

SP 14
TH

THE CHRISTIAN DAY CAMP
IN THE CHRISTIAN EDUCATION PROGRAM OF THE LOCAL CHURCH

by

Isabel Jean Spahr

B. A., Asbury College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N.Y.
April 1953

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.**

17867

TABLE OF CONTENTS

Gift of the Author

31041

May 1953

Chapter	Page
INTRODUCTION	v
A. The Statement of the Problem	vi
B. Significance of the Study	vii
C. Delimitation of the Subject	viii
D. Method of Procedure	ix
E. Sources of Data	x
I. DAY CAMPING AS AN ADDITION TO THE CHRISTIAN EDUCATION PROGRAM OF THE LOCAL CHURCH	1
A. Introduction	1
B. The Church and Its Present Program	2
1. The Vacation Church School	2
a. Need for the Vacation Church School	2
b. Objectives of the Vacation Church School	3
c. Values of the Vacation Church School	4
d. Program of the Vacation Church School	6
2. The Church Camp	7
a. Need for the Church Camp	7
b. Objectives of the Church Camp	8
c. Values of the Church Camp	9
d. Program of the Church Camp	11
C. The Inclusion of Day Camping in the Program	12
1. Day Camping as Practiced in the Scouting Program	12
a. Definition of Day Camping	12
b. Objectives of Day Camping	13
2. Day Camping in the Church Program	14
a. A Combination of Vacation Church School and the Church Camp	14
b. Objectives of Christian Day Camping	15
D. Summary	16
II. AN ANALYSIS OF PROGRAMS APPLICABLE TO CHURCH DAY CAMPING	17
A. Introduction	18
B. Elements of Secular Camp and Church Camp Programs	20
1. Nature Study	20
a. Values of Nature Study	20
b. Basic Principles for the Nature Leader	21
c. Program Suggestions for Nature Study	22
2. Campcraft	23
a. Values of Campcraft	23
b. Basic Principles for the Campcraft Leader	25
c. Program Suggestions for Campcraft	25
3. Handcraft	27
a. Values of Handcraft	27

- b. Basic Principles for the Handcraft Leader 27
- c. Program Suggestions for Handcraft 29
- 4. Singing 30
 - a. Values of Group Singing 30
 - b. Basic Principles for the Leader of Group Singing. 31
 - c. Program Suggestions for Group Singing 33
- 5. Recreation. 34
 - a. Values. 34
 - b. Basic Principles for the Recreation Leader. 35
 - c. Program Suggestions for Recreation. 36
- 6. A Camp Newspaper. 37
 - a. Values of the Newspaper 37
 - b. Basic Principles for the Leader of the Newspaper. 38
 - c. Program Suggestions for the Newspaper 38
- C. Elements of Vacation Church School and Church Camp Programs. 39
 - 1. Bible Study 39
 - a. Purposes of Bible Study 39
 - b. Leader of the Bible Study 40
 - c. Methods of Bible Study. 42
 - 2. Bible Teaching Aids 43
 - a. Creative Activities 43
 - 1) Purposes of Creative Activities 43
 - 2) Leaders of Creative Activities. 44
 - 3) Suggestions for Creative Activities 44
 - b. Pictures. 46
 - 1) Sources of Pictures 46
 - 2) Teaching Suggestions for Using Pictures 46
 - 3. Scripture Memorization. 47
 - a. Principles for the Leader in Presenting Scripture Memorizations 47
 - b. Suggestions for Memorizing Scripture. 48
 - 4. Worship 48
 - a. Purposes of Worship 48
 - b. Responsibility for Worship. 50
 - c. Program Suggestions for Worship 50
 - 5. Hymns 52
 - a. Principles for the Leaders. 52
 - b. Teaching Methods of Hymns 52
 - 6. Prayer. 53
 - a. Place of Prayer 53
 - b. Teaching How to Pray. 54
- D. Summary 55

- III. A CONSIDERATION OF PRACTICAL PROBLEMS INVOLVED IN DAY CAMPING 59
 - A. Introduction. 60
 - B. Problems Involved in the Camp Site. 61
 - 1. Selection of the Site 61
 - 2. Sources of the Site 62
 - 3. Hazards of the Site 63

C.	Problems of Transportation of the Campers	64
1.	Means of Transportation	64
2.	Pick-up Point of the Bus.	65
3.	Adult Supervision on the Bus.	66
D.	Problems Related to the Campers	67
1.	Grouping of the Campers	67
2.	Length of Stay in the Camp.	68
3.	Clothing for the Camp	68
E.	Financial Problems.	69
1.	Budget for the Camp	69
2.	Financing of the Camp	69
3.	Scholarships for the Campers.	70
F.	Health Problems	71
1.	Medical Staff of the Camp	71
2.	Medical Supplies for the Camp	71
G.	Problems of Publicity and Promotion	72
1.	Types of Camp Publicity	72
2.	Information Included in the Camp Folder	73
H.	Problems of Equipment	74
1.	Types of Camp Equipment	74
2.	Storage of Camp Equipment	75
I.	Problem of Accidents and Liability.	75
1.	Facts Concerning Insurance.	75
2.	Types of Insurance for the Camp	76
J.	Problems of Leadership.	77
1.	Leaders of the Camp	77
2.	Source of the Camp Leaders.	78
3.	Qualifications of the Camp Leaders.	79
4.	Pre-camp Training of the Leaders.	81
5.	In-camp Training of the Leaders	82
K.	Summary	83
IV.	SUMMARY AND CONCLUSION.	87
	APPENDIX.	91
A.	A Suggested Book List For The Church Day Camp Library	92
B.	A Proposed Daily Schedule For The Church Day Camp	93
	BIBLIOGRAPHY.	94
A.	Primary Sources	95
B.	Secondary Sources	95

INTRODUCTION

THE CHRISTIAN DAY CAMP IN THE CHRISTIAN EDUCATION PROGRAM
OF THE LOCAL CHURCH

INTRODUCTION

A. Statement of the Problem

The church has long been concerned with its summer program for children. The evidence of this is seen in the number of vacation church schools and resident camps that are held each year. But even with these the words of LaDonna Bogardus strike with a great impetus: "We are standing at the threshold of a movement that may be as important to the church as the Sunday School has been."¹ Her words have reference to day camping. Although the church has only now begun to explore this field it is not a new one for many groups have used it. The Girl Scouts particularly have done a great deal of experimenting with the day camp program.

During the summer of 1952 the writer spent two months working in and directing the junior program of a church day camp. This served to reveal the possibilities of this type of Christian Education within the church. There are relatively few churches which have attempted work in the field and thus it is wide open for further experimentation.

As a program is considered for the individual church it is

.

1. LaDonna Bogardus: "Day Camping Offers New Opportunity," Children's Religion, May 1950, p. 7.

justifiable to examine the available information on Girl Scout day camps. There are factors in their work which would be common to the church camp. The church, however, will desire to include certain principles of its own within the area of Christian education.

The purpose of this study, therefore, is to examine the Christian day camp as it can be used in the Christian education program of the church. This will include an analysis of significant elements to be incorporated into the program and of the problems that will be met in such a program. Suggested solutions to some of these problems will be given.

B. Significance of the Study

The church is desirous of reaching its children and any idea which can be used should be considered for its possible value. Among the groups which have conducted day camps, there has been strong conviction as to their worth. This study will be profitable to those who are eager to enter new fields of Christian education and to use them to their best advantage. The churches that have had such camps recognize their great potentialities. They present an opportunity for bringing the child into a knowledge of Christ and for seeing his Christian character develop. One of the hardest tasks in teaching children the Bible is to bring it into their everyday experience. In camp teaching becomes a matter of living and principles are put into practice then and there. Thus their workableness is demonstrated.

Because of its newness among Christian educators no extensive material has been written about Christian day camping. The sources contributing any information are the Northern Baptists,

the Presbyterians, and the National Council of the Churches of Christ. In addition the International Journal of Religious Education has published various articles on the subject.

C. Delimitation of the Subject

Ages which can be included in the church day camp are four through fourteen. With such a wide age grouping the church will need more teachers and specially trained ones. Because of the broad expanse of this field this study will be concerned with the juniors alone. The techniques and suggestions given will be for this age group.

D. Method of Procedure

This study of church day camping cannot be made until there is a clear understanding of what has already been used in the Christian education of children during the summer. By looking at this, the advantages of a new program can be seen. The success of the Scout day camps will help establish the possible importance of church day camping. Therefore, the first chapter purposes to study day camping as an addition to the Christian education program of the church.

Because the church day camp will incorporate some of the same values of the church resident camp, individual day camps, and vacation church schools, these programs will be analyzed. This will be the concern of the second chapter. The first section will deal specifically with common factors from camping programs applicable to the church day camp. In the second part of this chapter a similar procedure will be followed using the Christian education suggestions

from the vacation church school and church camping as a basis.

Within the third chapter specific problems of any church day camp will be considered. In some instances suggestions will be made by the author as to how the problems may be met.

It was felt that a suggested book list would be helpful for any church interested in day camping. Therefore, the first appendix of the paper will contain such a list. These will be books of methods and specific suggestions as to how to organize and run the camp. Resource books on different phases of the program will also be included.

The second appendix proposes a schedule for the church day camp.

E. Sources of Data

The sources of this study will include books, pamphlets, and periodicals on camping and day camping in the Christian and secular realm. In addition to these, three of the Cooperative Texts of the Vacation Church School series will be used. The summer experience of the author in a church day camp will be a further source of information.

CHAPTER I

DAY CAMPING AS AN ADDITION TO THE CHRISTIAN EDUCATION
PROGRAM OF THE LOCAL CHURCH

CHAPTER I
DAY CAMPING AS AN ADDITION TO THE CHRISTIAN EDUCATION PROGRAM OF THE
LOCAL CHURCH

A. Introduction

In the realm of vacation church schools the church has long been working efficiently, and with the new emphasis in resident camping, summer programs have received considerable attention. These two projects are discussed within the first chapter. This would include the need, value, objective, and program of each respectively.

They are studied with the possibility of adding day camping to the regular schedule of the church. Because of the newness of the field the Scouting program is examined for possible suggestions. As a first step, Scout day camping will be defined and objectives given. Following this the definition and objectives of Christian day camping will be examined. As a result of the above suggested study of the vacation church school and the resident camp there is a more clear understanding of the composition of the church day camp.

This chapter then presents for consideration the new program of Christian day camping as a possible appendage to the summer program of the church.

.

B. The Church and Its Present Program

1. The Vacation Church School

a. Need for the Vacation Church School

Because of an awareness of the opportunities for Christian education found in the summer months the church has developed an extensive vacation church school program. Boys and girls will themselves admit that they would rather have some planned activity during idle months than have to resort constantly to their own resources. During the summer the idle child is open to many temptations.

The experiences of many persons working in the Sunday School have emphasized the inadequacy of the time available to present properly even the vital facts and concerns of the Christian life. If the only instruction a child receives is one hour on Sunday it is easy to understand how insufficient his training must be. Because of this, whenever the church discovers additional time for instruction it will use it.

Not only from the viewpoint of the church but from within the child himself there are needs which the vacation school helps to meet. The committee on Vacation Religious Education lists these as some of the basic ones: belonging, achieving, believing. Within these three are bound the concept of security:

Loving relationships give a sense of belonging. Giving one's self for others, for worthwhile purpose, makes possible a sense

.

of achieving. Believing in God, in others, and in one's self is essential-it is the 'faith one lives by.'

Each one can be realized as the child fits himself into the vacation school schedule.

It has long been felt that the strength of the church lies in its young people. The potential of these young lives is great but it must have training to bring it to realization. Therefore, the avenue of the vacation months must be utilized.

b. Objectives of the Vacation Church School

The International Council of Religious Education has established seven principles of Christian Education which would set forth the purposes of a vacation church school as well as for other programs. Using these principles as a basis each church will decide on its own specific aims as a result of its needs. Because of this no attempt will be made to establish an absolute standard which is always followed. The following suggestions have been made by Sarah E. Green:

Vacation Church School is an excellent opportunity to help growing persons:

1. to experience the companionship and nearness of God.
2. to grow in their desire and ability to participate in meaningful worship activities.
3. to understand more about Jesus' life and ministry.

.

1. International Council of Religious Education: Committee on Vacation Religious Education, The Hour of Vacation Church School, p. 14.

4. to practice Christ like ways of living by meeting squarely situations in everyday life and with increasingly Christian attitudes.
5. to learn to plan, work, and play together, regarding the right of others.
6. to share in the fellowship and work of the church.
7. to appreciate and use the Bible.
8. to learn to think clearly and to make intelligent choices and decisions.¹

c. Values of the Vacation Church School

As the church has appropriated this program it has discovered many inherent values. There is a longer period of time spent each day; therefore, the Bible study can be much more intensive. Because of this the boys and girls are more quickly stimulated and interested in discovering things for themselves. The consecutive sessions help to maintain interest in that there is not that intervening week between meetings. When there is greater time a number of worthwhile and interesting activities can be planned and executed, presenting another obvious advantage. Because of the lengthened time there can be genuine living experiences carried out which afford the best practice in Christian living.

From the viewpoint of the teacher the values are important. She is better able to become acquainted with her pupils. They in turn gain rapport with her. This becomes an excellent

.

1. Sarah E. Green: Planning the Vacation Church School For Boys and Girls, p. 8.

opportunity for the teacher to put into practice a variety of teaching methods. So often in the Sunday School there is not the necessary time. This additional time enables the teacher to acquire proficiency with these tools.

Because of the informality of the program the boys and girls have a greater sense of freedom. This means the advantage of group planning and unhurried working on a project. The schedule is not tightly bound up with plans that must be accomplished. A new idea for an activity may be further developed and carried through.

There are many unchurched children reached during the summer months who would otherwise never have any Christian instruction.¹

The varied program teaches the boys and girls how to live together. Now they have an opportunity under the best conditions to practice Christian conduct. The realization comes of the individual responsibility of each person working and playing in a group. As a result these personalities will be helped to grow toward maturity.²

The increased interest in Biblical materials resulting from the vacation church school strengthens the Sunday School program. A consideration of the minister will reveal that this is one of his best opportunities of learning to know the children.³ So often this

.

1. cf. Ethel Ristine: The Vacation Church School, p. 14.
2. cf. W. Dyer Blair: The New Vacation Church School, p. 15.
3. cf. Ethel Ristine: op. cit., p. 10.

group is an unknown unit to him.

The further advantage of a vacation school program is the relatively low costs in comparison to the values gained by teaching the boys and girls of Christ and His way of life.¹ The vacation church school may be the instrument which will lead the child into a knowledge of Jesus Christ as his Saviour.

d. Program of the Vacation Church School

In the above there was one suggestion made in regard to the program--informality. There are other basic principles which should be found. Green has expressed them as desired experiences of:

1. Fellowship or life in the group. This involves happy pupil-teacher relationships, group planning, singing, handwork, and other experiences.
2. Worship. A child should recognize a growing awareness of God and a sense of His companionship.
3. Study experiences. These will be directed by the teacher and lead into the various areas of Bible study, exploratory trips, discussion, conversation, storytelling, and picture study.
4. Sharing happily.
5. Play and recreation.
6. A sense of belonging to the church.²

Further suggestion is made concerning the worship experience. This includes the various aspects of worship and their explanation. There is the service of worship, the actual experience itself. Secondly,

.

1. cf. J.M. Price, L.L. Carpenter, J.H. Chapman, eds.: Introduction to Religious Education, p. 338.
2. Sarah E. Green: op. cit., pp. 18-20.

the training in worship which includes interpreting old hymns, making Bible verses meaningful, and also studying poems and prayers. And lastly, there is spontaneous or informal worship which utilizes those rare moments in the midst of study or a discussion.¹

The International Journal of Religious Education states that the program "must be sensitive to the needs and interests of the persons."²

2. The Church Camp

a. Need for the Church Camp

The camp takes all the values of Sunday School once a week and of vacation school once a day, and adds a thrill and a glory to them in a continuous living experience without interlude for a week or longer.³

The church has begun to realize its opportunity in this area and to use it for a unique learning experience in the lives of the boys and girls.

