

Abilene Christian University

Digital Commons @ ACU

Stone-Campbell Books

Stone-Campbell Resources

1958

A History and Evaluation of Camp Shiloh

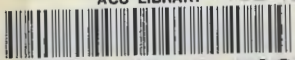
W. Pence Dacus

Follow this and additional works at: https://digitalcommons.acu.edu/crs_books



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), and the [Christianity Commons](#)

ACU LIBRARY ADI 1071



0 3064 0019 2630

A HISTORY AND EVALUATION OF CAMP SHILOH



BY
W. PENCE DACUS



A HISTORY AND EVALUATION OF CAMP SHILOH

A Thesis

Presented to

the Faculty of the Graduate School

Abilene Christian College

In Partial Fulfillment

of the Requirements for the Degree

Master of Science

THESIS
259
DACUS

by

W. Pence Dacus

August 1958

63308
LIBRARY
ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS

This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Council of Abilene Christian College in partial fulfillment of the requirements for the degree of

MASTER OF SCIENCE

Fred G. Barton
Dean

8-15-58
Date

THESIS COMMITTEE

Carl Spain
Chairman
William N. Fryer
Fred G. Barton

ACKNOWLEDGMENTS

The writer wishes to express his appreciation and gratitude for the assistance of his consulting committee composed of Mr. Carl Spain, Dr. Fred Barton, and Mr. William N. Fryer.

Grateful acknowledgment is also made to Mr. Clinton Davidson for his special assistance with some of the details of the thesis and to Mrs. Olive Dacus, the writer's mother, and Miss Janis Arrington for their help in making corrections and offering suggestions for improvements in form.

TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM	1
Statement of the Problem	1
Significance of the Study	1
Sources of Data	2
Limits and Scope of the Investigation	3
Limitations of Technique Employed	4
Definition of Terms	5
Summer Bible camp	5
Spiritual	6
Follow-up program	7
II. THE HISTORY OF CAMP SHILOH	8
Historical Background	8
Camp Hunt Established	11
Camp Shiloh Founded	12
Obstacles encountered	14
Property purchased	15
Why the property was purchased	17
Equipment obtained	17
III. THE PURPOSE AND NATURE OF CAMP SHILOH	20
Essentials for Making Camp Shiloh Possible	21
Purpose of Camp Shiloh	22
Objectives of Camp Shiloh	28
IV. THE NEED FOR CAMP SHILOH	30

CHAPTER	PAGE
Aiding Society	32
Spreading the Gospel	35
V. THE PROGRAM OF CAMP SHILOH	47
Schedule and Routine	47
Camper enrollment	49
Basic schedule of activities	51
Various Phases of the Camping Program	54
Day camp	54
Classes	55
Devotionals	56
Singing	57
Health and safety	58
Recreation and waterfront activities	59
Nature study	60
Crafts	60
Kitchen and foods	61
Work details	61
Overnight camping	62
Canteen	63
Special Problems in the Camp Operation	63
Problems of camp routine	64
Nature of campers	64
Discipline	66
Camper selection	67

CHAPTER	PAGE
Interruption by visitors	69
Care of clothing	70
Camp morale	71
Problems of the administration	71
Securing finances	71
Publicity and promotion	72
VI. THE STAFF OF CAMP SHILOH	74
Introduction	75
Role of the Director	77
Characteristics	77
The director as a leader	78
The director's influence as an example to the staff	79
Eulogy of Mr. Eddie Grindley	80
Role of the General Manager	81
Characteristics	81
Eulogy of Mr. Leonard Kirk	81
Role of the Counselor	82
Duties	82
Qualifications	83
Role of the Teacher	85
Duties	85
Qualifications	86
Other Staff Members	87

CHAPTER	PAGE
Chief counselors	88
Educational director	88
Recreation director	88
Nature study director	89
Crafts director	89
Office staff	89
VII. RESULTS AND CONCLUSIONS	91
Results	91
Reached campers with the gospel	92
Reached relatives of campers with the gospel	95
Benefited Camp Shiloh staff members	96
Fostered other Bible camps	98
Promoted Christian education	98
Provided ideal arrangement for a follow-up program	99
Community acceptance	104
Workers move to area	105
Conclusions	105
BIBLIOGRAPHY	108
APPENDIX A. Camp Schedule	111
APPENDIX B. Duties of Director	112
APPENDIX C. Qualifications of Counselors	113
APPENDIX D. Qualifications of Teachers	115
APPENDIX E. Application for Campship	117

CHAPTER I

THE PROBLEM

I. STATEMENT OF THE PROBLEM

This study is a presentation of the organization and problems involved in beginning and maintaining a summer Bible camp. The purpose is to (1) display the differences between a summer Bible camp and other camps; (2) explore the possibilities of a Bible camp like Camp Shiloh in helping to carry out the great commission of Jesus in Matt. 28:19; and (3) present specific facts about a Bible camp in operation which may offer helpful suggestions to camp organizers and planners interested in a similar work.

II. SIGNIFICANCE OF THE STUDY

There is much material available to camp organizers and directors concerning the operation of camps. There is also a wealth of material regarding the operation of camps that are controlled by religious groups. Some of the information available is about Bible camps established for the express purpose of seeking and saving the lost. Most of this information, however, deals in generalities. There has been very little written about some of the problems and methods in organizing a summer Bible camp. To carry it one

step further, there has been almost nothing written specifically about one summer Bible camp, dealing with the specific problems and methods of its operation. This thesis was written to furnish examples of how it was done at one of the summer Bible camps: Camp Shiloh.

The purpose of this study was to gather and present facts about the operation of Camp Shiloh in such a way that future organizers and directors could evaluate their own programs in the light of tried and tested methods already utilized. This would alleviate part of the problem that camp organizers have in searching for hints and suggestions in a maze of material dealing with camping in general.

III. SOURCES OF DATA

The secondary source material on camping was used only as a comparison to measure the standards of one specific Bible camp with the accepted standards of camps in general. This data were obtained from books and magazines about camps, both religious and non-religious. The primary source of data, however, were bulletins, manuals, books, newspapers, reports, magazine articles, staff criticism sheets, and news letters in the files of Camp Shiloh. Letters requesting information were sent to workers who had had some experience with the work at Camp Shiloh. Personal interviews provided background for the study of the problem. The personal ex-

perience of the author, who had worked as a day camp counselor for one year at Camp Shiloh and had spent several months in the work of the church in New York City, served to supplement the background for the study. Another thesis, written by a student at Hardin-Simmons University who had spent several years in Bible camp work, was also used as source material. It was especially helpful for this study since the author, though writing on Bible camps in general, had worked about one year at Camp Shiloh.

IV. LIMITS AND SCOPE OF THE INVESTIGATION

This study was made of a summer Bible camp that is operated by members of the Church of Christ. The entire study was not limited to Camp Shiloh although the primary source material was limited to that particular camp. The secondary source material of the investigation was not limited in scope.

The investigation covered most of the important areas of the Camp Shiloh program although it was by no means exhaustive. In some of the phases of the camp program only a few facts were presented as a consideration of their place in the Bible camp program. This limitation was due to the vast number of sections of the program that could have been investigated. Also, many of the activities of Camp Shiloh were so similar to camps in general that little discussion

was needed.

Most of the facts concerning the physical plant at Camp Shiloh serve only to introduce the camp. The plant, itself, was emphasized very little because of the differences that exist among all camps in this regard. Camp Shiloh had an excellent physical plant which the average camp will not have, therefore, it was of no consequence to stress this point in this particular study.

V. LIMITATIONS OF TECHNIQUE EMPLOYED

The author made a special trip to New York to gather data for this thesis. Most of the material was easily accessible, but it was found to be impractical to conduct an investigation as to the spiritual values in the lives of campers. A similar survey concerning the number of campers who were baptized and their faithfulness was also found to be impractical. Many times the addresses of these campers were changed, and too, the campers were over such a scattered area that personal investigation into the life of each camper was too difficult to attempt. It was felt that it would be impossible to determine something as intangible as faithfulness to Christ on the basis of the camper's own testimony. Also, it was decided that a survey over a small portion of the campers would not be representative enough to establish satisfactory conclusions. Therefore, the balance

of the investigation in this regard was limited to the testimony of experienced persons who had participated in the Camp Shileh program.

VI. DEFINITION OF TERMS

Summer Bible camp. The church has possibilities for camp work throughout the year by overnight excursions, weekend campeuts, and various school related camp functions. This study, however, dealt with the functions of Camp Shileh, a camp which operates for a two-month period in July and August. The summer Bible camp is not an organization established by the church to carry out the work of the church, although its purpose is identical to that of the church: ie. to bring people to a saving knowledge of Jesus Christ. The summer Bible camp is not the church although it is managed and conducted by persons who are members of the Church of Christ. It is an organization established separate and apart from the church; it is supported in part by the contribution of individuals, both members of the Church of Christ and non-members; and it is dedicated to the purpose of transforming personalities into the image of the savior, Jesus Christ.

A Bible camp like Camp Shileh is different from other summer camps, both religious and non-religious, in that most of the time its purpose is different. The difference between

a Bible camp and a non-religious camp could best be illustrated by comparing a state-supported college to a Christian college. To a person who has attended both of these types of institutions, as the author has, the difference is obvious. The Christian college has some things to offer to the spiritually receptive person that the state-supported school could never offer. In like manner there are some desirable spiritual values to be received at a Bible camp that a non-religious camp does not have. Although there are many similar values to be enjoyed at both camps, the difference lies in the kind of values received.

The difference between the summer Bible camp and other religious camps is more difficult to define. Often times, they have essentially the same plan and purpose in operation. However, generally speaking, the difference lies in the interpretation of God's plan of salvation. Compare the varying doctrines of denominationalism to the distinctively different plea of non-denominational Christianity and the difference is apparent.

