

evangelism. Whereas, earlier generations eagerly grasped the emerging media opportunities, e.g., morality plays and the printing press, the contemporary church needs to exploit urgently the vast communication networks available today. Power, communications, and action are available if the church, under God's Spirit, takes hold of this remarkable field, with vision and an aggressive spirit.

## CITYWIDE CRUSADE EVANGELIZATION

Luis Palau

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John Wesley, George Whitefield, Jonathan Edwards, Charles G. Finney, Dwight L. Moody, Elias Schrenk, R.A. Torrey, Billy Sunday, John Sung, Billy Graham — what a sense of vibrating excitement grips the imagination at the very reading of the names of such great men! They are more than individuals; they symbolize potent movements of God. God used them to write history — nation-changing history. Their lives touched millions and brought hundreds of thousands into the kingdom of God by faith in Jesus Christ. Their powerful influence touches our own lives, even to this day. They are some of God's choicest servants in the last three centuries of the history of the Christian Church.

Moreover, all the above-named had one thing in common: each practiced citywide crusade evangelization. And the power of those crusades — by the continuing action of the Holy Spirit through their anointed writings, life-stories, and still-standing institutions — continues to inspire young men to serve Christ in every land.

### 1. Basic definitions

By *citywide* we mean the concerted effort by a group of local churches, preferably on a transdenominational basis, to thoroughly evangelize a city and its surrounding population centers. In some cases it may even involve a series of "satellite crusades." These are a grouping of cities that simultaneously hold citywide crusades. The purpose is to make a deep-seated, lasting impact on a whole vast region in a nation.

By *crusade* is meant:

- a. The harnessing of the spiritual gifts of all the believers in the Body of Christ in the city, to make a united Gospel impact on the non-Christian population.
- b. The ideal objective is that every individual in that city ... clearly hear the call of God and the claims of Jesus Christ ... experience the new birth (John 3:3,5); and begin a walk with God in the fellowship of other believers, either in previously established local congregations or by the formation of new house-churches.
- c. The expected result is that many hundreds, or thousands, of those who hear the Gospel and the claims of Christ will receive Jesus Christ into their heart and begin to walk with God in the fellowship as previously mentioned.

The desired and expected results of citywide crusade evangelization are many. But *the basic and somewhat immediate* expectancy is:

- (i) That all those called of God in that city, who have not yet done

so, and for whom "the fulness of time" has arrived, will respond by repentance and faith, receiving Jesus Christ as Savior and Lord.

(ii) That those who thus respond to the sovereign call of God and "believe on the Lord Jesus Christ" will begin to grow spiritually with a goal of maturity through a love and study of Holy Scripture, through allowing the indwelling Jesus Christ to control them by the Holy Spirit and through prayer; will be baptized in water; will become active and ever more effective members in the fellowship of the Body of Christ in a local congregation of believers (a local church); will understand and utilize the "gifts of the Holy Spirit"; will begin quickly to spread the Gospel of Christ that saved them, to their relatives, friends, and out to the whole world as God directs their lives.

By *evangelization* is meant:

a. The preaching of Jesus Christ to the non-Christian, utilizing the authority of Holy Scripture under the anointing of the Holy Spirit.

b. Preaching the basic facts of the Gospel to every person in the cultural and social situation in which he finds himself.

c. *Communicating* the eternal truth of God clearly and understandably to all age groups.

Certainly citywide crusade evangelization is *only one* method of fulfilling the Great Commission left to the Church by its Head, our Lord and Savior Jesus Christ. But a most valid method it is! Otherwise Christ would not have given "evangelists" to his church. (Eph. 4:11-12). And it is more valid than ever in this day of massive metropolitan and cosmopolitan cities, exploding population growth, and a mass-media-oriented new generation.

Effective crusade evangelization actually incorporates into its organization practically all other known methods and Holy Spirit-given gifts. Every Christian in the area who wishes to can actively and thoroughly share in a citywide crusade with all of his God-given gifts, abilities, and possessions to "take their city for God."

