

# Openings Available In Every City

**I**N case you haven't been paying attention to the news lately, the business world seems to be going through another one of its periodic economic downturns. Some say this one is worse than usual. That may be. There certainly has been a string of job layoffs from the big corporations. Some say that trend will continue for quite a while. It just may.

In any case, it seems like there are always people looking for work. You may be one of them. It may be that you are fresh out of school and looking for your first job. It may be that you're tired of unfulfilling work and ready to find more meaning in what you do. In either case, there is good news and bad news.

The good news? There are openings available in every city.

The bad news? Well, those openings have been there for more than a century now.

Kind of weird, I know. Right through the Great Depression. Imagine that! Millions of people looking for work, and those openings never got filled. Amazing!

"Why?" you ask.

Giants.

Oh... and one more piece of bad news—the giants have grown in the last hundred years. That's not good. But I've seen this story before, and I already know how it's going to end. Trust me on this one: the good guys are going to win.

## Problem: Giants

And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together." When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid. And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid. 1 Samuel 17:10, 11, 24

Goliath was every Israeli soldier's worst nightmare. For forty days he'd been taunting them—and there wasn't a thing they could do about it. Oh, sure, someone could volunteer to go out there and get himself killed. Then he'd be dead and everyone else would be a slave. What a great way to make your mark in history! Even Saul—head and shoulders taller than the rest—was smart enough to keep his head down.

Goliath was serious bad news, so the war plan had been revised. Every morning the Israelites formed their battle line and... shouted very fiercely at the Philistines. From a safe distance.

The only thing to be grateful for in the whole situation was that Goliath et al. had stayed on their side of the valley. Surely that was something to praise the Lord for; the Israeli army had (so far) completely avoided actually fighting the Philistines.

I'm a Seventh-day Adventist. Since you're reading this, there's a good chance you are too. So let me introduce you

to a parallel to this story and the giant that has been defying our church for the last century and more: cities, big cities. Maybe you already know all about this, maybe you don't. I'd love to take you through all the history, but I'm going to have to settle for a string of quotations. Please notice the date following each quotation, and check out the context surrounding these references if you want more info.

We must do more than we have done to reach the people of our cities. —*Testimonies*, vol. 7, 115 [1902]

There is to be a working of our cities as they never have been worked. That which should have been done twenty, yes, more than twenty years ago, is now to be done speedily. —*Loma Linda Messages*, 143 [1905]

There is a great work to be done in the cities and villages that is not being done. —*Manuscript Releases*, vol. 3, 220 [1908]\*

I am instructed to say to those who have long stood at the head of the work, and who for years have allowed many of our large cities to remain unworked: The Lord will call to account those who have worked out their own plans to do a large work in a few places, while they have left undone the work that should have been done in giving the last warning message to the many large cities of our land. —*Manuscript Releases*, vol. 10, 218 [1909]\*

The message that I am bidden to bear to our people at this time is, Work the cities without delay, for time is short. The Lord has kept this work before us for the last twenty years or more. A little has been done in a few places, but much more might be done. I am carrying a burden day and night, because so little is being accomplished to warn the inhabitants of our great centers of population of the judgments that will fall upon the transgressors of God's law. —*Medical Ministry*, 300 [1909]\*

In every city there should be a city mission, that would be a training school for workers. Many of our brethren must stand condemned in the sight of God because they have not done the very work that God would have them do. —*Medical Ministry*, 303 [1910]

The burden of our cities has rested so heavily upon me that it has sometimes seemed that I should die. The work in the cities is the essential work for this time, and is now to be taken hold of in faith.... With mighty power the cry is to be sounded in our large centers of population, "Behold, the Bridegroom cometh; go ye out to meet him." —*Review and Herald*, November 17, 1910 [1910]

Will you not now gather up many of my past messages, study them, and present them to the people? It is high time that our churches should know what has been the word of the Lord. These cities must not remain unwarned. —*Manuscript Releases*, vol. 6, 75 [1910]\*

I spoke of the duty resting upon conference presidents to understand the necessities of our large, congested cities, and of the necessity that special attention shall be given to these neglected, unworked cities, and I referred to the fact that the president of our General Conference has neglected his duty

regarding this work. It is time that there shall be a general waking up to our responsibilities in this matter. There is a great work neglected that should be faithfully undertaken. — *Manuscript Releases*, vol. 9, 153 [1910]\*

In conclusion I will say, Redeem the lost time of the past nine years by going ahead now with the work in our cities, and the Lord will bless and sustain you. — *Manuscript Releases*, vol. 3, 224 [1910]\*

As you can see from the dates on those statements, the need to work the cities became a pressing issue for Ellen White in the early 1900s, and seems to have reached something of a peak in 1910.

