

# GLAD TIDINGS GOSPEL TENT REVIVAL BECOMING NATIONAL IN ITS INFLUENCE



Types of Attendants in the First Row at the Revival Services in Glad Tidings Gospel Tent.

In Boston and Other Cities Preparations to Hold Meetings on Similar Lines Are Under Way---Here Hundreds Are Repentant, and the Church Memberships Are Being Increased by the Simple Unpretentious Preaching of the "Old Gospel" and the "Old Book."

### THIRD WEEK'S SPEAKERS IN THE GOSPEL TENT.

- SUNDAY, July 2, 4:30 P. M.—Rev. G. Wilbur Chapman, D. D., will preach. Soloists, J. A. Birkholz, Harper Smyth.
- MONDAY, July 3, 8 P. M.—Rev. William Justin Harsha, D. D., pastor of the Second Collegiate Reformed Church, Lenox avenue.
- TUESDAY, July 4, 8 P. M.—Rev. Robert Bruce Smith, pastor of the Riverside Baptist Church.
- WEDNESDAY, July 5, 8 P. M.—Rev. J. F. Carson, pastor of the Central Presbyterian Church, Brooklyn.
- THURSDAY, July 6, 8 P. M.—William Phillips Hall, Business Man Evangelist.
- FRIDAY, July 7, 8 P. M.—Rev. Ford C. Ottman, pastor of the Memorial Presbyterian Church, Newark, N. J.

No religious reawakening ever undertaken in New York, with equally modest beginnings, has achieved within a fortnight such growth as that which has marked the gospel meetings now in progress in the tent "Glad Tidings," at the corner of Fifty-sixth street and Broadway.

In an inconspicuous, out of the way spot, in a sort of eddy, just aloof from all the important thoroughfares of uptown life, the missionaries pitched their tent. It was obscured from the view of passers-by, by a great fence covered with show bills.

All that could be seen over the top of this was a single flag bearing the words "Glad Tidings." Within the tent the only decorations or insignia were a few scripture texts and a terse declaration of reliance on the "Old Book" and "The Old Faith."

Here, two weeks ago to-day, the meetings were begun. It was hoped, they might call back to the full sense of religious obligation those who had fallen away from their church affiliations, and renew the life in the churches of the neighborhood, the pastors and officers in which were instrumental in the establishment of the tent. That was about all they had made hold to hope for.

The close of the first week's meetings showed how responsive a chord had been struck by the preaching of the "Old Faith" and the "Old Book." Before the week had gone, more than a hundred persons, in one night, had declared themselves anxious to receive the salvation promised by the Old Book.

#### Many Linger After Benediction.

Each night, when the benediction was spoken, only a small part of the congregation went away, and the devotional after service, the eager testimony, the tearful requests from prayers, came at last to be the chief part of the evening's doings there. The sermons, all simple, clear, practical, and full of the old truth in the Old Book, were only preliminary to the great, spontaneous ceremony of surrender and consecration which went on there night after night.

When last Sunday afternoon Rear-Admiral Philip, commandant of the Navy Yard, stood on the platform and declared in the plain manner of a fighting man that he belonged to Christ's army, and was ready to answer "Here I am!" to the muster roll, the critics of the tent revival said the crowd which filled and more than filled the canvas-covered auditorium were drawn solely by curiosity to see the man who captained the Texas in the fierce fight of Santiago.

The past week has shown how mistaken they were in this conclusion. Three hundred and fifty seats were added after the day when the Admiral spoke. There have been no naval or military heroes there since then—only preachers from the city churches—preachers who stay at home and try to save souls in the Summer Time.

But no chairs were vacant. There have been listeners standing at the back of the tent, and out on the gangways leading to the street. There have been three and four hundred persons kneeling on the rough flooring, almost within arm's length of the street, praying and trying, as earnest people try, to get into harmony with the Christ of whom the preachers have preached.