## 2. *The historical precedents for citywide evangelization*

a. *Biblical precedents.* The Scripture recognizes the basic methods for reaching people with the Gospel to be:

(i) The evangelization of individuals

(ii) Evangelization of groups

(iii) The example of our Lord Jesus Christ. In the New Testament, nearly 150 times we read that the Lord Jesus spoke to "the multitudes." It tells us that "the multitudes pressed him," and because they pressed him, he had to get into a boat to be able to speak to them. So many surrounded him that on some occasions he had no time to eat. The Lord often addressed himself to cities as a whole in his declarations ("Oh Jerusalem, Jerusalem!", ("Woe unto you, Bethsaida!") (Matt. 9:35-38; Luke 4:14-22; Matt. 5:1).

(iv) The example of the Apostolic Church. St. Paul practiced evangelization to the masses. He first of all went to the marketplace. Why? That's where the masses gathered! When the angry crowd gathered in Ephesus (Acts 19), enraged by the turning away from idolatry which the Gospel produced, Paul could hardly be held back from going out to

preach to the crowd in the theater. (I am personally convinced he could not bear the sight of a theater filled with people and no one to preach Christ to them.) See Acts 28.

b. *The precedent set by the post-Apostolic Church.* Kenneth Scott Latourette's *A History of The Expansion of Christianity* mentions many great servants of God who were engaged in mass evangelism.

## 3. *The rationale for citywide crusade evangelism.*

a. *Citywide crusade evangelization, done in the power of the Holy Spirit is the communication of the truth of God to multiplied thousands of people.* And certainly this is God's deepest desire even if the listeners refuse to hear or believe (II Cor. 2:14-16; Mark 13:10; Matt. 9:36-38).

b. *A city becomes "God-conscious."* When it is done properly and in God's time, a citywide crusade can extend its influence even beyond its borders, to a whole nation. The result is that the harvest of souls coming to Jesus Christ is often multiplied. The conscience of thousands becomes sensitive. The fact that the Bible has real-life, day-to-day answers for modern man's inner dilemmas makes thousands upon thousands ask the right questions: questions about eternal life, forgiveness of sins, victory over selfishness and temptation, happiness and harmony in the home, honesty in all of life.

This "God-consciousness" provoked by a citywide crusade becomes an amazing bridge to the souls of men. Christian believers find themselves — if they walk sensitively in the Holy Spirit — crossing that bridge of witness at all times and in almost all places daily to witness with authority of their Savior.

c. *Government and national leaders are practically forced to hear the Gospel during citywide crusades.* As did governors (Acts 13) and kings (Acts 26) in giving Paul a hearing, so today the leaders of nations ought to hear the Word of God. In most countries of the world, they do not pay attention to our message ordinarily. But when they see a mass movement of people, or an impact on television and the mass media in general, leadership usually listens!

d. *Citywide crusades have enormous validity, also, because there are spiritually hungry people lost within the vastness of a city who for years, like Cornelius in Acts 10, have been searching and, so to speak, waiting for the Good News of God.* Historically, these searchers have become awakened and alerted by the mass movement of the crusade. Then they are drawn to the message of the living, resurrected, powerful Jesus Christ. Thousands of these searchers that have lived in the shadows of big cities have responded eagerly to the Gospel and have been transformed into "new creatures in Christ," (II Cor. 5:17).

e. *The population explosion around the world calls for citywide crusade evangelization.* A new generation is constantly "coming of age." In other words, even if a given city can be said to have been evangelized previously, a new set of children grows up and must be fully evangelized. Constantly the modern move from the rural to the urban cities brings in thousands of new individuals to the cities that can and ought to be evangelized.

"Preach the Gospel to every creature" was not a suggestion, but a command of our Lord. The Body of Christ in any given city cannot

quietly rest in simply functioning to build itself up and have moments of worship without a specific effort to reach out to the vast sea of human beings around them that are not related at all to the family of God. This never-ending desire and passion of the Body of Christ to reach out to the lost can be, in a great measure, fulfilled from time to time by citywide crusades. These do not, in any way — as we shall see in the next section — nullify the on-going, daily witness by life and lip of every member of the Body. On the contrary, it is both a complement to that daily witness, a stimulus to it, and a door-opener to future continuing sharing of the Good News for years to come.

f. *Some 145,000 people around the world die daily and go to eternity (every 24 hours) according to statisticians.* Research shows that a vast proportion of those eternal souls pass into eternity having never heard that there is hope and eternal life and a resurrection to come and the forgiveness of sins.