There's a little story that illustrates this situation in a very pointed manner, and—since I like stories—I'll slip it in. You may have noticed that several of the quotations given above are marked with asterisks. Those comments were all written to or about one man, the subject of our little story. His name was Arthur Daniells, and he happened to be the president of the General Conference at the time.

Ellen White had been writing to Elder Daniells for quite a while about the need to work the cities. He had been slow to respond, so she kept writing. And then (in the words of Arthur White, an author never yet accused of exaggeration)—

Elder Daniells, endeavoring to do what he thought was the best he could, arranged for a five-day meeting on city evangelism to be held in New York City, July 7–11.

Shortly after laying these plans, he was on the Pacific Coast and went to Elmshaven to report this, which he felt sure would cheer Ellen White's heart. She refused to see him! The messenger of the Lord refused to see the president of the General Conference, sending word to the effect that when the president of the General Conference was ready to carry out the work that needed to be done, then she would talk with him. — *The Later Elmshaven Years: 1905–1915*, 223

Notice the quotation about the “lost” nine years. Counting back from 1910, nine years takes us to 1901—the year Arthur Daniells became GC president. Ouch!

So... what have we learned so far? That giants can be pretty scary. That when facing a giant, there is often a tendency to do nothing much more than talk (or shout). That even leaders can sometimes be too timid in taking on a giant.

### Solution: Attack

So Saul clothed David with his armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail. David fastened his sword to his armor and tried to walk, for he had not tested them. And David said to Saul, “I cannot walk with these, for I have not tested them.” So David took them off. Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.

...

So the Philistine said to David, “Am I a dog, that you come to me with sticks?” And the Philistine cursed David by his

gods. And the Philistine said to David, “Come to me, and I will give your flesh to the birds of the air and the beasts of the field!” Then David said to the Philistine, “I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.” 1 Samuel 17:38–40, 43–45

The most amazing thing in the whole story of David and Goliath is that Saul actually sent this teenager out there on the battle field. What was he thinking?! True, he gave him the “Royal Armor” to use. That was generous—especially since the chances of ever getting any of it back looked so slim.

David may have felt pretty special for a while, all decked out in the latest military technology. But then reality set in. Armor isn't “one-size-fits-all” and Saul was a big guy. (Not quite in Goliath's league, but still “head and shoulders....”) So David went back to the low-tech approach that fit him better.

To any rational assessment, this engagement was ill advised from the Israeli point of view. Goliath thought so, and didn't hesitate to issue a scathing press release on the prospects of the untrained and under-equipped opponent that came to meet him. For that matter, Eliab, David's oldest brother, hadn't been very encouraging either.

David, however, advanced (*running*, no less) “in the name of the LORD of hosts.”

The rest, as they say, is history. But does any of this really have anything to do with *us*, and the challenge of evangelism in the large cities of the world? Is that the *real* reason this story is in the Bible?

Probably not. But there are enough parallels that it makes a good illustration, so permit me to use the story that way for now.

### Details

Just saying that the way to handle a giant is to attack, isn't all that helpful. There are, after all, a number of details that need to be considered. Perhaps the most basic of these is the necessity of getting into the fight. The shouting army may have sounded impressive, but they accomplished nothing. If we are to make an impact *on the cities*, we need to get to work *in the cities*.

