

1952

# A suggested program for spiritual emphasis in the boys' summer camp

---

<https://hdl.handle.net/2144/22528>

*"Downloaded from OpenBU. Boston University's institutional repository."*

Ed.  
Service Paper  
Strodel, Miles, M.  
1952

stored

A SUGGESTED PROGRAM FOR  
SPIRITUAL EMPHASIS IN THE BOYS' SUMMER CAMP

A Service Paper  
Presented to  
the Faculty of the School of Education  
Boston University

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Education

by  
Miles M. Strodel  
1952

First Reader: James A. Wylie, Associate Professor of Education

Second Reader: John M. Harmon, Professor of Physical Education

TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
Statement of the problem . . . . .	1
Importance of the study. . . . .	6
Method of procedure. . . . .	8
II. REVIEW OF THE LITERATURE PERTINENT TO THE SUBJECT. . .	10
III. THE OBJECTIVES OF SPIRITUAL EMPHASIS IN THE BOYS' SUMMER CAMP. . . . .	19
To develop the spiritual life of the camper. . . . .	19
A consciousness of God as the Creator of the universe. . . . .	21
A consciousness of God as the Sustainer and Sovereign Ruler of the universe . . . . .	23
A consciousness of God as a reality in human experience and a sense of relationship to Him .	24
To develop the principles of Christian character and living. . . . .	26
To understand and appreciate the religious beliefs of others . . . . .	28
IV. CURRENT TRENDS AND PROBLEMS IN DEVELOPING A SPIRITUAL EMPHASIS PROGRAM . . . . .	32
Trends toward Spiritual emphasis in camping . . . . .	32
Problems of developing spiritual emphasis in camping	36

CHAPTER	PAGE
Selection of the personnel . . . . .	36
Time allotment for spiritual emphasis. . . . .	37
Dangers of sectarianism. . . . .	39
Special religious holidays . . . . .	40
V. THE CONTENTS OF A SPIRITUAL EMPHASIS PROGRAM IN THE	
BOYS' SUMMER CAMP. . . . .	46
Spiritual emphasis through the counselor . . . . .	46
Personal example . . . . .	47
Cabin devotions and discussions. . . . .	53
Bible study and memorization . . . . .	61
Spiritual emphasis through the total camp program. . . . .	65
Conduct of the entire camp staff . . . . .	65
Thought for the day. . . . .	67
Grace before meals . . . . .	70
Chapel . . . . .	72
Religious dramas . . . . .	90
Music. . . . .	108
Sunday Worship and Vesper Services . . . . .	115
SELECTED REFERENCES. . . . .	129
BIBLIOGRAPHY . . . . .	132

## CHAPTER I

### INTRODUCTION

Statement of the problem. The modern camping program is passing through a period of transition.<sup>1/</sup> These changes are constantly being witnessed in the program, personnel, and aims and objectives of the camp of today. Camping is no longer just a mere recreational function offered to boys and girls during the summer months. Moreover, the emphasis is shifting more toward the educational aspect with considerable attention being placed upon the character, training, and development of the child. The modern summer camp is now attempting to seek recognition and classification as an educational agency of the present day.<sup>2/</sup> It is only natural, therefore, with this recent trend toward education, to observe the changes in methods and program of the modern camp. Considerable emphasis is now being placed upon the attitudes, ideals, and habits of the campers rather than on mere recreational experiences.<sup>3/</sup> If this recognition is to be granted, there must be considerable rethinking in this area of camp aims and objectives, and the means by

---

1 Hedley S. Dimock and Charles R. Hendry, Camping and character, (New York: Association Press, 1949), p. 1.

2 Loc. cit.

3 Ibid., p.2.

which these are carried out. The summer camp has in many instances presented acceptable aims and objectives in theory, but never developed a program which would offer opportunity for their fulfillment.

The modern summer camp offers an unparalleled opportunity for the educational development of the youth. This is evident in the tremendous interest of our schools in supplementing their curriculum with various phases of camping.

California and Michigan lead in school camping, but New York, Texas, Washington and other states are not far behind. In the 1950-51 school year, sixty-seven schools in Michigan had a week or more of school camping, and the legislature encouraged the practice with grants of funds and a law permitting school authorities to take children out of the home district to camp. One school took pupils 200 miles. <sup>1/</sup>

There is a certain similarity in the area of instruction between the school and summer camp, nevertheless, the camp environment is ideal for teaching children many things which they can not possibly learn at school, at home, or in the community. In the light of this recent trend toward educational emphasis in the summer camp, the unique opportunity for religious education is presented. The aspect of religion is one of the new areas to be investigated in this education process.

The summer camp program with its well rounded program attempts to develop the body, mind and soul of the individual. All are of utmost importance and must be carefully considered

---

<sup>1</sup> Neil M. Clark, "Teacher Takes to the Woods", Saturday Evening Post, (March 8, 1952), p. 23.

and attended to, if the educational process is to be complete. Religion has always been an integral part in the life of the individual and his community. As far back as one can delve into historical records there are evidences in one form or another of the central place religion received in the life of individuals, communities, and nations.

The idolatry, sacrifices, periances, and devotions of people of all races and ages testify to their inherent consciousness that, over and working upon human life, are controlling influences that have their center outside of one's self. <sup>1/</sup>

Education is a process of nurture and instruction. By discipline, education seeks to develop the character of the individual. This fits him for social service. Education must include the religious and moral elements which are essential to any true development of character and preparation for social service. The education of the moral and spiritual natures as such, is not separable from the education of the intellectual and physical. "Education is at fault when it ignores God and drifts into secularism."<sup>2/</sup> If religion is ignored during the childhood days, then it is only natural for the child to conclude that religion is negligible, unimportant and irrelevant to daily life. There is ample provision for the education of children in almost every other area except religion.

---

<sup>1</sup> Aims of Religious Education, Annual Convention of Religious Education, Boston, Mass. 1905.

<sup>2</sup> Philip H. Lotz, Orientations in Religious Education, (New York: Abington-Cokesbury Press, 1950), p. 344.

Today, in the average summer camp program, considerable time is devoted to the development of proficiency in various camp skills, physical development and health improvement, development of habits of good etiquette, tidiness, and politeness, but in proportion, a considerably small amount is being devoted to developing the spiritual. In some instances, campers have left camp with fewer spiritual values and ideals than when they entered.

The neglect of this emphasis can be traced to various factors, (1) many camp leaders believe that spiritual emphasis belongs to the clergy and takes place only on Sunday, therefore, one should eliminate this from the camp program, (2) spiritual values are too controversial a subject and their place in the camp program would only stimulate more problems, (3) if a camp emphasizes spiritual objectives it is likely to become labeled and thus lose many of its campers. In all these situations, the individual director and staff reflect the opinion and beliefs of the owner. Due to the close competition among camps to develop a camp following, they deem it necessary to omit anything from their aims, objectives, and program which would in any way cause the parents to hesitate in registering their sons. However, if the summer camp program attempts to develop the complete personality, then due respect must be given to spiritual emphasis.

In order to have the summer camp operate effectively, the aims and objectives must be clearly defined and agreed upon. Is the primary function of the camp going to be a business investment? a recreational investment? or is it an investment which will train and establish the youth in the way of life and prepare them for their responsibilities to their parents, their communities, themselves and their country in the days to come. This is an all important problem. If the latter objective is the one most camps are concerned with, then it is impossible to accomplish this without spiritual emphasis in the total camp program. This objective would naturally include health and safety, the acquisition of proficiency in various skills, an appreciation for music, art, the development of wholesome attitudes and habits as well as the spiritual emphasis. However, this emphasis would not be a special phase of the camp program, but rather relating spiritual values to daily living and actions by meaningful discussions, ceremonies and worship programs. The spiritual objectives will vary as to the nature of the camp. There are some private camps which will attempt to strengthen the personal religious beliefs of the individual camper whether Jewish, Protestant or Catholic.

This service paper will pertain to camps of a Protestant nature apart from any association with particular church groups or denominations. These are private camps owned and operated

by Protestant laymen who desire to offer a well rounded integrated camping program with proper attention given to spiritual emphasis in the camp life. Camps of this character are Camp Brookwoods, Alton Bay, New Hampshire, owned by Dr. Lawrence Andreson, medical doctor in Boston, Mass.; Deerfoot Lodge, Speculator Lake, Schenectady, N.Y. owned by Dr. Alfred Kunz of New York City; and Camp Sandy Hill, North East, Maryland owned by Dr. George A. Palmer of Philadelphia. The author is the director of the Maryland camp.

There is no attempt in this paper to depreciate recreational and other functional camps which make their contribution to the youth of today. It is rather an attempt to investigate the importance and means of raising the spiritual life of the youth through the channel of camping. "If America is to remain a Christian nation devoted to fundamental ideals of the Beatitudes, the Ten Commandments and Golden Rule, then more adults must assume the responsibility of preparing young Americans for virgile, dynamic Christian living." <sup>1/</sup>

Importance of the study. Each summer, according to the statistics of the American Camping Association, "approximately 100,000 boys enroll in more than 900 organized private camps in the United States and Canada." <sup>2/</sup>

---

<sup>1</sup> John Edgar Hoover, "Crime Challenges the Churches", (Washington: November, 1944).

<sup>2</sup> Dimock and Hendry, op. cit., p. 3.

The private camp with its usual nine week period actually has more of the time of the boy excluding ten hours sleep than the school as in one year. At the recent camping conference in Boston, a considerable amount of time and discussion was devoted to the place of religion in the modern camp program. The camp directors and staff present revealed a keen awareness of the tremendous opportunity that was afforded them through the medium of spiritual emphasis in the camp program. They recognized the fact that many boys at this age show no interest in a program or organization which has any spiritual connotation. Neither the Sunday School, Church, nor the parents could approach them on spiritual matters, yet these very same boys when in a completely different environment and undoubtedly through a different method of approach were found to be approachable and interested regarding the place of religion in their personal lives.

The American Camping Association has formed a National Spiritual Emphasis Committee to consider the problem of spiritual values in camping. This committee held its initial meeting in Chicago on April 30th, 1951, with representatives from all three of the major faiths present. "The committee discussed the need for a program of Spiritual Emphasis in the Camping Movement, which would include development of aids for camp directors and staff in agency, private, school and church camps."<sup>1/</sup>

---

<sup>1</sup> American Camping Magazine, June 1951, p. 28.

The recommendations included "a plan for presenting the importance of Spiritual Emphasis in Camping at the 1952 Convention in Chicago; and the publication of articles in camp, church, and popular magazines on Spiritual Values in Camping."<sup>1</sup>

The spiritual life and values of the American youth are of utmost importance. Camping offers the opportunity for the growth of these spiritual values to their highest degree. The modern camp through a well rounded, integrated spiritual emphasis program can make a real contribution to the life of America. The door is wide open to us in the field of camping to spiritually develop the lives of young Americans.

Method of procedure. The material for this subject was acquired through interviews, personal experience, and all previous literature pertinent to the subject. The following organizations were contacted by letters and interviews: Methodist Church Camping Division; United Brethren Church Camping Department; City Missionary Society; Episcopal Church Camping Department; Young Men's Christian Association; American Camping Association Committee on Spiritual Emphasis; and J. Edgar Hoover, Federal Bureau of Investigation. At the 1951- and 1952, New England Camping Conferences, the author attended the discussion groups on Spiritual values in camping and spent considerable time discussing this problem with several of the camp directors of private, agency, and church camps.

---

<sup>1</sup> Loc. cit.

The method of procedure was (1) to consider the religious education opportunities in the private summer boys' camp; (2) to consider the objectives of religious education in the private summer boys' camp program, (3) to review all previous literature pertinent to the subject; (4) to consider the content of religious education in the private summer boys' camp; (5) to consider the current trends and problems in developing a religious education program in the private summer boys' camp.

## CHAPTER II

### A REVIEW OF LITERATURE PERTINENT TO THE SUBJECT

Spiritual values in camping is a subject upon which there is very little written material to date. The subject has been considered in a limited fashion in various Administration Books on Camping, in Counselors and Camping Manuals, and Camping magazines. A considerable number of church denominations have published material in pamphlet form on the importance of spiritual values in camping, and in most cases have placed a great deal more emphasis upon it in their camp program.

The Camping Magazine has touched upon spiritual values in camping on three occasions. The March 1944 issue contains an article on "Vesper Services in Camp" by William G. Vinal. In this article, the author relates a story concerning the Kittatinny segment of the Appalachian mountains. The campers were seated facing the mountains, each holding a conglomerate rock as the leaders stood in the background. The theme of the story suggested the historical background and its contribution to the civilization of the area. The conglomerate rock was significant of the campers and their individual differences working together for one purpose. At the outset, the author suggests six goals which should be considered when planning a Sunday Vesper Service.

(1) That it be concerned with the immediate camp environment rather than some scene in Africa.

(2) That it teach some great truth or ethical story.

(3) That it be on a higher plane than the everyday affairs of camp.

(4) That it be acceptable to all great religions.

(5) That it be in a simple, understandable language.

(6) That there be songs and poems relating to the themes.

In the May 1948 issue there is an article titled "Camping Keyed to Spiritual Values" by Frank A. Lindhorst. The author attempts to discuss various implications of spiritual values and the means by which they are incorporated into the camp program. It is the belief that spiritual values (1) imply a goal of lasting equality, to which one gives supreme loyalty, and growth toward that goal, (2) imply control from within such as health to continue, men to remain free, and people to have sufficient food, (3) imply creative activity which develops enduring qualities of character by which the individual constantly finds new ways and approaches to the problem of living, (4) imply new depths of insight into personalities and social adjustments. The individual develops new horizons in the appreciation and understanding of racial and cultural groups, of religions, of other people and of persons of varying economic and social strata, (5) imply a self respect that leads to a respect for others, (6) imply a relationship to God as the

supreme intelligence, integrating power, who established and sustains the world, (7) imply a quality of relationship with other people as to bring a consciousness of the problems and needs of other men.

The author believes that individuals come to accept these values not as a result of hearing them but as they discover them in their own personal experiences. Spiritual values cannot be picked off the shelf and handed down to the camper, but as they participate in the experiences which create these values, they can make them a part of themselves. Camping offers unprecedented opportunities to develop a respect and understanding for others irrespective of their race, or creed, to discover their life purposes, to understand the joys and responsibilities of a democracy, to profess faith and trust in God. These values do not just develop of their own accord in the camp program, but if the proper effort is made they may be developed to their highest degree.

The second part of the article considers three ways in which the camp leader can assure the growth of these values. The camp leader must provide the situation which fosters and nourishes the growth of spiritual values. The author has in mind such situations as those which emphasize the wonders of nature, experiences in which choices are made and responsibility carried out, experiences which youth helps to plan and execute.

The camp leader must also focus attention upon the sit-

uations. It is not sufficient just to create the situation, but the leader must be alert to the situations which magnify the spiritual values and stress them to the campers. The camp leader should also demonstrate these values in his own life.

"Demonstration ranks next to the actual experience in the power to teach." <sup>1/</sup>

This type of emphasis in the camp program will create in the lives of our youth a strong foundation and America will grow spiritually stronger.

In the December 1948 issue, Hope Allen of Camp Waukeela, Conway, New Hampshire, has an article "When Sunday Comes Around." The article begins by relating a question- If you do accept the position of Camp Director, could you preach a sermon? The situation is depicted as the Camp Director on Sunday morning stands before his staff and campers to deliver the message. The challenge to the Camp Director is tremendous. The author mentions how she returned to the Bible, to poetry books, hymn books, and sacred music, previously unthought of, to obtain stimulating and inspiring content for the camp family. The Sunday morning service offers an excellent opportunity for the Camp Director to reveal his ideals to the campers and what standards he sets for both camper and counselor. The Camp Director misses a great opportunity to help lay foundations for

---

<sup>1</sup> Frank A. Lindhorst, "Camping Keyed to Spiritual Values", Camping Magazine, May, 1948, p. 13.

character development when he fails to talk to the boys or girls about the real values in life.

A typical summer talk schedule is suggested:

First Sunday	Introduction to the Spiritual side of camp
Second Sunday	The Beauty in Nature at Camp
Third Sunday	Friendships
Fourth Sunday	Loyalty
Fifth Sunday	World Fellowship
Sixth Sunday	Courage
Seventh Sunday	Kindness
Eighth Sunday	Spirit of Camping in Retrospect <sup>1/</sup>

The Administration of the Modern Camp, written by a symposium of camp authorities refers to the staff as the spiritual center of the camp community. The camp staff sets the pace and generates by word and deed the atmosphere of camp.

One must keep in mind the fact that this book is particularly designed to assist Camp Directors and staff in administering the summer camp. Therefore, it is understandable that the significance of spiritual values is only mentioned in a limited fashion. Nevertheless, the author makes note of one of the most important facts that spiritual values and their emphasis must originate in the staff of the camp. If the camp staff neglects their acceptance of daily demonstration of

---

<sup>1</sup> Hope Allen, "When Sunday Comes Around", Camping Magazine, December, 1948, p. 7.

spiritual values, it is certain that the campers will neglect them.

The Handbook of Y.M.C.A. Camp Administration, by John A. Ledlie and Ralph D. Roehm devotes an entire chapter to "The Distinctive Function of Y.M.C.A. Camping." The purpose of Y.M.C.A. camping is to develop definite goals of Christian character in addition to providing wholesome recreational experiences. The Association Movement is noted for this and therefore it is only natural that the camping program should be designed to achieve Christian values. The chapter considers the Responsibilities of Christian Leadership; A Setting for Spiritual Experience; Special Religious Activities and Integrating the Religious Aspect. The Y.M.C.A. camp program provides the greatest opportunity to teach and demonstrate the great basic beliefs of the Christian faith. The theological aspect of Y.M.C.A. camping stresses belief in God as the Creator of the world, Father of all mankind, and the universal brotherhood of mankind, all of which are applicable to the camp constituency which is composed of Protestant, Catholic, and Jew.

Spiritual values are incorporated into the camp program through chapel services, grace at meals, music, password talks, vesper services, ceremonials, dramatics, world citizenship service and world service. The importance of the camp staff in setting the example is again mentioned in this book. There is a need for more informal emphasis so that the campers may

receive constant inspiration and encouragement along these lines.

The spiritual values are co-ordinated with the on-going camp program and are not separated into a special area of the program. Occasionally there will be special religious activities but the Y.M.C.A. attempts to provide the right atmosphere so that the campers will of their own volition accept and demonstrate these values.

The spiritual values of the Y.M.C.A. camp have been the nearest to kin of the quality and approach which the author is attempting to develop in this suggested program for spiritual values.

The Camp Program Book, by Catherine T. Hammett and Virginia Musselman devotes two chapters to this subject, "Formal Religious Observances and the Inspirational Program." In the former chapter, the authors consider the Protestant, Catholic, and Jewish camper, denoting the various rules and regulations of the churches and the specific religious holidays of each faith, which occur during the summer season. It is generally agreed that the camps provide the necessary transportation to churches in nearby towns. If there are no churches available, or transportation is impossible, the Camp Director must make arrangements to conduct the worship services in camp.