Within this country camping is not a new program, for many organizations such as the Scouts, 4-H Clubs, YMCA's, and YWCA's have made this an important part of their schedule.⁴ These camps have no particular emphasis on spiritual life; therefore, the church saw the effective tool it could use but with this additional stress. The

.

1. cf. Ibid., pp. 27-28
2. International Council of Religious Education: Committee on Vacation Religious Education, The Hour of Vacation Church School, p. 42.
3. P.R. Hayward: "The Summer Camping Program of the Churches," International Journal of Religious Education, April 1945, p. 4.
4. cf. Emma Bizer: "Day Camping," Children's Religion, April 1951, p. 8.

needs of older young people and adults had been filled by conferences but children had been neglected.¹

Further, it is important that children escape from the mad pace of modern living and gain an appreciation of God's handiwork. So many children have no concept of the relation of the world they see and experience around them and the One they hear about in Sunday School. They need the unhurried life of camp also to learn about themselves.

b. Objectives of the Church Camp

Each church will decide on its own purposes for the camp, for they will be unique to each situation. However, there are basic principles which the International Council of Religious Education has established as objectives of church camping:

1. To provide an experience of Christian living through which campers come to a better understanding of Christian principles and teaching, as revealed in the Bible.
2. To provide an experience of living in the out-of-doors, and to gain new knowledge of its resources, and develop skills in using them.
3. To give campers a new perspective through the experience of being away from home.
4. To help campers in their understanding of God and His purposes as they make discoveries about His work in nature.
5. To provide time for contemplation not always possible in other parts of the program of the church.
6. To let campers learn to worship God in new ways in the out-of-doors.

.

1. cf. Elizabeth Brown: Camps and Summer Conferences in Lotz, Orientation in Religious Education, p. 340.

7. To aid campers, through small group experiences within the total camp group, to develop self reliance and responsibility as cooperative citizens of a Christian community.
8. To enable campers to have a wholesome and happy time.
9. To relate Christian growth in camp to life at home and the church.
10. To aid in the process of developing genuine Christian fellowship based upon respect for individual worth.¹

Perhaps first and basic to these aims will be the one included by Blankenship in her list of goals for the Junior Camp. This reads, "A goal is: to lead each child, at an understanding age, to accept Jesus Christ as Lord and Saviour."² This assumption must not be taken for granted but included as one of the objectives.

c. Values of the Church Camp

Brown states:

Camping is an actual twenty-four hours a day experience of Christian group-living in the outdoors, shared by campers and counselors alike. In this unique camp community the tools of living become people, nature everywhere about you, the common experience of the day, the heritage of your camp, your Bible, the skills you find in your hands--all these and many more! Camping is an opportunity for living at its best.³

Because the counselor is in contact with the camper during every hour of the day he is aware of individual needs. He is able to guide the thinking of the child into those areas where he can find a solution to his problems. Because of his knowledge the leader is

.

1. International Council of Religious Education: The Special Committee on Camps and Conferences, Toward Better Church Camping, p. 6.
2. Lois Blankenship: God's Plan for Life, p. 3.
3. Rodney Britton: Adventuring into Friendship, p. 6, quoted in Brown, Camps and Summer Conferences in Lotz, Orientation in Religious Education, p. 343.

able to point the child to Christ as he discovers a searching heart for a clearer understanding of this.¹

For many children camping provides the new experience of being away from parents for a period of time. Thus there cannot but be personal development and a contribution toward real stability within the child. He must become more self-reliant because of the new responsibilities placed upon him.²

There is a new sense of wonder at what God has made as the camper lives in the out-of-doors. To some this may be the first time the meaning of God's laws in the natural world have been made real. There will probably be a vast field of new hobbies and interests opening up as a result of the unique experience.³

Even aside from any spiritual values the social importance of camping is great. Working with others in a group means there will be adjustments to make, planning to do, a willingness to share, a concern for others, plus the many new relationships which will have to be incorporated into the camper's life if there is to be a happy situation. This might all be put in terms of democratic living.⁴

The Bible can become a new book to the child because of discovery periods which are unhurried but have a real purpose which creates a vital interest in the child. Worship which heretofore has been of the formal type will receive new meaning in the background of God's world.

.

1. cf. "Let's Go Camping," Children's Work Bulletin, Spring 1951.
2. cf. Reynold E. Carlsons: "Why Send Them To A Church Camp," International Journal of Religious Education, May 1950, p. 6.
3. cf. Elizabeth Brown: op. cit., p. 345.
4. cf. Elizabeth Brown: op. cit., p. 346.

All these things contribute to the laboratory for Christian living. Children discover that Christ's teachings may be made real in various situations which arise. Under these circumstances a definite effort is put forth to relate all that happens to a new opportunity for growth in the child's understanding of the Christian life.

d. Program of the Camp

Religion is known for what it is, that which gives purpose and quality to all of life. It permeates the entire day, succession of glorious days, in a wholly natural and unobstrusive way. It is caught and taught in all areas of camp life.¹

This statement gives the essence of the entire program. There will be time spent on nature study, in handcrafts, in those discovery periods where the Bible begins to live in the minds of the boys and girls. An opportunity will come for plenty of sports and games, swimming, free recreation. Yet, underlying all these activities will be that one purpose of helping the children understand how religion can become a part of every phase of their living. But in addition there will be those times of quietness when the individual is made directly aware of God. This will come in the morning praise, the campfire, the vesper service, and cabin devotions.

It is in the varied informal program of the camp that it is possible for each child to discover at least one area in which he can excel. Blankenship has made the remark that "many a child has found

.

1. Harry J. Stock: "Church Camps For All," International Journal of Religious Education, April 1945, p. 4.

himself at camp when his special suggestion or service contribution has been valued by the camp."¹

C. The Inclusion of Day Camping in the Program

1. Day Camping as Practiced in the Scouting Program

a. Definition of Day Camping

Day Camping is very simply camping by the day. This has been a vital part of the Girl Scout camping program since 1921.² An individual troop or several troops may meet together and go by chartered bus or public transportation to a designated site. The usual length of time spent there is six or eight hours. In these out-of-door surroundings they carry on all types of activities and do all those things found in the camping situation except one--stay over night.³ The girls enjoy cooking a meal over the campfire, hiking, learning of nature which they see all about them, participating in the games and sports.

The National Recreation Association states:

The most important emphasis in day camping, the thing that relates it to camping and distinguishes it from the activities of the home, the community center, or the playground is the emphasis upon nature. Day camping is recreation in the out-of-doors.⁴

This would confirm the major stress which the Girl Scout program places in its plans.

A further description of the camp site will reveal certain principles which define day camping more completely. There must be

.

1. Lois Blankenship: "Juniors and The Church Camp," Child Guidance in Christian Living, May 1951, p. 11.
2. cf. The Day Camp Book, Girl Scouts of U.S.A., p. 4.
3. cf. Ibid.
4. Day Camping, National Recreation Association, p. 5.

opportunity for outdoor activity and the location must be sufficiently close so that transportation will not become a major problem.

Today there are many children who never have the privilege of spending even a week at camp. Although day camping is not a substitute for camping, at least there can be an enjoyment of nature that may be gotten through no other means. For some the cost of the resident camp will be prohibitive, but day camping is available at a minimum fee because of the low expenses. There are other children who, at first, never desire to go away to camps, but who, after their experience at a day camp, become eager to participate in the even greater advantages of regular camping.

b. Objectives of Day Camping

As was stated in the preceding section, the leaders of the Girl Scouts have long recognized the value of outdoor activities in the general development of the girls. Therefore, they have concentrated their emphasis on camping as the valuable link with nature. Because of this belief they have formulated certain goals for their program. As found in the Girl Scout Manual they are:

1. To stimulate real enjoyment and appreciation of the out-of-doors through progressively adventurous experiences.
2. To provide training in citizenship through the give and take of community living in which each girl has a part in planning and carrying out the camping program with the help of adult leaders.
3. To contribute to the physical and mental well being of every Girl Scout camper and to help in the development of such qualities as resourcefulness, initiative and self reliance.¹

.

1. The Day Camping Book, Girl Scouts of U.S.A., p. 2-3.

These objectives are the Girl Scout camping objectives but are used as standards for day camping as well.¹

A suggestion for additional aims comes from the National Recreation Association:

1. The day camp experience should carry on the growing of school and home.
2. Day camping should aim at creative play and creative education.²

2. Day Camping in the Church Program

a. A Combination of Vacation Church School and the Church Camp

It has been stated emphatically that day camping is not a vacation school adapted to the out-of-doors.³ If this is true can any part of the vacation church school program be utilized? In the preceding section the basic parts of the school program were given. Among these there are many things which can be incorporated into the day camping program without making it merely a vacation church school conducted outside.

Instead of spending the entire morning on Bible study with its related activities, a specific hour will be given for this. Within that time the Bible will be explored, the various creative activities carried out, and Scripture memorized. This will be different from the vacation school because of the concentrated study in the realm of Christian Education during this definite time.

.

1. cf. Ibid., p. 3.
2. Day Camping, National Recreation Association, p. 6.
3. LaDonna Bogardus and Argyle Knight: "Campers Who Go Home At Night," International Journal of Religious Education, January 1953, p. 10.

Within the two programs of vacation church school and church camp there are many similarities. Because of this no clear distinction can be made in some instances as to whether certain projects belong to one or to the other. Since the next chapter will handle the specific elements of the vacation church school which can be used, no attempt will be made to do this here.

This program of Bible study with its related emphases is completely foreign to the usual day camping situation. However, it would not be foreign to the church camp and would be included in that schedule without any question.

With this one idea forming part of the scheme the other phases would be gotten from the church camp. As in the camping program the emphasis has been on living, so every aspect of the child's life at day camp would center around this too. Here again is the natural laboratory for testing basic Christian attitudes.¹ In the most spontaneous way possible the nature study, woodcraft, handcraft, games, recreation would all have integrated into them basic Christian truths.

b. Objectives of Christian Day Camping

The objectives of the day camp will not be any different from those of the regular church camp. Because the standard used for the church camp was that established by the International Council of Religious Education no attempt will be made to repeat the list.

.

1. cf. Ibid., p. 11.

D. Summary

This chapter has considered day camping as an addition to the other phases of Christian education which the church uses in the summer. The vacation school and camp were the church programs examined along with the day camp program of the Scouts. The basic model of the church day camp was seen to be the Scout day camp program; however, it incorporated Christian Education suggestions from the vacation school and the church camp.

The vacation church school is analyzed and the need for the school is revealed in the insufficient training in Christian education which the child receives. Many objectives are given along with the values of the vacation school. A brief survey of the program is also included.

It was discovered that children need the church camp with its unique experience of Christian living. From it they are able to see the relationship of the spiritual to everyday life. The main objective of the church camp was stated as being that religion should permeate every part of the program.

The Scouts have an extensive program of day camping. The study revealed that the emphasis is on nature and that their goals are centered around this theme.

Because the church day camp is not a vacation school out-of-doors, elements from both the Scout camping program and the vacation school are combined. It was found that the same objectives are true for the church day camp as for the church resident camp.

• • • • •

CHAPTER II

AN ANALYSIS OF PROGRAMS APPLICABLE TO CHURCH DAY CAMPING

CHAPTER II

AN ANALYSIS OF PROGRAMS APPLICABLE TO CHURCH DAY CAMPING

A. Introduction

According to one writer, "The camp program is everything that happens in the life of the camper from the time he sets his foot on the camp ground until he leaves."¹ This is to be most carefully considered as any plans are made for the church day camp. As far as is known there are no available sources which set forth detailed plans and suggestions for the church day camp program. This indicates that the necessary information must come from other areas where there is an established work.

Because of the relation of church day camping to church resident camps, day camping, Scout camping, including both day and resident, and the vacation church school, these programs have been analyzed to discover the elements emphasized. Under these elements there are particular ideas which find common agreement among all of the authorities. These will be stated first; then will follow those on which there is less agreement. From this analysis then will be revealed suggestions which can be used by the church day camp.

The first section will study the elements in secular camp and church camp programs. Within the realm of secular camping the

.

1. Maurice D. Bone: "The Camp Program." International Journal of Religious Education, January 1953, p.9.

Scout program and an independent day camp authority will be used. The Scout program will include the Girl Scout Handbook and The Day Camp Book. They both maintain the same camping principles, and in the study they will be referred to as the Scouts. The other book which will be used with its specific contribution to day camping is the Handbook on Day Camping by Mabel Jobe. Under "nature study" the official Scout nature guide, the Leader's Nature Guide by Marie Gaudette, will be used. This is to supplement the limited information in the two Scout sources.

There are few authorities in the field of church camping; therefore, this area of the study will be confined to these sources: God's Plan For Life by Lois Blankenship, Judson Press; Going Camping With Junior High Boys and Girls by the International Council of Religious Education; and Camping With Juniors by the National Council of the Churches of Christ.¹ In the course of this study they will be referred to respectively as Blankenship, the International Council, and the National Council.

The elements of the second part of this study have been chosen from church camp and vacation church school programs. The emphasis will be in the area of Christian Education. The church camping authorities will be those listed above. The sources used in the vacation church school area will be the Cooperative Text Series. These were selected because they are representative of the field, as

.

1. The International Council of Religious Education is now the Division of Christian Education of the National Council of the Churches of Christ.

approved and used by the various denominations. The three particular texts were chosen on the basis of their Biblical content. They are: Jesus, Friend of All by Margaret S. Ward; Learning to Know the Bible by Ada W. Smith; Followers of Jesus by Elizabeth S. Whitehouse.

B. Elements of Secular Camp and Church Camp Programs

1. Nature Study

a. Values of Nature Study

Within each of the five sources examined, various values of nature study are considered. However, there are only three values which are held in common by two sources. Both the International Council and the Scouts indicate that an increased appreciation of nature is one result of nature study.¹ The National Council and Blankenship declare that God's plan for life can be discovered through this study.² The observations that are made reveal God's working. The third value which two books hold in common is that each aspect of nature is not an independent unit but is part of an integrated whole.³ There is an interrelationship which makes every part dependent upon the other.

.

1. of. International Council of Religious Education, Special Committee on Camps and Conferences, Going Camping With Junior High Boys and Girls, p. 45.
of. Girl Scouts, The Day Camp Book, p. 111.
2. of. National Council of the Churches of Christ, Division of Christian Education, Camping With Juniors, p. 23.
of. Lois Blankenship: God's Plan For Life, p. 18.
3. of. Marie Gaudette: Leader's Nature Guide, p. 6.
of. Mabel Jobe: The Handbook of Day Camping, p. 126.

The other values of nature study, respectively stated in only one source, are as follows: 1) there is an opportunity for giving a spiritual interpretation to the campers' discoveries; 2) varied forms, multiple relationships, the law and order of the surrounding world are discovered;¹ 3) hobby interests and skills in outdoor living may develop;² 4) acquaintance with nature brings enjoyment and respect;³ 5) observational powers are increased;⁴ 6) nature activities are a good proving ground for group participation.⁵

b. Basic Principles for the Nature Leader

In the area of nature study the principles are directly related to the person who will be leading such a group. The primary requirement is enthusiasm. Without exception each source stresses this quality instead of an expert knowledge of nature.⁶ Enthusiasm is more important because the boys and girls catch this spirit and are eager to work. In this same vein of thought three sources state that the non-nature expert should be eager to learn as he goes along.⁷ It is important that this leader does not attempt to cover up his ignorance.