As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there should be a hundred missionaries where there is now one. In every city there should be a corps of organized, well disciplined workers; not merely one or two, but scores should be set to work.... More attention should be given to training and educating missionaries with special reference to work in cities. — *General Conference Daily Bulletin*, January 30, 1893

The words were spoken to me with impelling power: Wake up the watchmen to carry the word of warning to every city in America. Build up the waste places. The righteous judgments of God, with their weight of final decision, are coming upon the land. Do not hover over the churches to repeat over and over again the same truths to the people, while the cities are left in ignorance and sin, unwarned and

unlabored for. Soon the way will be hedged up and these cities will be closed to the gospel message. Wake up the church members that they may unite in doing a definite and self-denying work. —*Manuscript Releases*, vol. 10, 216

### Who leads the attack?

Statements like these could be piled up *ad infinitum* (or nearly so). The basic idea—we should be working the cities—is obvious. But notice a couple finer points: There is a call for a “corps” of workers, not isolated individuals but a team effort. The “watchmen” (ministers?) should press out from the churches to warn the cities, but they are to “wake up the church members” and get them involved as well.

So... how do you “wake up the church members”? And how do you take the warning to the cities?

Work with tact and ability. Arouse your associates to work under some name whereby they may be organized to co-operate in harmonious action. Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel’s message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. —*Testimonies*, vol. 6, 267

Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities. —*Testimonies*, vol. 9, 167

There you have it. In the providence of God, we’ve been given two tools for the price of one! “Medical missionary work” is the way to resurrect churches *and* the way to take the truth to the cities!

By way of analysis, I’ve split out some specific ideas from those statements:

- Like the “corps of workers,” here we have a call for a named association as a structure to foster co-operation among the medical missionaries.
- Young men and women are specifically called to involvement. I believe that this is at least partially because of the unique influence they can exert during that stage of life. (Memo to twenty-somethings: Don’t take that influence for granted; it evaporates in a few years.) It may also stem from their willingness to believe in God’s ability to use a sling and a stone to kill a giant when “rational, responsible adults” know better.
- Medical missionary work is combined with Bible truth.
- Work for Laodiceans is included.
- Health reform is important; every church I know of has enough snares already.
- All this contributes to reaching the cities.

### The “Perplexing Problem”

A few paragraphs back I quoted from the 1893 *General Conference Daily Bulletin*. That source deleted a portion of the original material, which is to say that the elipsis was in the *GCDB*. But a little sleuthing leads to the conclusion that the original source is Ellen White’s Letter 34, 1892. This has been quoted at greater length in the book *Medical Ministry*. It’s an interesting example of the author’s practicality.

In every large city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained. —*Medical Ministry*, 300

Ah, yes... the question of money leads us to a little math problem. And it’s a “word problem” at that, the kind every elementary student hates the most. “If one ‘score’ equals twenty, how much will it cost to support ‘scores’ of full time workers at the federally mandated minimum wage?”

No wonder she called it “perplexing.” The term may have stuck in her mind, for we find her using it again a decade later.

The perplexing question of means has troubled many... Much money has been invested in a few places. This has deprived missionary fields of the help they should have received. In building up the work in their part of the field, men have followed selfish plans and have drawn means from the Lord’s treasury, forgetting that all the revenue is the Lord’s and that other parts of His vineyard must be supplied. For reasons that they will not be pleased to meet in the judgment, they closed their eyes to the needs of their fellow workers. Thus destitute fields have been left unworked. —*Testimonies*, vol. 7, 283

For years the perplexing question has been before us: How can we raise funds adequate for the support of the missions which the Lord has gone before us to open? We read the plain commands of the gospel; and the missions, in both home and foreign fields, present their necessities. The indications, yea, the positive revelations of Providence, unite in urging us to do quickly the work that is waiting to be done. —*Testimonies*, vol. 9, 114

Now, these two quotations are not speaking *specifically* of medical missionary work in the cities. The section from volume nine focuses on reaching the upper classes. The section from volume seven focuses on the development of medical institutions (counsel sorely needed today, but which might make me appear critical should I actually quote it). But in regards to finance, their scope of application is broader than that, touching on all branches of gospel work.

### The solution is simple

So... what’s the answer to “the perplexing question”? Using our story to illustrate, let’s consider the weaponry David used. It was pretty basic: one staff, one pouch, one rock (four held in reserve), one sling, and a really big sword that hadn’t actually been available until it was needed to deliver the *coup de grace*.