Thus, millions upon countless millions keep passing on to face a Christless eternity and the judgment of God without the knowledge of God's plan of salvation. It means that God, our loving God, has not been glorified before their eyes by the proclamation of the Gospel.

This is an intolerable situation! I, personally — and I am sure that every thinking, intellectual Christian joins me — cannot tolerate the thought of so many millions going to eternity without Christ and without hearing of our Savior, and still remain static and indifferent.

Naturally, panic is not the answer. Certainly the Body of Christ must continue to function and life is to be lived normally. However, a citywide crusade gives the Body an opportunity — I would say at least three times in every "generation" — to confront their neighbors, known and unknown, and the whole city in which God has placed them, with the marvelous, saving grace of God.

g. *A neglected duty calls for extraordinary measures, thus citywide crusade evangelization has unusual validity.* Let us not deceive ourselves. Even though ideally the whole Body of Christ ought to be witnessing continually, and ideally this witnessing should cover the earth with the Good News, this has not been done over the 2,000 year history since Christ came to earth. Nor is it being practiced by all those who claim to be "Christian" in our day. There is no indication that every true believer is actively propagating the faith, even in this generation, in free countries.

Therefore, citywide crusade evangelization is a necessary instrument for the "stepping into the gap" of a segment of the church that has been negligent in its responsibility.

h. *Youth — which are usually otherwise indifferent to Christianity and its message — are attracted by the mass crusade approach.* There is a drawing power to the movement of masses of people. And today, according to statistics, around 50 per cent of the world's population is young. Thus, citywide crusade evangelization must be used if we are to communicate Christ to the young generations.

i. *Citywide crusades have a soil-testing function. Crusades reveal responsive and non-responsive populations. This facilitates local church planting and/or strategic decision-making by denominational and mission executives.* Sometimes crusades are organized because a city or area is

known to be responsive. At other times, however, crusades should be carried out to discover if a particular area is or is not especially responsive to the Word of God.

Recent worldwide statistical information demonstrates that in the decade of the 70s, across the free world, with minor exceptions, citywide crusades are having a positive response and much of the desired effect. This is harvest time around the world and therefore we ought to practice it with urgency.

j. *A citywide crusade makes true believers present a strong, a united face as the Body of Christ to a watching world.* When directed by the Holy Spirit, in fact, citywide crusades break down barriers within the Body of Christ. Members of the church who had either never met, or who previously had animosities born of non-relationships between each other begin to experience "the love of God that is shed abroad in our hearts by the Holy Spirit" (Rom. 5:5). It is true that some argue that since the Body of Christ is not as united as the Savior wished, the unity of a crusade is not deeply real. However, in God's sight, the unity is real. Any step which tends to bring believers together as one and which tends to foster love for one another must be welcomed and stimulated.

This uniting factor of citywide crusades, well documented historically and experienced even in our generation, ought to be, among others, a strong argument in favor of citywide crusade evangelization. The members of the Body of Jesus Christ thus tell the world that though they do have differences — which no one is trying to hide during a crusade — nevertheless, we have a core of biblical faith that binds us both to Jesus Christ and to one another despite those real differences on secondary matters.

"By this shall all men know that you are my disciples," said the Lord Jesus in John 13:35, "if you have love for one another." The love that the believers display in a citywide united crusade leaves a strong imprint on the minds of the non-believing population.

k. *Citywide crusades make it possible to touch "The Untouchables" with the Word of God.* Today's great, massive cities in their geographical and architectural structure and design make it, in many cases, impossible to evangelize by the ordinary means employed by a single local church. Many high-rise apartment buildings are impossible to enter for a personal witness or the placing of a piece of literature — much less a face-to-face, clear, prolonged presentation of the Gospel of Jesus Christ.

Modern, citywide evangelistic crusades employ (as shall be shown in the next section) all mass communications media available. The use of this media, coupled with the mass movement in the city, which is played up and made common knowledge by newspapers, radio, and television news, makes even the most "untouchable" citizens read, listen, and have a chance to be affected by the Holy Scripture.