.

1. cf. Ibid.
2. cf. Ibid.
3. cf. Girl Scouts, Girl Scout Handbook, p. 476.
4. cf. Gaudette, op. cit., p. 8.
5. cf. Ibid., p. 19.
6. cf. Blankenship, op. cit., p. 19.
cf. International Council of Religious Education, op. cit., p. 45.
cf. National Council of the Churches of Christ, op. cit., p. 23.
cf. Gaudette, op. cit., p. 14.
cf. Jobe, op. cit., p. 125.
7. cf. Blankenship, loc. cit.
cf. Girl Scouts, The Day Camp Book, p. 111.
cf. Jobe, op. cit., p. 126.

One of the principles which is mentioned by two references is the need for specific resource material.¹ Within the Scout program there is an emphasis upon a nature leader to whom the campers may go for aid.² If the expert nature advisor is unavailable there must be some source from which to draw information.

A spiritual emphasis is stated by the International Council and the National Council. They consider it important that in all of the nature program the child should be given an appreciation and an awe in the presence of God's handiwork.³ Attention should be focused on the spiritual in every activity. Gaudette gives these principles for the nature leader: 1) being able to stimulate some interest in the group; 2) knowing what is expected of him; 3) helping people understand that there is no limit to nature and that there are always new things to discover; and 4) keeping the group limited.⁴

c. Program Suggestions for Nature Study

Concrete activity suggestions for the nature program are given by each one of the sources.⁵ An element of the program emphatically stated by three sources is that nature is not to be merely a

-
1. cf. Blankenship, loc. cit.
cf. Girl Scouts, The Day Camp Book, loc. cit.
 2. cf. Girl Scouts, The Day Camp Book, p. 32.
 3. cf. International Council of Religious Education, op. cit., p. 72.
cf. National Council of the Churches of Christ, loc. cit.
 4. cf. Gaudette, op. cit., pp. 9, 14.
 5. In addition to the suggestions found within these specific books there is another helpful manual which the church might find useful in its nature program. The title and author are "Nature Lore Manual for Church Leaders" by Reynold E. Carlson. It has been written specifically for the church leader who wishes to enrich the year-round program with nature lore interests and activities. This has been recommended because of its suggestions for the program and its definite instructions for the activities.

cataloging process.¹ In the past nature study meant memorizing a list of names. Rock collections² is a specific area of nature study suggested in three sources. Leaves,³ ant palaces,⁴ terrariums,⁵ blueprints and spatterpaints,⁶ birds and insects,⁷ and photography⁸ are suggested in two sources. These activities are each listed in one reference: 1) aquarium;⁹ 2) leaf prints;¹⁰ 3) weather bureaus;¹¹ 4) gardening;¹² 5) bird trays.¹³

2. Campercraft

a. Values of Campercraft

The Scouts have formulated this definition of campercraft:
campercraft is "learning the skills of handling tools coupled with those of

.

1. of. National Council of the Churches of Christ, loc. cit.
of. Girl Scouts, The Day Camp Handbook, p. 111.
of. Girl Scouts, Girl Scout Handbook, p. 473.
2. of. Blankenship, op. cit., p. 24.
of. Girl Scouts, Girl Scout Handbook, p. 490.
of. Gaudette, op. cit., p. 55.
3. of. Girl Scouts, Girl Scout Handbook, p. 498.
of. Gaudette, op. cit., p. 45.
4. of. Blankenship, op. cit., p. 20.
of. Jobe, op. cit., p. 129.
5. of. Blankenship, op. cit., p. 22.
of. Gaudette, op. cit., p. 30.
6. of. Blankenship, op. cit., p. 23.
of. Gaudette, op. cit., p. 63.
7. of. Girl Scouts, The Day Camp Book, p. 501.
of. Gaudette, op. cit., p. 30.
8. of. Jobe, op. cit., p. 21.
of. Gaudette, op. cit., p. 21.
9. of. Blankenship, op. cit., p. 21.
10. of. Girl Scouts, The Day Camp Book, p. 111.
11. of. Ibid.
12. of. Gaudette, op. cit., p. 40.
13. of. Jobe, op. cit., p. 129.

camp living."¹ Camp living always includes the care and appreciation of the camp site. The International Council is the only one that does not mention campcraft in their program.

In three of the references specific values of campcraft are given. The National Council and Jobe consider it of great benefit when the group makes its own plans and carries them through.² There the campers learn to look ahead and consider all that will be involved in their plans. Organization becomes essential in order that the desired materials will be available when needed, and that disaster will be prevented.³

Another value which both the National Council and the Scouts mention is sharing the responsibility which each individual learns. It becomes important as a group works together to recognize that responsibility must be distributed. Unless everyone realizes that he has a part in a group project it does not accomplish its complete purpose.⁴

The National Council declares that campcraft helps the camper learn to make decisions.⁵ Learning patience and careful techniques are considered important values by Jobe.⁶

.

1. Girl Scouts, The Day Camp Book, p. 105.
2. cf. National Council of the Churches of Christ, op. cit., p. 28.
cf. Jobe, op. cit., p. 142.
3. cf. Jobe, op. cit., p. 142.
cf. Girl Scouts, The Day Camp Book, p. 62.
4. cf. Ibid.
5. cf. National Council of the Churches of Christ, loc. cit.
6. cf. Jobe, loc. cit.

b. Basic Principles for the Campercraft Leader

Basic principles for the leaders are given by the National Council and the Scouts. These are the two which both agree upon: instruction in the accepted techniques must be given before a task is assigned, and safety precautions must always be observed and taught.¹ The National Council continues with these suggestions: 1) tasks should be given to persons willing to learn if they are not certain of the method; 2) in all that the campers do they must have a good time; 3) the leader's attitude should be relaxed and happy so that the child will capture this spirit.²

The Scouts contribute these principles to the list: there should be opportunity for the boys and girls to practice and work out their own methods of using the tools and equipment. Opportunities should be provided in the normal camp situation to utilize the newly learned skills of camp living. The possibilities of how these activities can broaden into life-long hobbies should be indicated. In planning the campercraft program there ought to be progressive experience in relation to the individual camper. The leader should stress the place of responsibility in using tools or fire.³

c. Program Suggestions for Campercraft

There is a uniformity among the authorities in the activities included in campercraft. Again with the exception of the Inter-

.

1. cf. National Council of the Churches of Christ, op. cit., p. 29.
cf. Girl Scouts, The Day Camp Book, p. 107.
2. cf. National Council of the Churches of Christ, loc. cit.
3. cf. Girl Scouts, The Day Camp Book, pp. 101, 107.

national Council they make specific suggestions as to the program. The use and care of tools is considered fundamental by the four.¹ This involves knives, axes, saws, hammers, spades. Another activity with general acceptance is fire building. This is basic if any cooking is to be done by the group and every source does make a place for cooking.² When food is cooked by the group a certain amount of preparation is needed for both the food and the location. Another subsidiary point to cooking is making utensils which can be used. The Scouts and Jobe list these suggestions: tin can stoves, charcoal stoves, cooking mittens, pot-holders, toasting forks, buddy burners, cups, dippers.³

Each reference includes knot tying in its list of activities.⁴ Of the four who refer to specific activities Blankenship is the only one that does not mention camp housekeeping. This is a vital part of campcraft for it involves selecting a site and preparing it for unit living. These are the activities which the three sources suggest as being closely allied with camp housekeeping:

.

1. cf. National Council of the Churches of Christ, loc. cit.
cf. Blankenship, op. cit., p. 33.
cf. Girl Scouts, The Day Camp Book, p. 101.
cf. Jobe, op. cit., p. 136.
2. cf. National Council of the Churches of Christ, op. cit., p. 28.
cf. Blankenship, loc. cit.
cf. Girl Scouts, The Day Camp Book, p. 107.
cf. Jobe, op. cit., p. 141.
3. cf. Girl Scouts, The Day Camp Book, p. 108.
cf. Jobe, op. cit., pp. 143-144.
4. cf. National Council of the Churches of Christ, op. cit., p. 30.
cf. Blankenship, loc. cit.
cf. Girl Scouts, The Day Camp Book, p. 107.
cf. Jobe, op. cit., p. 136.

1) fixing a cup tree; 2) putting up a line for lunches; 3) constructing a wash basin stand; 4) constructing a paper towel rack; 5) cleaning the unit site, making it livable; 6) constructing a fireplace; 7) constructing a food cache; and 8) constructing a rock lined refrigerator.¹

One further suggestion made by Blankenship is a knowledge of first aid.²

3. Handcraft

a. Values of Handcraft

Every source has included handcraft as a part of the camp program but not one lists any values as such. As the basic principles are given some values can be seen included in them.

b. Basic Principles for the Handcraft Leader

The National Council is the only one which does not present any basic principles for the handcraft leader to follow. Two sources agree on two principles.³ The first principle suggests that all handcraft should fit naturally into the program based on camp living. As the International Council has expressed it, it should be "need-it-make-it."⁴ The camper will then initiate and execute the whole process

.

1. of. National Council of the Churches of Christ, op. cit., p. 34.
of. Girl Scouts, The Day Camp Book, p. 105.
of. Jobe, op. cit., p. 137.
2. of. Blankenship, loc. cit.
3. of. Girl Scouts, The Day Camp Book, p. 114.
of. International Council of Religious Education, op. cit., p. 58.
4. International Council of Religious Education, op. cit., p. 74.

himself. The second principle which both hold in agreement states that the activity should lead somewhere, whether to develop further skill or to increase in individual creative expression. Busy-work in handcraft is completely ruled out. Handcraft should never be an isolated project but rather the means toward a chosen goal.¹

A third principle which two sources consider valuable is the campers' choosing their own activities.² This results in their setting up their own goals.

The following additional principles of handcraft have been stated in various sources:

1. Activity must bring an increased enjoyment of the out-of-doors.³
2. Group must work on its own momentum not because the teacher is bringing pressure to bear.⁴
3. An old project must be finished before beginning a new one.⁵
4. Projects should be of short duration.⁶
5. Projects should be sturdy and easily stored in the crowded space of boxes, chests, or shelves.⁷
6. Projects must utilize only a few tools.⁸
7. Crafts should all be adjusted to the child's level of skills so that he may finish with a feeling of success.⁹

.

1. cf. Ibid., p. 58.
2. cf. Ibid., p. 74.
3. cf. Blankenship, loc. cit.
4. cf. Girl Scouts, The Day Camp Book, loc. cit.
5. cf. International Council of Religious Education, op. cit., p. 58.
6. cf. Jobe, op. cit., p. 163.
7. cf. Ibid.
8. cf. Ibid.
9. cf. Ibid.

c. Program Suggestions for Handcraft

Each book insists that the natural resources at hand should become the equipment to be used in handcraft. There is much stress on this as over against the buying of costly kits of material. Because of this emphasis all the suggestions made pertaining to handcraft specifically relate to using natural resources. The activity leading the list is making jewelry. This is spoken of by four sources. They suggest using nuts, berries, shells, cones, twigs, and seeds.¹ Using natural clay is also mentioned by four references. This can be used for pottery and modeling.²

Another project within the realm of handcraft is basketry. Rather than buying reeds for this, three books suggest using grasses, reeds, rushes, roots, vines, and pine needles as possible substitutes.³

A unique suggestion comes from Jobe, and the National Council. Bouquets and interesting table centerpieces can be made from unusual stones, moss, seed pods, dried weeds, and driftwood.⁴ Various colored dyes from berries are suggested by the Scouts and

.

1. cf. Girl Scouts, The Day Camp Book, loc. cit.
cf. National Council of the Churches of Christ, op. cit., p. 25.
cf. Blankenship, loc. cit.
cf. Jobe, op. cit., p. 164.
2. cf. Girl Scouts, The Day Camp Books, loc. cit.
cf. International Council of Religious Education, op. cit., p. 74.
cf. Blankenship, loc. cit.
cf. Jobe, op. cit., p. 131.
3. cf. Girl Scouts, The Day Camp Book, loc. cit.
cf. International Council of Religious Education, loc. cit.
cf. Blankenship, loc. cit.
4. cf. National Council of the Churches of Christ, loc. cit.
cf. Jobe, op. cit., p. 163.

¹
Jobe. The National Council gives these ideas for projects: 1) making paperweights from unusual stones which may be varnished or shellacked; 2) making buttons from small twigs with holes drilled in the centers; and 3) doing fungi sketching on the underside of basket fungi and using them for flower petals or parts of animals.²

Jobe makes two additional suggestions: 1) making paints from limonite and hermatite; 2) using bark for bookcovers, picture frames, and figures.³ A further list of hobbies is given by Jobe.⁴

4. Singing

a. Values of Group Singing

Everyone of the references but the National Council includes singing as a vital contribution to the camp program. The values of singing are discussed in three sources, the exceptions being the International Council and the National Council. These three all state the value of learning and appreciating new songs. Considered in this is the enjoyment which the group receives singing together in harmony. The techniques of part singing are also learned more easily within the group.

Two other values are spoken of by two camping authorities, Jobe and the Scouts. The values considered by both are singing to

.....

1. cf. Girl Scouts, The Day Camp Book, loc. cit.
cf. Jobe, op. cit., p. 164.
2. cf. National Council of the Churches of Christ, loc. cit.
3. cf. Jobe., op. cit., p. 131.
4. cf. Ibid., pp. 164-165.
5. cf. Blankenship, op. cit., p. 11.
cf. Girl Scouts, Girl Scout Handbook, p. 434.
cf. Jobe., op. cit., p. 165.

speed up lagging work and to revive group spirit.¹ The latter might refer to the situation where there is practically no interest at all and complete revitalizing is needed. This might occur on a hike where the group has gotten tired. Music can set a pace and help to lift weary feet.

The other values of singing which are suggested have been given by only one source. Jobe lists these values: 1) bringing spontaneous free release, 2) helping laugh off something foolish; 3) gaining interest and control from a scattered or upset group; 4) changing easily the work tempo of a group activity; 5) calming down a noisy group.² In addition the Scouts believe that singing helps to make people feel friendly and helps a group to feel friendly.³

b. Basic Principles for the Leader of Group Singing

Various methods and suggestions are given by three sources for those leading group singing. There is agreement between Blankenship and the Scouts that the leader should sing the song through first to the group.⁴ This is modified slightly by Jobe's suggestion of teaching the song to an older group who will in turn teach it to the other campers.⁵ The second method which both Jobe and the Scouts feel

.....

1. cf. Ibid.
cf. Girl Scouts, The Day Camp Book, p. 118.
2. cf. Jobe, loc. cit.
3. cf. Girl Scouts, Girl Scout Handbook, p. 433.
4. cf. Blankenship, op. cit., p. 27.
cf. Girl Scouts, Girl Scout Handbook, p. 436.
5. cf. Jobe, op. cit., p. 166.

is valid is that of beginning group singing with familiar songs.¹

The following ideas are not held in common by any sources; therefore, they will need to be approached separately. Jobe has specific suggestions for successful singing in addition to those already mentioned:²

1. Seating the children close together.
2. Creating informality by the leaders' smiling and joking with the group.
3. Using the correct pitch for children, for they need a higher one than adults.
4. Singing the song through with children humming, then singing together, repeating the difficult parts.
5. Using actions, for they make the song more interesting.
6. Giving the origin and native lore related to the song.
7. Singing a variety of songs.
8. Teaching just one new one at a time.
9. Singing loudly enough for all to hear.
10. Using forceful actions to keep the group together.
11. Singing at all possible times during the day.

The Scout suggestions might be added to this list:³

1. Singing songs easily learned if the group has not sung much together.
2. Proceeding, then, to more difficult, longer songs.
3. Choosing songs that suit the occasion.

.