There's a lesson in all this: *simplicity that proves successful will be rewarded.*

Do not expect that men will come to you and say, If you will come and work in our cities, we will support you. You are to go into these cities and begin work in a humble way. If we had faithfully followed from the first the instruction regarding city work, means would have come in for us to establish in these places schools and small sanitariums where we could treat the sick, and preach the gospel, and educate the people in Bible truth. We would have had means to sustain all the enterprises for missionary work that we could carry forward. —*General Conference Bulletin*, June 4, 1909

Here's a profound thought: God can work through small and simple things, whereas human pride and insecurity tend to demand the biggest and the best available. Unfortunately, that costs a great deal of money, leaving little to go into the development of a new project in the next city over. As a consequence, we end up with (at most) a few highly developed facilities and a great deal of unworked territory. Not good.

### How simply can God's work be done?

In every city where we have a church there is need of a place where treatment can be given.... for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These, skillfully employed, would prove a blessing not only to our people, but to their neighbors, and might be the means of calling the attention of many to health principles. —*Testimonies*, vol. 6, 113

Health institutions, rightly conducted, give character to our work as genuine. In every city where health reform is presented to the people there should be a limited ministry of the benefits of practical health reform, and a place provided where the sick may be treated for common ailments. The building may not be all that could be desired, but it may be fitted up to give treatment in simple lines. This simple work will prove a blessing. A good physician, who understands the simple means we used in our first practice of health reform, has done wonders even in our camp meetings. This work has always proved a blessing. —*Manuscript Releases*, vol. 20, 354

“Common ailments... simple lines... simple work... simple means.” Hmm... I'm not opposed to lung transplants, dialysis, radiation therapy, gene splicing, or open-heart surgery—but those aren't this. And “*this* work has always proved a blessing.”

There is another key phrase in that last quotation that needs consideration: “a limited ministry.” *Limited*? Why limited?

If you are at all familiar with Adventist history, you may recall that about a hundred years ago there were a couple of high-profile fires that spurred an exodus of the saints from Battle Creek. The Sanitarium and the Review both burned to the ground in 1902. Ellen White spoke of an angel with a sword of fire, and plainly said that these fires were judgments from God. But a judgment for *what*?

It's not uncommon to find people who think the fires were a punishment for Dr. Kellogg's pantheism, but that developed later. No, the great failing of Battle Creek was the hoarding of resources and a selfish control over the Lord's work—all to the neglect of the unworked territories.

In a talk to the delegates of the General Conference that directly addressed the two fires and the reasons for them, Ellen White said—

Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established. —*General Conference Bulletin*, April 6, 1903 (space prohibits including more of this talk, but please read it if you can. It's well worth the time and calories.)

There's that phrase again, “in every city.” It's an idea we've been slow to catch. Which may be why she used it so many times. Here's another one:

We must do more than we have done to reach the people of our cities. We are not to erect large buildings in these cities, but over and over again the light has been given that plants should be made in every city of America. We have no time to neglect the doing of this work, which for years has been outlined before us. —*Manuscript Releases*, vol. 4, 283

“*Plants*”? What does she mean by “plants... in every city”? Let me try to simplify this concisely. The Spirit of Prophecy uses a number of different terms to describe the idea of an Adventist evangelistic presence. The simplest of these, of course, is a “church,” sometimes described as a “memorial to God,” or some such similar phrase. But beyond churches, there is a call for “centers of influence,” things like vegetarian restaurants, health food stores, canvassers, Bible workers, and treatment rooms carrying on an active (but *limited*, remember?) medical missionary work.

How many of these are to be huge enterprises? *None of them*—because there's always another city just over the horizon that needs every dollar that can be earned, saved, spared, or shared. But doesn't that mean that God's work won't be able to reach all who need help? Why such a limited presence? Maybe because human pride gets too much of a thrill out of anything that looks like it's becoming a big success. Besides, God can work to bring the *right* people into contact with His representatives.