In the second chapter, the author refers to the Inspirational Program as a means of developing friendliness, tolerance, consideration, respect for others and helpfulness. The camp

attempts to develop an inner poise and grace within the individual campers that will strongly influence his own character and his associations with others. The counselors must constantly be on the alert to take advantage of the situations and to satisfy the needs of the camper. The time and place are unimportant; the important thing is that the counselor shall meet the question, seriously, understandingly and completely. Informal religious inspirational services during the camp season may consider talks on the lives of great men and women, inspirational poems, Bible stories and characters, and famous stories and books, sunrise services, vespers, grace at meal times, and morning and evening prayers. The content of the program varies a great deal with the religious faiths of the camp constituency.

The Camp Counselor's Manual, by John A. Ledlie and Francis W. Holbein devotes a chapter to the "Part of a counselor in Cabin Devotions". This chapter contains helpful suggestions on the proper planning and topic selection for cabin devotions. If a set routine is followed, there must be variety to hold the interest of the campers. There is suggested material included for discussion groups and Bible study which may be valuable for the counselor to initiate in the cabin devotional period. At the close of the chapter, there is a very helpful bibliography of inspirational reading for camp.

Talks to Counselors, by Hedley S. Dimock and Taylor Statten has a chapter on "Developing the Higher Values in Camp".

In this chapter, the authors consider the extent to which camping contributes to the religious development of the camper.

At the outset, the definition of religion is discussed and the conclusion reached that the amount of religion in camp will depend upon the individual's definition of religion. The camp does not develop a theology for the camper but attempts to set up spiritual goals for the campers and provide a program whereby they will be able to attain these goals. The camp develops goals and values for the camper by emphasizing a way of life in which all individuals seek to act in all situations so that the greatest good for everyone affects the results. Camp situations and opportunities which encourage motivation for the good life in camp are intimate relations with individuals of other racial, religious, and national groups.

The counselor in his cabin group has various occasions to aid the campers in identifying the important values and principles of living, through chapel, music, and other mediums higher values are developed in the camp program.

The literature just reviewed has been limited in many ways, nevertheless, this is the majority of material which has been written with a direct bearing upon spiritual values in camping.

## CHAPTER III

### THE OBJECTIVES OF SPIRITUAL EMPHASIS

#### IN THE SUMMER BOYS' CAMP

To develop the spiritual life of the camper. The spiritual life of the youth is of utmost importance. In these days of confusion, unrest, and uncertainty, there is need for a solid foundation upon which to build for the future. J. Edgar Hoover, Director of the Federal Bureau of Investigation states:

Our generation, which is surrounded by materialism and 'get rich quick' ideals, is quickly becoming spiritually starved. It has produced men and women who look lightly on the law and evade it when it interferes with their self-interest, whether in pleasure or business. Whether through indifference, hypocrisy, or a lackadaisical attitude, God has been blocked out of too many homes, and entire communities. Proof that large numbers of our people have turned away from God can be found in the sordid record of crime, and in the predominance of a materialistic way of life which has steadily become more evident each year since the turn of the century. <sup>1/</sup>

"The basic cause of the high rate of juvenile crime is the lack of a sense of moral responsibility among youth." <sup>2/</sup>  
One of the influences which contributes to juvenile delinquency is the lack of religion. "The teachings of God, if followed will prevent criminality. The stabilizing force of religion

---

<sup>1</sup> John Edgar Hoover, "Crime and the Sunday School", Christian Life and Times, September, 1948, p. 17.

<sup>2</sup> John Edgar Hoover, "Juvenile Delinquency", 81st Congress 2nd Session, August 1950.

is needed today more than ever before. A child who has been taught to respect the laws of God will have little trouble respecting the laws of man." <sup>1/</sup> Each year the cost occasioned by crime far exceeds the finances needed to maintain all our religious institutions. During the year of 1950, 1,790,030 major crimes were committed in our United States. In spite of all the recent progress, conditions exist which produce one major crime in our nation every day and night. At present, there are crimes of murder, larceny, rape or assault occurring every five minutes. At the end of the average day, America has experienced 159 robberies, 1,023 burglaries, 506 auto thefts, and 2,585 larcenies.

The crime problem continues to be a youth problem. More than 118,426 youngsters under 21 years of age were arrested in 1950. Twenty-nine percent of the robbers, burglars, larcenists, auto thieves, embezzlers, forgers, counterfeiters, receivers of stolen property, and arsonists arrested in 1947 were under 21 years of age. These facts have been stated by J. Edgar Hoover, the foremost expert in the United States regarding the cause of juvenile delinquency. <sup>2/</sup>

The youth of today are the leaders of tomorrow. It is therefore most essential that they receive proper instruction and guidance in spiritual matters. Camp leaders have often remarked about the ease and rapidity with which various changes

---

<sup>1</sup> John Edgar Hoover, "Crime and Delinquency", Files of the Federal Bureau of Investigation, Washington, D.C. April, 1951.

<sup>2</sup> Loc. cit.

take place in the life of the camper during his stay at camp. Numerous opportunities for learning by actual experience are revealed in the very center of camping. Consequently, it is much easier for a camper to learn because of this ideal environment and atmosphere of camp life.

Camping offers a unique opportunity for Christian living. The teachings of Jesus are made real through the daily program and intimate contact of the campers in their small communities. Camper and staff alike are provided experiences and relationships to test and interpret their spiritual values. Spiritual emphasis in this camp would more specifically include the following:

A consciousness of God as the Creator of the Universe.

The very setting of camping offers an unprecedented opportunity for developing within the camper a consciousness that God is known to men through His works as Creator. As he lives within the limits of the camp compound and moves upon the trails through the forests, he is more conscious than ever before that "the heavens declare the glory of God and the firmament showeth His handiwork." <sup>1</sup>/ A night spent in the out-of-doors under the canopy of stars reveals to the camper in a new sense that the heavens are the works of God's fingers, and that He has ordained

---

<sup>1</sup> The Bible, Psalm 19:1

the moon and the stars.

Camping is living out-of-doors in all the wonder and splendor of God's creation. "It is an opportunity to awaken within the camper a sense of wonder, a chance to make real to him the meaning of God's laws at work in the natural world." <sup>1/</sup> As a camper becomes aware of God's creative power in the physical universe, he is awakened to God's work in unfolding purposes for mankind. Many campers have never had the privilege of passing beyond the limits of the city. They are accustomed to meeting on the street corners, loitering around the theater, schools, and club houses of the various communities. They have grown up in the playgrounds, parks, and other recreational facilities offered for their enjoyment by the city. However, when these same boys attend camp and live in an environment composed of peace and quietness, of beauty and wonder, instead of awakening in the morning to behold a city laden with a dusty, dirty, smuggy atmosphere, life takes on a new meaning. Their whole day will be spent in a fresh, wholesome, invigorating atmosphere rather than on hot city streets.

In the words of David E. Bergle, author of Your Child and the Summer Camp:

To exploit the out-of-doors is to inject the spirit and thrill of adventure into the lives of youth. For in this setting a camper ought to learn to enjoy nature in

---

<sup>1</sup> Philip H. Lotz, Orientations in Religious Education, (New York: Abington-Cokesbury Press, 1950), p. 345.

her infinite moods: the winds, the rains, the peace and solitude of deep forests, the mystery of the limitless sky, the sudden hush of twilight, when silence is broken only by murmuring of God's tiny creatures in woods and fields, the beauty of those glorious nights when mountains and lake are bathed in soft moonlight. How can a child's soul help but grow when he is so close to nature and the Master's plan of life." <sup>1/</sup>

A consciousness of God as the Sustainer and Sovereign Ruler of the Universe. Every child should learn to know the experience of joyful personal communion with God. Out of this understanding of God's interest in the affairs and dealings of men, grows attitudes of love, dependence, trust and gratitude. In the camp environment, the youngest camper can see many evidences of God who cares for all and makes provision for all the needs of daily life. He senses an awareness of God's provision for the natural kingdom as he sees the streams running from the mountains to the valleys by which the beast of the field and the fowl of the air are watered. The hills and fields are watered from His chambers to satisfy the fruits of the earth. The trees of the Lord are full of sap, the cedars of Lebanon which He hath planted furnish an habitation for the birds of the air. He causeth the grass to grow for the earth, and herb for the service of man, that he may bring forth food out of the earth. The high hills are a refuge for the wild goats and the conies.<sup>2</sup>

<sup>1</sup> J. A. Ledlie and Ralph D. Roehm, Handbook of Y.M.C.A. Camp Administration (New York: Association Press), 1949, P. 192.

<sup>2</sup> The Bible, Psalm 104: 10-18

He makes the sun to rise on the evil and on the good, and sends rain on the just and the unjust. <sup>1/</sup> "Behold the fowl of the air; for they sow not neither do they reap, nor gather into barns, yet your heavenly father feedeth them." <sup>2/</sup>

A consciousness of God as a reality in human experiences and a sense of relationship to Him. The center of this spiritual emphasis is rooted in the person and ministry of Jesus Christ. In the person and life of Jesus Christ, the highest form of life is portrayed. He is the divine example set before all mankind in order that all men might come to love and follow Him. He testified that He was the way, and the truth, and the life. "He that hath seen me hath seen the Father." <sup>3/</sup> It is only natural therefore, that each camper should come to know and to love Him. He must have an understanding and appreciation of the personality, life, and teachings of Jesus as well as being led to devoted service and daily demonstration of his fellowship with Him. The purpose of the spiritual emphasis is that both staff and camper might become more Christ-like in all their affairs. In order to develop character of the highest quality, the teachings, of Jesus must permeate every phase of the individual's life. The emphasis must be upon a way of life rather than collecting doctrines, for Jesus continually emphasized the fact

---

1 The Bible, Matthew 5:46

2 The Bible, Matthew 6:26

3 The Bible, John 14:9

that we are to be doers of the word as well as hearers. Nevertheless, it is essential to possess some teaching upon which to found the spiritual emphasis. Underlying the teachings and ministry of Jesus is the love of God and His love of fellow men. In order to comprehend in a small manner, the love of God, one must appreciate the fulness of the universe and the abundance of providence with which all are blessed. God's love is purposeful in that He possesses a specific purpose for the life of every individual. God's love is indispensable in that, in whatever phase of human life one may be, it is impossible for that individual to be comfortable or secure without recognition of God as his heavenly Father. Jesus Christ was constantly interested in the affairs of men. Never was He too busy or too tired to speak a word of cheer or comfort to those in need. His entire ministry upon this earth was devoted to others and their well being. If one is to be related to Him through profession of faith and allegiance, then most certainly, the very character of Christ ought to permeate His complete personality. "Education becomes religious only when it is conscious of the presence, power, and love of God as the ultimate condition and supreme motif of life." <sup>1</sup>/

The average youth of today has a very small conception of God and His relationship with mankind. Many of the youth have

---

<sup>1</sup> Paul H. Vieth, Teaching for Christian Living (St. Louis: Bethany Press, 1929), 3rd Edition, p. 35.

never heard the name of God mentioned except in profanity, let alone know anything about Him. Education, sociology, and psychology are all making commendable efforts to raise the moral fiber of youth but even these are not sufficient unless a child possesses a consciousness of God and of His moral statutes for law and order in this universe. A sense of obedience and responsibility to the commandments and ordinances of God, should be the foundation of every child.

What a golden opportunity the summer camp program offers for the accomplishment of these objectives. Camp may provide the foundation upon which youth might go forward to meet life and in whatever phase he might find himself he can rely upon the spiritual power which he received at camp.

To develop the principles of Christian character and living. The aim and scope of spiritual emphasis would tend to develop the entire personality and life of the individual. Religion is no mere compartment of life, it is not a narrow, special interest, but rather includes the whole range of life. Its emphasis is related to every phase of the camp program. Spiritual emphasis in the summer camp program can convince the campers that it is possible to be interested in spiritual things and to live an upright, honorable, and moral life before the world without being labeled as "a holy Joe". Too frequently, this is the reason why the youth are not interested in things of

a spiritual nature. They have never taken time to consider the practical side of spiritual emphasis and too frequently they have never seen it demonstrated in the lives of those who stressed its importance. Proper spiritual emphasis will enable the camper to face actual situations in terms of spiritual values and purposes.

The spiritual emphasis in camp must inspire the camper first of all to the Christian way of life in camp, and then to continue on to greater heights after he leaves camp. It must not only consist of a transmission of the teaching and instruction of Jesus or His standards for life as though they were an end in themselves but with the use of these, develop the character and ability of the camper in all of life's situations.

Such principles of Christian character as honesty, courtesy, loyalty, integrity, trustworthiness, kindness, fairness, unselfishness, and obedience are sometimes more easily learned in a natural setting and a program such as is offered in the summer camp, rather than in the local home and church situation. Christian character is not attained at once and then enjoyed forever, rather it is a process by which all the previously mentioned principles become an integral part of the campers' daily life.

The camp program must inspire the camper to evaluate his life in relation to God's will for the world, and demonstrate

to him the essence of righteousness in terms of a life lived in accordance with the ordinance of God. When a camper begins to make decisions from his own initiative and responsibility in relation to God's standard, then the achievement of Christian character is being fulfilled. Life is made up of decisions and choices and it is the aim of these Christian principles to enable the camper to respond to the situations of everyday life in accordance with the guidance and instruction of the Master. Then, there is no education system or philosophy which can provide an individual with a solution to every problem he faces, nevertheless, Christian principles of this quality will provide a solid foundation from which the individual may encounter the problem.

The carpenter finds joy in working in wood, with saws and plane; the mason in working in stone with trowel and plumb-line; and the sculptor thrills at sight of the manikins growing under his chisel. But the Christian leaders, working in the lives of children, youth and adults, with the lessons of Jesus in living as his tools, has the joy of knowing that he is touching the world at the point of its greatest need. <sup>1</sup>

To understand and appreciate the religious beliefs of others. Religious freedom was one of the great principles upon which America was founded. Within the frame-work of the American nation there are three major religious groups: Protestant,

---

<sup>1</sup> E. A. Emme and R. R. Stevick, Principles of Religious Education (New York: MacMillan & Co., 1926), p. 276.

Catholic, and Jewish. Each one has a part in developing and inspiring our nation to great and noble achievement. The government recognizes the importance of the religious life of a nation through the:

annual proclamation and observance of a day of thanksgiving to God, the setting aside of Sundays and certain religious festivals as legal holidays, the opening of sessions of legislative assemblies with prayer, the form of oath used in courts of law and in the inauguration of public officials, the appointment of chaplains for the army and navy. . . etc.

The opportune time to develop respect and understanding for the religious beliefs of others is during the days of youth. This is the time to stress the fact that Christian tolerance and respect does not come through humorizing or ridiculing individuals of other religious faiths or races by means of nicknames and stories. Throughout life, one will be associating with individuals from other religious faiths and from other races. Therefore, even though one may not be in full accord with another's religious faith, each individual as a result of his own religious profession, ought to manifest dignity, respect, and cordiality in regard to the religious view of the fellow citizen. If camps serve individuals of all three religious faiths, then proper emphasis will be made according to the religious convictions of the individuals. In most camps of this nature, the emphasis would consist of strengthening the the religious faith of the campers by means of the clergy of

---

1 Lotz, op. cit., p. 93.

their respective faiths. The author has served in one camp where on Sunday morning, the clergymen of the three religious faiths came to camp and held their worship services simultaneously in various areas of the camp. In camps of a Protestant nature, the emphasis in addition to developing respect for other faiths would consist of recognition of the unity of the Protestant faith over against denominationalism and sectarianism. There would be no reference to Presbyterians, Baptists, Methodists, Episcopalians or Lutherans but rather to a recognition of the great principles of the Protestant faith previously mentioned in this paper, and a daily application of these in daily living.

The camp program provides means of expanding the limits of Christian fellowship with its individual cabin groups and the camp as a whole. At the close of a day of hiking and adventure in the woods, a group of campers select a site to pitch camp for the evening. After gathering the wood for the fire, erecting their lean-to, and finding a place to sleep, the counselor and his campers gather around the dying embers of the camp-fire for a time of devotion and meditation upon spiritual matters. There is no consciousness of the modes or methods of their denominations but rather of worshipping one God whom they love and serve. Jesus states that whosoever shall do the will of His Father which is in heaven- these, will be His brethren.

The emphasis in a camp of this nature is not upon what

sect, creed, or race one is a part of, but rather, upon his personal relationship with God. The attitudes, thoughts and habits of the campers are not limited or extended because they are a Protestant, Jew or Catholic, but because of their knowledge of, and trust in Jesus Christ.

The idea of Christian tolerance might be summed up in the words of John Wesley:

I will not quarrel with you about your opinions, only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your master walked, and I desire no more. I am sick of opinions; I am too weary to hear them. Give me a solid, substantial religion, give me a humble, gentle love of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever doeth the will of my Father in heaven, the same is my brother and sister.

John Wesley's Creed <sup>1</sup>/

---

<sup>1</sup> Emme and Stevick, *op. cit.* pp. 237-38.

## CHAPTER IV

### CURRENT TRENDS AND PROBLEMS IN RELATING SPIRITUAL VALUES TO CAMPING

Current Trends toward Spiritual Values in Camping. Due to the fact that the summer camp is passing through a period of transition and adjustment, it is only natural to witness new trends and problems. As the summer camp gradually shifts its emphasis from only recreational to educational, there must be the necessary changes in personnel, methods, and approaches.

The present status of spiritual emphasis in the summer camp is very mediocre. In the process of research and interviewing regarding the nature of the spiritual emphasis, the author found very little concrete material. There is general recognition of the importance of spiritual values in the lives of the campers yet there is considerable hesitancy as to whether this is the responsibility of the camp, and if so, how will the spiritual emphasis be incorporated into the camp program. The concern for spiritual emphasis is at present, more prevalent due to the educational interest in developing the character of the camper. It is certain that a camper will not receive a well-rounded program which will adequately prepare him for future living if spiritual values are omitted.

The author has interviewed several camp directors in

regard to this subject as well as attending various discussion groups on spiritual values, in recent camping conferences. In the process of interview, the following trends were noted.

There are those in the camping field who definitely feel that spiritual values and their emphasis are the responsibility of the church and the clergy. They are professionally trained and are familiar with the methods and approaches in stressing these values. Spiritual values are a personal matter and consequently should be left to the desires of particular campers. This philosophy classifies the camp in the same category as the school, one of complete separation. Spiritual values are completely detached from the aims and objectives of camp, and the camp should be obligated in no manner whatsoever to develop the spiritual life of the youth. The only spiritual emphasis for the camper would come in a formal manner on Sunday morning when time is allotted and transportation provided to attend the nearby churches of the camper's particular faith or have visiting clergy come to camp to hold their respective worship services.

There are those who believe that camp has a greater responsibility than the school because a camper is under the authority and influence of the camp for the entire summer, whereas the school classes end on Friday and the boys are at home for the weekend. The camp curriculum should be designed to meet all the needs of the camper in body, mind, and soul. There is

little doubt regarding the fact that one of the greatest needs of the youth today is for high spiritual values. Therefore, if the school omits this emphasis, the home neglects it, there is very little opportunity for the youth to receive the proper guidance and help. Thus, the general conception of the average youth of camp age is that spiritual values can be of very little importance if they are omitted by all areas of learning.

