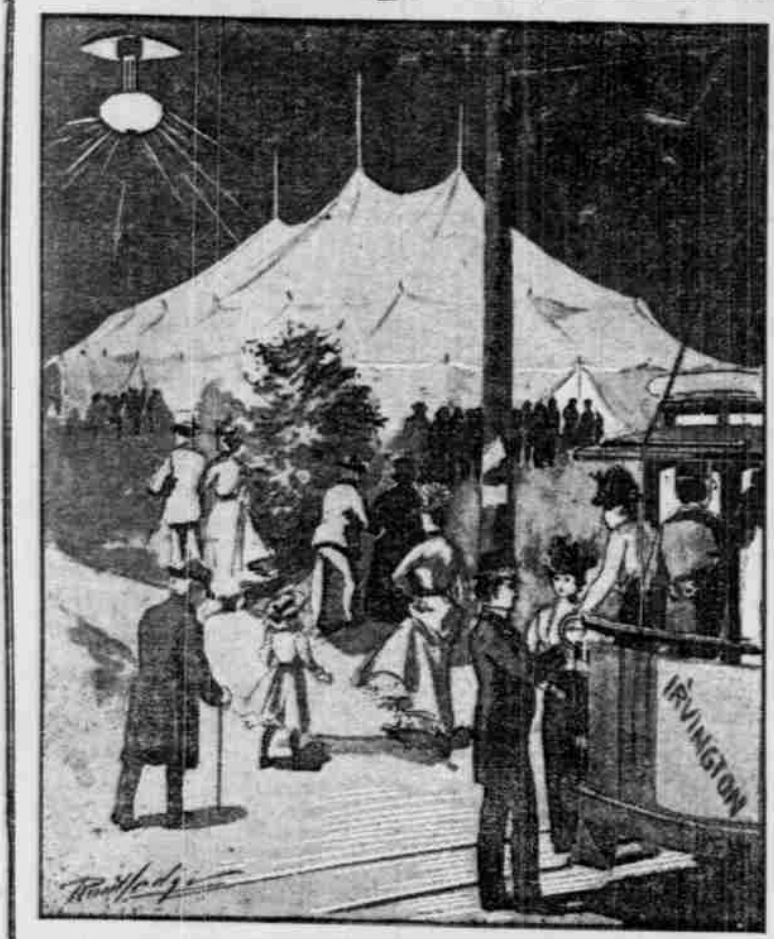


## IN TENTED TABERNACLE



ENTRANCE GOSPEL TENT.

THE regular annual campmeeting of the North Pacific Conference of the Seventh-day Adventists opened for a 19 days' session on Thursday of last week. No more delightful location could have been selected than that chosen in Holladay's Addition, at the corner of East Twelfth and Multnomah streets. The white tents occupy a space of four blocks on the north side of Holladay Park. Ranged in street order, each tent suitably numbered, they stand in pleasing contrast with their setting of green. These tents are occupied by families who, for 10 days, will worship God in their own peculiar way. For the public, religious and song service there is a pavilion, 20x130 feet dimensions. With a seating capacity that will accommodate 1500 people. Besides the tents used as temporary homes, there is a commodious dining tent, a general provision stand, and a book tent, where Bibles, tracts and other denominational literature are on sale. Some of the people in attendance "keep house" in the family tents, while others partake of their meals in the dining tent. Every day three services are held. The one in the morning opens at 10:30 A. M. The second is held at 2:30 P. M., and the people gather for evening service at 7:30 o'clock in the evening. At these annual campmeetings there are usually two business meetings held daily, in addition to the religious sessions, and this year has proven no exception to the rule.

## Large Jurisdiction.

The North Pacific Conference is one with a large jurisdiction. It includes all that portion of Oregon and Washington west of the Cascades, and British Columbia. Originally the territory of the conference included the whole of Oregon and Washington. A time came when it was decided to add British Columbia; Eastern Oregon and Eastern Washington were detached, and with them was included Western Idaho. The new subdivision was given the name of the Upper Columbia Conference.

The first session of the North Pacific Conference was held at Walla Walla, Wash., October 15-25, 1877—nearly a quarter of a century ago—and which marks the real beginning of the work of the Seventh-day Adventists in this field. The tent itself was instituted about 1884.