Look at it this way—if I'm running a health food store, should I expect (or need, or even want) to meet and cure *every* lifestyle-responsive diabetic and hypertensive in town? And become what? A production line for healthy sinners? How about a less expansive—but more productive—goal? How about praying that God would work

through my store to reach the local people who are open to the Gospel?

But why do we need to do this in *every* city? That reminds me of the reporter who asked the outlaw why he robbed banks. The story is that the criminal thought long and hard, and finally responded, “that’s where they keep the money.”

It’s pretty much the same thing with evangelism. Somebody has to get near to the people.

In every city there are men and women who would go to a sanitarium were it near at hand, who would not be able to go to one a long way off. There are many who will be convicted and converted, who now appear indifferent. I look at this matter in a very decided light. —*Loma Linda Messages*, 53

It was Dr. Kellogg’s neglect of this principle that Ellen White reproved most decidedly—his great plans for both the Sanitarium in Battle Creek and the city mission work in Chicago were too big, too localized, too expensive, and not nearly productive enough in terms of souls—

The light came to me clear and distinct that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected, that you were gathering into your arms a class of work that is never ending, which was eclipsing the work that needs to be done in every city—the proclamation of the soon coming of Christ. The third angel’s message was being blanketed. (Letter 55, 1899, to Dr. J. H. Kellogg) —*Manuscript Releases*, vol. 1, 59

But I digress. I was talking about the “perplexing problem” of sustaining “scores” of workers in every city. Which led to the question of simplicity, which led to a discussion of the Battle Creek fires, which led to the idea of “limited” ministry, which led back to Dr. Kellogg. All for the purpose of maximizing evangelistic efficiency.

### Still Perplexed?

Now let’s get back to the hard, cold, stickler—the money thing. How in the world could we ever support that many workers? We’ve already seen at least a glimmer of an answer in a statement previously quoted. To focus on this aspect, I’ll quote it again:

You are to go into these cities and begin work in a humble way. If we had faithfully followed from the first the instruction regarding city work, *means would have come in* for us to establish in these places schools and small sanitariums where we could treat the sick, and preach the gospel, and educate the people in Bible truth. *We would have had means* to sustain all the enterprises for missionary work that we could carry forward. —*General Conference Bulletin*, June 4, 1909

There you go. And, no, I can’t tell you exactly how that would happen. But I can tell you that I believe it, and I suggest that you ought to as well. In fact, Ellen White seems to suggest actually *acting* as if it were true.

Shall we not advance in faith, just as if we had thousands of dollars? We do not have half faith enough. Let us act our part in warning these cities. The warning message must

come to the people who are ready to perish, unwarned, unsaved. How can we delay? As we advance, the means will come. But we must advance by faith, trusting in the Lord God of Israel.

Night after night I am unable to sleep, because of this burden resting upon me in behalf of the unwarned cities. Night after night I am praying and trying to devise methods by which we can enter these cities and give the warning message. Why, there is a world to be warned and saved, and we are to go East and West and North and South, and work intelligently for the people all about us. As we undertake this work, we shall see the salvation of God. Encouragement will come. —*Evangelism*, 62

Let’s think for just a minute about how we would act “if we had thousands of dollars.” What we couldn’t do with thousands of dollars! And it’s even better if we adjust for inflation since 1909 when she said this! We’re rich! Let’s go get a... and a... or maybe even a...

How about getting a *life*? As in a life worth living because it has a sense of others’ needs. We are *already rich* whether or not we have a penny to our names! They’re the ones who haven’t got the gospel! Now what are we going to do with that money? (It’s OK, you can relax. I’m done ranting.)