Spiritual. The term, "spiritual," for the purpose of this thesis, will be used in a much narrower sense than it is generally considered. It does not encompass the intellectual and higher endowments of the mind although these do pertain to its use in one sense. It is not merely the moral feelings or states of the soul although these are a part of

it. More correctly it has to do with man's relationship to God as described in His Holy Word and in direct opposition to the carnal. It has to do with the soul and its affections as influenced by the divine Spirit of God.

All camps have values which are spiritual, using the word as defined in the general sense, yet these values are not those which bring souls into the correct relationship to their Maker. Summer Bible camps seek to emphasize spirituality in this limited definition which has to do with the salvation of souls for eternity.

Follow-up program. The use of the term, "follow-up program," was prompted because of its significance to the camping method. With it the camp method can be much more successful in fulfilling its mission. A follow-up program has two main reasons for existing. The first reason is to provide a means of following through with campers at home upon the basis of principles taught while at camp. The second reason is to achieve harmony and unity by coordinating the efforts of the camp with the churches of the surrounding area. It is a program to encourage members of the churches in the area to provide activities which will guide the campers into further growth spiritually after they return home.

CHAPTER II

THE HISTORY OF CAMP SHILOH

The founding of Camp Shiloh is a worthy example of pioneering efforts in starting a summer Bible camp in the Northeast. There were many other summer Bible camps in existence before Camp Shiloh, but because of its apparent success in a very difficult mission field, it is felt that prospective camp organizers and directors could profit immeasurably from the example set by Camp Shiloh.

The following information was obtained primarily in an interview with Mr. Clinton Davidson, a member of the Mendham-Bernardsville Church of Christ, Mendham, New Jersey, and from various pamphlets, newspapers, and bulletins in the Camp Shiloh files.

Consideration will be given to the historical background leading to the establishment of Camp Shiloh. This will include a brief mention of the search for a new method of preaching the gospel in the particular area, of the establishment of Camp Hunt, and of the procurement of Camp Shiloh property.

I. HISTORICAL BACKGROUND

Mr. Jardine McKerlie was a Scotsman from Ontario, Canada. He was an engineer who went to Harding College to

direct an Industrial Arts class in mechanics and to be in charge of the construction of the new buildings on the campus. While working there, he died of a heart attack. Earlier, about 1936, he had started a very informal camp in which the Bible was taught. The camp had no name and was operated by himself and other members of his family. It was located near Toronto. In his efforts to spread the gospel of the Lord Jesus Christ, Mr. McKerlie had found the Northeast to be a very difficult area in which to reach people. His chief problem was in choosing the best method to accomplish the most good in the least amount of time. Thus, he turned to camping on an experimental basis.

There were other people from the South who were concerned about the cause of Christ in the Northeast and the best method to use in promoting it. In the 1920's, one of the Nashville churches sent a preacher to Jersey City, New Jersey, with support. The preacher worked hard for the ten years he spent in Jersey City but progress was agonizingly slow. Few natives of New Jersey were converted and today, about thirty-five years later, the preacher's salary is still being paid by a church in the South.

About 1936, another church in the South sent a full-time preacher to Trenton, New Jersey. There is a full-time preacher in Trenton, New Jersey today but his salary is still being paid by a church in the South. The growth of the

church has been very slow because the natives were not being converted.

The Manhattan Church of Christ was in existence as early as 1915, but it was 1930 before they were able to support a preacher. Moreover, the majority of the membership consisted of Christians who had come from the South.

In 1940, Mr. Clinton Davidson, then a member of the Manhattan Church of Christ, talked with the leaders of a church in Washington, D. C., which had been expanding in a most effective manner. He discovered, however, that most of their membership came from the South and many of them were only transient members. They were having great difficulty in reaching the natives, also.

Later Mr. Davidson consulted some of the churches in Oklahoma. He asked the question: How many people are you teaching regularly who are not members of the Church of Christ, or are not related to members of the Church of Christ? The number was a disappointment and it was apparent that even in the South, where the church was stronger numerically, few families outside the church were being reached with the gospel.

The Mendham-Bernardsville Church of Christ, located in the country between Mendham and Bernardsville, New Jersey, was established about 1945. Their goal was to teach as many people as possible and to concentrate on those people who

were not members of the Church of Christ or were not related to members of the Church of Christ. They were confronted with the same difficulties that the other churches in the Northeast had been facing. In their efforts to find the most suitable method to attain their goal, they found a very effective method to be the one in use by Mr. McKerlie in Ontario, Canada. Mr. McKerlie had been successful in getting children to come to the Bible camp he had started. The Mendham-Bernardsville Church of Christ then began making use of some of the facilities available on the Davidson estate where the church building was located. In the summer they invited youngsters to attend parties and camp-outs, and started a vacation Bible school. This was the first spark which started the fire for Bible camping in the Northeast. The camp method will be discussed thoroughly in Chapter IV.

II. CAMP HUNT ESTABLISHED

In 1947, Mr. Eddie Grindley came to New York City and dedicated himself to the cause of Christ in that place. Mr. George Gurganus, in New York, was interested in beginning a camp somewhere in that area so he and Mr. Grindley combined efforts, and "in the summer of 1947, Camp Hunt, a beautiful place in upper New York State, started operations."¹ Sixty

¹Camp Shiloh Manual, 1951 (Mimeographed Manual, Camp Shiloh).

children from the east side of Manhattan Island were sent to this camp located near Hubbardsville, New York, about 250 miles from New York City. "Wholesome recreation was provided, together with a steady diet of spiritual food. The response was amazing."² The effectiveness of this method to remold the character and lives of youngsters, brought Mr. Grindley and Mr. Gurganus to a full realization of the potential of that type of work. Wonderful results were produced immediately and in 1951, an article in the Firm Foundation, a religious paper published in Austin, Texas, read: "It (Camp Hunt) laid the foundation that has resulted in the amazing opportunities that became available this summer and the wonderful results with which God has blessed this summer's work."³ This article had reference to the first summer's operation of Camp Shiloh.

III. CAMP SHILOH FOUNDED

About 1950, the little church at Mendham-Bernardsville, consisting primarily of young people, also began thinking in terms of a similar operation. They realized that the location of the camp at Hubbardsville, being so far from New York, was a serious drawback for the immediate area of New

²Camp Shiloh Bulletin, 1951 (Article by Mr. Eddie Grindley).

³Firm Foundation, Austin, Texas, October 16, 1951.

York City. Some expressed their feelings in statements similar to this one: "Camp Hunt's distance of 250 miles from New York City was prohibitive, so efforts were made to begin another camp nearer."⁴

Two young women, who were well qualified in the art of camping, attended the Manhattan Church of Christ about 1948. Their names are not known. These young women went to visit Mr. Clinton Davidson whose story is told in this article from The California Christian, a religious paper published in Los Angeles, November, 1951.

Just a few short years ago one of our brethern, who was a member of the church in New York City, purchased a home about 40 miles out in New Jersey. There was a church house on this farm and immediately it was put into use for Christ--I have preached there when only one family made up the membership. The membership grew until a preacher was called to give full time. That church became active seven days of the week with the whole estate dedicated to Christ.⁵

The young women went to see Mr. Davidson to discuss the subject of obtaining a site for founding a camp. Mr. Davidson agreed to provide the use of his land, which they thought was suitable. They stated that it would be necessary to put up a building for dining and reading and it would also be necessary to purchase tents for sleeping quarters. The

⁴"A Proven Method," (Illustrated Folder of Camp Shileh), June 1, 1953.

⁵The California Christian, Los Angeles, California, November, 1951.

total cost was estimated between \$30,000 and \$40,000.

Later, the estate adjacent to Mr. Davidson's property, which consisted of a house with 52 rooms and 38 acres, became available for \$40,000. It was decided to purchase this property.

Mr. Grindley was contacted about running the proposed camp as managing director. He accepted the position and talked with the directors of Camp Hunt about moving the camp to a new location near Mendham, New Jersey. However, the Hunt directors decided they wanted to continue with the work they had started, which meant that the work at the new place would have to begin with the meager facilities available.

Obstacles Encountered

The directors of the new camp faced many obstacles in their efforts to get organized, the greatest of which was the purchase of the building itself. The Building Commissioner had ruled that there could be no changes in the use of the property and if this ruling were to stand, the estate they had purchased could not be used for the camp. All the neighbors were opposed to the purchase of the property because they mistakenly felt that there would be great disturbance and confusion as a result of the camp and that it would be bad for the community.

When the matter came before the zoning board, two unusual things happened. First, the mayor and the zoning

board member who had been most outspoken against the new ordinance, were absent. The mayor made the comment later that the use of the property for the camp would never have been permitted if he had been there when the decision was made. Second, the building inspector, in his efforts to prevent the necessary building changes, apparently antagonized the zoning board members who were present and they passed the new ordinance. Had these two incidents not happened, perhaps the estate could never have been used for a religious camp, therefore those who had a part in the purchase of the property felt that it was a part of God's providential guidance in the entire matter.

Property Purchased

"The estate, formerly known as Oakdene, but changed now to Shiloh, is located about half way between Bernardsville and Mendham."⁶ Mr. Grindley, speaking in retrospect, said in 1952: "The building, with 35 acres of wooded land, was purchased and remodeled by the local church at Mendham and placed under my direction for the camp at no cost whatsoever."⁷ The 52-room mansion, built by W. S. Pyle and sometimes known as the "English Castle," had not been used for 20 years,⁸ but

⁶Camp Shiloh Folder (Illustrated), 1951.

⁷Eddie Grindley, "A Proven Method to Make Disciples of Many Nations" (Bulletin, Camp Shiloh), 1952.