By the "untouchables" I mean also the upper classes, the very wealthy, the professionals that in many countries of the world have not yet been truly evangelized. In our generation — particularly in the decades of the 1960s and 1970s — these "untouchables" are raising their eyebrows when they are being obviously confronted with the saving word from heaven by all media that reaches them. This is a new situation for

many areas of the world. Particularly, I can speak for the Latin American nations, and I believe many in Africa and Asia too. There is no question in the mind of most thinking Latin Americans that citywide crusades have been God's instrument to "open up" our society as never before in history to the Gospel of Jesus Christ.

l. *A citywide evangelization crusade is the prophetic voice of the people of God to a nation.* When carried out in the power of the Holy Spirit, in our generation which has so many mass media tools available, it is a historical moment in which the authoritative, prophetic Word of God can shake a city, even a city numbering millions, with a confrontation with the living, Almighty God. This public proclamation of the Cross, the resurrection, and the life of Jesus Christ in us, on the part of the whole Body of Christ to the whole city and sometimes the nation, is a visible, massive, public manifestation of the great power of the Gospel of Jesus Christ preached to the multitudes.

It is this prophetic, public, massive preaching of Jesus Christ that so often opens up a city. And that city can never again be the same because its population has heard the voice of the Living God! The message has been preached by the Body of Christ, in unison, through the voice of an evangelist who is backed up by hundreds and thousands of fellow believers. Thus confronted, even stout opponents of the Gospel of Jesus Christ must reflect and consider, and some will be converted.

For we "believe in the Holy Ghost" and it is the Holy Ghost that "convicts men of sin and of righteousness and of judgment" (John 16:8). And when the Holy Ghost, speaking through the voice of one messenger — and many hundreds of other messengers anointed by the same Holy Spirit — presents the message of the Gospel, it is bound to leave an imprint on the whole city and each individual that cannot be forgotten in a lifetime.

m. *A citywide crusade is the joy and the happiness of all the people of God together, singing, praising, witnessing, praying, and listening to the Word of God proclaimed.* By their presence and by their participation they are saying, "Amen! We are one with the preacher. What he is proclaiming is what I would proclaim if I were in his place. What you're hearing is what I would say, if I had his gift. This is our message to our city."

This makes the people of God happy. There is no more exciting picture in the book of Revelation, besides our bowing before the throne of God himself, than to see time and again the multitudes described as, "I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying Worthy is the Lamb who was slain..." (Rev. 5:11-12).

No wonder in some circles citywide crusades were mistakenly called "revivals." What they were trying to say, in my opinion, was that though the crusades were aimed at the unbelievers, and the goal was their salvation, they themselves had been so thoroughly transformed and revived spiritually that they fell into using the confusing term, "Let's have a revival." And although the term is a misnomer, it is a great revelation of what happens to the people of God in many a citywide crusade that is carried out in the fullness and anointing of the Holy Spirit.

n. *For many, a united crusade is the end of their inferiority complexes.* In nations where the Gospel has not thoroughly permeated the society to the point where there are thousands upon thousands of believers, the coming together of several thousand in a public stadium brings to the heart of the lonely Christian from some small chapel in some hidden corner of the city, or to the group of believers in a small town outside of the city, a sense of belonging and of oneness with the larger company that is the whole Body of Christ universal. The positive effect of this factor alone cannot be measured in the life of lonely believers in many parts of the world. It is therefore a source of ministry to the Body of Christ.

o. *Citywide crusades are the occasion when for the first time many a Christian leads another person to accept Christ as Savior and Lord.* For many reasons that cannot be analyzed in this paper, thousands upon thousands of Christian brethren have never had the experience of personally leading another soul to believe upon and receive by faith Jesus Christ. In fact, I have met Christian ministers in this situation. During a crusade, however, due to the training, the sense of spiritual power, the excitement, the harvest of souls that is going on around them, they launch out and get a taste of this perhaps the most exciting, stimulating, experience in the Christian life.

In a crusade, we practice an evangelism of decision. And this creates a consciousness and a sense of responsibility. The crusade also shows indecisive or timid believers how a person is led to Christ. And when they see the simplicity and the beauty of it, they want to have a part! And so many do, that consequently they become continuing witnesses for the rest of their days.

p. *A citywide crusade is the moment of spiritual renovation and a new dedication to Christ on the part of many Christians.*

q. *It is placing mass communication media at the service of a sovereign Creator and at the service of the kingdom of God.* Television, radio, the press, the films, and theater, even the telephone system, deserve to be the instruments of the divine sovereign Creator communicating to his creatures. Certainly God allowed the discovery of these fantastic means of communicating God's truth, not to corrupt, but to redeem, to mature, and to bless humanity. Citywide crusades, in this last third of the twentieth century, have at their disposal, for the glory of God, these amazing modern tools. And souls are saved when they are used!