1. cf. Ibid.
cf. Girl Scouts, Girl Scout Handbook, p. 435.
2. Jobe, loc. cit.
3. Girl Scouts, Girl Scout Handbook, pp. 436-437.

4. Indicating any special form in the music.
5. Letting the group sing phrase by phrase.
6. Presenting songs in a way that will capture interest.
7. In rounds and descants being certain that the group knows each part before putting them together.

c. Program Suggestions for Group Singing

The National Council does not specify the type of songs that can be included in group singing. The other four sources agree that folk and fun songs should be used.¹ Spirituals are listed by Jobe and Blankenship;² rounds are included by the Scouts and Blankenship;³ hymns should be used, declare Blankenship and the International Council.⁴ The following are suggestions made in one source only: lullabies by Jobe;⁵ songs of special seasons by the Scouts;⁶ and original songs by the Scouts.⁷

The Scouts and Jobe believe there is a possibility of using instruments with the singing.⁸ They both suggest the harmonica and shepherd pipes. The Scouts add the violin and accordian and Jobe

.

1. cf. Jobe, op. cit., p. 165.
cf. Girl Scouts, The Day Camp Book, loc. cit.
cf. Blankenship, op. cit., p. 12.
cf. International Council of Religious Education, op. cit., p. 61.
2. cf. Jobe, op. cit., p. 165.
cf. Blankenship, loc. cit.
3. cf. Ibid.
cf. Girl Scouts, Girl Scout Handbook, p. 434.
4. cf. Blankenship, op. cit., p. 11.
cf. International Council of Religious Education, op. cit., p. 75.
5. cf. Jobe, loc. cit.
6. cf. Girl Scouts, Girl Scout Handbook, p. 423.
7. cf. Ibid., p. 435.
8. cf. Girl Scouts, The Day Camp Book, loc. cit.
cf. Jobe, op. cit., p. 167.

inserts xylophones, ukeleles, and banjos.

5. Recreation

a. Values

The National Council states that "recreation is for fellowship and for fun." ¹ With the exception of Blankenship's work each source specifically includes recreation as a part of the camping program. Three of the five agree that recreation should be cooperative and not competitive. Competitive play is not in keeping with true camping ideals. ²

Included in the values of cooperative play is the practice in democratic living which the Scouts and the International Council emphasize. This involves a giving and taking, putting the good of the team ahead of oneself. ³

Another value which two of the references indicate is sportsmanship. ⁴ Boys and girls learn to play fairly and not to dispute with the rules. Through this self control is taught. A further result of learning sportmanship is that a game can be played for the sheer fun of it.

.

1. National Council of the Churches of Christ, op. cit., p. 26.
2. cf. Ibid.
cf. Girl Scouts, Girl Scout Handbook, p. 600.
cf. International Council of Religious Education, op. cit., p. 73.
3. cf. Girl Scouts, Girl Scout Handbook, loc. cit.
cf. International Council of Religious Education, op. cit., p. 72.
4. cf. Girl Scouts, Girl Scout Handbook, loc. cit.
cf. International Council of Religious Education, op. cit., p. 73.

Both the Scouts and the International Council make reference to the value of self improvement or of learning new skills through recreation.¹ Practice of these techniques can result in individual development and a more skillful use of the body.

The International Council lists these values of recreation in addition to the ones held in common with the other sources: 1) building of good health; 2) fellowship-building of the boys and girls playing together; and 3) fellowship-building through recreation which causes worship to be more meaningful.²

b. Basic Principles for the Recreation Leader

Jobe and the Scouts are the only two who make mention of the part which the leader plays in the recreational program. The one suggestion which they have in common is teaching the practice of democratic living.³ This involves including the entire group in the program and providing an opportunity for all to participate. This is not accomplished where the least skillful players drop out first. A further principle of this one point is allowing the group to suggest its own rules to fit the needs and to enforce its own discipline.⁴

Two further ideas for the leader given by Jobe are:⁵

- 1) teaching nature in every possible way in the recreation program;
- and 2) taking as little time as possible for explanations. The

.

1. cf. Ibid.
2. cf. International Council of Religious Education, op. cit., pp. 73-74.
3. cf. Jobe, op. cit., p. 172.
cf. Girl Scouts, Girl Scout Handbook, loc. cit.
4. cf. Jobe, loc. cit.
5. cf. Ibid.

Scouts propose these criteria as the basis for choosing games:

- 1) choosing one which the leader likes and thinks others will enjoy;
- 2) choosing one which fits the occasion: an active one if everyone wants to let off steam, warm up, or get acquainted; a quiet one if the day is hot, ¹players are tired, dressed up, or liable to disturb their neighbors.

c. Program Suggestions for Recreation

With the exception of Blankenship and the National Council each reference gives game suggestions. Three suggest large circle singing games which would include folk games. ² Two list treasure hunts in the program, which would utilize hiking as well. ³ Both Jobe and the Scouts mention wood games. These would be particularly helpful in the further development of the camper's nature and wood-craft knowledge. ⁴ Quiet games including guessing games and those for the imagination would be suitable for rest periods and warm days. ⁵ The Scouts alone refer to them and Jobe is the source to suggest the possibilities of relays. ⁶

Sports are mentioned only in Jobe and the Scout material. The former includes fishing and hikes, with various suggestions, and the latter states that "most organized sports do not have a place in

.

1. Girl Scouts, Girl Scout Handbook, p. 602.
2. cf. Jobe, op. cit., p. 167.
cf. Girl Scouts, The Day Camp Book, p. 117.
cf. International Council of Religious Education, op. cit., p. 62.
3. cf. Girl Scouts, The Day Camp Book, loc. cit.
cf. International Council of Religious Education, loc. cit.
4. cf. Jobe, op. cit., p. 116.
cf. Girl Scouts, The Day Camp Book, p. 117.
5. cf. Ibid.
6. cf. Jobe, op. cit., p. 171.

the program of outdoor living of the day camp because they require specialized playing areas, elaborate equipment and large teams."¹

Necessary equipment for these games has been mentioned in two places, the National Council and the Scouts. They both indicate that natural resources should be utilized as frequently as is possible.² This would include stones, twigs, shells. The Scouts suggest that games should require little equipment.³

6. A Camp Newspaper

a. Values of the Newspaper

There are but two authorities that consider the place of a newspaper in camp. And in this they present opposite viewpoints. The International Council does not feel that a newspaper is a valuable contribution to the camp program. They have considered its values as nil because: 1) it often becomes a drudgery; 2) a few people usually get the whole burden; and 3) counselors are forced to take the responsibility.⁴

Blankenship does not list values as such but infers certain ones. It would become almost completely the responsibility of the boys and girls.⁵ The campers would be allowed to express articles in their own way.

.....

1. cf. Ibid., pp. 171, 173.
Girl Scouts, The Day Camp Book, p. 115.
2. cf. National Council of the Churches of Christ, op. cit., p. 27.
cf. Girl Scouts, The Day Camp Book, p. 117.
3. cf. Ibid., loc. cit.
4. International Council of Religious Education, op. cit., p. 64.
5. cf. Blankenship, op. cit., p. 31.

From the summer's experience the writer suggests these possible values of a newspaper: 1) placing definite responsibility upon a few campers who will see that the mechanics of the newspaper are carried out; 2) correlating the camp situation with the home; 3) making words to new songs available; 4) printing future plans for an overall picture of the program.

b. Basic Principles for the Leader of the Newspaper

Blankenship states that the leader's editing should be kept at a minimum.¹ The writer found that this was possible in her particular day camp situation.

c. Program Suggestions for the Newspaper

Two possible methods of printing the newspaper are mimeographing and hectographing. The former is mentioned by Blankenship, with the suggestion that the paper be distributed twice during the camp period. The campers interview and report, some mimeographing and some distributing. Within the paper are interviews with camp leaders, reports of camp activities, unit shorts, story of the camp's history, and the words to new songs.²

Hectographing a single sheet daily comprised the extent of the paper in the writer's experience. There was no supervision by an adult after the initial explanation as to procedure. All the work was carried on by the oldest group of campers. The unit articles were written by

.

1. cf. Ibid.
2. cf. Ibid.

the individual units. Along with the daily program, future plans and reminders were included in this sheet.

C. Elements of Vacation Church School and Church Camp Programs

1. Bible Study

a. Purposes of Bible Study

Bible study is considered a vital part of the program in each of the sources used. The National Council is the only one which does not speak of specific Bible study but emphasizes learning Christian principles through experience.¹ Blankenship² calls the Bible study period "Discovery Period," and the International Council³ calls it the "Quest."

There are definite purposes given by all sources but the International Council. Although these purposes have been established with specific curricula in mind there are general principles which they follow. The two purposes which find common agreement are these: guiding minds to discover what the Word of God contains concerning God, Christ, and the lives of people;⁴ and helping the campers to discover how their actions may become Christ-like.⁵ This latter purpose would

.....

1. cf. National Council of the Churches of Christ, op. cit., p. 5.
2. Blankenship, op. cit., p. 10.
3. International Council of Religious Education, op. cit., p. 53.
4. cf. Blankenship, op. cit., p. 10.
cf. Margaret S. Ward: Jesus, Friend of All, p. 4.
cf. Ada W. Smith: Learning To Know The Bible, p. 5.
cf. Elizabeth S. Whitehouse: Followers of Jesus, p. 13.
5. cf. Blankenship, op. cit., p. 10.
cf. Ward, loc. cit.
cf. Smith, op. cit., p. 6.
cf. Whitehouse, loc. cit.

establish the Bible as the specific standard to follow.

The immediate result of learning what rule of life to follow is an opportunity to demonstrate and put Christian principles into action. Three of the sources agree that this is an important purpose of any Bible study.¹ These same three references also consider that the child's acceptance of Christ is a vital result of Bible study.² Both Blankenship and Ward qualify that purpose with the statement that this should come when the camper is ready and understands.³ Whitehouse states this more indirectly by saying that the child should be won to the cause of Christ to whatever extent he can understand and make it his own.⁴

Whitehouse adds a further purpose by suggesting that as an outcome of Bible study the child should experience "satisfaction in feeling himself a part of a great plan, begun with the early church, which is still vitally alive in the world today."⁵

b . Leader of the Bible Study

The leader of the Bible study is an important factor to consider. Each of the five sources give definite principles which are involved in her teaching. Two suggestions are included by four

.....

1. c f. Blankenship, loc. cit.
cf. Ward, loc. cit.
cf. Whitehouse, loc. cit.
2. cf. Blankenship, op. cit., p. 3.
cf. Ward, loc. cit.
cf. Whitehouse, op. cit., p. 8.
3. cf. Blankenship, loc. cit.
cf. Ward, loc. cit.
4. cf. Whitehouse, loc. cit.
5. Whitehouse, op. cit., p. 13.

authorities. The first is that a picture of the course of study should be seen in total.¹ From this the leader can sketch out the journey ahead and get the right focus for this work with the campers. Closely related to this is the second suggestion, collecting resources, to be used during the Bible study.² These would include pictures, stories, poems, and anything that might be applicable to teaching Bible. Reading background material will prove helpful.³

As the leader prepares for the course of study three books consider it important that all plans be made from the viewpoint of the contribution to be made to the pupils' lives through the plans.⁴ There will be many individual needs of the boys and girls and these must be taken into consideration. In order to do this, the leader will need to discover all that she can about these boys and girls.

Both the International Council and Whitehouse agree that throughout this experience the life of the teacher should be enriched.⁵ Whitehouse states this as, "she must be a growing Christian personality."⁶

.

1. cf. International Council of Religious Education, op. cit., p. 57.
cf. Ward, loc. cit.
cf. Smith, loc. cit.
cf. Whitehouse, op. cit., p. 174.
2. cf. International Council of Religious Education, loc. cit.
cf. Ward, op. cit., p. 7.
cf. Smith, loc. cit.
cf. Whitehouse, loc. cit.
3. cf. Ward, op. cit., p. 5.
cf. Smith, loc. cit.
4. cf. International Council of Religious Education, op. cit., p. 56.
cf. Smith, op. cit., p. 7.
cf. Whitehouse, loc. cit.
5. cf. International Council of Religious Education, loc. cit.
cf. Whitehouse, loc. cit.
6. cf. Ibid.

These two also believe that there must be rapport between pupil and leader. Fellowship is an important part of camp living and comes as a result of living together.

c. Methods of Bible Study

From examining the various references a great number of different methods are discovered for teaching the Bible. Two of the most common ones are telling the Bible story and conducting a discussion on particular points of the story.

One which is not a method but important to Bible teaching is that each pupil have his own Bible. Three sources state this. This enables the following method to be used effectively: references can be given out beforehand and referred to and used at certain points in the story. This is suggested by three sources also. Each one of these next ideas finds agreement in two sources: 1) stories given to individuals which they will tell to the entire group; 2) reviews

.....

1. of. International Council of Religious Education, op. cit., p. 57.
cf. Whitehouse, loc. cit.
2. of. Blankenship, op. cit., p. 98.
cf. Ward, op. cit., p. 21.
cf. Smith, op. cit., p. 45.
cf. Whitehouse, op. cit., p. 22.
3. of. Blankenship, op. cit., p. 42.
cf. International Council of Religious Education, op. cit., p. 53.
cf. Ward, loc. cit.
cf. Whitehouse, op. cit., p. 39.
4. of. Blankenship, loc. cit.
cf. Ward, op. cit., p. 7.
cf. Smith, op. cit., p. 10.
5. of. Ward, op. cit., p. 44.
cf. Smith, op. cit., p. 52.
cf. Whitehouse, op. cit., p. 34.
6. of. Ward, op. cit., p. 52.
cf. Smith, op. cit., p. 38.

introduced by way of the stories they have liked the best or through a pictorial map;¹ 3) various references of stories given to them which they will look up and tell to the group.²

Reference is made but once to the next suggestions:

1. Allowing the boys and girls to tell the story from the viewpoint of the writer.³
2. Directed Bible study. Asking questions and having the boys and girls find the answers from the passage.⁴
3. Retelling the story as though happening to the campers.⁵
4. Comparing the Gospel accounts.⁶
5. Impersonating Bible characters.⁷
6. Testing of the material by multiple choice questions.⁸
7. Guessing Bible persons through a series of questions.⁹

2. Bible Teaching Aids

a. Creative Activities

(1) Purposes of creative activities. There are few purposes for having creative activities listed in the books. However, the number of definite references for activities would indicate their importance.

The specific purposes which are given are these:

.

1. cf. Ward, op. cit., p. 69.
cf. Whitehouse, op. cit., p. 67.
2. cf. Ward, op. cit., p. 52.
cf. Whitehouse, op. cit., p. 40.
3. cf. Blankenship, loc. cit.
4. cf. Ward, op. cit., p. 26.
5. cf. Ibid., p. 27.
6. cf. Ibid., p. 36.
7. cf. Smith, op. cit., p. 39.
8. cf. Whitehouse, op. cit., p. 28.
9. cf. Smith, op. cit., p. 77.

1. Helping a person find answers for himself.¹
2. Enabling a person to record his findings.²
3. Enabling a person to share with others.³
4. The means of carrying out the purposes of the course.⁴

(2) Leaders of creative activities. Three sources are concerned with the guidance which the leader will give to the campers. These three agree that the leader must direct the thoughts of the boys and girls in order that their choices of activities will be wise ones.⁵ One basis for judgment would be the ability to finish the task.⁶

Two references consider it important that each person be helped to find the way he can most freely and effectively make contributions to the activity.⁷ These suggestions are given by one source: 1) watch for the retiring person;⁸ 2) choose an activity stimulating to the camper.⁹

(3) Suggestions for creative activities. Dramatization is one activity which every book includes in its list.¹⁰ Two more activities

.

