

when it is next to impossible to spend them in what are called the homes of the poor—two rooms, with a stove kept hot all day for the purpose of cooking and washing. The church must be made more pleasing than the saloon, or we shall have a fresh crop of drunkards that will surpass that of the present generation.

How I Became Successful as a Revival Preacher.

BY REV. THOMAS HARRISON.*

I AM asked *how* I became a revivalist. It was in a very natural way. When a very young man I was in the habit of exhorting the people in the churches in my own immediate neighborhood. I was quite successful in those efforts, and so I went on from one church to another, doing such work and feeling within me that there was a divine power that seemed to accompany the word when I was speaking to the people. My success grew more and more, and from the very first it seemed to me that I had a power within me that would move the people. My success in one church led to my being called to another.

The primary requisites to make a revivalist successful are uncompromising faith and concentration. My whole life is absorbed in the revival work; it is the burden of my life, the whole thought of my mind. I believe that a man should concentrate his energies to this special work, and have unreserved faith that good results will be attained.

The revivalist, to succeed in his work, must be stirred himself. I believe that a person who has the nervous, sensitive, emotional temperament will stir the emotion of others. The cold, cautious, intellectual men do not move people. They may instruct and reform people, but they do not arrest people; it takes a man with a nervous temperament to do

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that. Revivalists fail because they do not work or preach directly for a revival; they are not continually expecting or looking for immediate results. In my work I expect results just as much as I expect people to be there. I have great faith, great expectation that there will be manifestations of conversion every night. The revivalist sometimes fails through lack of hearty support on the part of the church. Then, again, the revivalist fails because he does not take upon himself, individually, the sense of responsibility. They say, "If the people come, it is well; if they do not come, it is well." They look at the work in a sort of Calvinistic way. I once met an evangelist who was carrying on a revival and was not meeting with great success. I said to him: "I should think you would feel terribly bad about it." He replied: "I don't feel bad at all. I preach the truth; if the people don't come to hear it, it is their lookout; that's all." The evangelist ought to have an overwhelming sense of the necessity of the people coming at once to Christ, and feel that he is, in a great degree, responsible for their coming, he standing as the watchman to point them the way.

Take them as a class, preachers in these days need the outside help of the revivalist. As a minister wrote to me the other day, he wanted a new face, a new personality to come in and reach those he could not reach. In these times a preacher has so much to do in preparing his sermons, visiting the sick, etc., that he cannot put all his energy into revival work as he could in former times; and it is almost impossible to conduct a revival without the assistance of some one. The preacher of to-day has so much and so many kinds of work to do that his thought is divided. The evangelist comes in and shows the advantage of having his mind concentrated on revival