They and even one hundred persons have sprung to their feet at once, and swelled for a chance to speak their word of faith or ask the prayers of the congregation that they might see the light. Men sodden with rum, smelling to heaven, and weeping to and fro, as they paced down the aisle, have thrown themselves on their knees in the face of the thousand and



### Preachers Who Will Speak Words of Truth at the Gospel Tent This Week.

The list of preachers for the coming week at the Gospel tent is made up of some of the strongest men in the several denominations in this city and vicinity. Rev. J. Wilbur Chapman, D. D., who is to speak this afternoon, enjoys with renown as a pulpit orator, and has achieved singular success in evangelistic work. His Presbyterianism is of the old order. His telling of the old Gospel message embodied in the parable of the Prodigal Son at a tent meeting a week ago was most impressive. Evangelist Pratt, in announcing the week's programme, said of Rev. Robert Bruce Smith, of the Riverside Baptist Church: "We have chosen a fiery man for the meeting on Fourth of July night. No matter how great the tumult of celebration may be, he will make himself heard, and what he says will be worth hearing." The Rev. Ford C. Ottman, pastor of the Memorial Presbyterian Church, is also widely known in revival work. Although a young man, he is regarded by Mr. Moody, with whom he has often been associated, as one of the foremost evangelistic speakers of the day.

### JOURNAL REPORTS ARE TRUTHFUL AND DIGNIFIED.

The success which has attended the Glad Tidings tent meetings strengthens my conviction, expressed through the columns of the Journal two weeks ago, that the old Gospel—that Jesus Christ came into the world to save sinners—is as potent now as it ever was, and that the only true comfort is that which comes of faith in a personal, helping, compassionate Saviour. I now more than ever believe that the work undertaken in the tent meetings is blessed of God, and the influence of it is to spread further than we know. I want to add some words of appreciation for the real aid which the Journal, through its news columns, has given to the movement. Its reports of the meetings have been truthful, and dignified, and have been prized by people interested in the cause of the Gospel wherever they have gone. Speaking for myself and others actively engaged in the tent services, I cannot express the gratitude we feel to the Journal for its assistance in spreading the news of the work. WILLIAM PHILLIPS HALL.

more people and cried, "O God, if there be a God, deliver me from this curse!" Then there have been stories of the deliverance, told by men whose faces shone with a great and new light. Women Saved From Suicide. Women who wandered in out of the street, because there were lights there, and singing, and a place to sit down, before the solemn hour had passed, were sobbing on their knees, while the tent and the multitude of its worshippers were hushed in silent prayer. One woman told how she had been upon the point of suicide, and starting for the river had been halted by the echo of the hymns on the night air, and had found peace. Children have told their determination to live right lives with God's help, and gray-headed men, bowed with the weight of righteous



J. A. Birkholz, Leader of Singing.

### SIMPLE, UNPRETENTIOUS LANGUAGE WINS SOULS.

I AM heartily in favor of tent evangelistic work, and the meetings at the "Glad Tidings" tent have started off with special promise of usefulness. Their inter-denominational character is particularly gratifying. It makes the meetings far more effective than they could otherwise be. It gives them greater scope. The possibilities of good are multiplied. These meetings are bound to quicken the zeal and activity of Christian workers in all denominations, altogether aside from the actual conversions which may be made. The oratory of the speakers thus far has been simple and unpretentious—a clear exposition of the Gospel. This is the manner of speech which most impresses every one, and the meetings have been far more fruitful by reason of it. —REV. ROBERT BRUCE SMITH'S statement to the Journal.