1. cf. International Council of Religious Education, op. cit., p. 58.
2. cf. Ibid.
3. cf. Ibid.
4. cf. Whitehouse, op. cit., p. 185.
5. cf. International Council of Religious Education, op. cit., p. 59.
cf. Ward, op. cit., p. 29.
cf. Whitehouse, op. cit., p. 50.
6. cf. International Council of Religious Education, loc. cit.
cf. Whitehouse, loc. cit.
7. cf. International Council of Religious Education, loc. cit.
cf. Whitehouse, op. cit., p. 25.
8. cf. International Council of Religious Education, loc. cit.
9. cf. Whitehouse, op. cit., p. 185.
10. cf. Blankenship, op. cit., p. 67.
cf. International Council of Religious Education, loc. cit.
cf. National Council of the Churches of Christ, op. cit., p. 24.
cf. Ward, op. cit., p. 29.
cf. Smith, op. cit., p. 17.
cf. Whitehouse, op. cit., p. 25.

find agreement in three sources. These suggestions are: letter writing from the viewpoint of a first hand account;¹ and dioramas.²

Peep-boxes,³ murals,⁴ posters,⁵ and pictorial maps of Palestine⁶ are each given by two sources. The following is a list of activities suggested in but one source: 1) flowers and ferns mounted on cardboard and framed;⁷ 2) a picture of Christ mounted on wood;⁸ 3) a log-book listing the plans for the day, ways of getting there and the progress made during the day;⁹ 4) tablets, scrolls, pages of manuscript;¹⁰ 5) impersonations of Bible characters;¹¹ 6) a time line;¹² 7) puppets;¹³ 8) stained glass windows with scenes from Bible stories;¹⁴ 9) hand-made slides;¹⁵ 10) stories written in newspaper style.¹⁶

.

1. of. Ward, op. cit., p. 29.
of. Smith, op. cit., p. 13.
of. Whitehouse, op. cit., p. 191.
2. of. Ward, op. cit., p. 30.
of. Smith, op. cit., p. 14.
of. Whitehouse, op. cit., p. 195.
3. of. Ward, op. cit., p. 30.
of. Whitehouse, op. cit., p. 187.
4. of. International Council of Religious Education, op. cit., p. 59.
of. Smith, op. cit., p. 18.
5. of. International Council of Religious Education, op. cit., p. 59.
of. Whitehouse, op. cit., p. 25.
6. of. Ward, op. cit., p. 29.
of. Smith, op. cit., p. 12.
7. of. Blankenship, op. cit., p. 64.
8. of. Ibid., p. 95.
9. of. International Council of Religious Education, op. cit., p. 59.
10. of. Smith, op. cit., p. 12.
11. of. Ibid., p. 13.
12. of. Ibid., p. 18.
13. of. Ibid., p. 19.
14. of. Whitehouse, op. cit., p. 25.
15. of. Ibid.
16. of. Ibid., p. 191.

b. Pictures

(1) Sources for Pictures. Neither Blankenship nor the International Council make any reference to the use of pictures in teaching. The four who specifically mention them state that one of the most important sources is the Sunday School picture file.¹ Included along with this is, as a possible source, the denominational story paper.² Another place suggested by three of the books is current magazines.³ Ward refers to a personal file kept by the leader and also to children's story papers as containing possible usable pictures.⁴

(2) Teaching Suggestions for Using Pictures. There are specific teaching suggestions for pictures given by the three cooperative texts. The other sources do not deal with any practical suggestions. Two possible ways of using pictures within the lesson are listed by Ward and Whitehouse. They present the idea of hearing the story first and then presenting an illustrative picture to stimulate a discussion⁵ or reversing the order and using the picture first to accent certain points of the story which will be brought out.⁶ The remaining suggestions

.

1. cf. International Council of Religious Education, op. cit., p. 56.
cf. Ward, op. cit., p. 7.
cf. Smith, op. cit., p. 9.
cf. Whitehouse, op. cit., p. 183.
2. cf. International Council of Religious Education, op. cit., p. 56.
cf. Ward, op. cit., p. 8.
cf. Smith, op. cit., p. 9.
cf. Whitehouse, op. cit., p. 75.
3. cf. International Council of Religious Education, op. cit., p. 56.
cf. Ward, op. cit., p. 8.
cf. Smith, op. cit., p. 9.
4. cf. Ward, op. cit., pp. 7-8.
5. cf. Ibid., p. 28.
cf. Smith, op. cit., p. 117.
6. cf. Ward, op. cit., p. 72.
cf. Whitehouse, op. cit., p. 91.

are given by one reference: 1) imagining what the thoughts and actions of the persons in the picture might be;¹ 2) using the story of how the picture was drawn;² 3) displaying various pictures for the boys and girls to name as to the corresponding story they have studied;³ 4) allowing the children to choose pictures which best illustrate a particular point.⁴

3. Scripture Memorization

a. Principles for the Leader in Presenting Scripture Memorizations.

Memorizing scripture is considered in three of the sources but it holds an insignificant place. Of the three Ward alone has not stated its use as being in the worship service.⁵ She does not make any specific suggestions as to its place.

A few principles have been given as possible guides for the leader. Ward lists these two: 1) the leader should learn the memory work herself; and 2) the verse should always have a connection with the lesson.⁶ Whitehouse states that the children should be allowed to choose their own passage as used within the lesson of the day.⁷

.

1. cf. Ward, op. cit., p. 35.
2. cf. Ibid., p. 58.
3. cf. Smith, op. cit., p. 103.
4. cf. Whitehouse, op. cit., p. 45.
5. cf. Smith, op. cit., p. 12.
cf. Whitehouse, op. cit., p. 36.
6. cf. Ward, op. cit., pp. 14, 61.
7. cf. Whitehouse, op. cit., p. 23.

b. Suggestions for Memorizing Scripture

Of the possible ideas which can be used in presenting this phase of the study to the boys and girls, Ward and Whitehouse state only one method in common. This is giving a two-minute period each day for concentrating upon the chosen verse and at the end of this time saying it together.¹

Ward has several other methods which may be used:² 1) memorizing some of Christ's sayings which the group has just been discussing; 2) printing large cards with the Bible verses on them in dark letters, some illustrated as well; 3) making booklets containing the learned verses.

These are the ideas which Whitehouse has included in her discussion on memorizing:³ 1) discussing the passage being memorized for a clear understanding of it; 2) explaining the difficult words used; 3) choosing a verse with the thought of using it for worship; 4) when the verse is learned giving the children an opportunity of reviewing several previous verses.

4. Worship

a. Purposes of Worship

Worship is considered a valuable part of every summer plan in the Christian Education of children. Both the camping sources and the vacation church school texts include a discussion on worship. In all

.

1. cf. Ward, op. cit., p. 41.
cf. Whitehouse, op. cit., pp. 61-62.
2. cf. Ward, op. cit., pp. 21, 9, 44.
3. cf. Whitehouse, op. cit., pp. 61, 36, 62.

of the books except Ward there is a definite statement as to the purposes of worship. One which finds common agreement is that worship is to help a child commune and have fellowship with God.¹ The International Council adds the further thought of its bringing a consciousness of God into the daily routine.² The three remaining purposes given for having worship are as follows: It enables the child to understand better some of the traditional ways of worship.³ Worship becomes a means of drawing together the threads of camp life simply, naturally, and sincerely.⁴ Through worship the child learns to express in his own words his feelings toward God.⁵

The purposes of having worship quite naturally bring into consideration its place in the daily schedule. The National Council says nothing about this but the others all maintain that the worship service should be held at a definite time.⁶ The one variation comes with the statement by Ward that worship does not necessarily have to be held each day.⁷

On another point as to the time both the International Council

.

1. cf. Blankenship, op. cit., p. 34.
cf. International Council of Religious Education, op. cit., p. 66.
cf. National Council of the Churches of Christ, op. cit., p. 25.
cf. Smith, op. cit., p. 8.
cf. Whitehouse, op. cit., p. 69.
2. cf. International Council of Religious Education, op. cit., p. 66.
3. cf. National Council of the Churches of Christ, op. cit., p. 24.
4. cf. International Council of Religious Education, op. cit., p. 68.
5. cf. National Council of the Churches of Christ, op. cit., p. 25.
6. cf. Blankenship, op. cit., p. 34.
cf. International Council of Religious Education, op. cit., p. 66.
cf. Ward, op. cit., p. 5.
cf. Smith, op. cit., p. 8.
cf. Whitehouse, op. cit., p. 171.
7. cf. Ward, op. cit., p. 5.

and Ward felt that worship should sometimes be informal and spontaneous.¹ This would suggest the possibility of its coming at any period of the program as there is a desire to express certain feelings toward God. It might be at the close of a discussion or at the climax of a project.²

b. Responsibility for Worship

In every instance but one the responsibility of planning for the worship falls upon the worship committee consisting of the boys and girls.³ Mention is made specifically that the committee is to be guided by the leader in its plans and preparations.⁴

c. Program Suggestions for Worship

The locale of worship is presumed to be the room in the cooperative texts. However, because of the difference in situations, outdoor worship services are proposed by Blankenship and the International Council.⁵ The Council refers to them as "Chapels in the woods." They suggest that they be situated away from the general camp activities, and that the boys and girls make them. This making would include clearing the ground, setting up a rustic cross, and providing places to sit.⁶

Suggestions are given as to what the worship service can consist of. From the six sources four ideas were found listed in five of

.....

1. cf. International Council of Religious Education, op. cit., p. 66.
cf. Ward, op. cit., p. 5.
2. cf. International Council of Religious Education, op. cit., p. 68.
3. cf. Blankenship, op. cit., p. 30.
cf. International Council of Religious Education, op. cit., p. 60.
cf. Ward, op. cit., p. 5.
cf. Smith, op. cit., p. 8.
cf. Whitehouse, op. cit., p. 18.
4. cf. Blankenship, op. cit., p. 30.
cf. International Council of Religious Education, op. cit., p. 60.
cf. Ward, op. cit., p. 5.
cf. Smith, op. cit., p. 8.
cf. Whitehouse, op. cit., p. 18.
5. cf. Blankenship, op. cit., p. 30.
cf. International Council of Religious Education, op. cit., p. 46.
6. cf. Ibid., p. 47.

them. These are: 1) using scripture; 2) using poems; 3) telling stories; and 4) singing the great hymns. Three further thoughts are mentioned which are used by four references. They include: 1) praying, by the leader and the children; 2) using responsive readings or litanies; 3) dramatizing.

Three of the books list choirs or choral reading. Picture studies and meditation are mentioned by two sources.

.....

1. of. Blankenship, op. cit., p. 30.
 of. International Council of Religious Education, op. cit., p. 60.
 of. Ward, op. cit., p. 23.
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 36.
2. of. Blankenship, loc. cit.
 of. International Council of Religious Education, loc. cit.
 of. Ward, op. cit., p. 31
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 55.
3. of. Blankenship, loc. cit.
 of. International Council of Religious Education, loc. cit.
 of. Ward, op. cit., p. 22.
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 47.
4. of. Blankenship, op. cit., p. 43.
 of. International Council of Religious Education, loc. cit.
 of. Ward, loc. cit.
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 26.
5. of. Blankenship, op. cit., p. 30.
 of. Ward, op. cit., p. 75.
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 43.
6. of. Blankenship, loc. cit.
 of. Ward, op. cit., p. 51.
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 61.
7. of. International Council of Religious Education, op. cit., p. 68.
 of. National Council of Religious Education, op. cit., p. 24.
 of. Smith, loc. cit.
 of. Whitehouse, op. cit., p. 111.
8. of. Blankenship, op. cit., p. 34.
 of. International Council of Religious Education, op. cit., p. 70.
 of. Smith, loc. cit.
9. of. Ward, op. cit., p. 63.
 of. Smith, loc. cit.
10. of. Ibid.
 of. Whitehouse, op. cit., p. 36.

Discussion is used but once.¹

Because of the emphasis given them hymns and prayer will be considered separately.²

5. Hymns

a. Principles for the Leaders

Hymns are a vital part of the worship service and are the means of enriching a young person's life. Blankenship is the only author who suggests possible principles to be observed by the leader.³ These state that the hymns used should have good music and a good message and secondly, that the hymns should be chosen because of their relationship to the material being studied.

b. Teaching Methods of Hymns

There are various ideas presented in the five books which mention using hymns in the daily program. Five suggestions are used by two authors and three suggestions are found only in one source.

The first five are:

1. Teaching should not be in a piecemeal fashion. Let the music be heard through, suggesting that the group hum with its⁴ leader. Then listen to the words and sing the hymn through.
2. Putting the words on large paper before the group.⁵

.

1. cf. Smith, op. cit., p. 64.
2. cf. Post, pp. 52, 53.
3. cf. Blankenship, op. cit., p. 11.
4. cf. International Council of Religious Education, op. cit., p. 69. cf. Ward, op. cit., p. 19.
5. cf. International Council of Religious Education, op. cit., p. 69. cf. Ward, op. cit., p. 7.

3. Discussing any unfamiliar words which may be included in the hymn.¹
4. Using a picture to present the idea of the hymn.²
5. Utilizing any of the corresponding hymn stories which may be discovered.³

The other three suggestions are: 1) imagining the circumstances surrounding the writing⁴ if there is no known story with the hymn; 2) discussing the ideas which the hymn presents;⁵ and 3) encouraging the children to sing as they go around the camp.⁶

6. Prayer

a. Place of Prayer

Every source has included prayer as part of the training of the boys and girls in Christian living. The importance of prayer during the moments of formal worship is specifically mentioned by every source but the National Council.⁷ Instead they have chosen to mention those spontaneous moments in the out-of-doors where a pause is made in thankfulness to God for the beauty of His creation.⁸

.....

1. cf. Smith, op. cit., p. 37.
cf. Whitehouse, op. cit., p. 85.
2. cf. Ward, op. cit., p. 29.
cf. Smith, op. cit., p. 117.
3. cf. International Council of Religious Education, op. cit., p. 69.
cf. Whitehouse, op. cit., p. 85.
4. cf. International Council of Religious Education, op. cit., p. 69.
5. cf. Ward, op. cit., p. 18.
6. cf. Blankenship, op. cit., p. 42.
7. cf. Blankenship, op. cit., p. 49.
cf. International Council of Religious Education, op. cit., p. 67.
cf. Ward, op. cit., p. 75.
cf. Smith, op. cit., p. 95.
cf. Whitehouse, op. cit., p. 42.
8. cf. National Council of the Churches of Christ, op. cit., p. 67.

This same thought is part of the suggestions which Blankenship has presented on prayer.¹ A third possible time for using prayer, suggested by one source, is grace at meals.²

b. Teaching How to Pray

Possible ways of teaching boys and girls how to pray are discussed in the references. Two suggestions find common agreement in three sources. They are: 1) letting the group create its own prayer;³ and 2) letting individuals write their own prayers.⁴ The former involves their choosing phrases which they want to include in the prayer and, if it is a litany, deciding upon the statement for the refrain. These ideas may be listed and then the decisions made as to the proper order of the phrases.

There are other ways in which a child may learn how to pray, such as: 1) using a prayer poem;⁵ 2) several children offering brief prayers of thanks;⁶ 3) the leader praying very simply;⁷ and 4) selecting prayers from the Psalms and reading or reciting them.⁸

.

1. cf. Blankenship, op. cit., p. 76.
2. cf. International Council of Religious Education, op. cit., p. 67.
3. cf. Blankenship, op. cit., p. 49.
cf. Ward, op. cit., p. 75.
cf. Whitehouse, op. cit., p. 42.
4. cf. International Council of Religious Education, op. cit., p. 67.
cf. Smith, op. cit., p. 160.
cf. Whitehouse, op. cit., p. 100.
5. cf. Blankenship, op. cit., p. 52.
6. cf. Ibid., p. 61.
7. cf. Ibid., p. 76.
8. cf. Smith, op. cit., pp. 90-91.