⁸Clinton Davidson, Camp Shiloh Information Letter, February 11, 1957.

it was felt that the English-style manor was ideal for classrooms, kitchen, dining room, games, staff accommodations and other camp activities. The 1951 Camp Manual said it was one of the finest properties any camp ever had. The insurance appraiser said: "Today it would be impossible to replace this building."⁹ The original value of the building had been modestly estimated to be about \$250,000. In a September, 1952, article in the World Vision, Mr. Grindley's appraisal of the building was conclusive.

It is 225 feet long with 52 rooms, six of its rooms are each large enough to seat over a hundred people. The building now contains classrooms, chapel, a spacious 45 x 30 foot reception hall, office, laundry, music room, game rooms, hospital room, my seven-room apartment, staff accommodations, library, kitchen, dining hall, canteen and store rooms. The dining room and three other rooms each have seating capacity for about 200.¹⁰

In another article in 1952, Mr. Grindley added emphasis to the value of the property in speaking of the nearness and availability of Mr. Davidson's private estate.

Immediately adjoining the camp property 150 acres of land are also available--with tennis court, volleyball court, archery range, horse-shoe pits, boating lake, playground equipment, outdoor fireplace, baseball diamond and picnic grounds. Still another lake has been enlarged for swimming, with a swing and modern diving board on its shores. The facilities are ideal for many camping activities, including nature study hikes, sleeping under the stars, in tents or cabins, as well as the sports

⁹Camp Shiloh Manual, 1951, *op. cit.*

¹⁰Article about Camp Shiloh, World Vision, Vol. 18, September, 1952.

I. ESSENTIALS FOR MAKING CAMP SHILOH POSSIBLE

In June 1, 1956, the Camp Shiloh newspaper, Seeking the Lost, listed what is considered the essentials for making Camp Shiloh possible.¹ The first thing listed was faith in God and dependence on God to guide the planning and operation of a true Bible camp. This was felt to be the primary prerequisite in any endeavor on the Lord's behalf. The second essential listed was Christians who were willing to sacrifice part of their time, money and efforts for personal gain in order to concentrate on full-time service for the Lord. This work would include planning and making ready for the camping season as well as leading the between-season program in order to promote steadfastness in the young Christians who obey the gospel at camp. The third essential listed was a place, with equipment, personnel, money and campers.

Most camps which are run by religious groups will have, to a certain extent, these same essentials. However, the between-season program (follow-up) to promote steadfastness in the young Christians is a distinctive feature of Bible camps like Camp Shiloh. The Bible teaches that Christians are to seek the lost that they may be saved, but it

¹Seeking the Lost, Camp Shiloh, New Jersey, June 1, 1956.

also teaches that Christians are to be concerned with the saved (Acts 20:28-31). The promise of salvation is a conditional one as expressed in Revelation 2:10: "Be thou faithful unto death, and I will give thee a crown of life." Thus, the need for encouraging young Christians is essential.

Camps that are not supported by religious groups will be interested for the most part in the third essential: a place with equipment, personnel, money, and campers. They will also require the sacrifice of time, money, and effort on someone's part, however, they will be so lacking in one essential: dependence on God.

II. PURPOSE OF CAMP SHILOH

Camp Shiloh's main purpose has always been in the minds of those supervising: "How can I make you want to be like Jesus?"² This is true every day of camp season,

Not only on Sunday morning but in every aspect of life--in play, in work, in cleanliness, in speech, in thoughtfulness, in service--making Christianity a living, working thing, filling every moment of every day.

Be like Jesus, this my song....be like Jesus all day long, I would be like Jesus! Through the camping program it has been found that teaching by example as well as work (where those being taught 'see a sermon'), to live for Jesus every hour of every day, is one of the most effective methods of reaching the hearts and minds of those to whom we are trying to preach "Jesus."³

²Article about Camp Shiloh, World Vision, Vol. 18, September, 1952.

³Id.

In 1951, the Camp Shiloh Information Booklet made this statement in regard to the purpose of camp. "The purpose of Camp Shiloh is to teach us the meaning of following Jesus--that we must in general change our attitude from self-centeredness to service--first to God, then our fellowmen."⁴ "For the son of man came not to be served but to serve, and to give his life a ransom for many."⁵ Camp Shiloh was founded to provide an experience in Christian living which would teach children to love better, work better, play better, and serve better. In 1956, Miss Joanne Edmondson, a staff member for two years, expressed it in these words: "My concept of the nature and purpose of Shiloh is that it serves as a proving ground for Christianity. It proves to those not Christians what they are missing and proves to us who are what real Christianity really is."⁶ Mr. Leonard Kirk, camp general manager, said of the camp: "It is much more than a place to impart knowledge and to learn facts or to store up useful and important information. Rather it is the sharing and the practical application of

⁴Camp Shiloh Information Booklet, 1951 (Mimeographed Booklet, Camp Shiloh).

⁵Bible, King James Version (New York: Harper and Brothers Publishers), Matthew 20:28.

⁶Joanne Edmondson, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

the Christian way of life."⁷

Camp Shiloh is really only an extensive bit of real estate which has been made available so that Christians may come and be able to teach young people the real meaning of Christianity. The camp does not exist to make money and neither does it exist so that the staff and campers may have a good time, although all may do so while there.⁸ The ultimate goal from the beginning was to cause all who attend to become followers of Jesus. Camp directors wanted every activity, thought and word to be directed toward fulfilling that aim, and sought to accomplish their purpose in two general ways. The first was through systematized instruction.

A person can and should teach Christ wherever people can come together to listen, but sometimes it is extremely difficult to get people together to listen. We have learned from experience that it is possible to get many people to come to a Bible camp that we have never been able to reach in any other way. This is the real justification for Camp Shiloh. Through its facilities many people are brought together and given concentrated Bible study and Christian example who would otherwise never get it.⁹

The second way they sought to accomplish their aims was through example, the greatest method of instilling Christian principles. A person cannot be associated with true Christians without being deeply impressed, for by

⁷Leonard Kirk, Personal letter, April 15, 1958.

⁸Camp Shiloh Staff Manual, 1956.

⁹Ibid.

example, persons can learn to desire the same type of life they are witnessing. For this reason all camp personnel were reminded of the power of their lives would have on the campers. The staff was also encouraged to urge the campers to follow their example as they followed Christ.¹⁰

Compare the aims of Camp Shiloh to camps in general and you find a great difference. Mr. David E. Bergh, camping specialist, listed as one of the major aims of camping: "To provide, in all aspects of camp life and activity as much fun, freedom, and adventure as is possible."¹¹ Certainly that is as it should be, however, these aims have always been secondary in importance at Camp Shiloh. Mr. Robert Rubin, another camping specialist, says: "In the midst of multifarious problems of operation and administration it is necessary for the director and staff to remind themselves frequently of the chief end of camping--the campers, and their general well-being."¹² This is true of every camp, however, the difference is where the emphasis lies. Camp Shiloh strives to improve the general well-being of the campers with the emphasis on the spiritual. This could best be illustrated in a statement by Mr. and Mrs.

¹⁰Camp Shiloh Staff Manual, op. cit.

¹¹David E. Bergh, Your Child and the Summer Camp (New York: The Odyssey Press, 1946), p. 22.

¹²Robert Rubin, The Book of Camping (New York: Association Press, 1949), p. 8.

Sam Lanford, teachers at Camp Shiloh in 1956. They thought the program at Camp Shiloh "to be a too-concentrated program (especially religiously), but must be as is, taking the risk of campers not returning because of this. Our goals are identical to those of the church anywhere: to influence the greatest number possible to accept Christ."¹³

It was mentioned in Chapter II that one of the problems in the Northeast was in reaching and teaching those who were not members of the Church of Christ or relatives of members of the Church of Christ. One of the important aims of Camp Shiloh, according to Mr. Clinton Davidson, has always been to reach and teach those who were not members of the Church of Christ or relatives of members of the Church of Christ. This does not, however, detract from the emphasis on building Christian character in those who are already members.

Although Camp Shiloh was unique in some of its reasons for coming into existence, most other camps have, to a certain extent, purposes along the same line. A. Viola Mitchell and Ida B. Crawford say:

Although camps have different practices in regard to the spiritual life of campers, they almost without exception feel deeply their obligation along this line and have an important aim the furthering of spiritual growth through an appreciation of the higher values of

¹³Mr. and Mrs. Sam Lanford, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

life. Most have daily or weekly all-camp periods of devotion supplemented by various cabin or unit endeavors highlighting a deeper sense of religious values as expressed in all phases of daily living.¹⁴

Clarice M. Bowman asserts:

The camp conducted under religious auspices must meet every standard of physical well-being for youth and, in addition, emphasize the spiritual values that are intangible in measurement but form the character of children. Our responsibility is to God and our fellowmen created to know and serve Him.¹⁵

These statements by experts in the camping field indicate an awareness of the need for spiritual emphasis in the camp program. However, it is also evident that these values are secondary in purpose and practice. Robert Rubin says that his camp philosophy can be expressed very simply: "Camp standards and administration should be such as will give happiness and opportunity for a good measure of growth--mental, physical, spiritual, and cultural--to all members of the camp community."¹⁶ Camp Shiloh was begun to provide growth in all the same ways, believing that where there is emphasis on spiritual growth there will be growth in these other ways. The difference lies in which area of growth the emphasis is concentrated.

¹⁴A. Viola Mitchell and Ida B. Crawford, Camp Counseling (Philadelphia: W. B. Sanders Company, 1950), p. 160.

¹⁵Clarice M. Bowman, Spiritual Values of Camping (New York: Association Press, 1954), p. 16.

¹⁶Rubin, op. cit., p. viii.

The need of the camp is still the same today as it was when it was founded, and for this reason, the present tense will be used in some instances.

There was a need for a Bible camp like Camp Shiloh in the New York area for two reasons. The first need was on the basis of aiding society, and the second need was evangelistic. But, in order to better understand these needs, it will be necessary to review the background of the people who are being served by Camp Shiloh.