Another trend of spiritual emphasis is found in the philosophy of worshipping God through nature. The natural setting of camp affords a unique opportunity to develop spiritual values in the campers through the beauty and wonder of the natural environment. Camps of this nature stress a great deal about nature and the power of God as a supreme being who created this world for His creatures to live in and to enjoy. This type of program allows for freedom of worship and personal meditation for the campers. A problem arises when campers encounter something in nature which is not conducive to spiritual experiences but rather initiates the element of fear in their minds. All in nature is not beautiful and this must be given careful recognition in developing spiritual emphasis through nature alone.

At present, there are private camps which are attempting to develop a group of spiritual values to stress in the camp program which will be acceptable to Protestant, Jew, and Catholic. These would be in addition to the regular Sunday

worship service. They are desirous of developing spiritual values but due to their camp constituency of a cross section of religious faiths, must develop spiritual values appropriate to all faiths.

There are private camps which completely ignore spiritual values because of the various problems entailed. The camp provides transportation for every camper which desires to attend church on Sunday. This is the extent to which camping values are stressed in the camp program.

Also, there are private camps which clearly define in their objectives, the purpose of developing spiritual values in addition to the regular camp program. The counselors are selected with this objective in mind and the entire camp program is geared to developing these values in the campers' lives.

Church camps have a set pattern to the spiritual emphasis in accordance with the particular religious doctrine and program of their associated denomination. In the case of the latter two trends, it is generally assumed before applying to the camp that the place of spiritual values in the program is thoroughly understood by the applicants.

In the light of the previously mentioned trends and approaches to spiritual emphasis, we might conclude that (1) the amount of spiritual emphasis in the camp program will largely depend upon the philosophy of the owner and director, (2) spiritual values in many camps are taboo, and it is a matter of per-

sonal preference as to the manner in which they are observed; thus eliminating any controversial issues or problems which might arise, (3) spiritual emphasis is more prevalent in church camps and private camps, supported by laymen, designed to specifically develop these values in addition to the regular camp program, (4) the aims and objectives of the camp should be clearly stated so as to avoid any confusion in the minds of the camper and his parents, (5) there is a need for spiritual values to be incorporated into the camp program in a manner that will inspire and challenge campers to richer spiritual experiences, (6) there is a need to develop spiritual values for private camps which would be acceptable to campers of all faiths, (7) there must be considerable rethinking of the methods, standards, and quantity of spiritual emphasis in the summer camp.

Problems of Developing Spiritual Values in Camp. Some of the problems which must be dealt with in developing spiritual values in the summer camp are as follows:

(1) Selection of Personnel. Camps that stress spiritual values must have staff members who are apt and able to direct the campers to these objectives. However, staff members who are going to stress spiritual values must first of all be able to talk freely on the subject. Their personal lives must present a challenging example in thought, word, and deed before the camper. The staff members are the medium through which the aims and objectives of a camp are fulfilled. It is not easy to secure

counselors who are able to talk about spiritual values sufficiently well to hold the interest of the campers. In some camps, a chaplain has full responsibility for the spiritual emphasis. He has charge of all the chapel and devotional services and counsels with any campers who have spiritual problems or need guidance in this matter. He is the central factor in the development of spiritual values. A staff member definitely set apart for this function soon becomes labeled among the campers and consequently the campers do not feel free to go to visit with him. A chaplain in some instances does not know the campers as well as the counselor and therefore it is difficult for him to have a thorough understanding of the camper. Camp Directors have an increasingly difficult problem in the selection of the staff members. The present national crisis has had a tremendous effect upon the number of personnel available for camping. The Camp Directors must develop standards and means of acquiring personnel with similar minds and interest in relation to their particular spiritual values. It is essential that a camp staff be of one mind in the importance of spiritual values in camping and be willing to do their very best in developing these in the lives of the youth.

(2) Time allotment for spiritual emphasis. It is generally agreed by most camp staffs that spiritual values should be, for the most part, developed through an informal approach. The

emphasis in camp centers around a way of life lived in accordance with the statutes of God. Spiritual values accomplish their desired goals when the campers exercise them in their daily lives. Thus, the time to stress and develop these values is not limited to specific times or places, but the entire atmosphere of camp should be conducive to developing spiritual values. In many camps, the camper interested in cultivating spiritual standards is alone, and is the exception to the rule. If the proper atmosphere is created by the Camp Director, his staff, and program, each camper will be encouraged on every hand to cultivate spiritual values in his own personal life.

The spiritual values are not limited in their use to Sundays but are needed every day of the week. Therefore, there are specific areas of the program such as cabin devotions, password talks, chapel, grace before meals, Sunday worship, and vesper services which are directed to cultivate the proper habits in the personal lives of the campers.

The budgeting of time in order to suitably meet all the demands of the camp program is not an easy matter. The amount of time allotted for any formal worship is very small in comparison with the amount allocated for other program emphasis. The amount of time designated for formal services depends upon the individual camp situation. Cabin devotions and discussion usually last about fifteen minutes. It is difficult to know exactly where to draw a discussion to a close. The general policy

is to draw the devotional and discussion period to an end as close to taps as possible. If the discussion period should continue past taps, everything ceases and remains perfectly quiet during taps and then is continued quietly afterwards to be concluded as soon as seems advisable by the counselor. In most camps, the chapel services range from twenty to thirty minutes while Sunday worship services vary from forty-five minutes to an hour. Religious dramas or any other special camp ceremony with spiritual emphasis would be planned on three or four occasions through the entire summer. The reason for this being the considerable amount of time and preparation necessary to effectively produce these programs. A religious drama or ceremony has very little effectiveness if it is poorly performed, therefore it is much wiser to have fewer productions with top grade performances.

(3) Dangers of Sectarianism. There is always the danger in developing spiritual values of going overboard in approach. However, this is no reason to completely eliminate them from the camp program. Spiritual values are important but should be emphasized and given the same place in the summer camp program as they would receive in normal living. This type of emphasis would guide the camper in developing the proper balance in spiritual matters. Campers should not be forced or coerced to accept these spiritual values. This produces a very unnatural

and superficial conception of their importance. Influence and emphasis of this quality would in many cases build up resentment and rebellion in the minds of the campers rather than recognition and acceptance of their importance. Camp is no place to stress particular fancies of various faiths or denominations. The objectives of spiritual emphasis in this paper were mentioned in the third chapter and these are the desired goals to be achieved in the campers lives. A camp that has campers from various faiths will have to develop spiritual values which are acceptable to all faiths. Whatever the aim and objectives of the camp may be and the content of spiritual values, there should be no proselyting or cohercing of any nature. Spiritual values forced upon a camper become artificial and very seldom have any permanent effect upon the camper's life. Spiritual values should be so incorporated into the camp program through the various approaches mentioned that the campers themselves will recognize their own lack, and of their own volition accept and develop them in their personal lives. If the proper atmosphere is created by the camp program, the proper acceptance and application by the staff members in their personal example before the campers and the proper instruction given in the cabin devotions and discussion, the influence and effect will soon be observed in the lives of the campers.

(4) Special Religious Holidays. There are certain re-

religious holidays of Catholic, and Jewish faith which occur during the summer camping season to which a special consideration must be given.

The problem of special religious holidays usually occurs in private camps and organizational camps such as Y.M.C.A., Boy's Club, Rotary, and Kiwanis which have a mixed following of Protestant, Catholic and Jews. Church camps and other private camps supported by laymen of particular faiths have their procedure clearly established and the campers fit right in with the prescribed program for spiritual emphasis. They know what the policy of the camp is regarding spiritual values and consequently, they send their boys with that in mind.

The Catholic camper must attend the Catholic church on Sundays and Holy days. This is an absolute requirement of the Catholic religion and camps that have Catholic boys must have a definite policy regarding the provision made for these campers on Sundays and Holy days. The camp must make provision for the Catholic priest to attend camp and conduct mass, confession, and Holy Communion or make the necessary arrangement with a nearby Catholic church to have the campers attend the service. It is the responsibility of the camp to present the parent with all the necessary information regarding the time when mass, confession, and Holy Communion will be celebrated, in order that the parent may send their boy to camp at the appropriate time.

The Assumption of the Blessed Virgin Mary, August 15th, is the only Holy Day of the Catholic Church which occurs during the camping season. It is essential for the Catholic campers to attend mass on this day.

If the Sunday mass is to be celebrated at camp, arrangements should be made sufficiently in advance with Catholic clergy and the proper preparation should be made at camp. This includes the selection of a site with an altar set up for the observance. If the Sunday services are off the grounds, the camp usually provides the transportation or finances it. The churches should be notified in advance in order that they might prepare for the campers.

The Jewish campers observe Saturday as the Sabbath. According to the Jewish church, the Sabbath begins on Friday evening just before sunset and continues until sunset on Saturday. The Camp Director should see that all the necessary arrangements have been made with the Rabbi and that proper preparation has been made at camp regarding the necessary equipment needed as well as the location for the service.

The Jewish holiday, Tishoh B'ar is generally the last week in July or early in August. This is the only special Jewish holiday during the camping season and is a day of mourning and fasting for the Jewish people. The Jewish campers generally spend the day very quietly and do not participate in any of the camp activities.

The Protestant campers generally have their morning worship service at camp. Frequently, the Camp Director invites local Protestant Ministers of various denominations to conduct this service. If the Camp Director is able and willing, he should conduct this service himself as it is a wonderful opportunity to share this experience with the campers.

Private camps that have Sunday evening vespers face the problem of having campers of all faiths attend these services. The Catholic religion requires that Catholic campers may not attend any non-sectarian religious service. The question arises whether or not the Sunday evening vesper service is regarded as a religious service and should all campers be required to attend. The solution to this problem is not an easy one. There is no problem at this point for the Jewish or Protestant campers; however, interpretation of Sunday evening vespers varies according to the local Catholic church. Therefore, in some instances, the Catholic camper would be permitted to attend, and others would be forbidden to do so. There are three possible solutions to the problem. The camp director and staff might explain the nature and importance of the vesper service to the parents of the camper and let them decide on the matter. In many cases, the parents encourage their boys to attend and receive the benefits of the service. However, the camp director must provide an additional program for those campers who

choose not to attend. Secondly, the camp might clearly explain to the Catholic parents upon registration that provision is made in the morning for each camper to attend his respective denomination but the camp requires all campers to be present in the evening vesper service because of the important place it has in the camp program. Thirdly, private camps that recognize the value of Sunday evening vespers in the lives of campers often recommend that campers of religious faiths which would keep them from participating in such phases of the camp program should attend camps sponsored by that particular religious faith whether they be Protestant, Catholic, or Jew. Camps that have no spiritual emphasis other than Sunday Worship services have no problem at this point, however, one wonders whether they are developing a well rounded camp program for their campers.

The problems of church attendance on Sunday enter in again where week or week-end canoe trips are planned. Normally, the counselor in charge on these canoe trips could plan and conduct a very inspirational worship service for the campers on the hike. However, the problem arises when, according to the ordinance of the Catholic religion, a Catholic camper must attend mass on Sunday morning, for it is not always the easiest thing on a canoe trip to arrange to be in the vicinity of a Catholic church on Sunday morning. In some instances, camps just send campers on the week-end canoe trips who could gather

together with their counselor for a worship service on Sunday morning. The camp schedules, if convenient an occasional mid-week canoe trip for campers who could not go on the week-end trips. Camps that have campers from the various faiths usually do everything within reason to make provision for attendance at the campers' respective churches on Sundays. However, a private camp cannot adjust the entire camp program to meet the religious demands of all religious faiths. The week and week-end camping trips provide rich and happy camping experiences for the campers and therefore camps desire to incorporate as many as possible into the camp program. Campers who are limited in their participation due to religious convictions will have to either go on shorter hikes during the week, or attend camps of their particular religious faith. In some instances, campers will be able to attend their respective churches; however, the point the author is attempting to illustrate is that in program planning, the Director and staff must keep the entire camp family in mind. It is most essential that the Camp Director carefully explain in detail the exact policy of the camp to the parents before accepting a registration in order that the parents will know exactly the provision that will be made for their sons regarding this matter.

## CHAPTER V

### THE CONTENTS OF A SPIRITUAL EMPHASIS PROGRAM IN THE SUMMER BOYS' CAMP

"The modern summer camp demands a much higher degree of competence in its counselors than did the camp of a decade ago."<sup>1/</sup> This is due to the gradual transition from recognition only as a recreational enterprise to that of an educational function. In order to achieve the objectives and standards of education, the leadership must exhibit qualities of "personality, interest, ability, and insight essential for their fulfillment."<sup>2/</sup> "The kind of personnel that will be needed in a camp will be determined to a large extent by the aims and objectives of the camp."<sup>3/</sup> The relationship in camp life is so close that the success of the camping experience for the camper will depend entirely upon the leadership of his counselor.

The summer camp expects more of its counselors than recognition as an outstanding college athlete as helpful as this may be. In addition to a knowledge and mastery of some particular skill, a counselor must possess qualities of emotional

---

<sup>1</sup> Hedley S. Dimock, Talks to Counselors, (New York: Association Press, 1947), p.9.

<sup>2</sup> Loc. cit.

<sup>3</sup> Hedley S. Dimock, Administration of the Modern Camp, (New York: Association Press, 1948), p. 85.

stability, insight into the problem of youth, understanding of education and group work practices, dependability, resourcefulness and tactfulness. In the modern summer camp, counselors must be able to diagnose and suggest possible solutions to behavior problems; be able to help campers face life realistically and squarely.

A camp that claims spiritual emphasis as one of its objectives must naturally keep that foremost in mind when selecting personnel. The counselors must be carefully interviewed and fully in accord with the following items pertaining to spiritual emphasis: (1) previous demonstration of the aims and objectives in personal life, (2) the content and place of religious emphasis in camp program, (3) the methods and techniques by which this emphasis will be achieved, (4) a willingness to enthusiastically carry out the emphasis in all phases of the camp program.

Personal Example. To develop and conduct a program of spiritual emphasis in the summer camp requires staff members who, in addition to their proficiency in various camp skills, possess the necessary qualifications for this type of emphasis. They must be able to interpret, challenge, and crystallize the interests of the campers in order that their camping experience may be of permanent value. The teachings of Jesus Christ instill within the soul of the counselor an interest and respect for the

whole personality of each camper. Thus, the counselor desires to assist the camper in attaining the very best camping experience. He is interested in every phase of the life of the camper whether it be in the cabin, on the waterfront or on the trail. The counselor expresses his confidence and trust in various abilities which the camper possesses in order to encourage and motivate him to greater attainments. He exhibits characteristics of helpfulness, kindness, courtesy, thoughtfulness, patience and love toward his staff members and campers. In his dealings with the camp, he is honest, obedient, trustworthy, and loyal to all the functions and areas of camp. All these characteristics are revealed in Jesus Christ and in His dealings with mankind, therefore our lives ought to bear them out in like manner as we attempt to lead and direct the youth in His footsteps.

The life lived by the counselor throughout the camp program will undoubtedly bear more influence upon the camper than any other available means. It is impossible to guide or lead others in paths in which he himself has not walked. The life of the counselor must possess all the desires, habits, attitudes, traits, knowledge and ideals which are characteristic of the path in which he desires to lead the camper.

The manner in which the counselor reacts to the rules and regulations of the camp, his character of sportsmanship demonstrated in ball games and other highly competitive events, his tone of voice and choice of words used to correct or to disci-

pline a camper, his personal habits and his attitudes towards the daily walk of life will be reflected in the campers. At times the counselor's actions speak so loud that the campers can not hear what he says.

At the close of a busy day at camp, a counselor gathered with his campers in the cabin for a brief devotional period. In the process of discussion, one of the campers asked the question, "Why is it that so many men don't live what they preach?" It is the common philosophy of many individuals today, "Don't do what I do, but do what I say."

The counselor explained the fallacy of that philosophy and exhorted the boys first to demonstrate in their own personal lives the fruits of this spiritual life and then talk about it.

Toward the end of the summer, this same camper came to the Director and remarked to him how one night after a discussion group as he lay awake on his bunk, his counselor came into the cabin and prepared for bed. He noticed that just before turning in, the counselor switched on his flashlight and read his Bible and prayed. The camper commented, "If that's what his religion means to him, I want that kind, too."

A counselor never knows the time or place when a camper may be observing his life and conduct. It is therefore most essential that the personal example of each counselor demonstrate the highest form of Christian living at all times. The motivation and inspiration originates, not from legislation or

a set of laws, but out of a heart and life which is devoted to God. It is a grievous mistake for counselors who desire to have this quality of influence upon the campers, not to take the necessary means to acquire these same characteristics in his own life.

There is no greater quality of leadership and inspiration to offer the youth of today than a young man of high physical and athletic attainment, proficiency in various camp skills and a life of high spiritual and moral values. A counselor with this type of example can challenge his campers in every area of camp life and prepare them to face life's problems realistically, with the aid of God. A camper, after living in the presence of a counselor with these characteristics, will not only remember his outstanding physical skills but will associate these with a life which is honorable before God.

The counselor must also possess an adequate knowledge of the life and ministry of Jesus in order to intelligently guide and answer the various spiritual problems of the youth. Many campers have never known what it is to have someone love them, and be interested in helping them. They are used to being rebuked, criticized and pushed around by their friends and parents. Thus, when they are in a cabin group and receive equal recognition with the other members of the cabin, they are amazed that someone is personally interested in them.

During the past summer, the author had the opportunity

to counsel and talk with a camper of this nature. The camping period was just about over and transportation arrangements for returning home were being made. I was talking with one of the Senior campers about camp and the happy camping experiences of the past week, when he commented upon the difference between camp life and his home life. He said, "The counselors are too good to me, I am not used to being asked what I would like to do, I usually am commanded to do things. If the people at home would only treat me half as well as my counselor did, it would be wonderful."

It is evident from the testimony of this camper that the life of the counselor had been a real help to this particular boy and had renewed his hope and faith in living once again.

Each phase of the camp program has a different but most essential contribution to the spiritual life of the campers.

The Camp Director: his personal conduct, efficiency of administration, his attitude toward other staff members, his attitudes towards campers and their parents.

The Unit Directors and Counselors: their poise and maturity in the face of problems and emergencies; their love to be with campers, their sincerity of purpose and responsibility to God; their regard of each camper as an individual.

Waterfront Director: his sportsmanship, teamwork with

others, keen observance for Water Safety Rules and Standards, and his desires for higher values and health.

Archery Instructor: his radiance and enthusiasm in assisting the campers to acquire and perfect the skill of archery. How important it is to have the correct aim in life, the precautionary methods and discipline necessary to have the proper aim can well be taught by this instructor. His respect for each camper, his humility and patience in his instruction of the campers are also important.

Nurse and Doctor: their reverence to the laws of health and healing, their respect for personality, their devoted efforts to their profession.

The camp staff, in developing spiritual values, should be characterized by:

"Humility- More concerned about the experiences which youth may have in worshipping God, than in the impression they are making.

Willingness to work with youth- To encourage youthful initiative and purposeful participation.

Teamwork with fellow staff members, and campers. Seeking helpful suggestions, criticism and evaluation.

Preparation- As if this were the opportunity of a lifetime. (Not getting by with the least amount of preparation.)

Sense of time and a willingness to be guided by it.

Sense of youth- alertness to their questions, bewilderment, idealism.

Sense of rightness- The fitting moment to say or to know what to do or not to do.

Sense of Worship- Extraneous and irrelevant detail kept out. Dignity and reverence that will inspire campers to want to lift their own worship service to a higher level.