D. Summary

This chapter has attempted to present the elements found in programs related to and usable in the church day camp. These programs include camping and the vacation church school. Various elements have been analyzed as to their basic principles and suggestions for teaching which they include. This involved a study of the inherent values in each program.

The authorities, it was found, agree that an increased appreciation of nature and God's plan for life are the important values discovered through nature study. Their emphasis in relation to basic principles is directed toward the leader. The one fact stressed by all is that she need not have a technical knowledge of nature but must have enthusiasm. This will make her an eager learner. Each source gives many concrete suggestions for the program.

Campercraft has its general emphasis in camp living. The chief concern of the various references was seen to be upon the group and what is being learned. They agree that a great responsibility is placed upon the leader because of the techniques of skill and safety that she is teaching. Every authority considers the use and care of tools, firebuilding and cooking as basic to the program of campercraft. In addition there are subsidiary points listed, all related to camp housekeeping.

Furthermore, it is maintained by camp sources that the basic principle of handcrafts is that as the camper needs it, he should make it. Busy-work is no longer even considered; the work must be fitted into the camp program. Instead of buying material, the new idea given by every

.

book states that natural resources should be used. Many suggestions for handcraft were found listed by the various authors.

The values of singing, it was discovered, are given by three sources and they indicate it has a vital place in the camp program. Various suggestions are given by these same authorities for the leader directing the music. They each consider folk and fun songs as important. Besides these, other type songs are presented for use.

The emphasis upon recreation given by the authorities is that it is cooperative, not competitive. Democratic living and its related values become the factors involved. The sources suggest possible games for the group and indicate that they should use natural resources for equipment.

Evidently the camp newspaper is a controversial subject, since only two sources consider it, one negatively. However, with the experience of the writer given, the greater stress is upon its possibilities and how it can be used in the program of the church day camp. It is suggested that it be a student project with little adult supervision.

The authorities were seen to agree that the purposes of Bible study should be to guide the boys and girls in grasping a knowledge of God's work and to help them to lead Christ-like lives. Other purposes are considered. The leader is discussed by the authorities, with a stress upon methods which she uses in teaching. Most of them agree that she must map out a course of study and gather resources to be used. Within the area of methods most of the concentration falls

.....

upon story telling and discussion. There are various related ideas as to how to use these tools.

Under the term Bible teaching aids fall creative activities and pictures. The many references to activities indicate they play an important role in the program of Bible study. The place of the teacher is considered and how she directs this area of study. There is no lack of stimulating creative activity suggestions.

With respect to the sources for pictures, general agreement was discovered among the writers and the two thoughts emphasized are using pictures before the Bible study or after the study. In both instances they are to stimulate discussion.

Scripture memorization holds an insignificant place in the sources examined. It is agreed that it is used primarily in worship. Under the leader's principles the direct relationship of the scripture memorization with the lesson is spoken of. There are few suggestions for memorizing given.

The primary concern of the worship service, as seen stressed in each source, is for fellowship with God. In addition it is to be a worship committee which does all the planning, with adult supervision. With few variations, the elements of worship are listed and are agreed upon by the sources. The two Councils emphasize the outdoor worship service. Hymns, it was found, are important in the Christian camp and suggestions are made for teaching them to the boys and girls. There is agreement that they should not be learned in piecemeal fashion.

.

Prayer, the concluding element, is included by every source. They consider its place in the worship service, and again as a spontaneous expression of thanksgiving to God. The idea found suggested by several references is that a group learns to pray by creating its own prayer. Other thoughts follow of how to teach campers to pray.

CHAPTER III

**A CONSIDERATION OF PRACTICAL PROBLEMS INVOLVED
IN DAY CAMPING**

CHAPTER III

A CONSIDERATION OF PRACTICAL PROBLEMS INVOLVED IN DAY CAMPING

A. Introduction

The completion of the day camp program is just the beginning of the many details that are involved in organizing a day camp. There are problems dealing with the physical set-up in addition to those concerning the campers. This chapter will discuss these practical problems which appeared to be the most important in the writer's experience. In each instance reference is made to these problems in the camp manuals used.

As in the last chapter the sources examined are from secular and church camping. Except for a few minor details the problems remain the same in both fields. The selected references are The Day Camp Book by Mabel Jobe, Camping With Juniors by the National Council of the Churches of Christ, God's Plan For Life by Lois Blankenship; and Going Camping With Junior High Boys and Girls by the International Council of Religious Education.

A procedure similar to that followed in the second chapter will be followed in this chapter. The analysis of the camping problems will be made on the basis of the common factors found in each source. If the writer's experience will furnish additional suggestions to those given this will be included.

.

B. Problems Involved in the Camp Site

1. Selection of the Site

An important factor to be considered in selecting a camp site is that the perfect one will rarely be found.¹ This suggests that the most important program factors must be decided upon. With these in mind, after weighing the advantages and disadvantages of a particular site, a choice may be made.

Each writer with the exception of Blankenship is careful to give basic suggestions for choosing the site. These are the provisions which every camp must have, agree the four: 1) privacy, away from any contact with the public;² 2) protection, necessary because of a sudden storm;³ 3) natural beauties, hills, streams, woods, flowers, fields;⁴ 4) adequate shade, necessary because of the extreme heat of the day.⁵

.....

1. cf. Mabel Jobe: Handbook of Day Camping, p. 39.
2. cf. Girl Scouts, The Day Camp Book, p. 43.
cf. Jobe, op. cit., p. 40.
cf. National Council of the Churches of Christ, Division of Christian Education, Camping With Juniors, p. 33.
cf. International Council of Religious Education, Special Committee on Camp Conferences, Going Camping With Junior High Boys and Girls, p. 18.
3. cf. Girl Scouts, op. cit., p. 48.
cf. Jobe, op. cit., p. 45.
cf. National Council of the Churches of Christ, loc. cit.
cf. International Council of Religious Education, loc. cit.
4. cf. Girl Scouts, op. cit., p. 43.
cf. Jobe, op. cit., p. 38.
cf. National Council of the Churches of Christ, loc. cit.
cf. International Council of Religious Education, loc. cit.
5. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 40.
cf. National Council of the Churches of Christ, loc. cit.
cf. International Council of Religious Education, loc. cit.

.....

There are further considerations listed by three sources in each instance: 1) having an ample and safe water supply;¹ 2) eliminating all unnecessary hazards;² 3) having a storage place for equipment;³ 4) having adequate bathroom facilities.⁴

Five requirements for the camp site are agreed upon by two sources. These are: 1) being within transportation distance;⁵ 2) being within reach of medical help;⁶ 3) having adequate waste disposal;⁷ 4) having a place for cooking;⁸ 5) having enough space for the program.⁹

2. Sources for the Site

With certain prerequisites to be considered, finding the best camp site becomes a problem. The Scouts and Jobe alone make suggestions as to possible sources. They both make reference to these five:

.

1. cf. Girl Scouts, op. cit., p. 44.
cf. Jobe, op. cit., p. 39.
cf. National Council of the Churches of Christ, loc. cit.
2. cf. Girl Scouts, loc. cit.
cf. National Council of the Churches of Christ, loc. cit.
cf. Jobe, op. cit., p. 41.
3. cf. National Council of the Churches of Christ, loc. cit.
cf. Girl Scouts, op. cit., p. 48.
cf. Jobe, op. cit., p. 47.
4. cf. Girl Scouts, op. cit., p. 49.
cf. Jobe, op. cit., p. 46.
cf. National Council of the Churches of Christ, loc. cit.
5. cf. Girl Scouts, op. cit., p. 43.
cf. Jobe, op. cit., p. 44.
6. cf. Girl Scouts, op. cit., p. 44.
cf. Jobe, loc. cit.
7. cf. Girl Scouts, op. cit., 49.
cf. Jobe, op. cit., p. 47.
8. cf. Girl Scouts, op. cit., p. 50.
cf. Jobe, loc. cit.
9. cf. Jobe, op. cit., p. 40.
cf. National Council of the Churches of Christ, op. cit., p. 33.

.

1) national parks;¹ 2) undeveloped land;² 3) farmland;³ 4) woods;⁴ and 5) beaches.⁵

These additional sites are included by one source: 1) camps;⁶ 2) bird sanctuaries;⁷ and 3) playgrounds.⁸

Not included in any listing of the sources is the country church. This was the location selected for the summer's activities in the experience of the writer. It fit the requirement for natural beauty well because of the surrounding countryside which held interesting streams, woods, and fields. The church lawn was large and the many old trees became the ideal provision for necessary shade. One of the greatest advantages in choosing such a site was the access to the Christian Education buildings during times of rain. There was adequate space for each group to remain separated.

3. Hazards on the Site

Much care has to be taken to eliminate the unnecessary hazards on the camp site. These hazards take various forms as stated by two

.

1. cf. Girl Scouts, op. cit., p. 44.
cf. Jobe, loc. cit.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 15.
3. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
4. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 40.
5. cf. Girl Scouts, op. cit., p. 43.
cf. Jobe, loc. cit.
6. cf. Girl Scouts, op. cit., p. 54.
7. cf. Ibid.
8. cf. Jobe, op. cit., p. 38.

authorities: 1) dead branches, loose stones;¹ 2) poison ivy, sumac, or oak.² Jobe specifies that both tools and fire are real hazards and that precautions must be taught in using them.³ This author also adds that in some areas poisonous snakes create problems.⁴

It is evident that each site will present its own danger zones. Both Jobe and the Scouts are concerned that they be properly marked and the campers warned of their location.⁵

The two writers listing poison ivy fail to give any details concerning it. It was found from the personal experience of the writer that this can be a crucial factor in the success of the day camp. If all of the possibilities of the woods are to be explored every trace of poison ivy must disappear. There are chemical mixtures available which will kill the plant entirely. Many times it is encountered on hikes; therefore, careful precautions should be taken by the campers. One suggestion which may prove helpful is washing the exposed areas of the body with yellow soap immediately upon return to camp.

C. Problems of Transportation of the Campers

1. Means of Transportation

Recognizing the problem that transportation sometimes poses,

.

1. cf. Girl Scouts, op. cit., p. 50.
cf. Jobe, op. cit., p. 41.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 105.
3. cf. Jobe, op. cit., pp. 104-105.
4. cf. Ibid., p. 41.
5. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 104.

the Scouts have made this significant remark: "Councils feel that the problem of transportation is more than offset by better program possibilities and the seclusion of a good site, even if it is several miles from town."¹

Again Jobe and the Scouts are the two writers who make possible suggestions as to ways of getting the campers transported each day. The methods which both refer to are identical: 1) hiring buses;² 2) walking to camp;³ 3) using private cars;⁴ 4) utilizing school buses;⁵ 5) using public bus lines.⁶

In hiring a bus thought should be given to the drivers. From experience it was discovered that having the same drivers throughout the camp period was more satisfactory than having a different one each day. The same driver, by getting to know the boys and girls, can contribute to the spirit of camp unity. A further suggestion is the importance of the drivers' love for children.

2. Pick-up Point of the Bus

The problem of the pick-up point occurs when the children are

.

1. Girl Scouts, op. cit., p. 45.
2. cf. Ibid., p. 10.
cf. Jobe, op. cit., p. 44.
3. cf. Girl Scouts, op. cit., p. 11.
cf. Jobe, op. cit., p. 43.
4. cf. Girl Scouts, op. cit., p. 81.
cf. Jobe, op. cit., p. 44.
5. cf. Girl Scouts, op. cit., p. 10.
cf. Jobe, loc. cit.
6. cf. Girl Scouts, op. cit., p. 10.
cf. Jobe, loc. cit.

taken to camp on a chartered bus. The Scouts and Jobe both suggest a central meeting place.¹ Another possibility which Jobe adds is the individual bus stop.² This is significant when the children live over a scattered area. The writer would warn of the many problems that are involved in such a procedure. A careful schedule has to be worked out so that the least amount of time will be spent on transportation. Because of the new boys and girls each week a corresponding new schedule has to be arranged. In addition the parents have to be informed of the exact location where the boys and girls will be met. An added responsibility is placed upon the bus drivers in using this procedure.

3. Adult Supervision on the Bus

Adult supervision applies only to the camp situation where a hired bus is used. The Scouts and Jobe feel it important enough to state specifically that there must be adult leadership on the buses.³ From her experience the writer makes this suggestion: the assistants⁴ can supervise if another means of transportation is provided for the leaders. In order to be absolutely certain that every child is taken home each day Jobe suggests a roll call.⁵ Each time the bus leaves camp this list should be checked by the leader.

.

1. cf. Girl Scouts, op. cit., p. 10.
cf. Jobe, loc. cit.
2. cf. Ibid.
3. cf. Girl Scouts, op. cit., p. 11.
cf. Jobe, loc. cit.
4. Post, p. 79
5. cf. Jobe, loc. cit.

D. Problems Related to the Campers

1. Grouping of the Campers

Grouping the campers satisfactorily is an important phase of the program. Unless they are in groups in which they will be happy no work will be accomplished. The only mention of a possible grouping arrangement is according to age. The Scouts and Jobe alone refer to this.¹ In every authority but one the idea of the boys and girls being together is emphasized.² The Scouts are the exception and their entire program is based upon separate groups.

One further suggestion in the problem of grouping is the number of children in each group.⁴ None of the sources agree on the number to be included. These various suggestions are made: the Scouts-twelve to twenty; Jobe-six to ten; the National Council-four to six; Blankenship-ten to twelve.⁴

In the consideration of this problem much depends upon the size of the camp and the number of leaders available. From experience a satisfactory teaching arrangement was made with eight to twelve boys and girls in a group. It is agreed that better teaching can be

• • • • •

1. cf. Girl Scouts, op. cit., p. 15.
cf. Jobe, op. cit., p. 94.
2. cf. Ibid.
cf. National Council of the Churches of Christ, op. cit., p. 14.
cf. Lois Blankenship: God's Plan For Life, p. 4.
3. The Scouts call this group a unit.
4. cf. Girl Scouts, op. cit., p. 9.
cf. Jobe, op. cit., p. 54.
cf. National Council of the Churches of Christ, loc. cit.
cf. Blankenship. loc. cit.

done with small groups. These groups are the units which remain together, working and playing, during the day.

2. Length of Stay in the Camp

According to the Scouts:

A single day is no more than an outing, and does not make a camping experience. There is a need for tying all the days in a day camp together so that the campers get the benefits of working together in making plans for the program and living.¹

The popular plan for the minimum stay at the day camp is four or five days a week for two or three weeks.² Jobe also indicates that "continuity is necessary for growth; that growth in the skills of group living also requires a unity of group feeling which is difficult to establish with only occasional meetings."³ No concrete suggestions are made by the other sources.

From the standpoint of the Bible study the writer discovered that at least two weeks were needed to cover adequately any plan. This also meant that the children should come in consecutive weeks.

3. Clothing for the Camp

The clothing can be kept simple. Three of the books refer to the type of clothing the boys and girls should wear. After a consideration of the activities which the day holds they all agree

.

1. Girl Scouts, op. cit., p. 40.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 15.
3. Jobe, loc. cit.

that sports clothes and hiking shoes are necessary.¹ Two of them also add sweaters for protection against sudden extremes of temperature.²

If the camp intends to use the woods in any aspect of its program the following should be considered. Experience indicated that sun suits for the girls did not afford enough protection against possible bites or other annoyances and, therefore, jeans were preferable.

E. Financial Problems

1. Budget for the Camp

Three camp authorities speak of the budget and the items it should include. Jobe states them in general categories of salaries, facilities, equipment, and maintenance.³ In the Scout material and the International Council's book the expenses are broken down into these areas: 1) salaries; 2) transportation; 3) office supplies; 4) publicity; 5) program equipment; 6) first aid supplies; 7) housekeeping supplies; 8) leadership training; and 9) insurance.⁴

2. Financing of the Camp

Three of the books are concerned with the problem of financing

.