r. *Local churches grow numerically (as well as spiritually) and new congregations and new preaching points are opened up as a result of citywide evangelistic crusades.* If there is room for the new "babes in Christ" within the buildings and the facilities of already existing local churches, these grow during and after a citywide crusade. When there is vision on the part of denominational, mission, and local church leaders, and the plans are laid for initiating new local congregations, these are planted time and again, consequent upon a crusade. In fact, sometimes new local congregations are born as a result of a crusade, without any plans having been laid in anticipation. The sheer volume of converts, plus the sovereign action of the Holy Spirit, produces this most desirable result. Citywide crusades, therefore, create a new sense of responsibility within the existing churches regarding the planting of new local congregations when the geographical and population configuration calls for it.

s. *Christian young people are stimulated to form their own evangelistic groups as a result of citywide crusades handled in the Holy Spirit.* "Teaching by example" becomes a functional and fruitful parallel side-effect of the crusades. The passion to reach out to the lost displayed by the leaders and older Christians awakens in the younger generation a vision for the lost and a passion within themselves to reach out within their lifetime. The thrill of a citywide evangelistic crusade, from a theological standpoint, is that it combines the impact to the masses with the intimate personal touch to the individual. When practiced wisely, in the Holy Spirit, the public proclamation of the person and the message of God becomes very personalized in the person-to-person encounter between members of the Body of Christ and those who are responding to the call of God. Even those who are rejecting the message proclaimed often come face-to-face with an individual Christian who confirms the Word preached and reinforces it through personal conversation. It is the Holy Spirit, who in His sovereign action, "personalizes" the message to the individual's conscience, heart, and spirit.

t. *The public confession of faith in Christ tends to reinforce the decision in the individual's mind, in our day, in the same manner that baptism was considered by the person being baptized, in the beginnings of Christianity.* In many parts of the world today, baptism still has an enormous impact. However, particularly in Protestant and Catholic lands, the public impact and the personal impact on the individual of baptism seems to have been reduced to a minimum. (It still remains strong in nations where "Christendom" has not had a strong showing. The public confession before a crowd of fellow citizens leaves an inner mark, strengthening the inward conviction and determination of the heart by an outward demonstration to those hundreds of watching neighbors, friends, relatives, and townspeople.)

u. *Historically, God has honored evangelization to the masses and has used it as an instrument to introduce revivals.* We speak of the "Evangelical Revival" of the eighteenth century, which took place under the leadership of John and Charles Wesley and George Whitefield. These men were evangelists who practiced massive evangelization across the British Isles and in North America. God honored their strenuous evangelistic campaigning. Thousands upon thousands were converted and there was an effect on the land. Fifty years later, historians looking back, called it "a revival."

The same can be documented for what is popularly called "Second Worldwide Evangelical Awakening." If, historically, we honor these men who were used of God to introduce revivals as a direct consequence of massive evangelization, what a privilege to follow in their steps!

v. *In these last three decades of the closing twentieth century, citywide crusades glorify God and please the heart of God.* When all is said and done, this should be the ultimate motivating factor for all Christian activity. A citywide crusade, conducted in the power of the Holy Spirit, glorifies God because: it proclaims the glory of his name; it exalts the person and the work of Jesus Christ; it presents his substitutionary death on the Cross and his powerful resurrection from among the dead; it proclaims his power to transform and change men, families, and even na-

tions. It glorifies God because it demonstrates his love and power in the unity displayed by the believers, and the love and affection that they display in their work together in evangelism.

#### 4. *What constitutes a citywide crusade?*

##### a. *What it is not.*

(i) A citywide crusade is not merely a series of evening evangelistic meetings where songs are sung and the message is proclaimed.

(ii) It is not proclamation only. It involves a varied ministry within the Body of Christ and to the non-Christian world.

(iii) It is not a "one-man show." It involves all or most of the Body in a given city.

(iv) It is not merely the mobilization of a thousand or ten thousand Christians within the churches, for a show of numbers.

(v) It is not merely a mechanical organization that, on a purely humanistic basis, gets a movement going.