Thousands of families immigrate to New York City knowing only one church--either the Roman Catholic or the Greek Orthodox Catholic Church. When these immigrants move in, they form sections made up of the immigrants from each country. New York City has a Spanish section, an Italian section, a German section, etc., with all of them trying to hold on to their old customs. They do not allow their children the privileges the American child usually has if the privileges were not allowed back in the old country. However, through movies and schools, the children desire to adopt the American customs. The conflict which results causes the parents to lose the parental control and influence that most American parents have. Then, when religious demands are made by parents, they are looked upon by the children in the same way as the other "old country" customs they are forced to follow. As the children grow up and

mature, the results have been that hundreds of thousands of them have given up Catholicism and have taken nothing in its place.³ This is one reason why New York City is a breeding place for criminals. Mr. Theodore Roosevelt, Jr. said,

Every little boy has inside of him an aching void which demands interesting and exciting play. And if you don't fill it with something that is interesting and exciting and good for him he is going to fill it with something that is interesting and exciting and isn't good for him.⁴

A spiritual vacuum exists in the lives of thousands of New York children as a result of their conflicting environment. Compare this to the one in Japan after World War II.

When the Japanese emperor denounced his divinity there became a great vacuum in the lives of the Japanese people. They took the first thing that came along, communism for many--for others Christianity. Like the Japanese these bewildered young people in New York City are turning to the first attractive thing that comes their way--in their lives usually the gang with its vices and un-moral influences.⁵

I. AIDING SOCIETY

Any kind of Bible teaching or instruction must benefit the children of the area, if for no other reason than to aid society. This alone was enough to justify the existence of

³Clinton Davidson, Camp Shiloh Information Letter, February 11, 1957.

⁴A. Viola Mitchell and Ira B. Crawford, Camp Counseling (Philadelphia: W. B. Saunders Company, 1955), p. 21.

⁵Camp Shiloh Staff Manual, 1956.

Camp Shiloh. It is true that most judges, governors, and presidents have said, "The greatest factor in developing character, leadership, and the spirit of public service is the study of the Bible while young."⁶ Miss Dorothy Box, girl's chief counselor at Camp Shiloh for several years, says that she will never forget the father who said to her: "I don't agree with you people religiously, but my children have received the best training here they have ever had and I am grateful."⁷

Camp Shiloh could provide the Bible instruction, but there was an environmental problem. When the environment is the main contributing factor to delinquent and unstable children, there must be a change if the teaching is to be effective. The question was asked: How could a change in environment be provided? Camping was the natural and logical answer, and was a partial solution to the problem of filling the vacuums in the lives of so many young people. In 1951, Mr. Eddie Grindley said, "Camping is a proven method for filling such vacuums with the Word of God."⁸

There were many camps in the New York area which were supported by denominational groups and community welfare

⁶Camp Shiloh Bulletin, 1951 (Article by Eddie Grindley).

⁷Seeking the Lost, Camp Shiloh, New Jersey, June, 1957.

⁸Camp Shiloh Information Booklet, 1951 (Mimeographed Booklet, Camp Shiloh, New Jersey).

groups who had sought to use the camping method to fill that existing vacuum in many young lives. These summer camps had not solved the problem for two reasons. "Summer camps in and around New York City have been used almost exclusively to provide fresh air and good food."⁹ These fresh air and good food camps were a wonderful idea but that did not solve the problem of filling the void in the lives of young people. These camps had failed to help the 'criminal breeding' problem of New York City, and similar endeavors had also failed.

This was definitely demonstrated in California. It was believed that if delinquent girls could be provided with very attractive surroundings, that alone would cause them to cease to be delinquent. A home for such girls was equipped so attractively that the cost per girl ran between \$4,000 and \$5,000 per year. Religious training was not provided. The rate of delinquency among these girls became no better than that of those who lived in squalid surroundings.¹⁰

Secondly, churches all over the United States had used the summer camps as a reward or incentive for the young people of the church. Evidently this would accomplish very little in resolving the problem of juvenile delinquency.

This is not an emotional appeal, because it is fully realized that one Bible camp like Camp Shiloh will not begin to solve the delinquency problem in New York City. It is also fully realized every large city in the United States

⁹Davidson, op. cit.

¹⁰Ibid.

faces similar problems. Furthermore, in the light of the follow-up program which is so necessary, it is admitted that hardly the surface has been scratched in trying to solve the problem of delinquency in New York City. However, it is contended that summer Bible camps could contribute greatly to alleviating the delinquency in New York City or any other city. The fault does not lie in the camps and what they offer but in the number of camps.

II. SPREADING THE GOSPEL

Camp Shiloh was not founded merely to improve society and alleviate delinquency, although it will accomplish both of these things in the process of operation. The real need was evangelical: to save souls. If Camp Shiloh fulfilled this need, its existence could be justified.

Some Christians had decided that it would be good to have a new approach to preaching the gospel in New York City. Here is the reason.

The Northeast is doubtless one of the most impregnable forts for simple Christianity. Steeped in traditionalism and lulled by the social esteem and seeming security of these traditions, resistance rather than receptiveness is met.¹¹

This would seem to present an insurmountable barrier insofar as evangelizing the Northeast was concerned. But as imposing

¹¹Seeking the Lost, June, 1957, op. cit.

as the problem was, it was not hopeless. Mr. E. J. Sumerlin, a teacher from Abilene who worked with the church in New York City for several years, said in 1951:

This is the most fertile field I have ever witnessed. It amazes me to find so many people in New York Eastside area who are familiar with the Church of Christ because they learned about it through the work at Camp Hunt and Camp Shiloh.¹²

This was a most significant statement since Camp Hunt had been in operation only four years and Camp Shiloh only one year, but at least people were becoming acquainted with the simple plea to return to New Testament Christianity.

There was another important fact which made the New York City area such a fertile field for mission work. In a radius of five miles there were over seven million people who could understand English, both written and spoken. Here was one of the greatest mission fields in the world where no study of foreign languages or customs is required. However, with the small number of workers available progress had been slow.¹³ The usual methods of Bible classes and prayer meetings in homes, plus sermons and radio programs were slow in effect because there were so few people preaching the gospel in this way. Those who worked for the Lord were ready to try a new method of reaching more people. They felt that

¹²Firm Foundation, Austin, Texas, October 16, 1951.

¹³Ibid.

they must use every means to take advantage of every opportunity to preach Jesus.

After the first year of successful operation of Camp Shiloh, they felt that they had found a method which was of great value in spreading the gospel in this difficult place. In 1952, Mr. O. H. Tallman, minister of the Manhattan Church of Christ, said, "The most effective means we have found to attract favorable attention of some of the people in our vicinity is through the use of the camp method."¹⁴ In 1957, Mr. William N. Fryer, former educational director at Camp Shiloh, commented, "Dollar for dollar no more effective means for influencing young people with the gospel has been discovered."¹⁵

Immediately upon realizing what Camp Shiloh could mean to the cause of Christ, they set about making plans to take advantage of the opportunities it could afford. They began a personal house-to-house program in co-ordination with the camp. Of this program, Mr. Grindley said in 1951,

For 45 years the church has realized that one of the greatest foreign missionary fields is right on its doorstep--right in the midst of 10,000,000 people in the Greater New York area. But until the method of co-ordinating a summer camp with personal house-to-house work in the New York area, the church had not been able to

¹⁴Camp Shiloh Information Bulletin, 1952 (Article by O. H. Tallman).

¹⁵Seeking the Lost, June, 1957, op. cit.

I. History
A. Mcklerkin - difficult area - land company - (few water)

1. Jerey City - 1920's Nashville 35 yrs later (few water)
2. Tanton - 1936 - full-time on today but still pd.
3. Nashville 1915-1930 mostly Southern X
4. West O.E. - Transit no water
5. Murfreesboro - Bible church 1915 Oklahoma - Davidson property

Back to Mcklerkin

B. Camp Hunt 1967

C. Camp Station - 1993

L. Purpos - Matt 22. Thou shalt (Golden Text) How can I
make you eat?

II. Need

- (1) Aiding poverty - juvenile delinquency
- (2) Spread gospel

L. Results

THESE ARE THE RESULTS OF THE WORK

find a method of effectively reaching this great field.¹⁶
In 1952, Mr. Grindley estimated that approximately 150 had been baptized in the preceding three and one-half years as a result of this method.¹⁷

There are several reasons why Camp Shiloh was effective in spreading the gospel. One reason was because of its location.

Its strategic location, just thirty-five miles from New York City which, with its surrounding populace, numbers over nine million people, has enabled workers to make great progress in reaching New Yorkers who, before this method was tried, were untouchable because of their complete indifference, their Roman Catholic upbringing, or other factors.¹⁸

Camp Shiloh was easily accessible and, being only an hour and one-half from New York City, it was a simple thing to transport the children from various places in the New York metropolitan area. Parents were more prone to cooperate in letting children attend camp which was so close, because this would allow them to visit their children on the week-ends. As they visited they would become acquainted with the camp and could even attend the Sunday morning worship service. In this way, as well as through the children,

¹⁶Christian Chronicle, Abilene, Texas, October 31, 1951.

¹⁷Camp Shiloh Bulletin, 1951, op. cit.

¹⁸Article about Camp Shiloh, World Vision, Vol. 18, September, 1952.

parents would come in contact with the gospel of Christ.

Another reason for the helpfulness of Shiloh in spreading the gospel was the receptive attitude of parents toward camping. Mr. Tallman said of the camp method in 1952, "This is particularly effective here since the parents in this terribly congested city are very camp-conscious."¹⁹ Many parents were aware of the value of sending their children to camps because it was good training for them. Some parents just wanted to get the children out of their way for awhile, but, regardless of the reason, parents were easily persuaded to let their children attend camp.