1. cf. Girl Scouts, op. cit., p. 20.
cf. Jobe, op. cit., p. 32.
cf. International Council of Religious Education, op. cit., p. 24.
2. cf. Girl Scouts, loc. cit.
cf. International Council of Religious Education, loc. cit.
3. cf. Jobe, op. cit., p. 34.
4. cf. Girl Scouts, op. cit., p. 77.
cf. International Council of Religious Education, op. cit., pp. 22-23.

the day camp. Each one refers to the campers' fees.¹ In connection with them various suggestions are made: if the entire cost of expenses is not paid by the camper it is still wise to give him a feeling of responsibility.² The Scouts also mention that the fee is often higher than program expenditures to take care of some of the operating expenses.³

The possibility of the church's including in its budget a subsidy for the day camp is considered by the International Council.⁴ This was the procedure followed at the day camp where the writer was. Transportation was the largest item in the budget; therefore, the church supplied the money for this. Community agencies should not be forgotten as possible avenues of resource. In the summer's experience it was found that several groups were willing to supply the camp with certain material.

3. Scholarships for the Campers

No child should be excluded from attending the day camp because of an inability to pay.⁵ The solution to this problem is suggested by the Scouts and the International Council. They provide⁶ scholarships for those unable to attend otherwise.

.....

1. cf. Girl Scouts, loc. cit.
cf. International Council of Religious Education, op. cit., p. 23.
cf. Jobe, op. cit., p. 35.
2. cf. Girl Scouts, loc. cit.
cf. International Council of Religious education, loc. cit.
3. cf. Girl Scouts, loc. cit.
4. cf. International Council of Religious Education, loc. cit.
5. cf. Jobe, loc. cit.
6. cf. Girl Scouts, op. cit., p. 78.
cf. International Council of Religious Education, op. cit., p. 23.

This was another area in which the church provided help. The writer suggests that this can be a project for individuals or groups within the church.

F. Health Problems

1. Medical Staff of the Camp

There are three authorities who express a concern for the specific problem of health in the camp. They suggest that every camp should have a registered nurse.¹ In the Scouts and Jobe an alternative is given; the director who knows first aid.² This person is responsible for any first aid treatment applied and for seeing that the seriously ill camper is gotten to a doctor. It is important that accurate records be kept of any treatment for reference to the doctor, agree two authors.³

2. Medical Supplies for the Camp

Most camps are limited in the medicine which they have. However, basic first aid material is the necessary minimum. The three books which declare the nurse a necessity state generally that she must have equipment to treat minor accidents and illnesses.⁴ This includes

.

1. cf. Girl Scouts, op. cit., p. 58.
cf. Jobe, op. cit., p. 101.
cf. International Council of Religious Education, op. cit., p. 27.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
3. cf. Girl Scouts, op. cit., p. 59.
cf. Jobe, op. cit., p. 102.
4. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, op. cit., p. 28.

lotion for insect bites and poison ivy.¹

One piece of equipment which is not medicinal is an available car for emergencies. Two sources list this particularly if the camp is in an isolated location.²

In the writer's situation all the first aid supplies were provided by the local hospital for the entire camp period. The offer came when they heard of this new day camp project.

G. Problems of Publicity and Promotion

1. Types of Camp Publicity

There are numerous ways of publicizing the day camp. Three references have recognized this and listed them. Four suggestions are given by all three sources. They are as follows: 1) camp folders;³ 2) movies and slides;⁴ 3) posters in schools and stores;⁵ 4) letters to parents confirming camp acceptance.⁶ Two of the sources mention log

.

1. cf. Jobe, loc. cit.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
3. cf. Girl Scouts, op. cit., p. 83.
cf. Jobe, op. cit., p. 30.
cf. International Council of Religious Education, op. cit., p. 24.
4. cf. Girl Scouts, op. cit., p. 84.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, loc. cit.
5. cf. Girl Scouts, op. cit., p. 85.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, loc. cit.
6. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 32.
cf. International Council of Religious Education, op. cit., p. 25.

books with pictures and a write-up,¹ and newspaper articles.² The remaining ideas are found in one source: the Scouts list camp reunions and camp visiting days;³ Jobe lists the radio, publicity from campers themselves, P.T.A. and civic club meetings, and skits;⁴ the International Council lists youth bulletins, general Christian Education bulletins,⁵ and contacts with church workers.

2. Information Included in the Camp Folder

The importance of the camp folder is noted from the fact that three authorities specifically refer to the information that should be included in it. Three items which all include are: 1) the location;⁶ 2) means of transportation;⁷ 3) leadership and sponsorship of the camp.⁸ Five items which two sources include are: 1) days and hours of the camp;⁹ 2) cost;¹⁰ 3) types of activities;¹¹ 4) registration

.....

1. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 22.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 29.
3. cf. Girl Scouts, loc. cit.
4. cf. Jobe, op. cit., pp. 29-30.
5. cf. International Council of Religious Education, op. cit., pp. 24-25.
6. cf. Girl Scouts, op. cit., p. 83.
cf. Jobe, op. cit., p. 31.
cf. International Council of Religious Education, op. cit., p. 23.
7. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, op. cit., p. 24.
8. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, loc. cit.
9. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
10. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
11. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.

blank;¹ and 5) health and safety conditions.² There are three other items which are found in one source: 1) needed equipment and clothing;³ 2) age of the campers;⁴ 3) statement of the purpose.⁵

H. Problems of Equipment

1. Types of Camp Equipment

Day camp equipment is included by four sources in their books. They classify the various types of equipment into categories. The one phase which receives a listing in each book is program equipment.⁶ Another category mentioned by three sources is first aid equipment.⁷ Units for waste disposal, handwashing equipment,⁸ and the library⁹ are found suggested in two sources.

In the experience of the writer it was discovered that some of this equipment could be borrowed from the Sunday School. Old Bibles were available. This meant they could be destroyed after hard usage in the out-of-doors.

.....

1. cf. Girl Scouts, op. cit., p. 84.
cf. Jobe, loc. cit.
2. cf. Jobe, op. cit., p. 31.
cf. International Council of Religious Education, loc. cit.
3. cf. Girl Scouts, op. cit., p. 83.
4. cf. Jobe, loc. cit.
5. cf. International Council of Religious Education, op. cit., p. 23.
6. cf. Girl Scouts, op. cit., p. 51.
cf. Jobe, op. cit., p. 51.
cf. National Council of the Churches of Christ, op. cit., p. 34.
cf. International Council of Religious Education, op. cit., p. 46.
7. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. National Council of the Churches of Christ, loc. cit.
8. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
9. cf. Ibid.
cf. National Council of the Churches of Christ, loc. cit.

Items such as orange crates, cigar boxes, and magazines were all collected during the days preceding the camp, and it was discovered that they performed multitudinous duties. Pieces of lumber were obtained free of charge from the local lumber yard. These suggestions all help to keep equipment costs low.

2. Storage of Camp Equipment

A small building for storage is suggested by the Scouts but this is not always available.¹ In two other authorities supply boxes made from orange crates are the storage units.² Materials for various aspects of the program can have appropriate shelves in the crates. Water proofing is often a necessity. This can be done by heavy roofing or canvas.³

When the equipment is stored indoors it is taken to the camp headquarters for distribution each day. The three sources speak of the headquarters established in a central location.⁴

I. Problem of Accidents and Liability

1. Facts Concerning Insurance

Accidents are likely to occur in the day camp, thus making it important that the camp be sufficiently covered by insurance.

.

1. cf. Girl Scouts, op. cit., p. 46.
2. cf. Jobe, op. cit., p. 47.
cf. National Council of the Churches of Christ, loc. cit.
3. cf. Jobe, loc. cit.
cf. National Council of the Churches of Christ, loc. cit.
4. cf. Girl Scouts, op. cit., p. 47.
cf. Jobe, op. cit., p. 38.
cf. National Council of the Churches of Christ, loc. cit.

There are three sources which are concerned with this problem. Their suggestions reveal that the camp should carefully consider insurance. According to Jobe and the International Council states differ in regulations and laws for operating motor vehicles; therefore, investigation should always be made.¹ In addition, the Scouts state that the various types of insurance should be investigated. Often insurance for school buses covers only the children being transported to school.²

Jobe adds that many times transportation accidents may be prevented by carefully selecting reputable bus companies; by using steel buses; and by guiding children in proper bus behaviour.³

2. Types of Insurance for the Camp

The one general insurance coverage that three sources agree upon as essential is transportation.⁴ Both the Scouts and the International Council also refer to general liability.⁵ This is protection in case of alleged negligence but not accident insurance. It often takes care of first aid treatment.⁶

.

1. cf. Jobe, op, cit., p. 34.
cf. International Council of Religious Education, op. cit., p. 27.
2. cf. Girl Scouts, op. cit., p. 81.
3. cf. Jobe, loc. cit.
4. cf. Girl Scouts, op. cit., p. 82.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, loc. cit.
5. cf. Girl Scouts, loc. cit.
cf. International Council of Religious Education, loc. cit.
6. cf. Girl Scouts, loc. cit.

J. Problems of Leadership

1. Leaders of the Camp

The camp leader must be considered as being in an important role in the camp. There are various types of leadership, and they have been put into different classifications by the five authors. Three persons who find general acceptance in each program are the director,¹ the unit leaders,² and the special program counselors.³ The latter are the specialists in the field of crafts, singing, nature. The assistants to the leaders⁴ and the nurse or first aid expert⁵ are two additional persons included by three of the sources.

The Scouts are the only ones who mention the general handyman.⁶ If such a person is available he is a valuable asset to the camp.

.

1. cf. Girl Scouts, op. cit., p. 31.
cf. Jobe, op. cit., p. 54.
cf. National Council of the Churches of Christ, op. cit., p. 14.
cf. Blankenship, op. cit., p. 5.
cf. International Council of Religious Education, op. cit., p. 32.
2. cf. Girl Scouts, op. cit., p. 30.
cf. Jobe, loc. cit.
cf. National Council of the Churches of Christ, op. cit., p. 15.
cf. Blankenship, op. cit., p. 4.
cf. International Council of Religious Education, loc. cit.
3. cf. Girl Scouts, op. cit., p. 32.
cf. Jobe, op. cit., p. 59.
cf. National Council of Churches of Christ, loc. cit.
cf. Blankenship, op. cit., p. 5.
cf. International Council of Religious Education, op. cit., p. 46.
4. cf. Girl Scouts, op. cit., p. 30.
cf. Jobe, op. cit., p. 54.
cf. Blankenship, op. cit., p. 4.
5. cf. Girl Scouts, op. cit., p. 31.
cf. Jobe, op. cit., p. 101.
cf. Blankenship, op. cit., p. 5.
6. cf. Girl Scouts, op. cit., p. 33.

A possible suggestion comes from the writer's experience in regard to the units. A planning leader for a particular age group might have charge of setting up the entire program for the group. During the summer it was the writer's responsibility to plan the Christian Education program for the juniors. By consulting the other specialists this was done in connection with the entire program. This would mean that the unit leaders were responsible to the program leader.

2. Source of the Camp Leaders

Where to find the camp leaders is often a major problem for the camp. Various suggestions are listed in three of the sources. In each one mothers or aunts are given as possibilities for serving in this capacity.¹ The other ideas all find agreement within two of the sources. These persons are: 1) leaders of Scout groups;² 2) teachers;³ 3) teachers-in-training;⁴ 4) college students;⁵ 5) high school students.⁶

.

1. cf. Girl Scouts, op. cit., p. 34.
cf. Jobe, op. cit., p. 60.
cf. National Council of the Churches of Christ, op. cit., p. 33.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
3. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
4. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
5. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
6. cf. Girl Scouts, op. cit., p. 31.
cf. Jobe, loc. cit.

The students are the ones chosen for the positions of assistants. In spite of their age this is a position that can carry just as much responsibility as the student is able to take. The writer discovered that having an assistant who was eager to help relieved her of many duties. When it is possible to leave the group in an assistant's hands the leader is not so confined.

The sources fail to mention using Sunday School teachers for leaders. The writer would suggest this as a resource with great potentialities because these teachers already know the boys and girls. They would be familiar also with many teaching techniques which prove helpful.

3. Qualifications of the Camp Leader

According to Emerson, "what we are we shall teach, not voluntarily but involuntarily."¹ There can be an unlimited list of qualifications necessary for the good camp leader. Some of the qualifications, however, do find basic agreement. All of the sources agree that this person should possess tolerance, consideration and appreciation for the contributions of others, and also sympathy and understanding.² Three qualifications are included in four of the sources: 1) en-

.

1. Jobe, op. cit., p. 54.
2. cf. Girl Scouts, op. cit., p. 33.
cf. Jobe, op. cit., p. 56.
cf. National Council of the Churches of Christ, op. cit., p. 5.
cf. Blankenship, op. cit., p. 5.
cf. International Council of Religious Education, op. cit., p. 33.

joying children;¹ 2) enjoying the outdoors;² 3) knowing or being willing to learn about the camp program.³ These are three desirable attributes found in three of the books: 1) being emotionally mature;⁴ 2) being a happy person, liked by people and interested in them;⁵ 3) understanding children and how they develop.⁶ The following qualifications are listed in one reference: 1) being in good health;⁷ 2) possessing deep Christian convictions;⁸ and 3) being a growing Christian.⁹

In the church day camp the writer would suggest the primary qualification as being a definite Christian experience. This would put an emphasis on the last qualifications given in the above list.

.

1. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. National Council of the Churches of Christ, op. cit., p. 16.
cf. Blankenship, loc. cit.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. National Council of the Churches of Christ, loc. cit.
cf. International Council of Religious Education, loc. cit.
3. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. Blankenship, loc. cit.
cf. International Council of Religious Education, loc. cit.
4. cf. Girl Scouts, loc. cit.
cf. National Council of the Churches of Christ, loc. cit.
cf. International Council of Religious Education, loc. cit.
5. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. International Council of Religious Education, loc. cit.
6. cf. National Council of the Churches of Christ, loc. cit.
cf. Blankenship, loc. cit.
cf. International Council of Religious Education, loc. cit.
7. cf. Girl Scouts, loc. cit.
8. cf. National Council of the Churches of Christ, loc. cit.
9. cf. International Council of Religious Education, loc. cit.

4. Pre-camp Training of the Leaders

Pre-camp training is an important avenue of preparation for the day camp which should not be neglected. There are various forms which this training can take and every source includes several suggestions for it. Four ideas are forthcoming from four of the references. They include the following possibilities:

1. Holding at least one meeting at the camp site so that there will be a familiarity with the physical situation.¹
2. Urging the leaders to attend laboratory schools or specific training courses for additional skills in their phase of the camp program.²
3. Informing the various leaders where source material may be found.³
4. Conducting formal meetings where plans can be discussed and an over-all picture of the program may be gained.⁴

The remaining suggestions for counselor training are found respectively in three, two, and one sources:

1. Contacting the leaders individually so that their responsibilities may be designated clearly.⁵

.

1. cf. Girl Scouts, op. cit., p. 36.
cf. Jobe, op. cit., p. 79.
cf. National Council of the Churches of Christ, op. cit., p. 18.
cf. Blankenship, op. cit., p. 7.
2. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 75.
cf. National Council of the Churches of Christ, op. cit., p. 17.
cf. International Council of Religious Education, op. cit., p. 35.
3. cf. Girl Scouts, op. cit., p. 37.
cf. Jobe, op. cit., p. 74.
cf. Blankenship, loc. cit.
cf. International Council of Religious Education, loc. cit.
4. cf. Girl Scouts, loc. cit.
cf. Jobe, loc. cit.
cf. Blankenship, loc. cit.
cf. International Council of Religious Education, op. cit., p. 34.
5. cf. Girl Scouts, loc. cit.
cf. National Council of the Churches of Christ, loc. cit.
cf. International Council of Religious Education, loc. cit.