##### b. *When is a citywide crusade truly effective?*

(i) When it is conducted in the power of the indwelling Christ and under the anointing of the Holy Spirit. This is particularly crucial on the part of the leadership and the men whom God has indicated to lead the crusade.

(ii) Only when the message is the clear and true biblical Gospel, especially emphasizing the death on the Cross and the living, resurrected, almighty Jesus Christ, present to save and transform the individual and his home.

(iii) It is effective when done in union with all or most of the Body of Christ.

(iv) It is particularly effective when a "touch from God" first cleanses, revitalizes, and renews the old believers in the city.

(v) A crusade is truly effective when the multi-faceted gifts of the Holy Spirit are functioning and being practiced by most of the Body of Christ in that city.

(vi) A crusade is effective when the Christians, in particular the spiritual leadership of the local congregations, are maturely responsible and truly alerted to the vital need of immediate spiritual care, discipling, and building up of the new babes in Christ.

##### c. *Potential dangers of citywide crusades.*

(i) There is the danger that Christians will expect more from a crusade than it can deliver. We counteract this by presenting true, realistic goals and objectives for the crusade.

(ii) There is the danger that Christians will want to turn the crusade into exclusively a "happy time" for the believers. Holy Spirit-led preparation, reviving, and training in the pre-crusade phase should cancel out this danger.

(iii) There is the danger that Christians will think a crusade is a substitute for continuous, ever-expanding personal witness and normal local church outreach. Again, this danger is dispelled by the leadership's example, the objective teaching of Scripture before, during, and after the crusade.

(iv) There is the danger that even church leaders, missionaries, and ministers will "leave it all to the Team." This is perhaps the greatest

danger. It evidences itself in the criticism that is leveled at visiting crusade teams by so-called "objective studies of crusade results." The way to counteract this danger is: to make sure that leaders, missionaries, and ministers *fully comprehend* that all the Body of Christ in the city is responsible for the crusade, that it is not a "Team" crusade, but a crusade by the Body of Christ and with the Body of Christ in the city.

d. *What a citywide evangelization crusade is in action.* A citywide evangelization crusade is the whole Body of Christ working together and using its spiritual gifts to accomplish the great commission of Jesus Christ in its generation within the border of its "Jerusalem" (Acts 1:8). It is a wise investment of the time, gifts, money, and love of the Church of Jesus Christ for the accomplishment of its God-given objectives.

Dr. Leighton Ford indicates that a crusade can be subdivided into three major phases: Preparation, Penetration, and Preservation. *Preparation* would include giving a vision to the Body of Christ; awakening believers; revival and renewal within the Body; edification through Scripture teaching and sharing; equipping the saints (Eph. 4:11-16); and a minimum organization for maximizing effectiveness and results. *Penetration* involves the obvious personal and massive evangelization of the whole city, as well as the initial discipling and building up of those who were converted during the crusade. The *preservation and continuation* phase seeks to edify, disciple, incorporate, and see spiritual reproduction in those who come to Christ during and immediately following the crusade.

(i) The *preparation* is basically oriented towards the Body of Christ in the city. The biblical bases are such passages as Eph. 4; I Cor. 12-14; Col. 1:24-2:7.

There should be *pastors' congresses and conferences* to stimulate the awareness and reality of the oneness of the Body of Christ, to enlarge the vision for worldwide mission, to renew their personal relationship with God, and to emphasize the "priesthood of all believers" and how to lead all members of the Body to use their spiritual gifts.

The *awakening and reviving of believers* will be concerned with teaching on the indwelling life of Christ, how to walk in holiness through the Holy Spirit, and imparting a vision of the lost without Christ and their present and eternal state.

Another vital feature of preparation is *intercession and particular prayer emphasis* for the city and the salvation of the lost.

Finally there is *equipping*, that is training and discipling, according to Eph. 4. This will include: how to be a "big brother or sister" to new converts in Christ and disciple them; how to hold home Bible studies with new believers or seekers; how to start a new congregation as a result of the crusade; personal witnessing and sharing of our faith in Christ, including Scripture memorization; how to conduct effective evangelism of children; how to reach out to youth; preparation for the ministry of music in the penetration phase of the crusade; and equipping for special outreach to jails, door-to-door visitation evangelism, Scripture distribution, and other means.