A third reason for the success of Camp Shiloh was the natural approach that could be offered in simple Bible teaching. They could teach the Bible in all its truth and simplicity without having to be concerned with denominational and Catholic error and of course, teaching along these lines could be given when the occasion presented itself. Mr. Pete Mastrobattista, a member of the Mendham-Bernardsville Church of Christ, wrote in 1951,

When the parochial school in the Camp Shiloh community started its first semester, Catholic mothers joyfully accompanied their children, encouraging them in their initial day of "reading, writing, and arithmetic." Upon arrival the priest spoke to all the mothers concerning Camp Shiloh, admonishing them severely to keep their children away from there. In his speech he said that it was the worst thing Catholic mothers could do and told them in the future to keep

¹⁹Camp Shiloh Information Booklet, 1952, op. cit.

their children as far away from Shiloh as possible! Upon hearing this the mothers rebelled and one said, "I can't see anything wrong with our children attending. I have been to the services and they only teach the Bible and furthermore it's only \$8 a week." The mothers said they were going to send more of their children next year and help many others to come also.²⁰

This is not to say that all people, regardless of their faith, accepted the simple Bible teaching at camp as it was presented. There were many who would not send their children because of their own religious beliefs. This does not, however, subtract from the desirable position that Camp Shiloh found itself in regard to teaching the simple and pure gospel of Jesus Christ.

Much criticism has been given to the camp method because of the impermanence of the teaching in affecting the campers' lives, but the fact remains that the seed was being sown in a very favorable situation for reception. Someone asked the question: Why does Camp Shiloh present such an ideal situation for reaching and changing people? The reasons are largely environmental and are of the utmost importance because they present an almost perfect teaching situation which could not be obtained elsewhere.

Camp Shiloh was effective because camping appeals to city children. In 1954, Mr. Grindley said,

Camping, to New Yorkers, is nothing new. As a matter

²⁰Firm Foundation, Austin, Texas, December 18, 1951.

of fact, it's "the thing to do," and even the most disinterested parent wants to send his child away from the city in the summer, off the streets and into the country. ... Selling New York youth on a Christian camp was not so easy in past years. But today Manhattan children know Shiloh. And so, the anticipated reply to our worker's question is: "Sure, when do we start?"²¹

One of the great unique values of the Bible camp is that the child is so willing and even anxious for teaching and guidance that almost all barriers to learning are removed.²² Perhaps the greatest problem in teaching is motivation, but this problem was partially solved because of the eagerness of the campers for anything. Clarice M. Bowman says,

Religion is brought into everyday life without one realizing it: Fun and the spiritual side of the camp are mixed in a way that they get together. Simple little statements, yes. But back of them all is a glowing fact: boys and girls love camping; and through camping, something tremendously important is happening in their growing selves.²³

Another reason for the effectiveness of Camp Shiloh was that it provided an experience of Christian living in a group. Teaching theory without practice is of little benefit, but Camp Shiloh offered an opportunity for teaching Bible principles as well as a place to put them to use. This is consistent with the principles of good teaching. It is

²¹Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1954.

²²Looney, op. cit., p. 27,28.

²³Clarice M. Bowman, Spiritual Values of Camping (New York: Association Press, 1954), p. 35.

contended that teaching experts would readily recognize this actual laboratory of Christian living as the ideal situation for making lasting impressions upon the hearts and minds of young people. In this favorable setting, "Christian principles are tested and interpreted, in the lives of both leaders and campers, in a variety of everyday experiences and relationships."²⁴ Fellowship is very important in the function of the church and camping is natural for providing group fellowship so that its members are bound together with a feeling of oneness.²⁵ These group experiences in Christian living, in addition to the formal and informal worship services can instill in people a feeling and appreciation for God and mankind that otherwise might never be obtained.

Not only did Camp Shiloh provide an experience for Christian living in a group, but the group living was with one's peers as well as other age groups. Group living with one's peers was another reason for the effectiveness of Camp Shiloh. For a while, the child was removed from an adult-dominated world to a community in which he participated with his equals in a very natural way. Bowman says,

Naturalness is conserved by bringing together persons of similar age levels and ability levels.

Camp affords an environment, then, in which the fundamental drives of the growing young person (and of older

²⁴Looney, op. cit., p. 25.

²⁵Ibid.

adults, too) can be expressed with satisfaction: needs for approval, for friendship, for group association, for adventure, for satisfaction of curiosity, for new experiences, are met happily; and in the security of finding that one's own needs are met, there is enhanced understanding of others' needs and of the way they are met.²⁶

As a result of this group association, many times campers unwittingly blended into their lives basic principles that are so vital to Christian living. The key to the situation was the naturalness which made it so much easier for the campers to accept new ideas and principles as integral parts of their lives. Bowman comments on this desirable association.

In this naturalness, with fundamental problems to be met and solved together, campers experience the meaning of freedom with responsibility. Freedom alone is not enough. One's actual freedom stops where the other fellow's nose begins. Surrounding campers of younger years with more freedom than they know what to do with emotionally results, not in democratic practices, but in pandemonium. But clamping down too tightly in a rigid, authoritarian chain of command destroys spontaneous response even more quickly in persons of any age level.²⁷

Camp Shiloh was able to provide an environment which is the desirable mean between the two extremes. This environment was most agreeable for teaching restraint and self-control as well as the positive aspects of Christianity. The reason for this was that the association existed among those of similar age, interest, and ability levels. This, in itself,

²⁶Bowman, op. cit., pp. 130,131.

²⁷Ibid., p. 131.

solved many of the problems involved in teaching principles of Christianity in such a way that they would be accepted and utilized.

Difference in setting proved to be another reason for the effectiveness of Camp Shiloh.

In camping, as perhaps in no other situation outside the home, spiritual values can be realized: "We believe that in the experience of living together, in cooperative fellowship close to God's natural universe, the best conditions are found for discerning the reality of God and for developing highest character."²⁸

Camp Shiloh was able to offer an ingredient which religious camping experts recognize as fundamental in camping: a simple life in natural surroundings. This forms a desirable atmosphere for communing with God through nature. This ingredient is necessary in any camping endeavor and it was essential in a Bible camp like Camp Shiloh, because, as Mr. Carey Looney puts it: "Away from the city and the hustle and bustle of modern life, beside the still waters and in the green forests there is a unique opportunity to reach the heart and soul of the individual."²⁹ Camp Shiloh provided a change in environment for many campers, and had the children been able to remain at camp longer, doubtless the greater and more lasting the effects would have been.

²⁸L. B. Hazzard, "Spiritual Values in Camping," The Church School, July, 1949, pp. 22, 23.

²⁹Looney, op. cit., p. 23.

One of the most impressive reasons for Camp Shiloh's effectiveness was the amount of Bible study possible.

Hour for hour, in eight weeks time each camper receives more Bible instruction than he would by attending Bible class each Sunday for two and a half years, and with the additional devotions and individual study there is opportunity for a concentrated program that can sound the depths of a child's heart.³⁰

"Actually at Camp Shiloh the child has 66 hours of Bible study and over 30 hours of devotional service in one month."³¹
This is a very vital factor because,

Experience has shown that a two weeks protracted meeting usually produces more baptisms than 14 Sunday meetings. This is because of the cumulative effect of daily meetings. When meetings are held only once a week the effect of the first meeting on an unbeliever is largely lost before he attends the second.³²

The same principle of making use of the cumulative effect was intensified through Camp Shiloh's program. "In addition there is a very impressive illustration that Christianity is a way of life and not simply a go-to-meeting habit."³³

Camp Shiloh was also effective because the activities were different. The children were able to lay aside the movies, comics, and television for the simple activities of camp life and were thus stimulated by finding activities and

³⁰Article about Camp Shiloh, World Vision, op. cit.

³¹Firm Foundation, October 16, 1951, op. cit.

³²Ibid.

³³Camp Shiloh Information Bulletin, 1952, op. cit.

and active interest are encouraged and required in all phases of camp life."³ This philosophy in camping is not advocated by all camping specialists. Clarice M. Bowman speaks of this as the old philosophy:

The old philosophy that said campers had to be moved by the clock from swimming to nature-lore class to crafts to music to boating to whatnot constantly frustrated campers who were just getting into the one activity when the time was up. The newer philosophy suggests letting them help plan ahead what they will attempt and how to divide the labor, and then do a few things unhurriedly over goodly blocks of time.⁴

Those who direct Camp Shiloh would feel that this "old philosophy" spoken of by Bowman was a better philosophy than the one she presents, at least for their situation. Their reasoning would be thus because of the nature of the campers and the nature of the camp itself. This is not to say that the policy in regard to schedule and routine at Camp Shiloh was so inflexible and rigid that the camp operated like a military unit. Actually their policy called for a mean between what they felt was the two extremes that have been mentioned. The strict military philosophy was not Christian and yet control and management had to be exercised in order for the campers to receive the maximum benefits of a short camp period. The liberal philosophy of camp routine and

³David E. Bergh, Your Child and the Summer Camp (New York: The Odyssey Press, 1946), p. 10.

⁴Clarice M. Bowman, Spiritual Values of Camping (New York: Association Press, 1954), p. 123.

control advocated by Bowman was not practical at Camp Shiloh.

Camper Enrollment

At Camp Shiloh the camping season lasted from June to August for a period of eight weeks. Campers could attend for a minimum period of two weeks, and they could remain for all four of the two-week sessions. The over-night campers came in the age bracket of ten to twenty, while the day campers were from school age through high school. The time of enrollment was on the Saturday preceding each two-week session, between 2:00 P.M. and 5:00 P.M. Campers were not admitted on any other day of the term.⁵

The campers followed a definite procedure in being admitted to camp. It was the job of the staff to see that campers followed this routine.