At the yearly campmeeting of the North Pacific Conference last year, there were 20 tents upon the grounds, and the regular attendance was 1000, not counting the throngs of sightseers. The number of delegates is certainly not less than last year, and is possibly more. At these conferences, each church in the jurisdiction is entitled to at least one delegate. The number is based upon the numerical strength of the church, and every 20 members are entitled to one additional representative. Women may be selected as delegates and have equal voting power with the men, but usually male delegates are chosen.

An Adventist campmeeting, like those of other denominations which follow this peculiar manner of open-air worship, is in the nature of a revival. There is quite a marked distinction, however, between their methods and those of certain other sects. They are a remarkably earnest and thoughtful class of religionists. They appear very seldom, if at all, to the emotional elements in human nature. If one

looks for violent physical exhibitions, or expects to hear shouts from excited converts, he will be disappointed. It is not an effort that is made to acquire converts by appealing directly to their emotions, that prevails. A deep, earnest study of the Scriptures, the presentation of biblical reasons why it is better to eschew sin and follow the teachings of the humble Nazarene—that is the Seventh-day Adventists' way.

Without attempting to present any argument either for or against the method of conversion these people employ, suffice it to say that their labors are apparently not in vain, and that, in the harvest of souls, the results they achieve compare favorably with those accomplished by other sects. So constantly, so fervently do these people study their Bibles that there is no religious organization, unless it may be the Quakers, which possesses a more accurate knowledge of Scripture than they.

## Not All Vegetarians.

It is often the custom, when speaking of an Adventist, to make the term synonymous with that of a vegetarian. This is



heaven, and the powers of heaven shall be shaken." Again, Christ said in the 36th verse: "Although the days will come that heaven and earth shall pass away, yet my word shall not pass away, but all shall be fulfilled."

When did open-air religious meetings originate? These gatherings, like everything else, had a beginning somewhere. History shows that the ancient Druids, in Britain, were wont to gather under their rugged oaks to observe their peculiar forms of worship. This fact reaches back into a dim and hoary past. Probably the most notable open-air meeting in Christian annals was that held by Jesus Christ himself, when he delivered his Sermon on the Mount of Olives. The lofty sentiments then uttered have thundered down through 19 centuries, and found an echo in the hearts of well-nigh countless millions. The messages of love and peace he there gave to humanity are still bearing fruit, and will probably do so until the end of time.

The first campmeeting in America was held on the banks of the Muddy River, at Russellville, Ky., in August, 1794—a hundred and one years ago. There were two brothers, John and William McGee, both preachers, with whom the idea originated. John was a Methodist; William, a Presbyterian. They lived in Eastern Tennessee. What then constituted the United

was a weird and fascinating picture. Gathered about the pulpit, either standing or seated upon rudely made benches, the congregation listened in reverent silence to the sermon. Then came the exhortation. It was the clarion call to action, the rousing force, the electric thrill that awoke the slumbering soul to active response. It followed the sermon as a storm follows the silent, though portentous clouds. Inspired by an intense earnestness, the exhorter called upon his listeners to come to God. The hour of deliverance was at hand! The doom of eternal death, with all its horrors and agonies was before them!

## Vehement Oratory.

"His voice grew shrill and piercing in its utterance of awful warnings. His whole body trembled with emotion. Now raising his arms to Heaven and invoking the mercy of the Almighty, and now extending them to the people, with imploring cries, he became ever more earnest and more vehement. His voice thrilled with ecstatic fervency. Now dying away to a whisper and then bursting forth with thundering and tempestuous energy, it smote the hearts of his listeners, and, like deeds before a storm, they bent beneath the fury of his impassioned eloquence."

"Suddenly a piercing scream broke in upon the voice of the preacher. A woman, with hair disheveled, sprang up from the congregation, shrieking and throwing her arms about in a wild delirium of emotion and, in a moment or two, sank to the earth, with tumultuous sobs. Others quickly followed with similar outbursts of overwrought feelings. The excitement became infectious. An overpowering

was once a campmeeting of colored people in progress. An old darky "mammy" obtained her mistress' permission to attend. Afterward, in describing the preacher, Aunt Dinah, with up-rolled eyes, said: "I heard him las' Sunday night, an' he powerful-dats' so. He tell'd us 'bout de judgment day till I fairly 'spect'd to hear Gabriel foot every minit. An' he tell'd ob de lake ob fire, an' us cumberous timmer as what'll be cut down an' slung in, (till I jes' heard de flames a-crackin' 'hind a mighty big rock, or clar up de dry leaves. An' he done said how none ob us could hide out o' de way in dat terrible time, but where'er we's at, plum 'hind a mighty big rock, or clar up re furdert mounting, we'll hear de Lawd's drier blowin' his horn, loud as thunder. An' he'll take de whole raft ob us wid a come-quick to de Lawd in glory, or de deblin' in hell."