Somehow this idea of money coming in seems to be particularly linked to the city work. Here’s another statement that gives a glimpse at what she had in mind:

As men and women are brought into the truth in the cities, the means will begin to come in. As surely as honest souls will be converted, their means will be consecrated to the Lord’s service, and we shall see an increase of our resources. —*Evangelism*, 89

But let’s not kid ourselves. If the Lord ever sent us enough money so we could do His work without personal sacrifice, it would be a disaster for most of us. Which is why she also made comments like this:

Means is needed that we may do quickly the work that must be done in building up the waste places and raising up the foundations of many generations. We are not to spend our money on things that are not essential. God requires that every available dollar shall be given to the work of opening new fields for the entrance of the gospel message and in lessening the mountains of difficulty that seek to close up our missionary work. For Christ’s sake, I ask you to carry out God’s purposes for the opening of missions in every city, in every place. Satan is working with all deceivableness of unrighteousness in them that perish. Is it not time that we awake out of sleep? Our apparent devotion to the things of this life contradicts the faith we profess to hold. —*Manuscript Releases*, vol. 10, 216

So... how do we sustain scores of workers? Simple. We get lots of other people to give us “every available dollar,” then wait for our converts to kick in their contributions. By that time, this whole thing should be more than covering expenses and we’ll be off and running.

I’d really like to think that there isn’t a single soul out there that could read that last paragraph and actually be-

lieve I was serious. The operative word here, folks, is *facetious*. (The texting crowd would say, “jk,” I suppose.)

### The work will be finished in sacrifice

For gospel workers to call on others to sacrifice in order to support them at the “worthy of his hire” level is not—in my opinion—likely to make much happen in the Lord’s work at this stage of earth’s history. The workers need support, true; they can’t carry it all alone, true; but they’re going to have to set the example in sacrifice.

If there was ever a worker who was actually worthy of His hire, it was Jesus. Just give a thought to the sort of wages He received, and it may not seem quite such a stretch to think that some of us may need to work for the value of the work rather than for the paycheck.

Why do not our people wake up to the peril threatening the men and women in the cities of America? Why are not our churches aroused, and why is there not an earnest call made for volunteers to enter the whitening harvest field? — *Manuscript Releases*, vol. 10, 220

Nope. This one wasn’t a call for funds, it was a call for people, a call for *volunteers*. Volunteers to do *what*? Lots of things, actually. The full scope of metropolitan evangelism as described in the Spirit of Prophecy is much broader than we are used to, broad enough that nearly anyone with the right spirit could easily find a part.

But that will have to wait for another paper. Right now, all we have time to do is take a brief look at what we’ve missed, and what *will* eventually come (whether *we* get involved with it or not). First, what we’ve missed:

I am instructed by the Spirit of God to say to those engaged in the Lord’s work, that the favorable time for our message to

be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time. —*Review and Herald*, July 5, 1906

We are far behind in doing the work that should have been done in these long-neglected cities. The work will now be more difficult than it would have been a few years ago....

In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing forward with all the energy possible to make an opening in the large cities. Had we in the past worked after the Lord’s plans, many lights would be shining brightly that are going out. —*Medical Ministry*, 302

Well, friends, it looks like the best we can do now is get to the battle late. The best times, the best chances, are past. Goliath has had an extra century to bulk up; the cities are a far greater mess than they were back then.

But if you have any interest at all in Adventist history, it’s the last sentence of that quotation that will make you cry. Who were the “lights” that were “going out” in 1909? John Harvey Kellogg, Alonzo Trevier Jones, Ellet Joseph Waggoner, Albion Fox Ballenger.

Where would we be today if those four had been saved to God’s work?

But in the “past,” the cities were not “worked after the Lord’s plans,” and the bright lights went out. Now it’s just us 15-watt bulbs that are left. Still, a promise remains. Praise the Lord, a promise remains—

There is to be a working of our cities as they never have been worked. That which should have been done ~~twenty~~ [a hundred], yes, more than ~~twenty~~ [a hundred] years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago; *but it will be done*. —*Loma Linda Messages*, 143

In case you’re wondering, this was written out for at least two reasons. For one thing, I want to promote a broader approach to metropolitan evangelism, since that’s what I see called for in the Spirit of Prophecy. And secondarily, I’m looking for Bible workers (broadly speaking) for our project here in Wichita. (More information on that at our website, [www.AdventistCityMissions.org](http://www.AdventistCityMissions.org) and on Facebook. Just search for Adventist City Missions.

Of course, if you’re interested in actually working with a full-spectrum team approach, feel free to get in touch with me. And don’t hesitate to share this paper with anyone else who may be interested.

Blessings,

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