The first thing for the campers to do is to report to the Reception Hall. There, they will be enrolled and assigned to some counselor. From the Reception Hall, the camper will report to the nurse, who will check them and make out a health record. After the nurse has cleared the camper they will take their belongings to the Music Room to be checked and then they will be taken to the tents where they will get their things put away properly. Campers are then to be escorted to the lake and recreational area where they are to remain until time for supper.⁶

The day of enrollment at camp was very important. The reason is expressed in the words of Bowman:

⁵Camp Shiloh Staff Manual, 1956.

⁶Ibid.

The first day in camp presents unique problems and opportunities. The friendliness of the counselors in helping new, raw campers become at home is the key on the first day, regardless of the schedule. A get-acquainted mixer may be planned.

Certainly there should be something that is fun near the beginning; and in church camps and those wishing to achieve spiritual values, some ceremonial that lifts all campers emotionally and sets the tone for the whole time.⁷

Camp Shiloh has tried to start every new session with a special program which closed with a devotional in order to set the stage for an uplifting camping experience.

One of the chief concerns on the first day was that of getting the new campers adjusted. The campers were enrolled and quartered, but "before any real progress could be attained toward teaching the campers of Christ, they had to become a part of the camp life and routine to such an extent that they were happy and content at Camp Shiloh."⁸ The key to getting campers adjusted was activity, because the campers that were left by themselves to find their own entertainment would easily become dissatisfied and unhappy with camp. This problem was solved when the campers were placed in the small group with a counselor who would put them to work.⁹

In fitting the campers into their small groups (there

⁷Bowman, op. cit., p. 125.

⁸Camp Shiloh Staff Manual, op. cit.

⁹Ibid.

were seven or eight per tent), the first step was in getting acquainted with each other. Then, as the campers got to know these within their groups, had the camp policies and program explained to them, and became acquainted with the physical plant of the camp, they gradually and systematically became a part of the camp program. Another important step was to create a feeling of group spirit and team work. This was done in a number of ways, but the main idea was to keep them busy at something interesting as a group and to see that they participated in all of the required camp activities.¹⁰

Basic Schedule of Activities

Appendix A gives the basic schedule and routine at Camp Shiloh for the 1956 season. At camp the day began at 6:45. The campers arose, dressed, and put their sleeping quarters in order for the day. With the tent or cabin clean and orderly, the campers prepared themselves for breakfast which began at 7:45.

Immediately after breakfast, work details began, lasting from 8:15 until 9:15. A brief discussion will be given on work details later in this chapter.

At 9:30, the morning devotion began, lasting until 10:00. Classes in Bible study began at 10:00 and continued

¹⁰Ibid.

until 12:25. There were also music classes during the period of class instruction. These phases of camp activities will be discussed later in this chapter.

At 12:30, lunch was served. Then the canteen was opened. At 1:30, everyone returned to the tent area for rest hour. No one was allowed out of his tent area at this time except by special permission. Campers often took advantage of this time to write letters to their family and friends. Also, the campers were encouraged to work on their Bible lessons and study for the classes on the next day. The main reason for this period was to let them rest so that they would not become too fatigued from the days' activities.

The recreation period was from 2:30 P. M. until 5:15 P. M. and was organized under the direction of the Recreational Director. Nature study and handicrafts were also scheduled. From 5:15 until 5:45, the campers returned to their tent area to get ready for supper which was at 5:45.

After supper, canteen was available for a short while, then on Monday, Wednesday, and Friday, evening devotionals were conducted at 7:30 P. M. On Tuesday and Thursday evenings, ball games were scheduled. Occasionally after it became dark, there was a campfire program.

At 9:15 P. M. all camp activities ceased and the campers went to the tents. Immediate preparation was made for bed and the tent devotional, then at 10:00 o'clock, the

lights were turned out and quiet was maintained. This was important because everyone needed a good night of rest before another strenuous day of activities.

This general schedule of activities was followed Monday through Friday, with Saturday and Sunday requiring special schedules. No classes were held on Saturday. Usually trips were made into New York for a major league baseball game or an outing was planned to a nearby park. If the latter was the case, a picnic lunch was served and the campers then returned to camp for the supper meal. In either activity, this day was especially trying on those who were supervising the campers because the campers were difficult to manage away from the camp.

On Sundays, Camp Shiloh observed still another schedule. Sunday was the visiting day for parents and the importance of meeting visitors, making them feel welcome, and interpreting the policies of the camp to them was always stressed. The schedule was a little more flexible to allow visitors to participate in all the activities of the day. Campers had Sunday morning Bible classes in their tents while staff members had classes in the main house. At the appointed hour, they all came together for the worship services, both morning and evening. Sunday afternoon was mostly free time for the camper.

II. VARIOUS PHASES OF THE CAMPING PROGRAM

There were many different areas of activity at Camp Shiloh. Several of the most important phases of the camp program which includes day camp, classes, devotionals, singing, health and safety, recreation and water front activities, nature study, crafts, kitchen and foods, work details, overnight cook-outs, and canteen, will be discussed.

Day Camp

The first year of day camp operation was in 1954. An article in Seeking the Lost on May 1, 1955 read:

In answer to a pressing need of local parents, Camp Shiloh began and operated a highly successful day camp for boys and girls last season. Parents of children too young for overnight camping wanted a daytime place for them after the public schools closed. Shiloh responded with daytime activities for 42 of these boys and girls last season.¹¹

The day camp program was scheduled for six days a week with an average of sixteen hours of Bible and inspirational teaching for this period of time.

Inauguration of the day camp in the Camp Shiloh program was fairly simple as it required few additional staff members and little extra expense. Insofar as the values of the day camp was concerned, Mr. Leonard Kirk listed these three.

¹¹Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1955.

1. Secure some who might not otherwise attend regular overnight camp.
2. Contact more local people.
3. Accept younger campers who could not qualify for regular camp.¹²

Mr. Kirk added, however, "The day camp presents problems and has its disadvantages as well as values. In my evaluation and suggestions, I urged making a more thorough study of that situation."¹³ Mr. Grindley felt that there was a lot of room for improvement and suggested that the day camp become more integrated with the regular camp. The reason for this was that the day camp had always been too separated from the rest of the camp program. He suggested further that day camp counselors should visit regularly in the homes of the children who attended day camp.¹⁴

Classes

Teaching campers the Word of God was the mission of Camp Shiloh. "The fundamental nature and purpose of classes is to develop respect for God. Out of such respect for God will come respect for good."¹⁵ The desirable color and tone of all classrooms was explained in the following paragraph.

Regardless of course title of text and work books, much more than merely giving the learners Biblical facts,

¹²Leonard Kirk (Personal letter).

¹³Ibid.

¹⁴Eddie Grindley (Interview).

¹⁵Camp Shiloh Staff Manual, 1956, op. cit.

we want them above everything else to realize the great FACT, which to know is to be reborn; that God does care for each one in the most intimate way; that he wants to change them only so that he can bless them and be with them and make them the happiest. Therefore, the person of Jesus Christ, the Son of God is central in all our thinking. In him is contained all sufficiency, for our every need, and our desire is to aid every camper in becoming well acquainted with Him.¹⁶

The classes were scheduled for three periods each day immediately after the morning devotional.

During the first period all campers attend Bible classes. During the second and third period about half the campers are in singing class while others are in Bible classes, so that each camper has two Bible classes and one singing class each day.¹⁷

There were problems in conducting classes which will be emphasized later in a discussion of the nature of the campers.

Devotionals

There were three regularly scheduled devotional periods at camp. These were the morning devotional, the evening devotional on Monday, Wednesday and Friday evenings, and the tent devotionals just before retiring. In addition, there were other occasions for devotionals, especially at night.

The morning devotional service, from 9:30 to 10:00, had two purposes:

¹⁶Ibid.

¹⁷Ibid.

First, it is a devotional service for beginning the day. Usually, there are Bible readings, prayers, and songs designed to be inspirational in nature. Secondly, this service is used for announcements and for directions.¹⁸

The other devotional periods were inspirational in nature.

Simplicity in thought and organization was the course taken in conducting the devotionals. Mitchell and Crawford encouraged this arrangement.

Any spiritual program planned for campers should be geared to their age level and should be couched in simple, understandable language with illustrations and events common to their experience. Spiritual occasions should be thought of as brief respites from the business of the day which offer a chance for quiet, thoughtful consideration of the deeper meanings of life.¹⁹

However, a note of caution was also uttered by Mitchell and Crawford in this regard.

We must remember to look at it through the eyes of youth, for if it is filled with taboos, stuffy pursuits, unnatural quiet, and long-winded talks, only rebelliousness, distaste and entirely unchristian attitudes will be built up. Observing it in the wrong way can do a great deal of harm to their developing spiritual consciousness.²⁰

Singing

Perhaps this was the most inspiring phase of the Camp Shiloh program to many of the campers and staff members.

¹⁸Ibid.

¹⁹A. Viola Mitchell and Ida B. Crawford, Camp Counseling (Philadelphia: W. B. Saunders Company, 1955), p. 160.

²⁰Ibid., p. 161.

"Music hath charms to soothe the savage beast," even so the soul is so uplifted in no other way as when feelings swell in song. Youngsters, who proved incorrigible in many ways, were often touched and found "reachable" during their periods of singing. We met God in hymns of prayer, praise and thanksgiving. The singing of the older groups inspired all who sang or listened.²¹

Under the able leadership of Mr. Leonard Kirk for seven years, the singing and music program contributed inestimably to the overall effectiveness of Camp Shiloh.

There was also a great emphasis on songs other than religious hymns. Excess energy was spent in singing such songs as "Bingo Farm," "Ah Zicca Zoomba," "Ring Ching Ching," and other novelty songs.

Health and Safety

This phase of camping is very important because, as Mr. Bergh says, "Probably the main concern of most parents is that the child be fully protected from bodily harms, and his health vigilantly safeguarded."²² One of the aims at camp was to protect the campers. The staff members were reminded that the campers were immature in their judgment and therefore they must have someone to look after their safety. Realizing that the camp was held responsible for the campers, the policy at Camp Shiloh was expressed in these words.