Sense of God- Inner reverence and spiritual poise that comes through continuous rich daily devotional practices." 1/

Cabin Devotions and Discussion. The cabin group forms the basic unit in camp life. At the head of the cabin group is the counselor whose responsibility it is to guide the actions of the group in the various activities of camp which they might desire and which will produce desired individual growths. He does not force his opinions and ideals upon the campers, rather he attempts to draw out of the campers their interests, desires, and goals. He attempts to provide campers with responsibility that will stimulate and challenge their efforts.

Due to the intimate nature of the cabin group, the counselor can get to know the campers and their specific problems. This is the golden opportunity for the counselor to get to know his campers and establish respect with them. As he gets close to them, he will better know how to counsel and work with each one. Cabin discussion will originate whether or not the counselor plans it. A group of boys living in a cabin for any period of time are bound to discuss various matters pertaining

---

1 Claire M. Bowman, "Specialized Responsibilities of Worship Leaders", Worship in Institutes, Camps, Assemblies, (Nashville, Tenn.: Youth Department, Methodist Church), p. 4.

to life. The chief responsibility of the counselor is to be able to understand their problems and know how to guide the campers in the right direction. He must recognize the fact that no two campers are alike and consequently each camper must be analyzed and advised in regard to his particular situation. The freedom with which campers express their interests and problems will increase as the summer progresses. At the outset, they will tend to be timid, and shy regarding group participation and discussion. It is during these periods that an alert counselor will have several suggested topics which he might just mention for discussion. Nevertheless, as camp progresses, and campers become better acquainted with their counselor and fellow campers, they are freer to participate in the discussion of their particular problems and interests.

For many counselors, the evening devotional and discussion period is a time which they look forward to and enjoy. The counselor has been participating in various phases of the camp program and now at the end of the day, in an atmosphere of peace and quietness, the counselor is alone with his campers. This is the time during which the campers begin to recall and evaluate their attitudes towards the experiences of the day. An alert counselor will sense the direction in which the discussion is heading and very skillfully, through probing and commenting, stimulate the interest of all.

In the life of the camper there will be certain needs such as, admiration, friendship, affection, recognition and acceptance by his fellow campers, security, and activity. Each camper must receive proper guidance and assistance in the light of his specific needs in order to develop his personality.

Very frequently, campers are interested in only one activity and show no concern or intention of widening this field of interest. Experienced counselors will be able to cultivate an interest in the various activities of camp, and assist the camper in understanding why it would be of greater value to himself if he possessed a knowledge of more than one activity. This very problem may be settled in a cabin discussion as the counselor stresses the importance of a collection of various interests for a well rounded personality. Perhaps the counselor might approach this problem from the point of encouraging the camper to acquire as many skills and interests as possible for he never knows how helpful they might be to him in the future.

The period just previous to turning in for the night is a natural setting for worship. Previous to this, the camper has participated in some phase of the evening program, he has enjoyed a period of fellowship and discussion with his cabinmates and now he is ready to round off the evening with a quiet discussion, meditation and prayer. It is most essential that this devotional period be most carefully planned. The topics

for discussion ought to come from the camper. The devotional period and its effect upon the campers' lives will have far more influence if the campers themselves do the planning. The campers may arrange a schedule for the reading of the Scriptures, or leading in prayer. The counselor must be careful not to allow this period of devotion to get into a set prescribed form which is followed each evening. This would tend to be monotonous and boring for the campers, and consequently the devotional period would lose its whole purpose.

The content of the devotional period will vary from evening to evening. Several evenings may be devoted to studying the characteristics of the great leaders of the Bible or various other outstanding religious leaders of history. An alert counselor will be able to pick from various discussions during the day, group problems which might be discussed during this devotional time. In the course of the day's program, whether it be in the dining hall or on an overnight hike, problems of conduct and attitude arise. Personal problems pertaining to education, vocation, smoking, healthful living, or dating would be more predominant among older campers. Thus, in dealing with these problems in the light of the teachings of Christ, even though these problems may at times seem trite or insignificant, he must remember they are looming up as mountains before the eyes of the campers. What greater satisfaction can be obtained than when a counselor watches a camper with the power of God

conquer a personal problem or begin to formulate a Christian philosophy of life in relation to his practical every day living.

Evening devotions in the camp program will help to cultivate habits of daily meditation and prayer after the camper leaves camp. This is one of the most important objectives of camping- to stimulate and cultivate characteristics and habits in the camp program which will be carried on in the daily life of the camper when he returns home.

Various problems which might be used for topics of discussion are as follows:

1. Cleanliness. Campers may be careless in regard to personal habits such as brushing teeth, washing face, ears, neck, and combing hair. A low rating in cabin inspection might necessitate emphasis upon proper care of clothing, trunks and bunks. A special announcement about candy wrappers and other paper articles scattered throughout the camp ground might lead to another type of discussion on regarding other people's property.

2. Cooperation. The spirit of team work must penetrate all phases of camp life. This seems to be a team proposition and each camper is uniting together to do his very best for the good of all. A camper may refuse to play on a team because he was not chosen captain; a camper, because of not being faith-

ful to his cabin responsibilities, lowers the inspection rating for the cabin, Cooperation is one foundation of our democracy. This offers a good opportunity to open up a discussion on the importance of democratic living in camp. Who is responsible for democratic living? What are the essential, controlling factors of democratic living?

3. Wholesome Speech. The tongue is a small member of the body, it, however, boasteth great things. Out of the abundance of the heart a man speaks. Any honest camper will agree that he has said things that he wishes might never have been said. Opportunity for discussion may arise when campers use bad language or proceed to tell shady stories or jokes. Proper guidance will assist the campers in the understanding that they are bringing reproach upon themselves and God when they resort to unwholesome speech.

4. Self-Control. Early in the afternoon several campers were not granted permission to go on the afternoon horse-back hike. Therefore, they refused to participate in any phase of the program and returned to their cabins in disgust. Perhaps a camper had struck out on a called third strike in a very close game. His temper flared and he blindly hurled the baseball bat narrowly missing another camper. The dangers and consequences of such incidents offer excellent material for discussion.

5. Truthfulness. "He that speaketh truth showeth forth righteousness but a false witness deceit." <sup>1/</sup> "Lying lips are an abomination unto the Lord, but they that deal truly are his delight." <sup>2/</sup> Campers that learn in childhood the importance of truthfulness in all activities of life will establish for themselves a most commendable attribute. There is nothing too insignificant or trite about which to be honest. Campers must recognize the fact that untruthfulness brings rebuke upon their own character and their immediate associates. For instance, an article of clothing is missing from a camper in a particular cabin. Immediately, the entire cabin is under suspicion and is questioned regarding the incident. Honesty is always the best policy. If a camper desires to exemplify the life of our Lord, this attribute must be practiced at the very core, for this was at the core of Christ's teachings.

6. Dependability. A camper or cabin group is assigned to a specific task in the camp improvement program. The instructions are clear, sufficient equipment is available for the task. As long as the counselor works with and watches the campers they do an acceptable piece of work. However, an emergency arises in which the counselor finds it necessary to leave for a few moments but asks the campers to continue on just as if he

---

1 The Bible, Prov. 12:17

2 The Bible, Prov. 12:22

were there. All proceeds nicely for a while but soon the campers become lax and the job is not completed.

This previous incident could be multiplied a hundred times in most camps because dependability is a quality lacking in many young men. A counselor in this particular case as well as previously mentioned ones could stress that familiar phrase, "What you are to be, you are now becoming." Characteristics of this quality cannot be developed over night but are a process of development. These characteristics are formed as they are constantly put into practice. A camper learns what he practices and therefore if he is to acquire the characteristics of unselfishness, truthfulness, cooperation, cleanliness, and self-control, he must practice them in every phase of life. He cannot be honest in one situation and dishonest in another without the dishonesty overbalancing the honesty and building an inconsistent life. The daily presence of these Christ-like characteristics in all areas of the camper's life, depicts the true essence of Christian living.

The Senior campers might become interested in such subjects as:

1. Sources of Power for Everyday Living
2. The Meaning and Power of Prayer
3. What it Means to be a Christian
4. Toward Understanding the Bible
5. I believe in God

6. How can I know God's plan for my life
7. Armor with which to meet the enemy of temptation
8. Developing good habits for life
9. Harmful habits to avoid
10. Wholesome reading for Senior Boys
11. God's plan for happy marriages
12. A goal in life

Counselors ought to inspire and challenge youth to express their own worship desires such as writing their own prayers, planning their Sunday worship service etc.

Bible Study and Memorization. The Bible offers enumerable stories and discussion topics for the vesper service and also for the evening devotional. If the life and teachings of Jesus Christ are going to be an example and instruction, then we must become familiar with the Book that reveals the content of His life and teachings. Jesus Christ is the divine example and He through His life upon this earth demonstrated the quality of life that was acceptable before God.

The following passages of Scripture offer valuable foundations for devotional and discussion periods. Many campers do not know that such stories exist and are amazed at the presence of such helpful readings in the Bible.

Very frequently, the counselor will find in these Biblical narratives, key passages which would be well worth while

for the campers to commit to memory. I am sure that if the campers of today would receive more instruction from Biblical narrative and memorize portions of Scripture instead of a great many of the stories they are reading and memorizing today, a real transformation would take place in their personal lives. "Man shall not live by bread alone, but by every word that proceedeth our of the mouth of God is a precept which must be followed by all if life is to have a meaning. Our forefathers believed in the inspired Word of God and their religious faith and simple devotion produced a strong national character." <sup>1</sup>/

I. The Old Testament.

- Genesis 5:1 - 9:17. . . The Great Ship that Saved Eight people
- Genesis 22:1-23:20. . . Abraham Obeys the Voice of God
- Genesis 27:1 - 26 . . . The Rich Man's Son Who was Sold as a Slave
- Exodus 1:1 - 2:22 . . . The Boy in the Bulrushes
- Exodus 11:1 - 13:22 . . . The Night when a Nation was Born
- Numbers 13:1 - 14:45. . . The Report of the Spies
- Joshua 14:1 - 19:51. . . The Old Man Who Fought Against Giants
- Judges 4:1 - 5:31. . . How a Woman Won a Great Victory
- Judges 12:1 - 16:31. . . The Strong Man-How He Lived and How He Died

---

<sup>1</sup> John Edgar Hoover, "Crime and the Sunday School", The Files of the Federal Bureau of Investigation, Washington, 1948.

- I Sam. 16:1 - 23 . . . . . The Shepherd Boy
- I Sam. 17:1 - 54 . . . . . A Shepherd Boy Fights a  
Giant
- I Sam. 18 . . . . . The Love Covenant of  
Johnathan and David
- I Kings 22:1 - 40 . . . . . The Arrow that Killed a  
King
- II Kings 6:24 - 7:20 . . . . . What the Lepers Found in  
the Camp
- II Kings 8:7 - 15 . . . . . Jehu, the Furious Driver  
of his Chariot
- II Chronicles 21:1 - 24:27 The Little Boy Who Was  
Crowned King
- Daniel 4:1 - 27 . . . . . The Tree that was Cut Down  
and Grew Again
- Nehemiah 5:14 - 19 . . . . . Example of Unselfishness

## II. New Testament

- Matt. 4:1 - 10 . . . . . Jesus Tempted by Satan
- Matt. 5:1 - 11 . . . . . Sermon on the Mount
- Matt. 5:43 - 48 . . . . . Bless them that Curse You
- Matt. 6:5 - 18 . . . . . Jesus Teaches His Disciples  
To Pray
- Matt. 6:33 . . . . . Seek Ye First the Kingdom  
Of God
- Matt. 7:15 - 20 . . . . . By Their Fruits Ye Shall  
Know Them
- Matt. 7:24 - 29 . . . . . The Right Foundation for  
Life
- Matt. 13:24 - 30 . . . . . Sowing Seeds of Righteous-  
ness

- Matt. 5:14 . . . . . Blind Leaders of the Blind
- Matt. 26:69 - 75 . . . . . The Weakness of the Flesh
- Matt. 27:31 - 66 . . . . . The Darkest Day of All the  
World
- Mark 8:34 - 38 . . . . . The True Value of a Soul
- Mark 10:23 - 31. . . . . The Insufficiency of Wealth
- Luke 16:1 - 13 . . . . . The Unjust Steward
- Luke 18:1 - 8 . . . . . The Unjust Judge
- Luke 21:1 - 4 . . . . . The Widows Mite
- Luke 23:39 - 43. . . . . The Essence of True Repent-  
ance
- John 3:16 - 18 . . . . . The Love of God
- John 10:1 - 18 . . . . . Jesus, the Good Shepherd
- John 13:34 . . . . . A New Commandment
- John 16:24 . . . . . The Privilege of Prayer
- John 18:38 . . . . . False Accusers
- John 20:19 - 29 . . . . . Blessed are they which have  
not seen and yet believed
- Acts 1:12 - 47 . . . . . The Church of the First Days
- Acts 4:32 - 5:42 . . . . . The Way to Give and the  
Wrong Way
- Acts 6:8 - 15 . . . . . Loyalty to the End
- Acts 15:1 - 16:40 . . . . . Rejoicing in Spite of Per-  
secution

Spiritual Emphasis through the Total Camp Program. The spiritual emphasis in camp lends itself more towards an informal nature. There are times for formal worship services such as on Sunday. However, the importance of the spiritual emphasis in camp comes from the fact that one is presenting a way of life. The approach that limits the responsibility of spiritual emphasis to the clergy alone and on specific days encourages a false impression that spiritual emphasis is only for Sundays. Therefore, it is possible and most essential that each area of camp contribute to this end. The camp must not only stress the importance of spiritual values in daily living, but also offer the camper opportunity to put them into practice even after departing. It must teach the camper that these same spiritual values may be incorporated in his school, community and home life.

To present a spiritual emphasis through the total camp program, one must keep in mind the following means:

(1) The Conduct of the Entire Staff. The staff sets the pace for the camp. It is the morale builder. The staff generates the atmosphere and camp spirit which will in turn, ignite and inspire the campers. There must be a sense of unity, cooperation, and team work in accomplishing the desired objectives. The staff member relationship will affect and permeate the camper to camper relationship. The emphasis at this point is not

toward individual demonstration of this type of spiritual emphasis alone, but the manner in which the individual spiritual values, in spite of the various personality differences, are blended together as a unit to accomplish the set objectives. As the principles of Christian living are accepted and demonstrated by the camp staff, the campers will receive added inspiration and challenge to apply them in their own lives. Campers are not too young to notice a camp staff which possesses mutual trust, confidence, and other evidence of Christian living. The attitudes expressed by the staff member in regard to staff meetings, program planning, rules and regulations, and conduct all will have its effect upon the camper. 1/

"The effectiveness of the religious program of camp depends on the quality and genuineness of its Christian leadership. It rests upon their ability to interpret the meaning of Christ's way and to demonstrate its practice in their own personal conduct and in the constant social relationships of camp life." 2/

Camps that are able to obtain staff members of deep spiritual convictions will find it much easier to develop the spiritual aspect of their camping program in an informal way, for it will be present in all phases. "It is expressed in the personal life of the staff, the atmosphere, attitudes, and relationships of the entire camp family. It is found in every

---

1 Hedley S. Dimock, Administration of the Modern Camp. (New York: Association Press, 1948), p. 97.

2 John A. Ledlie and Francis W. Holbein, Handbook of Y.M.C.A. Camp Administration, (New York: Association Press, 1949), p. 206.

aspect of camp activity from the peeling of potatoes to playing ball or planning a worship service." <sup>1/</sup> Spiritual emphasis in a camp requires in addition to a careful selection and training of the camp staff "a constant practice by the staff of meditation, worship and prayer." <sup>2/</sup> In order to be capable of giving out spiritual emphasis, one must also be personally taking it in.

(2) Thought for the day. The content of a thought for the day is very brief and concise and is purposed to provide a thought that the camper might keep upon his mind, and with which he might guide his conduct during the day. These talks are frequently given by members of the camp staff and occasionally older campers who may have unusual ability along this line. After breakfast is the most logical time to present a thought for the day. The content may be composed of a series of thoughts such as courage, reverence, obedience, faithfulness, integrity, and cooperation. "These talks stress ideas of growth, opportunities for achievement, learning to live with others, the Christian way of life, clean speech, playing fair with one's fellows . . ." <sup>3/</sup> This medium of spiritual emphasis will lose its effectiveness if the talks are too lengthy. As

---

1 Ibid., p. 199.

2 Loc. cit.,

3 Elmer Ott, So You Want to Be a Camp Counselor, (New York: Association Press, 1949), p. 64.

the opportunity presents itself, the counselor may refer to the morning thought for the day during the daily program. The talk may be posted at some significant place in camp in order that all the campers may be reminded of it as they pass by. Frequently, wooden frames are made and outstanding thoughts or phrases are posted in the dining hall or lodge. The camper usually retains the content of the talks longer if he has a story or some type of illustration to associate with it. The thought should be on the campers level and applicable in some manner to the daily camp program or to an experience arising from the daily camp program.

The following are suggested thoughts for the day:

A wealth of influence is more to be coveted than the influence of wealth.

Life runs low when love runs cold.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

A soft answer turneth away wrath, but grievous words stir up anger.

Pride goeth before destruction, an haughty spirit before a fall.

A false balance is an abomination to the Lord, but a just weight his delight.

Ponder the path of thy feet, and let all thy way be established.

O give thanks unto the Lord for He is good, for His mercy endureth forever.

A little that a righteous man hath is better than the riches of many wicked.

Remember now thy creator in the days of thy youth.

Whatsoever thy hand findeth to do, do it with thy might.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God.

The Lord is my Sheperd, I shall not want.

Wisely was it said that he who stops to argue with a fool proves that there are two of them.

Man shall not live by bread alone, but every word that proceedeth out of the mouth of God.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Sufficient unto the day is the evil thereof.

Wherefore by their deeds ye shall know them.

To obey is better than to sacrifice.

Men are used as they use others.

He that plants thorns must never expect to gather roses.

Live among men as if God beheld you, speak to God as if men were listening.

You can tell the character of every man when you see how he receives praise.

Remember this, very little is needed to make a happy life.

Sin has many tools, but a lie is the handle which fits them all..

Whatever is worth doing at all, is worth doing well.

Few people have risen in life by means of a shakey ladder.

Who soweth good seed shall surely reap.

Power can do by gentleness what violence fails to accomplish.

For when the One Great Scorer comes to write against your name, He marks- not that you won or lost, but how you played the game.

The greatest test of courage on the earth is to bear defeat without losing heart.

He that strives not to stem his angers' tide,  
Does a wild horse without a bridle ride.

A slip of the boot may be soon recovered, but that of the tongue, perhaps, never.

The tongue is the rudder of the ship.

The honorable thing, that which makes the real general, is to have clean hands.

(3) Grace before meals. Gratitude and thanksgiving are two essential characteristics of spiritual values. Grace before meals sets the pattern for reverence and thanksgiving to God for all the blessings He has granted to His people upon this earth. The cultivation of these habits early in life is one of the finest remedies for the development of selfish traits. Campers become conscious of God's provision of our temporal and physical needs as well as our spiritual. They also begin to think of those children of like age in foreign countries who are not enjoying the same abundance of food.