years, have said their only sorrow was that they had not sought even earlier the great salvation. One gray, old man rose on Friday night, after Bishop Andrews had finished his simple, powerful sermon, and said: "I am eighty-five years old. For seventy-nine years I have believed in Christ and striven to live close to him. I thank God for these meetings, because I know that the Christ that is preached here is eternal life." "That," said Evangelist Pratt, "is Deacon Hanson, of the Fifth Avenue Baptist Church. That church, through its pulpits, sought to belittle this work last Sunday. It seems that the pulpit does not voice the feeling of all the congregation." As night followed night, the services have become more and more popular. The first night's meeting was all an eight-five years old. For seventy-nine years I have believed in Christ and striven to live close to him. I thank God for these meetings, because I know that the Christ that is preached here is eternal life." "That," said Evangelist Pratt, "is Deacon Hanson, of the Fifth Avenue Baptist Church. That church, through its pulpits,

Again yesterday the riggers made addition to the capacity of the tent. But it is not in the growing attendance alone that the leaders see sign of the success of their labors. Each day brings letters from far and near, asking prayers for husbands, wives, sisters, brothers, friends, and the prayers are forthcoming.

A Great Revival Begun. Ever since the end of the first week, when, at the close of Dr. Chapman's sermon on the Prodigal Son, more than one hundred persons asked that they be prayed for, the men conducting the meetings have felt and freely expressed their convictions that the Glad Tidings tent services are the beginning of a widespread revival of religious enthusiasm, along the lines of the "Old Faith" and the "Old Book." "It is easy to discover in almost any town or city where New York newspapers go," said William Phillips Hall, "that interest in the meetings we have been holding in the tent in Fifty-sixth street is not bounded by the confines of our own or our own State. The news of these meetings reached Newport through Captain Harry Jones, of the Texas, to New York. After three days there, in attendance at the 'Glad Tidings' services, he returned to his tent at Newport, and the first word from him was glad tidings that eleven men of the navy, in whom he is most deeply interested, had been converted in a service there."

REAR ADMIRAL PHILIP PRAISES THE JOURNAL. Its Aid in the Revival Is Valuable, Lasting, and Is Appreciated, He Says.

"I am much gratified by the aid that the Journal gave to the revival meetings. It is valuable and lasting. I know that the workers in them appreciate it highly," said Rear Admiral John W. Philip yesterday.

He was seated at a high desk, on a revolving chair, in his office that the sunlight foundates. He was in civilian dress, but every one could see—instead of the blue sack coat, the white shirt, the gray striped trousers that he wore—the triumphant uniform that was his virtually. In a pagoda on the hill, the military band of the Navy Yard rehearsed a march. The music entered, like a serenade, through the open windows of the office. The Rear-Admiral was signing his name to documents. They were in a beam at his right. He pushed aside every leaf that he signed. An orderly picked it up, silently.

"Yes," the Rear-Admiral replied to question, "I am well pleased with the new office of Commandant of the Navy Yard. I cannot say that I am charmed with this desk work. I have signed my name two hundred times. I shall have to sign it two hundred times more. John W. Philip, John W. Philip, John W. Philip, I am glad that I had not taken the habit of signing the second name, too. My signature is long enough already."

He turned to an officer, replied to his question, and continued his interrupted conversation: "Yes, the Journal did good work in the revival meetings. It has the faculty to make things impressive. The Rear-Admiral's features in profile had the clear classicism of a master's portrait of Flaners. His eyes were brilliant and alert. He said, "I would have said it if I had thought for a minute, I dislike publicity so much." "But publicity doesn't go only to those who court it," exclaimed some one. The Rear-Admiral continued to sign documents. He said, in reply to a question: "I cannot discuss the religious conditions of New York, because I do not know them. I am not an authority on subjects of religion. I feel it profoundly, but I am not a learned writer in it."

"Well, the sailors"—some one began. "The sailors are not as many people imagine," Rear Admiral Philip said, with his pen in the air. "They do not think only of going ashore and dissipating money and their strength. They are superstitious, often. They have real, profound religious ideas. They read a deal."

Rear Admiral Philip talked in his manner in brief phrases that were interesting. But his sentiment about the tent was not to be omitted.

HENRI FENE DU