²¹Camp Shiloh Manual, 1951 (mimeographed manual, Camp Shiloh).

²²David E. Bergh, Your Child and the Summer Camp, (New York: The Odyssey Press, 1946), p. 16.

All regular staff members and campers are covered by insurance and Workman's Compensation. Insurance does not cover dental work nor any illness which may have been contacted, treated or which may have been present before coming to camp. You are expected to pay for any illness not covered by camp insurance. The hospital supplies and equipment may be used only by campers and staff members who are ill.²³

Recreation and Waterfront Activities

The recreation director was in charge of all of these activities. Every camper was expected to participate unless he had a special permit. Recreation, in general, was a vital phase of the camp program because much of the time each day was spent in this direction. The staff members were urged to supervise and participate with the campers as they played. The reason for this was because loafing and non-participation by either camper or counselor tended to destroy morale.

Swimming and waterfront activities were under the supervision of lifeguards--usually counselors. Two small lakes, on Mr. Clinton Davidson's property, were available for swimming. Boys and girls swam at separate periods with a lifeguard always present. In the past, little effort was made toward teaching swimming lessons, but many staff members have suggested that this particular phase of waterfront activities should be inaugurated. They felt that this would

²³Camp Shiloh Staff Manual, 1956, op. cit.

contribute to the total recreational program.

In the 1956 program evaluation, several counselors suggested that more concentration should be given to the recreation program because of its obvious importance. Some felt that there was a need for more activities in which younger children could participate in competition.

Nature Study

Children can be brought closer to an understanding of God through nature. At Camp Shiloh this principle has always been recognized and yet the general opinion of the staff members in 1956 was that the program needed great improvement. One staff member emphasized the fact that its existence could not be justified by the attendance of two or three campers per day. A nature study program must be made attractive to the youngsters and must be advertized if it is to be successful. To accomplish this the staff must be sold on the importance of nature study in acquainting campers with God. Camp Shiloh is constantly seeking ways of improving this phase of its camping program.

Crafts

"Under the direction of capable instructors, the children learn to work with their hands. They braided whistle chains, painted designs on glasses and cork mats,

made leather belts and other useful objects."²⁴ The craft phase of the camping program at Camp Shiloh has improved steadily every year; and in the capable hands of Mrs. Francis Phillips, who has been in charge of this program since the beginning of camp, it promises to continue improving.

Kitchen and Foods

This important phase of camping has been amazingly successful at Camp Shiloh in spite of limited funds and inexperienced help. Ways to maintain cleanliness and keep the menu balanced were constantly sought. Solutions to the various other food problems that arose were studied, also. Many staff members felt that one improvement would be to have one person in charge of the kitchen instead of two or three persons. Others emphasized the fact that more heed needed to be given to supervision of those assisting in the kitchen.²⁵ Every camp must be ready to face one of its greatest problems in this phase of camping.

Work Details

Every person at Camp Shiloh was concerned with the work details as it was a far more significant phase than the title suggests. Instructions for work details read:

²⁴Camp Shiloh Manual, 1951, op. cit.

²⁵Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

All duties are posted in the weekly work detail bulletin. Every person in Camp Shiloh whether camper or staff is expected to help with certain work details essential to the physical operation of the camp. Sometimes, staff members have a supervisory responsibility but it is also necessary that they work with the campers. Such activities furnish an additional way to know and to teach the children under your care.²⁶

Many of the problems that arose with the work details came as a result of failure to observe existing regulations. Mr. Kirk suggested that more attention should have been given to the policies already made.²⁷

Overnight Camping

The schedule of camp was flexible enough to allow every camper to go on at least one hike, cook-out, or overnight trip. Camp regulations and instructions for overnight camping away from camp are stated in this paragraph.

The Kitchen Director and Nature Director should be notified at least three days in advance so that food may be purchased and camping equipment (if needed) may be reserved. Tent counselors should make all arrangements such as location, preparation of food, equipment, sponsors and group activities. Equipment must be cleaned and returned before the morning devotional. Staff members may use camp equipment for hikes, cook-outs or overnight trips and they should follow the same procedure as mentioned for the counselors and campers.²⁸

This phase of camping provided experiences and thrills which

²⁶Camp Shiloh Staff Manual, 1956, op. cit.

²⁷Leonard Kirk, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

²⁸Camp Shiloh Staff Manual, 1956, op. cit.

many campers will never forget. It is an important part of any camp program.

Canteen

A very necessary phase of the camp program was the use of the canteen.

At Camp Shiloh the canteen is a combination bank and general store. Such items as combs, soaps, flashlights and batteries, writing materials, stamps, candies, ice cream, shoe polish, notebooks and other things needed by campers are sold in the canteen. The canteen is open twice daily, after lunch and after supper. Campers are limited to about ten cents per day for eats. This prevents them from spending all their money the first day and it also keeps them from eating too much candy and ice cream. The banking system was instituted in an attempt to prevent theft and to prevent campers and staff from losing their money while playing. Each person is asked to deposit his money in the canteen and each camper is expected to deposit his money as soon as he enrolls. Money can be withdrawn only for church contributions, special trips where money will be needed and upon checking out at the end of the term.²⁹

This system for handling finances alleviated many of the serious problems that could have resulted from carelessness by campers and staff. Every camp would do well to consider this system of handling money in setting up its camping program.

III. SPECIAL PROBLEMS IN THE CAMP OPERATION

Several phases of the Camp Shiloh program were continually problematic. These include those problems directly

²⁹Ibid.

connected with the function of the daily camp routine: camper selection, nature of the campers, discipline, double standards, interruption by visitors, care of clothing, and camp morale. Also included are these problems pertaining to the administration of the camp: securing finances, publicity and promotion, follow-up on campers, securing more workers from local areas, and permanency in directors.

Problems of Camp Routine

Nature of the campers. One of the greatest problems at camp existed in the handling of the campers because of their nature and background.

The nature of the campers at Shiloh is decidedly different from those of church Sunday Schools or Christian academic institutions. In other classes, the students are more or less instructed to some extent in Christian doctrines and morals. Into the majority there has been instilled a restraining appreciation for God and personal rights. At least the seed of such is usually there and it constitutes the beginning point of teaching. In most of the children of this metropolitan area we have no such point of contact. The heterogeneous disorder in nationality and language is but the outward manifestation of the inner disorder and unsubstantial spiritual natures of most of these campers. What we usually regard as self evident moral and spiritual principles are almost, if not entirely, complete non-entities to those with whom we deal.³⁰

Many children came to Camp Shiloh who had never been shown kindness or love. Some of them had never been wanted by their parents while others had been born to parents who were

³⁰Ibid.

too poor or overworked to give them any attention. They were left to manage for themselves and, as a result, many adopted the attitude that they were in a friendless world in which the only way to get along was to get the other fellow before he gets you. You can understand why Mr. Grindley, in answer to a question about the progress of the behavior of the campers would say, "It has improved every year. The first year chapel was terrible."³¹

This does not mean that all of the campers were from this background, because some of the campers did have some former instruction in the principles of Christianity. Also, as some of the campers returned each year, there were more of those who were at least partially established in Christian principles. At camp, they proceeded with the principle which says: "In reality there is no child who does not want to be loved and made to feel that he is needed."³² Thus the beginning place with many of the campers was in attempting to instill self-respect.

Concerning the nature of campers, every camp will be faced with the same problems met at Camp Shiloh to some degree. There will be campers attending who have no background for Christian living, but the problem can be partially

³¹Eddie Grindley (Interview).

³²Camp Shiloh Staff Manual, 1956, *op. cit.*

solved as was made evident by the results at Camp Shiloh.

Discipline. "In recent years practically no discipline problems existed, whereas in the early years much time was spent with special problem campers."³³ The main reason for this has been cited on page 64 of the previous section on the nature of the campers. Mr. Kirk explained it this way.

First the policies of camp are known, and former campers not only observe these policies but encourage others. Right is popular. Campers see that it pays and that they have more fun...Then a carefully selected and well trained staff can virtually eliminate any major discipline. Counselors can head off trouble before it starts and a consciousness of the objectives and policies on the part of all staff members can either quickly head off trouble or handle it easily.³⁴

The policy of the camp in matters of discipline was:

Disciplinary measures are to be taken only by the chief counselor or a director. No teacher or counselor is to take it upon himself to discipline any camper at any time. This may at first sound a little harsh and unwise, but it is based upon experience. State laws prohibit corporal punishment. The policy of the camp in matters of discipline is simply this. No punishment is to be given in any form except by way of denying the offender some privilege which the rest of the campers enjoy. If some camper consistently will not cooperate in the camp program and shows that he has no intention of fitting into camp life, he will be sent home. It is better to do this than have the whole camp program disrupted. However, if we cannot cause the child to want to cooperate we have failed and if he is sent home we are defeated so far as that child is concerned.³⁵

³³Leonard Kirk (Personal letter).

³⁴Ibid.

³⁵Camp Shiloh Staff Manual, 1956, op. cit.

Every new camping situation will be especially difficult to deal with in this regard, but there must be discipline. Also, it must be administered in a Christian manner with the right purpose in mind if it is to be effective.

Camper selection. The size of the camp was a very important matter because the problem became more acute as the camp progressed. Generally speaking, Shiloh directors felt that they must standardize the size of the camp because the temptation to take too many campers each session was constantly present. Naturally they hesitated to turn campers away when there was some space left, but Mr. Kirk, speaking from experience, said, "My suggestion is that it be restricted to never more than 120 campers, with only seven cabins each for boys and girls."³⁶ This is not a camp policy, but it is worthy of consideration by camp directors.