The various forms of grace before meals are: singing the doxology or other appropriate songs, spoken prayers, or

silent prayers while suitable music is being played. The grace whether spoken or sung may be in unison, recited by tables, or by individual campers and member of the camp staff. Whatever the form may be, there is sufficient variety that the saying of grace before meals need not follow a set pattern. This phase of spiritual emphasis will become more meaningful to the camper as he is able to participate in it. The majority of camps have the entire camp remain standing during the grace and then at the word of the Head Counselor or Director, they are all seated. It is taken for granted that a grace will be said during all hikes and expeditions from camp.

Some graces which might be appropriate are:

Lord, gratitude we offer all  
 Who labor that we may be fed;  
 O dignify our toil for them  
 Bring kinship through our daily bread. Amen

Heavenly Father, kind and good,  
 Thanks we offer for this food;  
 For thy love and tender care,  
 For the blessings that we share;  
 Now to Thee our voices raise,  
 In a hymn of grateful praise. Amen

Be present at our table Lord;  
 Be here and everywhere adored;  
 These mercies bless and grant that we  
 May feast in paradise with Thee.

If sung, Tune "Doxology"

We thank thee, Father, for thy care  
 And for thy bounty everywhere.  
 For this and every gift,  
 Our grateful hearts to thee we lift. Amen

If sung, Tune: "Doxology"

Praise God from whom all blessings flow,  
 Praise Him all creatures here below.  
 Praise Him above ye heavenly hosts.  
 Praise Father, Son, and Holy Ghost. Amen

Tune: "Doxology"

For tender mercies new each day,  
 For guidance all along life's way,  
 For all thy constant loving care,  
 I thank thee Heavenly Father. Amen

Come Lord Jesus, be our host  
 Of all God's gifts we love thee most. Amen

God is great,  
 God is good,  
 Let us thank Him for this food. Amen

(4) Chapel: Worship is an integral part of mankind, and it is only natural for individuals to gather together for worship. The natural setting afforded by the location of the modern summer camp is more conducive to worship than any other area of life. An outdoor chapel, carved out by the natural handiwork of God and surrounded by all the beauties of His creation offers a very realistic setting for worship. This type of setting in an atmosphere of peace and quietness inspires the campers to think in terms of eternal values. As a camp unites together for a brief period of worship, a deep sense of unity,

and fellowship is created among the camp family. The peculiarities and individual differences are forgotten as they worship together, the Creator and Sustainer of the universe. The bond of fellowship and devotion to God grows deeper as they collectively worship Him.

The frequency of the chapel services depends upon the individual camp. In various camps, the Sunday Morning Worship Service is the only collective assembly for this particular reason during the week, while in other camps this is varied from daily to every other day depending on the aims and objectives.

The chapel service is composed of music both singing and instrumental, meditations and purposeful talks, stories, poems and reading from the Bible. These services must be carefully planned and directed to the level and needs of the campers. It is advisable to have a committee composed of campers and counselors in charge of the chapel services. The services ought to be informal yet there ought to be a sense of reverence and dignity to the service in order that the camper might receive the proper attitude of worship. Various camps have a chapel call such as "Come to the Church in the Wild-wood", or some stately church hymn sounded by a trumpet or cornet by one of the campers or staff members. A common custom used is to have the campers quietly enter the chapel and remain standing until the leader has uttered a call to worship,

and then all campers and counselors are seated at one time. The nature of this call may be a one sentence prayer or quotation of a passage from the Bible such as:

"The Lord is in His holy temple; let all the earth keep silence before Him." Hab. 2:20

"Make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness: come before His presence with singing...." Psalm 100:1 - 2

"I was glad when they said unto me,  
Let us go into the house of the Lord." Ps. 122:1

"God is a Spirit; and they that worship Him must worship Him in Spirit and in truth." John 4:24

"It is a good thing to give thanks unto the Lord,  
and to sing praises unto thy name, O most High."  
Psalm 92:1

Since the subject of athletics is close to the heart of most campers, the author feels that the following outlines regarding the athletes of the Bible could be used effectively in other camps during their chapel services as they have been used in the camp of which he is the director.

## DAVID, THE STONE THROWER

- I. The Athlete
- II. His Training
- III. The Event

Study Subject:-----Control

Definition: Accurate Control  
and obedience of muscles  
to the mind.

Biblical Material:--  
I Samuel 16 and 17

### I. The Athlete

1. Description of David which was taken to the king.  
I Samuel 16:17

- (a) Skilled musician
- (b) A "mighty" man
- (c) Brave, "valiant"
- (d) A fighter for good things, "A man of war".
- (e) "Prudent in matters"-good at head work.
- (f) A "comely" person-attractive to look at.
- (g) "The Lord is with him"- a man of fine character.

2. Boyhood Life

David as a young man lived a clean and wholesome outdoor life, rightly combining work and play, responsibility and freedom, which will always produce an athletic type of manhood.

3. David must have been a man of large and powerful physique.

- (a) Saul, who was "higher than any of the people from his shoulders and upward", offered him his armor, which David "girded on". If the average Israelite was five feet nine, Saul must have been six feet six, and David must have been over six feet tall.
- (b) He wielded the giant's sword with apparent ease.

- (c) In his shepherd days, he killed a "lion" and a "bear".
  - (d) His exploits in escaping Saul's efforts to kill him would be possible only to a man of great endurance and superb nerve.
4. Something more is required to produce a winner than mere muscle.
- (a) In I Samuel 16:6-7, it is seen that David's brother Eliab, from the standpoint of "countenance" or "stature" would have been chosen king.
  - (b) David was chosen king because while "man looketh on the outward appearance, God looketh on the heart." David had fine qualities of character.
  - (c) Often in football an end like Poe of Princeton, whose weight is light, far surpasses in effectiveness a much heavier man.
  - (d) Mr. Fitzgerald, one of Yale's prominent football stars, said he never feared a dirty player, because a dirty player never had enough ability to depend on his own strength, otherwise he would not need to use dirty methods.
5. Beside being physically strong, David had other accomplishments.
- He was an all-round man.
- (a) He played the harp.
  - (b) He sang.
  - (c) He wrote poetry.
  - (d) He had time for fine friendships like that of Jonathan.

## II. Training

1. David practised stone throwing while he tended his sheep. This was his play. Relaxation is necessary. "All work and no play makes Jack a dull boy."
2. David found his relaxation and diversion in the right way. Many fail at this point. He made his

play build up his body, not tear it down. If he found his relaxation in his preparatory period in cigarette smoking, for example, he would have permanently weakened his eyesight, decreased his lung capacity and impaired his control. He never could have killed Goliath if he had not been able to attain absolute accuracy in stone throwing.

3. His form of sport also developed his physical powers of self defence, like boxing or jiu jitsu or wrestling. He could take care of himself under any and all circumstances.
4. All through his boyhood, he kept training rules. This long, slow preparation alone could fit him for his unexpected opportunity.
5. Champion baseball players are not produced in a moment. Their championship skill is built on the training they received in boyhood, as they played baseball on the back lots. A substitute pitcher on a national league team, a boiler-maker who had just fallen short of the Matthewson class, laid his heart-breaking failure to his late start. The fellow who is dirty in his athletics is very apt in later life to be shady in his business transactions.
6. The foundation of David's success was largely physical. Lack of training during the baby period may condemn a man to physical inferiority and to ill health for life. Physical stamina is well nigh indispensable to successful life work. The vigorous man has a great advantage over the sickly man. Mr. Roosevelt, the sickly boy who became the athletic man, is a good illustration of what can and ought to be done.
7. An essential part in David's training was moral and spiritual. The self-restraint and the high ideals thus learned helped him develop his great physique. While he was still a boy, the report went to the King that "the Lord is with him." The right Bible and church training will greatly help the athlete.

### III. The Event

1. The bully, Goliath, heading the formidable army of Philistines which threatened Israel's national existence. I Samuel 17: 1-10 and 16.
2. The failure at this national crisis to find any man with skill and courage enough to meet the challenge. I Samuel 17:11
3. The appearance of David on the scene, unsuspecting the nearness of his opportunity, but prepared for it by his long training. I Sam.17:22-27.
4. He fought with familiar weapons, refusing to participate in any event for which he was not trained. He had not "proved" swords and armor. I Samuel 17: 38-40.
5. Superb control in the crisis. He was at his best when his best was needed. No nervousness nor stage fright. His training gave him confidence. He threw a stone with such perfect accuracy that it struck the small open spot on the forehead, the only vulnerable opening beneath the "helmets of brass."
6. Modern parallels in control:
  - (a) Matthewson, the Giants' veteran pitcher, in the only game won by his team in the world series in 1913, with two men on bases in the ninth inning, struck out two batters and saved the day.
  - (b) In the season of 1913-14 Brickley, Harvards great full-back won the Y-H game by his timely good kicking.
7. Part of David's success was due to his belief in the cause for which he wanted to win. It was God's cause. He felt he was fighting the eternal battle between right and wrong. He could answer Goliath: "Thou comest to me with a sword and a spear and a shield but I come to thee in the name of the Lord of Hosts." It makes a difference whether one fights for selfish gain or for some great unselfish object. Read "Horatius at the Bridge."

8. It is a simple fact of history that the man who has God to strengthen him has been the man who has accomplished the seemingly impossible. The Bible speaks of one man "chasing a thousand, and two putting thousands to flight."  
Lincoln on the night before the battle of Gettysburg was conscious of the presence of God and an assurance of victory.

9. David, later recognizing this, sang thus of the divine help in becoming a successful athlete-

"God is my strength and power:  
He maketh my feet like deer's feet,  
He teacheth my hands skill with weapons so that  
a bow of steel is broken by my arms;  
For by Thee I have run through a troop and by  
my God have I leaped over a wall."

## ELIJAH, THE LONG DISTANCE RUNNER

- I. An out-of-doors man
- II. The Marathon
- III. The distance walk.

Study Subject: -- Endurance

Definition: The power of doing or bearing without giving way.

Biblical Material: - I Kings 17 - 19

### I. An Out-of-Doors Man

1. Gilead, in which is located Elijah's birthplace, Tishbet, "was a wild mountain district, on the eastern side of Jordan, bordering on the great desert". This mountain range varied from 3000 to 4000 feet in height. Elijah always lived and loved the out-of-door life. "lonely mountains and bleak deserts were congenial to his spirit."
2. Training which makes for endurance.
  - (a) He camps in caves by the brook Cherith- I Kings 17:3
  - (b) He wears a mantle of rough camel's hair- II Kings 1:8
  - (c) He haunts the slopes of Mount Carmel- I Kings 18.
  - (d) He spends some time in a cave at Horeb- I Kings 19:9
  - (e) He sleeps under a desert broom (juniper tree) - I Kings 19:5
  - (f) He has the iron frame which enables him to endure practically a forty days' fast.- I Kings 19:8.
  - (g) So complete is his knowledge of the country that for three years he can evade Ahab's soldiers, so that they think his escape is due to his "being borne hither and thither by the spirit of Jehovah." I Kings 18:12. II Kings 2:16.

- (h) There is no evidence that he cared for the cities or visited them except as he came on business as the messenger of Jehovah, immediately returning to his wild home on the mountain side.
  - (i) There are some of these characteristics found in the modern Bedouin.
  - (j) Of Elijah, it has been said by a poet that his father was the mountain and his mother was the desert.
  - (k) Living so much in solitude Elijah must have been highly skilled as a hunter. Possibly this is what is meant by saying the ravens brought him meat. Only in the drouth was he forced to go to the widow in the distant city to find food.
3. A hint of the manner of life of Elijah may be gathered from the achievement of the artist, Knowles who for sixty days in the wild Maine woods, beginning only with his bare hands, killed game and fish and found berries and other food sufficient for his needs, making a bear skin robe and deer skin mocassins and devising, like the primitive man, a fire-making machine.
  4. In modern life, the nearest approach we can make to Elijah's training is fresh air, simple food, and plenty of out-door exercise.
  5. A trip to the mountains is often a revelation to the city boy. One gets a different idea of God and of nature and of life in the silent presence of these endless solitudes. The mountaineer has always been alert, sturdy and stern type of man. Read, Trail of the Lonesome Pine, Shepherd of the Hills, Freckles, etc.
  6. A man forced by illness to camp in the desert, seeing no human face except his messenger who came every third day said: "Out there on the desert you can't get away from God. The silence is so great you don't like to hear your own voice. And after a few weeks of it, you can't help hearing God's voice. It is the most certain thing in the desert."

7. With this training, it is not strange that God should have been the one great fact in life to Elijah. He feared God so much, seeing him in His power in nature, that King Ahab and Queen Jezebel and the soldiers did not frighten him much.
8. In view of the foregoing, the usual idea of the prophets, like that, for instance, in Sargent's paintings, that they are effeminate, bloodless and weak, is evidently mistaken.

## II. The Marathon

### 1. The National Crisis

- (a) King Ahab married the Princess Jezebel of Phoenicia.
- (b) The religion of Phoenicia was unspeakably degraded, resulting in evil practice, as is the case with several Oriental religions.
- (c) After his marriage, Ahab made this the court religion instead of the pure uplifting worship of Jehovah. Jezebel imported 450 corrupt priests.
- (d) Whether Israel should become a petty and degraded Oriental kingdom, or whether the nation should continue to be the chosen people who eventually would give the world Christianity, its final religion, was the question at issue.

### 2. The Savior of the Nation

- (a) The King had absolute power of life and death, and for a time no one dared oppose him.
- (b) Suddenly out of the mountains, appeared this mighty man Elijah, who dramatically confronted the King and told him his sin and brought a drouth and famine.
- (c) The King searched for three years at home and in neighboring countries during the famine, for Elijah, but could not capture him.

- (d) At last Elijah again confronted the King and arranged the great test of religion on Mt. Carmel. The "fire from heaven" may have been something like a bolt of lightning which struck Elijah's altar.
- (e) After it had been proved that Jehovah, not Baal, was the true God, and all the people had cried out - "The Lord, he is God; The Lord, he is God", then Elijah promised the end of the drouth.

### 3. The Run

- (a) Elijah ordered Ahab the King to hurry home to Jezeel before the rain should prevent his going.
- (b) He knew that the real fight against the false religion had to be fought with Queen Jezebel.
- (c) So, under the inspiration of his great battle, for the hand of the Lord was upon him, he set out to beat Ahab to Jezreel.
- (d) The distance was sixteen miles.
- (e) The road was a rough mountain road.
- (f) The speed surpassed that of the war horses attached to the King's chariot.
- (g) The run was made during a fierce storm.

4. The first "marathon" was run in 490 B.C. by a messenger bringing to Athena the news of the decisive defeat at the village of Marathon of the Persian army by the Greeks under Miltiades. The distance was 26 miles, and after delivering his message, the runner fell dead.

### 5. The Danger of Overdoing

An athlete may exhibit endurance in wind and muscle that far surpasses the capacity of heart or kidneys. The result may be a broken constitution a dilated heart, a damaged kidney, a life of comparative inefficiency.

### 6. Modern Parallels

- (a) Olympic games in Athens, 1896, reviving the first Marathon, when the runners traversed the same course as the original Marathoner.
- (b) James Thorpe records at Olympic games 1913

### III. The Endurance Walk

#### 1. The Mountaineer's defeat and danger

- (a) The supernatural manifestation of Jehovah on Mt. Carmel failed to impress Queen Jezebel, who vowed vengeance upon the enemy of her religion.
- (b) She sends word to Elijah that before another day she will have his life in return for the lives of the slain 450 priests of Baal.
- (c) In utter discouragement and feeling he has lost the great battle to save his nation, Elijah begins his long flight into the wilderness.
- (d) His dejection reaches its climax after he has covered nineteen miles the first day, and he sleeps under a desert broom, or "juniper tree". Fatigue lessens the power of resistance and tends to mental depression. Temptations are most dangerous when one is tired.
- (e) At this time, he comes dangerously near to quitting; but his grit returns when in the morning he is physically rested and he feels again that God is with him.
- (f) A close study of Abraham Lincoln's life shows that his experience was like Elijah's under the juniper tree. Repeatedly, as before Gettysburg, he felt a distinct reassurance from God that there was no need to give up because the right would prevail. Like Elijah, he came gradually to understand God's ways better and to trust Him with a more complete confidence.

#### 2. The Physical Aspects of the Endurance Walk

- (a) Extra effort to escape the danger of Jezebel's threat carried him swiftly to Beer-sheba from Jezreel.
- (b) Leaving his servant he goes alone "a day's journey" into the wilderness and camps wherever nightfall overtakes him.
- (c) Throughout his journey he sleeps in the open.
- (d) So far as he has food, he finds it in the wild country he is traversing. He ate very little, so that the time is described as a "fast".

- (e) The mountain climbing and the hot desert stretches made the going so difficult that it is doubtful if a less hardy traveler could have survived the hardships.
- (f) Calculating the distance as 280 miles, he must have covered an average of from five miles to ten miles a day for forty consecutive days.
- (g) The fast is the more remarkable when Elijah's mental depression is considered.

### 3. The Purpose of the Walk

- (a) Elijah was running away from Jezebel, the Queen, although shortly before he had successfully defied the King and his army and the 450 priests armed with knives.
- (b) His violent and bloody effort to save the religion of his fathers and seemingly failed and he wanted time to think.
- (c) At Horeb, "the mount of God", he would both find safety from his enemies and could, in the solitude, learn from God the cause of his failure.
- (d) This endurance walk was really a search for God and His will.
- (e) At the journey's end, during the storm, when Elijah had gone from the cave where he was camping to the "mount of the Lord" he saw an earthquake and a great wind and a fire, and then heard an inner still small voice.
- (f) Elijah thus learned that while God is a God of power, Lord of nature and of physical strength, that the appeal of the "still, small voice" to conscience is the only way gods of a false religion can be overthrown.
- (g) Having learned his mistake, he returned and at last by other and better methods than killing 450 men, he succeeded in his life work of saving the religion of Israel, and the sin of Ahab and Jezebel brought them both to untimely death.

### 4. A modern Parallel of Physical Endurance

Mr. Weston, traversing thousands of miles afoot each year, furnishes a remarkable physical parallel to the endurance of Elijah.

## PAUL, THE SAILOR AND SWIMMER

- I. Paul's Athletic Sympathies
- II. Some of Paul's plucky achievements

Study Subject: Pluck

Definition: Perseverance or gameness  
under difficulties

Biblical Material: Acts 27-28  
II Corinthians 11:23-33

### I. Paul's Athletic Sympathies

1. Paul was born in Tarsus, a seaport city of great importance with a world-wide commerce. As a boy visiting the waterfront, he saw ships and met sailors from all parts of the then known world. Thus, he came to know and love the active life of the sea faring man.
2. While there was no garrison of Roman Soldiers at Tarsus, Paul as a Roman must early have come in contact with the Roman Soldiery. He repeatedly refers to soldiers, weapons and events of the hand-to-hand warfare which was the only kind known to his age. These soldiers were necessarily athletic. They had to be men of muscle and physical strength. Paul knew and like their out-door life.
3. The Gymnasium was a conspicuous feature of the life of his time. The first public or municipal gymnasium was located at Tarsus. Gladiatorial contests not always bloody, were the national sport like baseball today. Running, quoit throwing, wrestling and boxing were popular games. The people generally lived an outdoor life and to the Greeks, physical development was as important as is schooling in the thought of our age. Nothing could be "good" which was not "beautiful" to the eye. They worshipped symmetry of body as they worshipped symmetry of architecture. Paul was raised in this atmosphere.