Campmeetings are popular south of Mason and Dixon's line. The one at which Aunt Dinah's "powerful" preacher held forth some 40 years ago, presents a type of all in the Sunny South. Tents are erected of every size and color. The more pretentious are of white cotton sheets, while for the humbler ones, tattered bed quilts serve the purpose. It is near the hour of supper. The appetizing odor of frying bacon floats in the air, and the hockeries are browning in the ashes. From a near-by spring several old darkies are "toting" water. About the camping grounds are numerous mangy-looking curs and troops of children. Mingled with the blacks are sundry representatives of the "white trash" who are sui generis. At the several stalls provisions and whiskey and tobacco are procurable. Men and women cluster about the campfires, smok-



ADVENTISTS' ENCAMPMENT, HOLLADAY PARK, PORTLAND.

force took possession of the gathering." Campmeetings were by no means confined to America. In 1597, by Lorenas Dow, The Presbyterians abandoned the idea early. The Methodists retained and developed it. In many localities, they have purchased permanent camping grounds and erected buildings to accommodate campers. The Wesleyan conference disapproved of the institution. This led to a division in the ranks of Methodism and caused the formation of the sect known as Primitive Methodists. Other sects followed in their footsteps and adopted the practice of holding campmeetings.

The names of Whipple and Hiss, Dwight L. Moody, Ira D. Sankey, Sam Jones and others of the more famous evangelists and singers are on the roll of those who have performed leading parts at such gatherings and which, after all, are only revivals on a large scale, held out of doors. The Spiritualists, in various sections of the country, hold annual campmeetings.

## Hysterical Religion.

Human nature is the same today that it was 100 years ago, and the scenes so vividly depicted by Clifford Howard, as having occurred at the first American campmeeting, are to be witnessed at meetings for out-door worship in many parts of this broad land of ours, in this last year of the century. At these gatherings, the frenzied participants find many ways to express their overwrought feelings. Who has not seen some of them lying unconscious upon the ground? Some crawl and moan in anguish. To the eyes of others, the pulpit around which they kneel, is but another throne of grace on earth. It is to them the Mecca of peace, the asylum of refuge for their sin-weary souls.

While some, with tear-stained faces, implore God for mercy and forgiveness, among mingling with the babel of discordant sounds there comes the voice of a singer. Others, in their hysteria, give way to laughter. It is strange how thin is that invisible boundary wall between grief and merriment! Very often those who are able to resist the impulse to shout, or sing, or moan, give way to muscular action. They twitch; they wave their arms; they leap and dance and go through all sorts of involuntary calisthenics. Not a few, driven by their delirium, exhaust themselves by wildly running to and fro. Some go downright mad and help to fill our insane asylums. To those who can successfully resist the mysterious power that causes the others to thus demean themselves, there is an element of grotesque ludicrousness about such exhibitions.

The American negro, especially the colored brother of the South, is an emotional individual. Perhaps traces of his aboriginal superstition serve to popularize the campmeeting idea with him. The religious fervor which finds expression at his gatherings, the average white man cannot entirely comprehend or appreciate, unless he be of the wildly emotional sort himself. Occasionally white people lose self-control at campmeetings, but, as a rule, they are less susceptible than the colored brethren. When they do give way to the influence of "the power," their behavior is quite as absurd as that of their co-religionists.

"The power" is merely a species of nerve-exaltation. Other influences than religion may produce it, and often do. In Tennessee, "befo' de wab," there

force took possession of the gathering." Campmeetings were by no means confined to America. In 1597, by Lorenas Dow, The Presbyterians abandoned the idea early. The Methodists retained and developed it. In many localities, they have purchased permanent camping grounds and erected buildings to accommodate campers. The Wesleyan conference disapproved of the institution. This led to a division in the ranks of Methodism and caused the formation of the sect known as Primitive Methodists. Other sects followed in their footsteps and adopted the practice of holding campmeetings.