(ii) The *penetration*, or the evangelistic phase of the crusade, will be concerned with the following:

Massive public rallies or meetings in an attractive public stadium or auditorium, usually in the evening. These are the massive meetings which capture the attention of the city and the news media, and draw many to hear the Gospel.

Aggressive personal visitation and personal witnessing by all believers, utilizing literature and their personal conversion stories everywhere.

Daily television evangelism and counseling "live" on the air.

Counseling centers in various zones of the city, to supplement the television ministry. In these centers Bible teaching is conducted daily, and problem-solving counseling is freely given to all who seek it.

Daily radio evangelism through the press and magazines.

Evangelism in parks and street meetings, both children's and general evangelism.

Breakfasts and luncheons for witness to politicians, business people, professionals, and the wealthy who otherwise do not attend crusades.

Film evangelism wherever doors open. Morning Bible classes with ministers, elders, missionaries, and Christian workers.

Schools of evangelism that run simultaneously with the crusade, during the day. These will include practical Bible teaching; basic training in evangelism; and the organizing of students to help denominations or missions that wish to start new local churches in virgin territories within or around the city.

(iii) The *preservation and continuation* phase of the crusade begins during the evangelism penetration phase with the cultivating of open doors produced by the crusade's impact, and the edifying and discipling of new babes in Christ. This phase will involve the following:

"Big brother or sister" ministry in the homes.

"Bible Teaching Week" in all local churches the week after the crusade closes.

Daily radio Bible teaching for continuity in simple truths.

Records, tapes, and literature for edification in the hands of converts.

"Welcome Day" at each local church for new converts.

Doctrinal "Baptism-Day-Oriented" Sunday School class for new Christians in local churches.

## 5. When a citywide evangelization crusade should be considered

a. When responsive people are found in any given city. One way to discover a responsive population is by a probing ministry through mass media seed-sowing, as well as a measure of harvesting through the media.

b. When a group of spiritual, concerned individuals sense that "the time is right."

c. In my opinion, every major city should consider a well-organized, deeply-prepared crusade every five to ten years.

d. In times of social unrest and moral disorientation in a nation, a well-organized citywide crusade should be considered.

## 6. Conclusion

"Let the earth hear His voice" is the theme of the International Congress on World Evangelization. If we are to accomplish that goal in our

generation, as is the will of our Lord and Savior, Jesus Christ, then citywide evangelization crusades must figure prominently in our worldwide strategy.

I believe that, as Dr. Billy Graham said at the end of the World Congress in Berlin in 1966, "It is possible; it is probable; it is imperative!" The whole earth *must* hear His voice!

## CITYWIDE CRUSADE EVANGELIZATION REPORT

*Secretary: Peter Thompson*

Mr. Moses Ariye, from Nigeria, opened the session and introduced Luis Palau, from the Argentine, who has conducted evangelistic crusades all over Latin America. Mr. Palau spoke on citywide crusade evangelization, and made the following definitions. "By citywide we mean a concerted effort by a group of local churches, preferably on an interdenominational basis, to thoroughly evangelize a city and its surrounding population centers." Turning to the definition of evangelization, Palau said there were three points: First, the preaching of Jesus Christ to the non-Christian, utilizing the authority of the Holy Scripture under the anointing of the Holy Spirit; second, preaching the basic facts of the Gospel to every person in the cultural and social situation in which he finds himself; third, communicating the eternal truth of God clearly and understandably to all age groups.

Palau conceded that citywide evangelism was only one means of fulfilling the Great Commission left to the church, however, he added that citywide evangelism was "a most valid method."

Describing what a citywide crusade was *not*, Palau underlined that crusades are not hymn sings and Gospel sessions nor are they an attempt to show strength for the local church or an organization which on purely humanistic grounds gets a movement going. "A crusade," added Palau, "is most effective when done in union with all or most of the Body of Christ. It is particularly effective when a 'touch from God' first cleanses, revitalizes and renews the old believers in the city."

Palau warned that there is a danger that Christians will expect more from a crusade than it can deliver. "We counteract this by presenting true, realistic goals and objectives for the crusade."

Concluding, Palau said a citywide crusade should be considered when a responsive people is found in any given city. He ended by saying what Dr. Billy Graham said at the conclusion of the World Congress in Berlin in 1966; "It is possible; it is probable; it is imperative; the whole earth must hear his voice!"