4. We have no way of knowing about Paul's own physique. His exploits would indicate he must have had much endurance. Something his "thorn in the flesh" was a physical ailment which humiliated him. There is at least one mention in his letters of a painful sickness. Galatians 4:13
5. One story about Paul, which may or may not be true, is that he was small, baldheaded, knock-kneed and not very attractive to look at. If so, he is an example of how a man with an insignificant body can still have courage of soul. Many men have the spirit of football players without having sufficient muscle to do much at the game. Pluck does not necessarily depend on muscle.
6. Pluck, it will thus be seen, is as much a matter of the spirit as of the body. The smaller boy often has the most pluck. The bully frequently goes down before a man half his size. What really counts is a man's nerve.
7. Some Bible verses which show Paul's athletic sympathies:
  - (a) Running and fighting. I Corinthians 9:23-27
  - (b) Fighting the good fight. I Timothy 6:12
  - (c) A racer finishing the course. II Timothy 4:7
  - (d) The bleachers. Hebrews 12:1
  - (e) The armor and weapons of a Roman soldier  
Ephesians 5:11-18
  - (f) Strength. Ephesians 5:10
  - (g) The Greek games- wrestling. Ephesians 6:12
8. This sympathy with physical development, found throughout the Bible, is repeated in much of the religious thought of our own time. It is now no uncommon thing to see an athletic minister. "Billy" Sunday once played baseball on a Chicago National Team. Bishop Hughes is an expert tennis player. Many Boys' Clubs, Sunday School Classes, Brotherhoods and other church organizations now have baseball or basketball teams. The Y.M.C.A.s through gymnasiums and athletics, are everywhere preaching a gospel of health and physical development. The triangular badge of the Association stands for symmetrical development of body, mind and spirit.

## II. Some of Paul's Plucky Achievements

1. Having learned much about the sea as a boy he practically took command of his ship in the great storm which wrecked it, bringing only hope and safety out of the panic. He swam ashore after the wreck, possibly by aid of a spar. Acts 27.
2. At one time after being shipwrecked he was in the water a day and a night. Only a plucky swimmer could have survived. II Corinthians 11:25.
3. In all, he was shipwrecked four times at least, but still continued a fearless traveler in his great work of bringing Christianity for the first time to Europe.
4. Knowing his life was in greatest danger, he nevertheless went up to Jerusalem, where he was attacked by an angry mob, dragged out of the temple, and beaten almost to death. Fortunately, being rescued by the Roman soldiers when well nigh unconscious, he insisted, bloody and bruised as he was, on facing the mob from the stairs and preached to them until their screeches of rage drowned out his voice. Nothing daunted, he tried next day to preach to the Jewish officials and later when he could have been set free, appealed to Nero and remained under arrest so that he could get to Rome and preach there also. Acts 22:27.
5. At Lystra, after Paul was stoned into unconsciousness, so the people thought he was dead, they threw his body outside the city gate. When he regained consciousness, with his followers he went immediately back into the city and stayed till next day. Acts 14:19.
6. At Philippi, when Paul and Silas were put in prison and forced to sit all night with feet in stocks, instead of being discouraged, they sang and prayed. Acts 16:25.
7. Five times Paul was flogged with thirty-nine lashes. Those who have read of the sufferings of the slaves who often died under the lash will understand how terrible this was. Beside this, he was "beaten with rods" three times. II Corinthians 11:34-35.

His body must have been covered with scars. Perhaps he called these "the marks of the Lord Jesus" for whose sake he endured all this.

8. He was betrayed by false friends, robbed in the wilderness, often hungry, often cold, sometimes ragged and shivering, often "in weariness and painfulness", yet nothing could stop this grand hero, who was anxious to spread Christianity that he persevered until, when he had "finished the course", he was beheaded by order of Nero in the Appian Way at Rome.
9. The nearest approach to the pluck of Paul anywhere found in the modern world is the courage of David Livingstone, whose life story every boy who loves bravery should read.
10. Pluck or gameness or nerve, shown in Paul's life as part of his Christian character, is an essential quality of the successful athlete. Strength, control, physical endurance, are all in vain if a man has the spirit of a quitter.
11. Perhaps the greatest value of athletics is in giving a man a plucky spirit to fight through his life work, making him unafraid to oppose evil and fearless to "fight the good fight". 1/

---

1 B. Deane Brink, and Paul Smith, Athletics of the Bible, Department of Recreation and Health, Boston Young Men's Christian Association, Boston, Massachusetts. October, 1915.

Religious Dramas. "Dramatics play an important part in our camp life and the whole camp program would suffer if they were omitted. Dramatics is one of the strong spokes in the camp program wheel and if it were left out, the whole wheel would be weakened."<sup>1/</sup> "Drama is the golden thread that lifts the fabric of camp living out of the ordinary into a special realm."<sup>2/</sup>

Dramatics in camp includes story dramatizations, song and ballad dramatization, pageants, ceremonials, shadow plays, choral reading and many others. It is generally agreed among camp directors and workers that dramatics can make a vital contribution to the development of spiritual values in the camp program. The development of religious drama provides an unusual medium for depicting various Bible stories and plays of social significance. The ability to act a part of a story or play offers a unique opportunity to develop the spiritual values of the camper. As the campers participate in the drama, they are memorizing portions of script and acting them out in person, thus making a lasting impression on their minds. The campers who are witnessing the performance are seeing before their eyes the contents of a Biblical story acted out by fellow campers and by the process of association will long remem-

---

<sup>1</sup> Catherine T. Hammett and Virginia Musselman, The Camp Program Book, (New York: Association Press, 1951), p. 199.

<sup>2</sup> Mrs. B. H. English, "Camp Wanaka" Woodland Park, Colorado.

ber the content of the drama.

The selection of the proper religious themes for dramatization is of utmost importance. It must be on the level of the campers and dramatized so as to fit their specific needs. Camps which have proper facilities and personnel have presented religious dramas of high quality which have made lasting impressions upon the minds and hearts of the campers. However, camps with limited facilities and personnel have presented religious dramas of similar contents and achieved very acceptable results. This type and quality of religious drama must be in proportion to the facilities and personnel of the individual camp.

Suitable material for dramatization may be found in the Old Testament and New Testament as follows:

#### THE OLD TESTAMENT

Joseph, either as a boy, dreaming of his future greatness and making the entire family envious of him or as a prisoner in Egypt, becoming the Governor - gracious to the last degree to those who previously had despised and ridiculed him as a young boy. Any portion of the life of Joseph lends itself toward dramatization and contains a strong challenge to faithfulness and loyalty in the midst of disturbing conditions.

Moses. Certain areas of the life of this great statesman of Israel may be depicted. Moses, as he encountered the

burning bush, as he ministers with Joshua, as he receives the Ten Commandments on Mt. Sinai, as he delivers his farewell address to the people who are all sharing the sorrow of his leaving- these are all rich in content and will make deep and abiding impressions upon the lives of the campers.

Jonathan and His Armor-bearer. Jonathan surprises the Philistine garrison at Michmash. This is exceptional for campers and may be produced with very little equipment and few characters. It illustrates the courage and bravery of Jonathan against overwhelming odds.

Elijah, the Uncompromising. The story of Elijah and his uncompromising stand against the worshippers of Baal. It depicts Elijah against Jezebel, the Queen of Israel who attempts through various methods to cause Elijah to succumb to Baal worship. The supreme and devoted loyalty of Elijah to God provides a very challenging story. This drama would take more time and preparation than the previously mentioned ones, but it is probably one of the most dramatic stories in the Old Testament.

Micah, The Truthful. Micah, a keenly and devoutly righteous man, faces unafraid the turmoil and unrighteousness of his day. This is a story of a man who abides by his convictions and through his faithfulness to God, brings the downfall of an

unrighteous nation. The content and personnel for this drama is very small and is ideal for many of the smaller camps.

Isaiah, The Statesman. The story of King Uzziah, who through his pride attempts to retard the work of the priest; the interview of Isaiah and Agog in the highway of the King's field; the fright of Hezekiah at the approach of the Assyrian army; the thrilling story of the deliverance of Jerusalem from the army of Sennacherib. Especially adapted to camp life would be the famous sermons of this great prophet on social righteousness and trust in God.

Nehemiah, The Enthusiast. This is the story of a man who was unafraid of hard work and in spite of all opposition came out on the victorious side. This has a real challenge for campers in regard to their attitude in facing the problems and difficulties in life.

Job, The Sufferer. In the life of Job we have an individual who underwent great suffering and at times became subdued in his tribulation and yet was able in the end to see the elements of good in his chastisement. This narrative depicts the thought that even the righteous will suffer and even though Job succumbed at times to discouragement, he was able to rejoice in spite of his infirmities.

## THE NEW TESTAMENT

The parables of Jesus. Each parable has practical and interesting incidents for dramatization. The good Samaritan has a very appealing approach to the campers of the Junior age level. The staff member in charge will have to guard against undue emphasis in certain phases of the parables, nevertheless, the content will be very effective among the campers.

The Wise and Foolish Virgins. In this story, the importance of the correct preparation in youth for the approach of the master is illustrated. These Scripture lessons acted out in person by various campers will make a lasting impression upon the entire camp.

The Parable of the Unjust Steward. Each camper is a steward of some particular talent. God expects him no matter how small the talent may be to develop it and not to leave it covered. If one is faithful in his stewardship of these small things, God has given to him greater things to be enjoyed here and hereafter.

Peter and Cornelius. Opportunities for dramatization are found in, the steps to Peter's preparation for his specific task; his visit to Joppa as the guest of the tanner, the vision on the housetop, and the group of Gentiles at Cornelius' house waiting for Peter's visit.

Paul, the Farsighted. The entire life story of Paul is filled with incidents that will fascinate campers of all age groups. One drama might include Paul's childhood and early training, his persecution of the Christians, then his journey to Damascus and his encounter with God. Another drama might contain his first missionary journey when he visits the synagogue in Antioch, his stoning at Lystra and Derbe, and the healing of the impotent man at Lystra. The third drama might include incidents from Paul's second missionary journey such as: Paul approaching Troas, the Macedonian Call, the earthquake at the Philippian jail at midnight, Paul's address from Mar's Hill. A fourth drama might include such events as: Paul's farewell to the Ephesian elders, Paul's capture in the temple, the stirring scene before King Agrippa, Paul's shipwreck, and the closing days of Paul's life in prison.

These are only a few outstanding and easily dramatized stories of the Bible suitable for this phase of spiritual emphasis in the camp program. The author feels sure that a group of campers after participating in such drama as well as witnessing it will understand more fully its contents.

The following pages contain three illustrations of religious dramas which may be used effectively in a Boys' Camp.

## THE CHILDHOOD OF MOSES

## ACT I

CHARACTERS: King, Wise Man, Chief Adviser, Queen, Maids, and Soldiers.

King: Behold, the people of the children of Israel are more and mightier than we. Come let us do wisely with them lest they rise up and make war against us.

Chief Adviser: What more can we do than we have already done? We have made their lives bitter with hard service, and we have made them carry our brick and mortar and work in our fields.

Wise Man: O King Pharaoh, I beg thee to let me speak.

King: Speak, Wise Man.

Wise Man: O King, I pray thee to be kind to these people. When these Hebrews first came down from the land of Canaan, a young man named Joseph saved our land from great famine. These Israelites are his children's children and we should treat them kindly.

King: Treat them kindly! We have been kind to them long enough; we must destroy them. I will command that every Hebrew boy baby be killed!

(Exeunt King and Courtiers followed by soldiers)

Princess: O most gracious father, have mercy upon them.

## ACT II

PLACE: The home of a Hebrew family.

CHARACTERS: Moses, Mother of Moses, Miriam, Aaron.

(The Mother is singing to the baby in her lap. Aaron is playing on the floor. Miriam runs in.)

Miriam: O Mother! The king has commanded that all the boy babies be thrown in the river! How can we save our baby?

Mother: Where shall we take him? I have hidden him for these three months, but he is so big now and his cries are so loud that they will be sure to find him wherever we go.

Miriam: Come quickly, mother; we will go to the river and hide him nearby. Pharaoh cannot find him there, for he will think that he has been thrown in the water.

Mother: O my poor baby!

## SCENE II

PLACE: The river bank.

CHARACTERS: Moses, Mother of Moses, Miriam.

(The mother appears with the baby in her arms. Miriam follows.)

Miriam: O mother! We can hide him in these tall grasses.

Mother: But I must have something to put him in. Gather these rushes and I will weave a little cradle for him. (They both pick bulrushes and the mother weaves the basket.)

Mother: How can I leave him here alone? My little daughter, will you stay and watch and bring me word quickly if anything happens? We will hide the baby in this basket among the flags, here at the edge of the water.

Miriam: Good! Mother, I will hide nearby and see that no harm comes to our baby.

(The mother kisses the baby and puts him in the basket and then rises and turns away.)

Mother: Keep watch until I return. (Exit mother; Miriam hides.)

## SCENE III

PLACE: The river bank.

CHARACTERS: The Princess, Her Maidens, Soldiers, Moses, Mother of Moses, and Miriam.

(Several soldiers walk across the stage. Enter Princess and her maids.)

Princess: (looking around): What beautiful clear water for my bath!

First Maid: Yea, Princess. Will you bathe here?

( A baby's cry is heard)

Princess: What is it I hear? It sounds like a baby crying! Look about, maidens! Is there something here?

(All look about)

Second Maid (finds baby; all come running up to her): See what is here!

Princess: A baby hidden in a basket! Bring him to me!

(Third maid hands basket to Princess who takes baby out)

Princess: Oh, what a beautiful baby! He is mine, for I have found him! A Hebrew baby! His mother has hidden him in the bulrushes to save his life.

(Miriam runs out)

Miriam: Lady, would you like a nurse for that baby?

Princess: A nurse for him? Yes, I do need a nurse.

Miriam: I can get you one very quickly.

Princess: Go bring her, child; I will wait here.

(Miriam goes away running)

Princess: He is my boy, and I will call him Moses, for I drew him out of the water.

(Enter the mother and Miriam)

Miriam: Here is the nurse, lady.

Princess: Will you take good care of this baby for me until he becomes a youth? I will pay you wages. I am the Princess, King Pharaoh's daughter. I will see that he is educated as a prince in my father's court.

(Princess and her maids go out)

Mother: My boy is saved! My boy is saved!

ACT III

SCENE I

PLACE: Pharaoh's palace.

CHARACTERS: King Pharaoh, Princess, Maids, Soldiers, Wise Men,  
Mother of Moses, Moses, Miriam, Aaron.

(King sits on his throne, wise men and soldiers around. Enter messenger)

Messenger: O King, the Princess awaits without and would have speech with thee.

King: Speak, my Princess: do I not always grant what you ask?

Princess: Yes, father, and I know that you will grant me this. Several years ago I adopted a son and I ask that you allow him to be educated in your palace.

King: Adopted a son! What can be the meaning of this? I never heard of this! Where did you get the boy?

Princess: I found him, a little baby, hidden among the rushes by the river bank.

King: Why was he hidden? That is strange!

Princess: He is a Hebrew boy, O father.

King: A Hebrew boy! Did I not command that every Hebrew boy should be killed?

Princess: I must take the blame; I had his life spared. Will you not let him be brought here?

King: No I will not! No Hebrew boy shall be brought here.

Princess: If you would only see him, he is so beautiful, you would love him as I do. He is without; permit me to show him to you.

King: Bring him in.

(Maid goes to get Moses. Moses enters with his mother, Miriam, and Aaron. Princess leads him to the King.)

Princess: This is my son. Is he not a wonderful boy?

King: He is fair to look upon, but yet he is a Hebrew.

Princess: O my father, forget that he is a Hebrew and remember only that he is my son.

King: O my Princess, for your sake, I accept this boy. I leave this training of the boy to you. May he grow up to be a prince worthy of the house of Pharaoh.

END

## DANIEL, IN THE LION'S DEN

### SCENE I

PLACE: The court room of King Darius.

CHARACTERS: King Darius, Daniel, Four Conspirators, Soldiers, Servants

(King Darius is seated on his throne. Soldiers and attendants stand nearby. The conspirators are talking together at one side. Daniel, followed by two soldiers, comes in and kneels before the King.)

Daniel: King Darius, live forever!

King Darius: Good Daniel, I have sent for thee that thou mayest know my will. It has pleased me to set over my kingdom one hundred and twenty princes, and over these princes I have set thee ruler. There are three rulers over these princes, and I wish to make thee the first of the three. Thou shalt have great responsibility, and thou shalt report to me when thou thinkest it well to do so.

Daniel: Thou art kind and gracious unto me, O king! May the Lord, Jehovah, help me to do this.

King Darius: Come unto the feast, Daniel, and have the royal robe place on thee.

(Daniel bows to the King and they both go out, followed by the soldiers and servants)

(The conspirators are left alone in the room. They show great anger and begin talking to each other.)

First Conspirator: See how this Daniel has found favor in the King's sight! He is not of our country, he belongs to the Hebrew people; but the King has appointed him over us all! We must destroy this Daniel.

Second Conspirator: Yea, thou art right. What can we do?

(They all walk back and forth in deep thought)

Third Conspirator: I can think of nothing against him!

Fourth Conspirator: Thou sayest the truth; He hath no fault. He is faithful and doth nothing wrong.

First Conspirator: I can think of nothing, save that we find it against him concerning his God.

Fourth Conspirator: Ah, that is true; Daniel worshipeth a different God; I have seen him praying thrice in one day.

Second Conspirator: Let us influence the King to make a firm decree that whosoever shall worship any God or man, save the King, for thirty days, he shall be cast into the den of lions.

Third Conspirator: That soundeth well! If Daniel be faithful to his God, he will surely disobey this decree; and if the King once signeth it, the law of the Medes and the Persians saith that it cannot be altered.

First Conspirator: Ah, this will surely be Daniel's ruin now!

Fourth Conspirator: Come, let us hasten to the King and have him establish and sign this decree. He will be pleased; he will not think of Daniel.

Third Conspirator: Yea, we will hasten before the setting of the sun.

## SCENE II

PLACE: The same as in Scene I  
CHARACTERS: The same as in Scene I  
TIME: Several days later

(The King is seated on his throne. The four conspirators come before the King and kneel.)

The Conspirators: Great King Darius, live forever!

King Darius: Arise, my friends!

First Conspirator: O King, hast thou not signed a decree that he who shall pray to any God or man within thirty days, save to thee, shall be cast into the den of lions?

King Darius: This thing is true, according to the law of the Medes and Persians, which altereth not.

Second Conspirator: A man in thy kingdom regardeth not this law, and doth pray to his God three times a day- we have seen him.

King: (With anger) Who is this man that breaketh my law?

First Conspirator: He is Daniel, whom thou hast favored and made ruler!

King Darius (with surprise and sadness): Daniel! It cannot be! Daniel must not die, for I love him.

Third Conspirator: Thou knowest, O King, that the law of the Medes and Persians is that no decree which the King establisheth may be changed.

King (sadly): Thou sayest truly; the King's word may not be broken. Bring Daniel hither.

(Soldiers go for Daniel. The King walks back and forth in great distress.)