2. Providing each leader with a staff book designed by the director for giving specific program helps in the particular situation.¹
3. Providing opportunities for the group of leaders to meet for fellowship so that there will be a feeling of unity in all their relationships.²

5. In-camp Training of the Leaders

In-camp training is important for the leaders. This is most commonly achieved in staff meetings of all the leaders. Each source has made a place for this in the program although their suggestions cover different times throughout the day. In the staff meeting the usual procedure is to discuss pertinent problems and other items that are of immediate concern.³ The best time for the staff meeting is during rest hour, state three references.⁴

Two of the sources suggest having the meeting daily when the children have gone.⁵ Other suggestions found in one source are: 1) meeting before camp begins each day;⁶ 2) meeting once every two weeks.⁷ Jobe and the National Council consider two methods of in-camp training other than staff meetings. One is supervision by the director⁸ and the second is progressive training in skills during the camp period.⁹

.

1. cf. Girl Scouts, op. cit., p. 36.
cf. Jobe, op. cit., p. 73.
2. cf. Ibid.
3. cf. National Council of the Churches of Christ, op. cit., p. 19.
4. cf. Jobe, op. cit., p. 60.
cf. Blankenship, op. cit., p. 8.
cf. International Council of Religious Education, loc. cit.
5. cf. Girl Scouts, loc. cit.
cf. Jobe, op. cit., p. 83.
6. cf. Girl Scouts, loc. cit.
7. cf. Ibid.
8. cf. Jobe, loc. cit.
9. cf. National Council of the Churches of Christ, loc. cit.

In the experience of the writer the staff meeting once a week proved beneficial. This would suggest that it is not necessary to have one each day. In regard to the time of the meeting unless details were arranged for transportation it would be impossible for the leaders to meet either before or after camp. The rest hour was acceptable for this meeting, the writer discovered.

K. Summary

This chapter has been concerned with the various problems which confront any church in setting up a day camp. From the selected authorities an attempt has been made to reveal the basic factors involved in each problem. Where the writer's experience was considered valuable it was included as a possible solution.

The references stipulate that there are various considerations in selecting the camp site such as privacy, protection, natural beauty, and shade. They include national parks, farmland, woods, beaches, camps, playgrounds, country churches as possible sites. Certain danger areas require careful warning.

Transportation, it was emphasized, becomes a problem when the camp is not within walking distance. Certain possibilities are the hired bus, private cars, or public transportation. When the hired bus is used two other problems are created-where the children will be picked up and the necessity of adult supervision on the bus.

The campers were found to receive much consideration in each of the sources. The grouping in camp is usually according to age with a

.

limited number in each unit. The length of stay in the camp was set at a minimum of two weeks. Sport clothes are the acceptable ones for camp.

Included in the camp budget were these items: salaries, facilities, equipment, and maintenance. The books discuss the camper's fees and a possible church subsidy to adequately cover the expenses. Scholarships are suggested as aid to those unable to pay the full costs.

The medical staff of the camp means a nurse or first aid expert, the various sources were seen to agree. Her supplies include first aid material and a car.

The area of publicity is a vast one for the references include many suggestions such as camp folders, posters, movies, and slides, and newspaper articles. The necessary information for the camp folder is also listed.

Equipment, it was discovered, creates the problem as to the type needed and storage place. The former generally covers that which is necessary for the program. Storage may be in a building or water-proofed boxes left outside.

Because of the danger of accidents the authorities agree that insurance should cover camp accidents happening en route or in camp. Investigation should be made concerning transportation and general liability insurance coverage.

The problems of leadership are varied to include the necessary personnel, where these persons may be found, their qualifications and

.

their training both before camp begins and during camp. The leaders include the director, counselors, assistants and program specialists. They are often obtained from the ranks of Scout leaders, Sunday School teachers, school teachers, high school and college students. The basis for the requirements as a leader is faith in Christ combined with a love for the boys and girls. Training comes from formal and informal meetings with the entire staff or with an individual.

CHAPTER IV
SUMMARY AND CONCLUSION

CHAPTER IV
SUMMARY AND CONCLUSION

The purpose of this study has been to present the Christian day camp in the Christian education program of the church. It has consisted of three chapters dealing respectively with day camping as an addition to the summer program of the church, an analysis of the elements in programs related to church day camping, and a consideration of the practical problems which confront the church in establishing a day camp.

The first chapter studied the two programs of Christian education which the church has emphasized during the summer months. These included the vacation church school and the church camp. It was seen that there was a specific need for these programs because of the additional leisure time of the boys and girls and the inadequacy of the existing program of Christian education. These programs have similar objectives. It was discovered that one of the greatest values of the vacation school and the church camp is a new understanding of Christian living. The school and camp become a laboratory where the boys and girls can put into practice newly learned Christian principles. The program of the vacation school is primarily concerned with Bible study and its related activities. While this was seen to be emphasized in the church camp there are other closely related elements such as the wonder of the out-of-doors.

.

In addition to the churches' summer program a survey was made of the Scout program of day camping. This is simply camping during the day with the children going home at night. It was found that the main emphasis of Scout day camping is upon nature. Everything that is done is related to the out-of-doors. The Scouts state their objectives as being training for community living, and aiding the child in developing his resources.

From these various programs it was seen how the church could plan its own day camp. Therefore, the features of the vacation church school and the church camp could be incorporated along with the combined emphasis of nature and group living. Christian day camping objectives were then found to be the same as those of the Christian camp.

In the second chapter an attempt was made to discover in related programs the common ideas which would be applicable to the church day camp. The phases of the program chosen for the analysis were from camp and vacation church school programs. Nature study, campcraft, handcraft, singing, recreation, camp newspaper, Bible study, Bible teaching aids, Scripture memorization, worship, hymns, and prayer were the various phases studied. It could be stated that none of these can be excluded from the church day camp. A study of these elements was made on the basis of what selected authorities stated concerning them. It was found that the primary concern in nature study was that the leader possess the enthusiasm which would be imparted to the boys and girls as they made discoveries in God's

.

world. In both campcraft and handcraft the stress was upon providing those activities which would bear a direct relation to camp living. Involved in this is an almost exclusive use of natural resources. Singing included the many varieties of songs common to any camping situation such as rounds, fun songs and folk songs. A discovery was made that recreation did not apply to competitive sports, but to games based on cooperation. There was a controversy over the camp newspaper, it was discovered, but suggestions as to its possible use by the older campers were discussed.

The Bible study in the camp was called the "Discovery Period" or the "Quest." Many ideas were discussed for teaching the Bible during this hour. Closely related to this study are teaching aids which involve both pictures and creative activities. A variety of possible ideas were found, their use dependent upon the particular Bible portion studied. Scripture memorization is given an insignificant place by the authorities. Worship incorporates both hymns and prayer. It became evident from the study; therefore, that worship can take place any time during the daily program. This indicates that there will be both formal and informal worship. In addition to prayer and hymns, other suggestions were made to be included in the worship period.

Because of a recognition of the many problems involved in the organization of a day camp they were considered in the third chapter. Camping authorities from Christian and secular fields were consulted. Where the writer could supplement the available sources

.

because of a summer's experience in a church day camp she made practical suggestions.

It was suggested that a camp site should be chosen on the basis of the program emphasis. It was seen that transportation always involves certain difficulties and these were noted. Both the pick-up point and adult supervision must be considered if buses are hired. The specific problems connected with the campers themselves are grouping, length of stay in the camp and the clothing best suited for outdoor life.

It became evident that a budget is needed. Some of the costs can be paid by the campers' fees. The health of the camp is important, making it necessary for each camp to have a nurse or first aid expert in addition to medical supplies. Various ideas were presented as possible means of publicity. It was noted that some basic equipment is needed plus a storage place in the camp.

A problem which should never be neglected is that of insurance for the day camp. The last problem discussed was that of leadership. Suggestions were made as to the leaders needed, where they could be obtained, their qualifications and their training before the camp begins and while at camp.

Therefore, from these discussed problems it was seen that there are certain solutions. Because of this information and the additional program suggestions there is sufficient material for the interested church to conduct a Christian day camp.

APPENDIX

A.

A SUGGESTED BOOK LIST FOR THE CHURCH DAY CAMP LIBRARY

- Arts and Crafts With Inexpensive Material. Girl Scouts, New York
- Carlson, Reynold E.: Nature Lore Manual for Church Leaders. Methodist Publishing House, Nashville, 1945.
- Day Camping. National Recreation Association, New York, 1939.
- Hammett, Catherine: Campcraft ABC's for Camp Counselors. Girl Scouts, New York, 1950.
- Harbin, E.O.: Games for Boys and Girls. Abingdon-Cokesbury, Nashville, 1951.
- Hillocourt, William: Field Book of Nature Activities. G.P. Putnam's Sons, New York, 1950.
- Hymns for Junior Worship. Board of Christian Education of the Presbyterian Church, U.S.A., Westminster Press, Philadelphia, 1940.
- Jobe, Mabel L.: The Handbook of Day Camping. Association Press, New York, 1949.
- Keiser, A.: Here's How and When. Friendship Press, New York, 1951.
- LeBar, Lois E.: Children In The Bible School. Revell Co., Westwood, 1952.
- Price, Betty: Adventuring in Nature. National Recreation Association, New York, 1939.
- Sing Together-A Girl Scout Song Book. Girl Scouts, New York.
- The Day Camp Book. Girl Scouts, New York, 1942.

B.

A SUGGESTED DAILY SCHEDULE FOR THE CHURCH DAY CAMP

- 9:30-9:40 Flag raising with the entire camp at the camp headquarters. This may include a verse of "America," the flag salute, or perhaps a devotional thought.
- 9:40-10:00 The units go to their individual camp sites. A discussion of the day's program follows; then the necessary supplies are obtained.
- 10:00-11:45 Projects and activities are carried on which include hikes, trips, nature interests, crafts, and music. If possible, plan to have the Bible study the last thing in the morning. By that time the energy of the boys and girls has been worn off. The study includes creative activities.
- 11:45-12:45 Preparing and eating lunch. (More time may be needed for the preparation of the food if there is any cooking.)
- 12:45-1:30 Rest Hour. This is an opportunity for reading Missionary books and storytelling. In addition quiet games may be played.
- 1:30-3:00 Afternoon activities follow the same plan as the morning. This can also be a time for recreation. As the group desires there may be a definite time for a worship service.
- 3:00-3:20 Clean-up.
- 3:20-3:30 Flag lowering with the entire group gathered at camp headquarters.
- 3:30 Departure from camp.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

- Bizer, Emma: Day Camping. Children's Religion, Vol. XII, No. 4, April 1951.
- Bogardus, LaDonna: Day Camping Offers New Opportunity. Children's Religion, Vol. XI., No. 5, May 1950.
- Day Camping Offers New Opportunity. Child Guidance in Christian Living, Vol. IX., No. 5, May 1950.
- Bogardus, LaDonna and Knight, Argyle: Campers Who Go Home At Night. I.J.R.E., Vol. XXIX, No. 5, January 1953.
- Carlson, Reynold E.: Day Camping and the Church. Child Guidance in Christian Living, Vol. VII, No. 4, April 1948.
- Day Camping and the Church. Children's Religion, Vol. IX, No. 6, June 1948.
- Day Camping for Your Church. Judson Press, Philadelphia, 1948.
- What Is Church Day Camping? International Journal of Religious Education, Vol. XXV, No. 8, April 1949.
- Division of Christian Education: Camping With Juniors. National Council of the Churches of Christ in the United States of America, 1951.
- Junior Camping Cues for Churches. Department of Children's Work, Board of Christian Education, Presbyterian Church, Philadelphia, 1951.
- Let's Go Camping. Children's Work Bulletin, Vol. VII, No. 2, Spring, 1951.
- Rill, Robert E.: A Bible Day Camp for Your Church. Moody Monthly, Vol. LII, No. 9, May 1952.

B. Secondary Sources

- Alden, E. Ruth: The Vacation in Vacation Church School. International Journal of Religious Education, Vol. XXVII, No. 5, Jan. 1951.

- Arts and Crafts With Inexpensive Materials. Girl Scouts, New York.
- Blair, W. Dyer: The New Vacation Church School. Harper & Brothers, New York, 1934.
- Blankenship, Lois: God's Plan for Life. Judson Press, Philadelphia, 1946.
- Blankenship, Lois: Juniors and the Church Camp. Child Guidance in Christian Living, Vol. X, No. 5, May 1951.
- Bone, Maurice D.: The Camp Program. International Journal of Religious Education, Vol. XXIX, No. 5, January 1953.
- Brown, Elizabeth: Camps and Summer Conferences in Lotz, Orientation in Religious Education, Abingdon-Cokesbury.
- Carlson, Reynold E.: Nature Lore Manual for Church Leaders. Methodist Publishing House, Nashville, 1945.
- Carlson, Reynold E.: Why Send Them To a Church Camp? International Journal of Religious Education, Vol. XXVI, No. 9, May 1950.
- Committee on Vacation Religious Education. The How of Vacation Church School. International Council of Religious Education, Chicago, 1947.
- Day Camping. National Recreation Association, New York, 1945.
- Gaudette, Marie E.: Leader's Nature Guide. Girl Scouts, New York, 1942.
- Girl Scout Handbook. Girl Scouts, New York, 1940.
- Green, Sarah E.: Planning The Vacation Church School for Boys and Girls. Methodist Book Concern, New York, 1937.
- Grice, Homer L.: The Vacation Bible School Guide. Broadman Press, Nashville, 1941.
- Hammett, Catherine T.: Campcraft ABC's. Girl Scouts, New York, 1950.
- Harbin, E.O.: Games for Boys and Girls. Abingdon-Cokesbury, Nashville, 1951.
- Hayward, P.R.: The Summer Camping Program of the Churches. I.J.R.E., Vol. XXI, No. 8, April 1945.
- Hillocourt, William: Field Book of Nature Activities. G.P. Putnam's Sons, New York, 1950.

- Hymns for Junior Worship. Board of Christian Education of the Presbyterian Church, U.S.A. Westminster Press, Philadelphia, 1940.
- Jobe, M.L.: Handbook of Day Camping. Association Press, New York, 1949.
- Keiser, Armilda B.: Here's How And When. Friendship Press, New York, 1952.
- LeBar, Lois E.: Children in the Bible School. Revell Co., Westwood, 1952.
- Price, Betty: Adventuring in Nature. National Recreational Association, New York, 1939.
- Price, J.M. and Carpenter, L.L. and Chapman, J.H.: Introduction to Religious Education. Macmillan Co., New York, 1932.
- Ristine, Ethel: The Vacation Church School. Methodist Publishing House, Nashville, 1947.
- Sing Together-A Girl Scout Song Book. Girl Scouts, New York.
- Smith, Ada W.: Learning To Know the Bible. Abingdon-Cokesbury Press, Nashville, 1951.
- Special Committee on Camps and Conferences. Going Camping with Junior High Boys and Girls. International Council of Religious Education, Chicago, 1950.
- Special Committee on Camps and Conferences. Toward Better Church Camping. International Council of Religious Education, Chicago, 1950.
- Stock, Harry T.: Church Camps For All. International Journal of Religious Education, Vol. XXI, No. 8, April 1945.
- The Day Camp Book. Girl Scouts, New York, 1942.
- Ward, Margaret S.: Jesus Friend of All. Judson Press, Philadelphia, 1950.
- Whitehouse, Elizabeth S.: Followers of Jesus. Westminster Press, Philadelphia, 1942.