Whitehouse writes on communicating Adventist beliefs in a Muslim context—one of the best articles on this subject to date. Mary-Anne Razafiarivony takes a look at expatriates and the performance management system in her article.

May God guide and direct as the Adventist Church continues its witness to those in other religious systems, and as it struggles to more clearly present the gospel to widely diverse peoples.

Bruce L. Bauer, editor