King (talking to himself): Oh I would that this had not happened!

(Daniel appears and bows before the King)

King: Why hast thou disobeyed my law, Daniel? Wherefore didst thou pray to thy God when thou knewest of my decree?

Daniel: Great King Darius, my God, the God to whom I pray is the true God, and I shall worship no other. Do with me what thou wilt.

King: Daniel, I would that thou hadst not done this thing, for I love thee. Thou art a brave and bold man! Thy God whom thou servest continually, he will deliver thee! (To the soldiers:) Take this man from me; cast him into the den of lions.

(Soldiers take Daniel and thrust him into the den. The door is closed, and the King seals it with his signet. The King and attendants withdraw. The conspirators are alone.)

First Conspirator: Daniel has fallen at last! No longer will he be the King's favorite!

Fourth Conspirator: We, instead, will be the favored ones!

(They leave the room in high spirits)

### SCENE III

PLACE: The same as in scene I

CHARACTERS: The same as in scene I

TIME: The next morning after the events in Scene II

(The King hastens to the door of the lions' den)

King: (calling eagerly) O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

Daniel: (from within) O King, live forever! My God hath sent his angel and hath shut the lions' mouths, and they have not hurt me, for the Lord knoweth that I have done no wrong, either before him or thee, O King!

King: (to servants who have followed him into the room) Come hither, servants! Quickly bring Daniel out that I may see him.

(The door is opened, and Daniel comes out. The King shows great joy in greeting him.)

King: Thy God is truly the living God! Bring forth the men that have done Daniel this wrong. Cast them into the lions' den.

(The conspirators are standing in the room, looking at Daniel in astonishment. The soldiers seize them and push them down into the den. As they go they cry to the King)

Conspirators: O King, spare us!

King: I will now sign a decree that in every dominion of my kingdom men shall bow before the God of Daniel, for he is the only true God. He delivereth and rescueth and worketh great wonders: he hath saved Daniel from the power of the lions.

Daniel: The Lord God will surely bless thee for this good thing!

END

## THE PRODIGAL SON

### ACT I

PLACE: In the father's home.

CHARACTERS: The Younger Brother, the Father, the Elder brother, Servants.

(The Father and Elder Son come into the room together. The younger son comes in from another door.)

Younger Son: Father, give me the portion of goods that falleth unto me. I am weary of living at home. I will go into some far country and make my fortune.

Father: My son, why is it that thou desirest this? Hast thou not everything at home?

Younger Son: Yea, father, but I beg of thee to divide thy living between us. I must have my share.

Father: Thou art very foolish; nevertheless I will do as thou askest.

Father: (To servant) Bring my money bags. (To elder son): And dost thou intend to take thy living also and leave thy father?

Elder Son: Nay, Father, I am fully content to live with thee; I do not want my portion.

(Servant returns with money bags. Father gives money to his younger son).

Father: This is thy share- use it wisely.

Younger Son: I thank thee, father, I shall become a rich man with this; but now I must leave thee; I can stay here no longer.

Father: This grieves me, my son, for I know that thou art foolish-but go and learn thy lesson.

(He stretches out his hands toward his son as if blessing him.)

## ACT II

### SCENE I

PLACE: Along the roadside in a distant country.

CHARACTERS: The Prodigal Son, a Farmer.

(The Prodigal Son comes down the road, tired and hungry. He sits on a rock and talks).

Prodigal Son: Would that I had something to eat! My money is all spent, and there is famine in the land. What shall I do? I am sick, and feel that I may soon die. If I might find something to do so that I could get a little food.

(A man comes along. The Prodigal Son goes toward him and falls down before him).

Prodigal Son: O sir, I am starving unto death. Wilt thou give me any task to do that I may make enough to keep me alive?

Man: I have no work to be done-unless it be to take care of my swine. Thou wilt find them in yon field; they need a keeper.

Prodigal Son: I will gladly do this.

(He goes off joyfully)

## SCENE II

PLACE: In the field with the swine.

CHARACTER: The Prodigal Son.

(The Prodigal Son comes in driving the pigs. He sits down.)

Prodigal Son: Oh how horrible is this life; I am dying of hunger. No man will give me anything- all I get to eat is the food that I give the pigs. Oh, I wish that I had never left home! How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven and before thee and am no more worthy to be called thy son; make me as one of thy hired servants."

(He rises and goes away hurriedly)

## ACT III

### SCENE I

PLACE: In front of the father's home.

CHARACTERS: The Father, the Prodigal Son, the Servants

(The Father stands looking for his son)

Father: It seemeth to me that I see my son coming home! I knew that he would come! I will go to meet him!  
(He meets him) It is my son! (The Father shows great joy. The Son falls on his knees before his father.)

Prodigal Son: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

Father: Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead and is alive again; he was lost and is found!

## SCENE II

PLACE: In the field, near the father's house.

CHARACTERS: Elder Son, Servant, the Father.

(The Elder Son is hoeing in the field. A servant comes out. The Elder Son calls to him).

Elder Son: I hear music and dancing in the house; what do these things mean?

Servant: Thy brother is come; thy father hath killed the fatted calf, because he hath received him safe and sound. Thy father sendeth for thee to come in. (The Elder Brother shows anger.)

Elder Brother: I will not go in. Why should he make merry over my brother who has wasted his living?

(The Father comes out.)

Father: My son, wilt thou come unto the feast? Thy lost brother hath returned!

Elder Son: Lo, these many years do I serve thee; neither have I at any time disobeyed thee, yet thou never gavest me a kid that I might make merry with my friends. But as soon as thy son was come, which hath wasted thy living, thou hast killed for him the fatted calf.

Father: Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad, for this thy brother was dead and is alive again; he was lost and is found. Come thou in to greet thy brother! <sup>1/</sup>

(They both go in)

END

---

<sup>1</sup> Elizabeth E. Miller, "Moses", "Daniel in the Lion's Den", "Prodigal Son", The Dramatization of Bible Stories, (Chicago: University of Chicago Press) 1920.

Music. "There is a place for every kind of music at camp."<sup>1</sup> Music at camp which will aid in the development of spiritual values may be composed of group singing, solos or instrumental numbers. Campers should learn and sing such state-ly hymns of the church as "The Churches one Foundation", "On-ward Christian Soldiers", "The Lord is my Sheperd", "Fairest Lord Jesus", "Oh God, Our Help in Ages Past", "Now the Day is Over", and "A Mighty Fortress is Our God". The Book of Psalms of the Old Testament reveals the content of various hymns and songs which the people of Biblical times used to sing as they journeyed over the hills of Palestine to worship at the temple. Music has always been an integral part of worship through the ages.

In selecting hymns for camp, one must carefully consider the music and the words. The hymn ought to fit into the theme and spirit of the worship service. Great care should be taken in the instruction and direction of these hymns. The campers should learn to sing well and reverently at all times. Familiar hymns should be used at worship services and new hymns learned out-side the worship service. The special selection must be of a worshipful nature and rendered in a worshipful manner. It is always helpful if the campers have some knowledge of the words, either by following them in a hymnal or having the solo-

---

1 Hammett and Musselman, op. cit., p. 201.

ist read them before he plays. The special selections should be adapted to the campers present, they should fit in with the chapel theme and be appropriate for the occasion.

Very frequently a group of campers may have unusual singing ability and provide an excellent foundation for a camp choir or choral group. This is a very inspiring addition to the chapel and worship service.

Negro spirituals have special significance in the spiritual emphasis of the camp music. The spirituals broaden the horizon for the camper as he enjoys singing spiritual songs of an intercultural nature. One of the fondest and most inspiring scenes ever to be witnessed in a camp program is found as a group of campers sit around the dying embers of a campfire singing negro spirituals. These songs ought not to be "jazzed", but sung with the same reverence and dignity given other hymns of the church. There is real beauty and meaning to these spirituals when they are sung properly. The negro spirituals sung in camp may include, "Go Down Moses", "Soon Ah Will Be Done With Da Troubles of Da World", "Swing Low Sweet Chariot", "When the World's on Fire", and many more.

Good music is probably the most powerful program ingredient in the recipe for happy and satisfactory camp life. Without it, the cake is soggy and flat. Music, perhaps more than anything else, can unite, blend, and release the members of the group. A first, in choosing a staff, is a music counselor with ability, imagination, good taste, and a sense of the appropriate. 1/

---

1 Statement by: Emelita Cohen, Timbartall Camp, Y.W.C.A. Mendocrine, California.

The following examples may be used for developing music as a basic part of the spiritual emphasis in a camp.

### SERVICE

#### I. HYMN (all standing) TUNE: Hark to the Sound

Hark to the sound of voices!  
 Hark to the tramp of feet!  
 Is it a mighty army  
 Treading the busy street?  
 Nearer it comes and nearer,  
 Singing a glad refrain;  
 List what they say as they haste away  
 To the sound of a martial strain:-

REFRAIN: Marching beneath the banner,  
 Fighting beneath the cross,  
 Trusting in him who saves us,  
 Ne'er shall we suffer loss:  
 Singing the songs of homeland,  
 Loudly the chorus rings;  
 We march to the fight in our armour bright  
 At the call of the King of kings!

On, then, ye gallant soldiers,  
 On to your home above!  
 Yours is the truth and glory,  
 Here is the power and love.  
 Here are ye trained for heroes,  
 Yonder ye serve the King;  
 March to the light 'neath the banner white,  
 With the song that ye love to sing:-

#### II. RESPONSIVE READING (all seated)

LEADER: Serve the Lord with gladness.

ALL: With good will doing service, as to the Lord, and not to man.

LEADER: I beseech you therefore, brethern, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

ALL: All things whatsoever ye would that men should do to you, do ye even so to them.

#### III. PRAYER (by leader or one of the older campers)

## IV. PRAYER RESPONSE (sing softly)

Lord, speak to me, that I may speak  
 In living echoes of thy tone:  
 As thou hast sought, so let me seek  
 Thy erring children lost and lone.

O lead me Lord, that I may lead  
 The wandering and the wavering feet;  
 O feed me, Lord, that I may feed  
 Thy hungering ones with manna sweet.

O use me, Lord, use even me,  
 Just as thou wilt, and when, and where;  
 Until thy blessed face I see,  
 Thy rest, thy joy, thy glory share.

## V. SCRIPTURE READING(leader)

When the Son of man shall come in his glory, all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats;

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was a hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty and gave thee drink?

When saw we thee a stranger, and took thee in? or naked and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

Inasmuch as ye have done it unto one of the least  
of these my brethren, ye have done it unto me.

VI. HYMN (all standing)

TRUE HEARTED

True-hearted, whole-hearted,  
faithful and loyal,  
King of our lives,  
by thy grace we will be;  
Under the standard,  
exalted and royal,  
Strong in thy strength  
we will battle for thee.

REFRAIN: Peal out the watchword!  
Silence it never.  
Song of our spirit  
rejoicing and free;  
Peal out the watchword!  
loyal forever,  
King of our lives, by  
thy grace we will be.

VII. SHORT TALK BY LEADER OR DIRECTOR ON "Service" or "I Serve"

VIII. CLOSING HYMN (all standing)

Who is on the Lord's side?  
Who will serve the King?  
Who will be his helpers  
Other lives to bring?  
Who will leave the world's side?  
Who will face the foe?  
Who is on the Lord' side,  
Who for him will go?  
By thy call of mercy,  
By thy grace divine,  
We are on the Lord's side,  
Saviour, we are thine.

IX. CLOSING PRAYER.

FAITH

I. HYMN (all standing)

How firm a foundation,  
ye saints of the Lord!  
Is laid for your faith  
in his excellent word!  
What more can he say,  
than to you he hath said-  
To you, who for refuge to  
Jesus have fled?

Fear not, I am with thee,  
oh be not dismayed,  
For I am thy God, I  
will still give thee aid;  
I'll strengthen thee, help  
thee, and cause thee to stand,  
Upheld by my gracious, omnipotent  
hand.

When through fiery trials  
thy pathway shall lie,  
My grace, all-sufficient, shall  
be thy supply;  
The flame shall not hurt thee;  
I only design  
Thy dross to consume, and thy  
gold to refine.

II. RESPONSIVE READING: (all seated)

LEADER: Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

ALL: As ye have therefore received Christ Jesus the Lord, so walk ye in him.

LEADER: Rooted and built up in him, and established in the faith, as ye have been taught.

ALL: Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

LEADER: But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

ALL: Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

III. PRAYER: (by leader or older camper)

## IV. HYMN (all standing)

My faith looks up to thee,  
 Thou lamb of Calvary,  
     Saviour divine!  
 Now hear me while I pray  
 Take all my guilt away,  
 O let me from this day  
     Be wholly thine.

May thy rich grace impart  
 Strength to my fainting heart,  
     My zeal inspire;  
 As thou hast died for me,  
 O, may my love to thee  
 Pure, warm and changeless be,  
     A living fire.

V. SPECIAL MUSIC BY GROUP OF CAMPERS OR A SOLO BY ONE CAMPER  
OR STAFF MEMBER.

Suggestions: Faith is the Vistory  
 The Lord is My Shepherd

## VI. SHORT TALK ON "What is Faith".

## VII. HYMN (all standing)

Faith of our fathers! living still  
 In spite of dungeon, fire and sword:  
 O how our hearts beat high with joy  
 Whene'er we hear that glorious word:  
 Faith of our fathers! holy faith!  
 We will be true to thee till death!

Faith of our fathers! we will love  
 Both friend and foe in all our strife:  
 And preach thee, too, as love knows how,  
 By kindly words and virtuous life!  
 Faith of our fathers! holy faith!  
 We will be true to thee till death!

## VIII. PRAYER

Sunday Worship and Vesper Services. The Sunday worship services in the summer camp ought to be a means of expressing and deepening the spiritual values of the campers. "We worship that we may know God better and enjoy fellowship with Him more." <sup>1/</sup> The worship service ought to stress such values as "the greatness, wisdom, power, love, and goodness of God."<sup>2/</sup> Campers ought to be aware of the presence of God in their worship service. Worship services ought to emphasize the importance of such ideals as patience, forgiveness, justice, kindness, truth, and beauty, that are a result of proper conceptions of God. The worship service ought to cultivate these ideas and ideals on the part of the camper into proper attitudes toward God. These attitudes of reverence, adoration, trust, loyalty and service ought to be exemplified in the daily lives of the campers.<sup>3/</sup> Worship should inspire the campers to apply the ideas, ideals, and attitudes in a practical way to their daily living. Worship ought to become a very important part in the life of every camper. Many campers have never taken time to consider the value of worship and consequently in many instances, it is entirely new to them. Therefore camp may be the starting point in cultivating a habit of faithful worship and adoration to God in the lives of the

---

1 J. Sherman Wallace, Worship in the Church School, (Philadelphia: the Judson Press, 1930), p. 166.

2 Ibid., p. 34.

3 Loc. cit.

campers.

The location of the place of worship is very important. A natural setting, apart from camp with picturesque scenery is very conducive to worship. The elements of peace and quiet, beauty and wonder penetrate the very center of the worship service. This place of worship ought to be specifically for worship and meditation not only on Sunday but at times during the week day. Campers should feel free to visit this area of worship to meditate and be alone with God. Several camps have a place called "Meditation Rock" where provision is made for meditation apart from the ordinary camp routine.

Each worship service should center around a specific thought or theme. A service with unity of thought will have added import upon the minds and hearts of the camper. The various phases of the worship service should lead up to one another in order to have the proper sequence of material. The songs, Scripture, musical numbers, and prayer must all unite together to emphasize the central theme. The time limit of the camp worship service is very important. The various age levels must be carefully considered in order to avoid physical restlessness and mental exhaustion. If these occur, the effectiveness of the service may be lost. The content necessary to develop the theme must be so planned that it will accomplish the desired result within the time limit.

The staff member in charge of the worship service must have a thorough understanding of purpose and techniques of worship as well as the ability of inspiring and leading others into deeper spiritual experiences. He must be intelligent, resourceful, sincere and must find joy and satisfaction in worship. The worship service ought to close with a note of challenge and inspiration that will motivate the camper and staff to richer spiritual experiences.

There should be variety of content and presentation in the worship services. To much of any one thing will cause unrest among the campers. A varied series of services will prevent the campers from becoming weary and will challenge their interest. The most effective worship services have been ones in which there was considerable camper participation. As campers participate in the various services, they learn by doing and feel a new sense of responsibility. Each forth coming service is then entered with added zeal and enthusiasm. The participants should be carefully selected and properly instructed as to what is expected of them. A sufficient amount of time should be allotted for practice and memorization. The camper must be impressed with the sacredness of his task and approach the service with a sincere and reverent attitude.

As the camp family gathers together on Sunday morning to worship God, there is a sense of unity, solidarity and fellowship. The camp family is at no other time as close to each

other as when they gather together for worship on Sunday morning. The effective worship service will inspire the camp family to acclaim greater and nobler works for God. "It should make God more real and the experience of companionship with Him more vital." <sup>1</sup>/

The following are three suggested Worship Services which could be used to great advantage in camp worship.

### THE CHALLENGE OF LIFE

Call to Worship

Leader: Oh, magnify the Lord with me and let us exalt his name together.

Worship in Song: "This is My Father's World"

Invocation: Camp Director

Worship with Scripture: Read responsively, leader and assembly, Psalm 24.

Leader: The central thought in our worship today is "The Challenge of Life". The most important question that ever comes to any of us is, What shall I do with my own life? Each one of us must answer this question for himself. John Oxenham, the poet, has expressed this truth very beautifully. Let us listen to his lines.

To every man there openeth  
 A way, and ways, and a way;  
 And the high soul takes the high way,  
 And the low soul gropes the low,  
 And in between on the misty flats  
 The rest drift to and fro.  
 But to every man there openeth  
 A high way and a low.  
 And every man decideth  
 The way his soul shall go.

<sup>1</sup> Wallace, op. cit., p. 35.

Camper I: Another poet, George Washington Doane, has given us a beautiful picture of the challenge of life. Let us listen to him.

#### LIFE SCULPTURE

Chisel in hand stood a sculptor boy  
 With his marble block before him,  
 And his eyes lit up with a smile of joy  
 As an angel-dream passed o'er him.

He carved the dream on that shapeless stone,  
 With many a sharp incision;  
 With heaven's own light the sculpture shone-  
 He'd caught that angel-vision.

Children of life are we, as we stand  
 With out, our lives uncarved before us,  
 Waiting the hour when, at God's command  
 Our life-dream shall pass o'er us.

If we carve it then on the yielding stone,  
 With many a sharp incision,  
 Its heavenly beauty shall be our own-  
 Our lives, that angel-vision.

Worship in Song. "Marching with the Heroes".

Leader: Many people get the idea that one's life is governed entirely by circumstances, and that one cannot help becoming what he does. One of our best-loved poets, Longfellow, tells us something about this. Let us hear him.

#### A PSALM OF LIFE

Tell me not in mournful numbers,  
 Life is but an empty dream!  
 For the soul is dead that slumbers,  
 And things are not what they seem.

Life is real! Life is earnest!  
 And the grave is not its goal;  
 Dust thou art, to dust returnest;  
 Was not spoken of the soul.

Not enjoyment, and not sorrow,  
 Is our destined end or way;  
 But to act, that each tomorrow  
 Find us farther than today.