## Nature's Temple.

Reaching skyward stand the tall trees, like pillars supporting the star-studded, azure dome of this temple of nature. The upward curve of the branches, with their dark-green foliage, forms arches far above. Here and there, through the gathering shadows, the blazing pine-knot torches, roving restlessly about, illuminate the picture. The light flashes, reflected from the ebon-hued faces, discover a grotesque scene.

The blast of a horn is heard—the signal for the evening service to begin—and all rush to their seats of rough planks. The small boys find convenient perches astride the branches of the trees. The old white-haired preacher utters a feeling prayer. As his fervent sentiments are echoed in their hearts, his hearers groan, "Amen!" are heard in every direction, from deepest bosom or harpstone to clarion trebles. Several of the more enthusiastic shout, "Praise de Lawd!" Then comes the grand chorus of 500 voices:

## A Dark Land Melody.

Five verses of the hymn are sung with that ineffable sweetness of melody characteristic of the race. Perhaps these negro melodies reach back to the home of the race in the Dark Continent. It was there the fabled Memnon murmured sweet sounds at sunrise, in the old time. Perhaps the peculiar music of the American negro is but the reawakening strains of Memnon now. The revival and campmeeting songs of the negro is music indigenous to the United States. Even the most critical admit the beauty of their rude compositions. Mention of a few will suffice. "Steal Away to Jesus," "Swing Low, Sweet Chariot," "Nobody Knows the Trouble I See, Lord," "We'll Camp a Little While in the Wilderness," are all excellent examples.

The preacher now begins his discourse. He tells of his conversion. His eager listeners catch the words:

## The Discourse.

"An' brethren, you 'n I know that 'nationally, of not often, I've been de under-dog in de fight. Many's de lammin' I've took from de debil. But when he had de bes' of it, an' I was jes' ready to gib in beat, de Lawd reached out de han', an' I up an' at him agin. . . . Hime-by, when de en' come, den de fire an' de brimstone storm catch yer. Oh, sinners! what yer goin' to do den? De Lawd an' waitin' for yer now. Come, sinners, come!"

His appeal is not in vain. A multito girl leaps to her feet in frenzy. She shrieks and waves her arms, then falls to earth. She has the "power." The elder women gather about her. In a few moments she revives and stands up. Then she begins to sing. This is a signal for a general outburst. The mighty chorus does away. The preacher's face is wet with tears. He points heavenward. His very silence is eloquent. A moment thus he stands, while the awed multitude gapes, then downward drops his arm. Another shout has been garnered in the divine harvest of souls.

Thus was it in the Southland 40 years ago; thus is it today.

nutriment we require. This question of diet, though, is something for each person to decide for himself."

A brief reference to some of the Adventists' tenets may be of interest. They believe in the assured second coming of Christ. The Seventh-day Adventists should not be confused with the First-day Adventists. The former, from their construction of Scripture, consider Saturday the proper day for worship. In this they agree with the Jews. The First-day Adventists observe the Sabbath day in common with other Christian denominations.

Then, again, there is a very important difference between these two divisions of Adventists, in the matter of belief as to when the end of the world shall come. Everybody knows that the Millerites in 1844 set a date, and have done so occasionally since. Ascension robes were prepared, people gave away their property and made all things ready to take their flight to heaven, but thus far all their predictions have failed. The Seventh-day Adventists have not attempted to pry so far into the inscrutable and unknowable future. Indeed, he believes in following the teaching of Christ—"The day and hour no man knoweth." To him the words of St. Matthew, xxiv:33-34, are all-sufficient: "33. And again shall the abomination of desolation, spoken of by Daniel, be fulfilled. 34. And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give light, and the stars shall fall from

not wholly correct. There are plenty of vegetarians who are not Adventists, and all Adventists do not entirely eschew animal foods. It is true that, as a class, they use very little animal food, or food made from animal products. Very many, however, do entirely abstain from these things. A few partake sparingly of milk, butter and cheese. This rule of dietetics is not based upon religious scruples at all. As one Adventist said:

"We who abstain from animal food do so because we believe it is not best adapted to human needs. From a careful study of the subject, we are pretty thoroughly convinced that the perpetuation of many diseases is due entirely to animal foods. We believe that in fruits and nuts and grains there are all the elements other light, and the stars shall fall from