Art is long and Time is fleeting,  
 And our hearts, though stout and brave,  
 Still like muffled drums are beating  
 Funeral marches to the grave.

In the world's broad field of battle,  
 In the bivouac of life,  
 Be not like dumb, driven cattle!  
 Be a hero in the strife!

Trust no Future, howe'er pleasant!  
 Let the dead Past bury its dead!  
 Act - act in the living Present!  
 Heart within, and God o'erhead!

Lives of great men all remind us  
 We can make our lives sublime,  
 And, departing, leave behind us  
 Footprints on the sands of time.

Footprints, that perhaps another,  
 Sailing o'er life's solemn main,  
 A forlorn and shipwrecked brother,  
 Seeing, shall take heart again.

Let us then be up and doing,  
 With a heart for any fate;  
 Still achieving, still pursuing,  
 Learn to labor and to wait.

**Leader:** Is there a good pledge for young people to make who wish to respond to life's challenge in the best possible way?

**Response:** Yes. Our campers have a pledge. Thousands of young people have signed it and thousands are fashioning their lives in accordance with it. It reads:

"I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than for my personal success."

"I will not drift into my life-work, but I will do my utmost, by prayer, investigation, meditation, and service, to discover that form and place of life-work in which I can become of the largest use to the kingdom of God."

"As I find it, I will prepare for it and follow it, under the leadership of Jesus Christ, where-soever it takes me, cost what it may."

Leader: All who wish to sign this pledge today may do so.

Worship in Song. "O Jesus, I have Promised."

Worship with Offerings. When the offering is made a part of the worship program, it would be well to devise different ways of making it from week to week.

Benediction:

Leader:           The Lord bless thee, and keep thee,  
                  The Lord make His face shine upon  
                  thee, and be gracious unto thee;  
                  The Lord lift up His countenance  
                  upon thee, and give thee peace.

### THE BEAUTY OF GOD'S WORLD

Motto:           All are but parts of one stupendous whole,  
                  Whose body nature is, and God the soul.

-Pope

Quiet Instrumental music. "This Is My Father's World"

Leader: The theme of our worship service is "God's World"  
This is indeed God's world. Let us all read together  
our motto for today.

Leader: The central thought in our worship today is the beauty  
of God's world. Let us express our appreciation of  
it in song.

Worship in Song: "This Is My Father's World"

Leader: The students of science have long been trying to discover the processes by which God created the world. The writers of the Bible were not interested in the method which God used, but they were exceedingly anxious that all people everywhere, should know that God did it. It is the first message of the Bible.

Worship with Scripture. Reading by a young man. (Gen. 1:1-3; Gen. 1:14-19)

Worship in Song: "O Lord of Heaven and Earth and Sea".

A responsive Service: Leader and assembly read responsively Psalm 136:1-9, the leader reading the first part of each verse and the assembly responding with the second part of the verse, "For his lovingkindness endureth forever."

Worship with Art: If possible show some stereopticon views of beautiful natural scenery, or paintings, or other large pictures of such scenes, or have a good reader read a descriptive poem like the following ode to Mount Ranier:

#### RANIER

I marvel not that men have worshipped you,  
 For thou dost seem eternal and divine.  
 Thy head rests on the everlasting blue  
 And round thy brow the stars of midnight shine.  
 In morning light thy snow-white bosom gleams;  
 At noontide's hour thy breast is soft and gray.  
 At eveningtime in roseate hues there streams  
 A glory 'round thy shoulders. As the day,  
 All wrapped in purple shadows, droops to rest,  
 A thousand colors blend and cling and fade-  
 A crimson robe! A crown of gold! Thy breast  
 All set with rubies topaz, amber, jade!  
 And when at night the radiant moon is high  
 Thy somber form stands cold against the sky.

Closing Prayer: Director

LOVING OUR COUNTRY

Decorations: Flags, bunting, and pictures of outstanding national heroes.

Call to Worship: (instrumental)

Response:

Leader: During this month, which brings to us one of our greatest national holidays, we are going to think about our share in helping to make our country great and good. We are going to try to find out just what we must do, if we are to be good citizens and worthy of this beautiful country which God has given to us. In the Bible we find this description of a good citizen: To be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work. (Titus 3:1) I have written it on the blackboard. Let us read it over several times, until we can say it without looking at the board.

Hymn: "America the Beautiful"

Prayer

Announcements

World Fellowship: Missionary Feature

Hymn: "My Country, 'Tis of Thee" (God Save the King)

Offering Service.

Response.

Leader: What shall I render unto Jehovah for all his benefits toward me? (Ps. 116:12)

Group: Freely ye received, freely give. (Matt. 10:8)

Collecting of Offering.

Father, we thank thee for thy love,  
 And for thy gifts so great and free;  
 Accept our offering, and may  
 It tell thee of our love for thee  
 Help us to give to thee each day  
 Obedience and love and praise.  
 Make us unselfish, kind, and true  
 And more like Christ in all our ways.

- Margaret Holden.

### Special Feature (Patriotic)

A boy carrying our country's flag recites:

Your flag, and my flag;  
 And oh, how much it holds!  
 Your land and my land  
 Secure within its folds.  
 Your heart and my heart  
 Beat quicker at the sight;  
 Sun-kissed and wind-tossed,  
 Red, and blue, and white,  
 The one flag, the great flag,  
 The flag for me and you,  
 Glorified all else beside  
 The red and white and blue.

- Wilbur D. Nesbit

Salute to the Flag (all standing)

Hymn: "God Bless Our Native Land"

Devotional Service

Scripture: (Some things that the Bible says about being good citizens) Romans 13:1-5.

Prayer: Praying that God will help us to be thankful for our Land of America, and being thankful, help to make it even greater. 1/

---

1 J. Sherman Wallace, "Challenge of Life", "The Beauty of God's World", "Loving Our Country", Worship in the Church School, (Philadelphia: The Judson Press), p. 112.

Vesper Services. The memories cherished most by many campers are those associated with the vesper services of camp. The vesper service differs from the worship service in that it is not formal but relaxed and spontaneous. The vespers are usually held at some picturesque location, just at the close of the day. The atmosphere filled with peace and quiet, provides a suitable background for campers and staff to gather around a campfire and enjoy together music, poetry, sacred reading, prayer and meditation. Campers frequently give testimonies of various camp experiences which have enriched and inspired their lives. Fagot services of dedication to higher service for God have lingered long as outstanding experiences in the lives of campers. Whatever the setting may be, there is opportunity for challenge and inspiration.

The two program descriptions below show the possibilities of out-of-door services which are simple and yet effective. The first portrays a half-hour vesper service at "The Tryst" on the shore of Lake Winnepesaukee, New Hampshire, held in connection with the International Leadership School. The second describes the vesper service of a party of eight members of the school who reached the top of beautiful Mt. Chocorua, near Winnepesaukee, at six o'clock in the evening.

1. This vesper service took place under conditions which greatly increased its effectiveness. Instead of holding the service at the usual place, the suggestion was made that it be held at "The Tryst", a small clearing in the woods on the lake shore facing the setting sun. Traditional use of this beautiful spot has established the custom of silence when entering the trail leading to "The Tryst" and maintaining it until out of the woods on the return trip. Since neither leader nor participants had thought of going to this unique spot, the decision to use it, made but a

few minutes before-hand, added to the spirit of expectancy.

The informal service began with the singing, without announcement, of such vesper hymns as "Day is Dying in the West" and "Now the Day is Over". Then followed hymns which prepared the way for the evening thought; such as "For the Beauty of the Earth", "There's a Wideness in God's Mercy", "This is My Father's World", and "Lord, Speak to Me that I May Speak".

The leader then arose and announced that the scripture would not be taken from the Bible but from God's revelation of himself in the surrounding country, as it had made its impression upon those who had lived in the midst of its lakes and mountains. His thought was not to center the worshipers' attention upon the beauty of nature but upon the effect produced in the lives of great Christian leaders. For eight or ten minutes he told incidents which illustrated this. He mentioned the home of Kate Douglas Wiggin to the east; the original "House by the Side of the Road" some miles to the south; the towns where churches had been held by the authors of "What and Where is God?" and "He Leadeth Me, O Blessed Thought"; the state highway named in honor of Daniel Webster; the "Old Man of the Mountain," Hawthorne's inspiration for "The Great Stone Face"; and the towering Ossipee Mountains to the north, the country which was beloved of Whittier and which formed the background of his thinking as he wrote "We may not climb the Heavenly Steeps" and "Dear Lord and Father of Mankind". At this point the leader stopped and the worshippers sang these two hymns of Whittier and "He Leadeth Me".

Then, in a three- or four-minute talk, the leader contrasted the comparative values for Christian service of the ten-square-mile estate on the opposite mountain side, owned and used by one man, and of the much smaller property of the School which trains hundreds each year for useful leadership.

The conclusion of the service was the singing of "I Would Be True" as a prayer of resolution, and each participant walked in silent meditation through the wooded path to the dormitories.

2. The mountain-top service was even less formal than that described above. The party included two adults of middle age, two somewhat younger, three young people and a boy of twelve. After supper the leader called attention

to the beauty of the scene, which took in a score of mountain peaks and twenty-five lakes, and suggested that appropriate hymns be sung. A number were used; such as, "O Beautiful for Spacious Skies", "We May Not Climb the Heavenly Steeps", "Abide With Me", "This is My Father's World", "Fairest Lord Jesus", etc. Then the leader suggested that the members of the party give quotations which seemed appropriate to the occasion. In addition to familiar Bible passages, hymns were mentioned and such poems as "O Great, Wide, Wonderful, Beautiful World" and "The Search for God." The leader concluded this period with the following poem. The last stanza was repeated as a prayer, during which the worshipers were asked, not to close their eyes, but to look out on the inspiring scene before them.

THE SCHOOL OF MOUNTAIN AND LAKE

There are schools of wood and brick and stone,  
 The best that men can build;  
 There are schools with books and maps and desks,  
 With eager pupils filled;  
 There are schools whose teachers are noble souls,  
 Who teach for teaching's sake;  
 But the greatest school man e'er has known,  
 Was the school of mountain and lake.

No costly building reared of men  
 Was the home of this wonderful school;  
 The books and maps were nature's own,  
 The lakes and mountains cool.  
 Where God revealed his love for men  
 In the beauty of plain and sea,  
 There wrought the Master of love and life  
 That mankind might be free.

No great schoolmaster ever taught  
 The truths of life so clearly;  
 No more effective leader of men  
 Than He who loved them dearly.  
 On the mountain side or by the lake,  
 On heated plain or village street,  
 Where'er this Teacher found a need,  
 He rendered service meet.

The pupils in this school of love  
 Who came at the Master's call,  
 Were humble folk but yearned to know  
 The will of God for all.  
 Three years they traveled side by side  
 With their Friend and Elder Brother,  
 Learning the lessons He had to teach  
 That men might love each other.

Not in sages' books were these lessons found,  
 Nor yet in His spoken word;  
 But the Incarnate God, the Servant Christ,  
 They saw rather than heard.  
 As they fellowshiped with Him,  
 And shared in service splendid,  
 There came to them the truth, the way  
 To live as God intended.

Then by and by He sent them forth  
 To follow in His train,  
 And further learn the deeper truth  
 That the price of serving is pain.  
 Thus learning by loving they went their way,  
 Crossing the highway and plain,  
 Lifting the hearts of men to God,  
 Finding in love their gain.

\* \* \* \* \*

Oh, let me teach the truth of life  
 In the most effective way;  
 And let me live the life I teach  
 In the presence of God each day.  
 Oh let me learn as did the twelve  
 To teach for mankind's sake;  
 And let me learn as well as they  
 In the school of mountain and lake.

1/

---

1 Erwin L. Shaver, and Harry T. Stock, Training Young People in Worship, (Boston: Pilgrim Press), 1929.

## SELECTED REFERENCES

## I. Religious Drama

Bates, Esther, The Church Play and Its Production, Boston: Walter Baker Co., 1938.

Boyd, Charles A., Worship Drama. Philadelphia: The Judson Press, 1924.

Brown, Thelma, Treasury of Religious Plays. New York: Association Press, 1947.

Emurian, Ernest K., More Dramatized Stories of Hymns and Hymn Writers. Boston: W. A. Wilde Company, 1943.

Edland, Elisabeth, Principles and Techniques in Religious Dramatics. New York: Methodist Book Concern, 1926.

Hobbs, Mabel, and Miles, Helen, Six Bible Plays. New York: The Century Co., 1924.

Miller, Elizabeth Erwin, The Dramatization of Bible Stories. Chicago: University of Chicago Press, 1920.

Russell, Mary M., Dramatized Bible Stories for Young People. New York: George H. Doran Company, 1921.

Wilson, Dorothy Clark, Twelve Months of Drama for the Average Church. Boston: Walter H. Baker Co., 1933.

## II. Music

Shepardson, Francis, and Jones, Lester, Scripture and Songs in Worship. Chicago: University of Chicago Press, 1909.

Shields, Elizabeth, Music in the Religious Growth of Children, New York: Abingdon-Cokesbury Press, 1943.

Wells, Amos, A Treasury of Hymns, Boston: W. A. Wilde Co., 1945

Wheeler, Opal, Sing in Praise. New York: E. P. Dutton and Co., 1946

Wiley, Lulu, Bible Music. New York: Paebur Company, 1945.

### III. Worship Services

Barber, Estelle B., Guiding Intermediates in Worship.  
New York: Abingdon-Cokesbury, 1946.

Bartlett, Robert M., Boys' Prayers. New York: Association  
Press, 1947.

Bays, Alice A., Worship Services for Youth. New York:  
Abingdon-Cokesbury Press, 1946.

Fowle, James, Planned Services for Church Groups. Richmond,  
Virginia: John Knox Press, 1946.

Myers, Williams A. J., Enriching Worship. New York: Harper  
and Brothers, 1949.

Shields, Elizabeth, As the Day Begins, Richmond: John Knox  
Press, 1944.

Smith, H. Augustine, The New Hymnal for American Youth.  
New York: Fleming H. Revell Co., 1940.

Steere, Douglas, Prayer and Worship. New York: Association  
Press, 1938.

Walker, Elmer, Five Minute Stories from the Bible. New York:  
Abingdon-Cokesbury Press, 1948.

Welker, Edith, and Barber, Aimee, eds. Thoughts of God for  
Boys and Girls, New York: Harper and Brothers, 1948.

### IV. Vesper Services

Fitch, Florence Mary, One God- The Ways We Worship Him.  
New York: Lothrop, Lee and Shepard Co., 1944.

Gibson, H. W., Services of Worship For Boys. New York:  
Association Press, 1921.

Gilbert, Clark R., Devotions for Youth. New York: Associ-  
ation Press. 1950.

Mattoon, Laura I., and Bragdon, Helen A., Services for the Open. New York: Association Press, 1947.

Pease, Dorothy W., Altars Under the Sky. New York: Association Press, 1942.

Sadler, Alfred J., Out of Doors with God. New York: Abingdon-Cokesbury Press, 1940.

Shaver, Erwin L., and Stock, Harry T., Training Young People in Worship, Boston: Pilgrim Press, 1929.

BIBLIOGRAPHY

## A. BOOKS

- Boyd, Charles A., Worship Drama. Philadelphia: The Judson Press, 1924. 175 pp.
- Bro, Margueritte Harmon, Every Day A Prayer. New York: Harper and Brothers, 1943. 396 pp.
- \_\_\_\_\_, Christian Education Today. Chicago: International Council of Religious Education, 1940.
- Dimock, Hedley S., Talks to Counselors. New York: Association Press, 1947. 92 pp.
- Dimock, Hedley S., Administration of the Modern Camp. New York: Association Press, 1948. 283 pp.
- Gaebelein, Frank E., Christian Education in A Democracy. New York: Oxford University Press, 1951. 305 pp.
- Gibson, H. W., Services of Worship For Boys. New York: Association Press, 1921. pp. 224.
- Gilbert, Clark G., Devotions for Youth. New York: Association Press, 1943. 144 pp.
- Hammett, Catherine T., and Musselman, Virginia, The Camp Program Book. New York: Association Press, 1951. 380 pp.
- Ledlie, John A., and Holbein, Francis W., The Camp Counselor's Manual. New York: Association Press, 1947. 128 pp.
- Ledlie, John H., and Roehm, Ralph D., Handbook of Y.M.C.A. Camp Administration. New York: Association Press, 1949. 239 pp.
- Leeson, Spencer, Christian Education. New York: Longmans, Green and Co., 1947. 258 pp.
- Lotz, Philip H., Orientation in Religious Education. New York: Abingdon-Cokesbury Press, 1950. 618 pp.
- Miller, Elizabeth E., The Dramatization of Bible Stories. Chicago: University of Chicago Press, 1920, 162 pp.
- Ott, Elmer, So You Want to Be a Camp Counselor. New York: Association Press, 1949. 112 pp.

Shaver, Erwin L., and Stock, Harry T., Training Young People in Worship. Boston: Pilgrim Press, 1929. 240 pp.

Shepardson, Francis Wayland, Scripture and Song in Worship. Chicago: University of Chicago Press, 1909. 144 pp.

Shields, Elizabeth, As the Day Begins. Richmond, Virginia: John Knox Press, 1944. 126 pp.

\_\_\_\_\_, The Aims of Religious Education. The Proceedings of the Third Annual Convention of the Religious Education Association in Boston: 1905. 525 pp.

Vieth, Paul H., The Church and Christian Education. St. Louis: Bethany Press, 1947. 314 pp.

Vieth, Paul H., Teaching for Christian Living. St. Louis: Bethany Press, 1929. 272 pp.

Wallace, J. Sherman, Worship in the Church School. Philadelphia: The Judson Press, 1930. 168 pp.

Wilson, Dorothy Clarke, Twelve Months of Drama. Boston: Walter Baker Company, 1933. 287 pp.

#### B. PERIODICAL ARTICLES

Allen, Hope, "When Sunday Comes Around", Camping Magazine, December 1948.

\_\_\_\_\_, "American Camping Association News", Camping Magazine, June 1951.

Clark, Neil M., "Teacher Takes to the Woods", Saturday Evening Post Magazine, March 8, 1952.

Hoover, J. Edgar "Hail the Sunday School Teacher", Christian Life Magazine, 10:5, September, 1948.

Lindhorst, Frank A., "Camping Keyed to Spiritual Values", Camping Magazine, May, 1948.

Vinal, William G. "Vesper Services in Camp", Camping Magazine, March, 1944.

C. PAMPHLETS AND BOOKLETS

Bowman, Clarence M., Worship in Institutes, Camps, Assemblies. Nashville, Tennessee, Methodist Church. 12 pp.

Evangelical United Brethren, Intermediate Camps. The Board of Christian Education of the Evangelical United Brethren Church, Dayton, Ohio, 1950. 63 pp.

Hoover, J. Edgar, Crime Challenges the Churches, Federal Bureau of Investigation, United States Department of Justice, November, 1944.

Hoover, J. Edgar, Crime and Delinquency, Federal Bureau of Investigation, United States Department of Justice, April, 1951.

Hoover, J. Edgar, Crime and the Sunday School, Federal Bureau of Investigation, United States Department of Justice. 1948.

Hoover, J. Edgar, Juvenile Delinquency, Federal Bureau of Investigation, United States Department of Justice, (81st Congress 2nd Session, August, 1950).