One problem in camper selection was in distributing campships. The use of campships is a system whereby certain children are recommended for attendance to camp in spite of their inability to pay registration and attendance fees. These campships were distributed to churches in the area so that recommendations could be received. This system was valuable because it helped in the matter of co-ordinating

³⁶Leonard Kirk, Evaluation of Shiloh Program, 1956, op. cit.

the camp program with the local churches. At camp the directors recognized that this system had not been used to its greatest advantage in the past and decided to make greater use of campships in the future. Each year the directors decide upon a certain percentage of campers to be received at camp on campships. In 1958, 25% of the campers are to be admitted with campships. See Appendix E for a campship application.

Another problem was in pre-registration. Some campers sent in their \$1.00 registration fee, a place was held for them, but on enrollment day they did not appear. Mr. Kirk suggested, as a solution to this problem, that "in addition to the regular \$1.00 registration fee, a fee of \$6.00 be paid, \$5.00 of which is applied on tuition. The \$5.00 might be returned if cancellation is made as much as two weeks in advance."³⁷ He believed that this would assure good faith on those who register and would keep a full enrollment. This has not been adopted as a camp policy at this date.

Accepting out-of-area campers was a problem, because the camp was established chiefly to serve the immediate area. Many children desired to attend from other states and areas. Most of these were children of Christians in the South. Mr. Kirk felt that these out-of-area campers "should be carefully

³⁷Ibid.

screened."³⁸ Many times they did not help the program and were a definite hindrance. Many times the out-of-area campers were a great help, too. The problem was in deciding how many to accept and whether or not the value of their presence could be justified.

Like Camp Shiloh, most camps will be faced with many problems in camper selection. The problems will become more complex after a few years of operation.

Interruption by visitors. This was a serious problem at camp. Mr. Kirk said, "Visitors have hindered the general program, the work of staff people, and the general morale of campers. The camp should be for campers--not for visitors."³⁹ He listed several pertinent suggestions:

Each staff member has a full load and no time to visit except during days off. No visitor should ever be allowed to eat more than one meal in the dining hall. Staff members should discourage visitors from coming to camp during the regular season. Visiting of parents and guardians should be permitted only on Sundays. This should be restricted to the hours of 12:00-5:00 p.m. If visitors remain for other activities they should not be with their children. Visitors should be permitted to attend devotionals on Monday, Wednesday, and Friday nights. They should be allowed to remain for any campfire program, but never to visit cabins, nor to keep children from play or from any regular scheduled activity. This can be done on Sunday afternoon, at which time campers should not be required to participate in games if they want to remain with their parents.⁴⁰

³⁸Ibid.

³⁹Ibid.

⁴⁰Ibid.

His correction of the situation was to "adhere strictly to visiting hours and make no exceptions regardless of distances, convenient work hours, etc. Once an exception or concession is made, the regulation is of no value."⁴¹ These suggestions are not necessarily camp policies. They are opinions gathered from years of experience in camping.

Every camp will have a problem concerning visitation by parents and friends. If it is met and dealt with, there will be no significant consequences. To ignore the problem may result in disastrous repercussions.

Care of Clothing. This was an irritating problem, especially to the parents of campers. Every year a number of articles of clothing were left at the camp. The campers lost their clothes by leaving them hanging on the clothes lines or by leaving them lying around the recreational area. Once the children were separated from the clothing, they seldom retrieved them. The younger campers were especially careless with their clothing and it was suggested that care of clothing and personal belongings should be a part of the training program at camp. However, it has never been formally introduced into the program.

This problem was serious because sometimes it affected parent relationships with the camp. Every camp will have

⁴¹Ibid.

this phase of the camping program with which to contend.

Camp morale. There were many do's and don'ts to remember in maintaining camp morale. Both the positive and negative aspects of the problem require attention if the desired results are to be achieved. Most of the emphasis rests with the attitude of staff members who guide the campers. One of the greatest dangers to camp morale was griping by staff members, and they were reminded of this in their instructions.

Being human, it is very unlikely that anything will be run perfectly; consequently, you will find some things to criticize. Criticism is good and the administrators of Camp Shiloh invite it. However, you can only do harm if you make such criticisms before anyone other than the persons responsible. When you gripe before the campers and the other counselors about how things are being run, they will begin to look for faults and lose confidence in the administration. So, if you have criticisms to make, please remember to make them to the proper administrator only. Seven times Never gripe or complain in front of the campers.⁴²

Another danger was in the lack of drive, enthusiasm and optimism by the counselors. The counselor or staff member who was lazy and complacent was seriously affecting the morale of the campers who were in his charge and consequently the morale of the camp as a whole.

Problems of the Administration

Securing finances. "More than half of the expenses

⁴²Camp Shiloh Staff Manual, 1956, op. cit.

of Camp Shiloh are raised locally."⁴³ "Part of the cost is covered by donations from parties who are interested in building strong bodies, active minds, and good morals in our future citizens and in the prevention of juvenile delinquency."⁴⁴ Needless to say the problems were numerous in regard to finances, especially when the money came from so many different sources. To add stress to this point, "the travel, advertising, and other expenses incurred in raising funds are not deducted from the funds that are solicited, but are paid by other interested individuals."⁴⁵ Much time, travel, and correspondence were necessary in obtaining money for expenses and operation. Mr. Grindley has traveled many miles, from coast to coast, in efforts to secure financial assistance. Others have contributed greatly in other ways toward the same end. Every camp will find this problem to be very prominent in their program.

Publicity and promotion. There were many problems to meet in this area of camp administration. One of the greatest was in giving accurate information about the camp so that the true picture did not become distorted. In publi-

⁴³Seeking the Lost, Camp Shiloh, New Jersey, June 1, 1956.

⁴⁴Eddie Grindley, "A Proven Method to Make Disciples of Many Nations" (Bulletin, Camp Shiloh), 1952.

⁴⁵Seeking the Lost, June 1, 1956, op. cit.

cizing an endeavor which has reaped such wonderful rewards, there are sometimes tendencies to exaggerate. There has been some criticism against the camp because of publicity and promotional information. Whether it was well founded criticism or not, it emphasized a danger that every Bible camp must guard against. Every Bible camp must recognize and adhere to the principle that the end does not justify the means in publicity matters as well as in other matters.

CHAPTER VI

THE STAFF OF CAMP SHILOH

"Just as the key unlocks the door, the staff unfolds the program of the summer Bible camp so that the campers may gain entrance into those experiences that will help them to grow physically, mentally, socially and spiritually."¹ The staff at Camp Shiloh was selected with great care because of the tremendous responsibility they had in guiding young people. Staff members were made to realize that they were going to camp to be models in Christian living for the campers to follow. They were made to realize that they, too, must grow spiritually if they were to assist in the spiritual growth of young people. This spiritual growth would necessarily follow as a result of their efforts if the right attitude was maintained and appropriate application was made in their own lives. In this regard, staff members were instructed:

Even though you (some more than others) may have the responsibility of keeping campers quiet in devotionals and other meetings, you can gain much from all the worship services at Shiloh. Prepare for such meetings, come expectantly, arrive before the service begins, spend some time in quiet prayerful meditation and campers will follow your example. You will receive little and campers will receive little if you merely

¹Carey B. Looney, The Summer Bible Camp in the Educational Program of the Church (Master's thesis, Hardin-Simmons University, 1956), p. 62.

spend your time and efforts trying to keep them quiet. However, you will receive much if you are always conscious of God's presence and the purpose for which you and others have assembled.²

I. INTRODUCTION

In the matter of selecting staff members, Mr. Leonard Kirk suggested the selection of a balanced staff made up of persons who were adaptable, versatile and resourceful as possible.³ Clarice M. Bowman advises:

The camp leaders are usually well-integrated persons--endowed, for the most part, with the spiritual dimensions as well as with physical health and social poise--eager to set the stage so that young lives too can grow in wholeness. Were it otherwise, these men and women would not engage in a task that demands such heavy responsibility, faces so many unpredictable hazards, and causes so much inner anguish. They are, usually, persons abundantly capable of loving the whole wide world as well as the campers; for so spiritual are their securities that they can love themselves in the highest and holiest way, and hence they need not vent grudges of any kind on any one. Their sensitivity, patiently trained to detect the slightest need on the part of a camper, fits them uniquely to contribute to the general thinking about spiritual values.⁴

The selection of the staff personnel was one of the greatest problems at Camp Shiloh, as at most camps, and some mistakes were made. However, as more experienced staff members became

²Camp Shiloh Staff Manual, 1956.

³Leonard Kirk, Evaluation of Shiloh Program--1956 (Camp Shiloh Staff Suggestion File).

⁴Clarice M. Bowman, Spiritual Values of Camping (New York: Association Press, 1954), p. ix.

available, from both Christian colleges and the immediate area, this problem was somewhat alleviated.

After a few years operation another problem arose because of an over abundance of members. Mr. Kirk said, "The percentage of about one staff member for every 2.7 campers is out of proportion and should be changed."⁵ Therefore, camp directors have been investigating the possibilities of consolidating some of the positions in order to reduce the number of staff members.

All regular staff members were furnished room, board, access to laundry and health and accident insurance for the entire period they were at camp. Also, the counselors and some of the other workers who remained all summer were paid salaries while the teachers were usually self-supported or sent by some individual or church. None of the salaries were paid until the end of the season. Camp Shiloh was richly blessed by having finances available to pay their staff. Most summer Bible camps cannot afford to furnish assistance to their staff beyond room and board.

One of the greatest needs at Camp was a closeness and unity among the staff members, especially between the teachers and the counselors. This was important because of a need for a cooperative effort between the two in working with

⁵Leonard Kirk, Evaluation of Shiloh Program--1956, op. cit.

the children. Mr. Grindley suggested, "We should have a get-together of all workers, if possible, once a week."⁶ Miss Mary Dobson, a counselor, said in 1956, "The teachers should be a closer part of the program. I believe meetings of teachers and counselors at the beginning and end of sessions would help both."⁷ This was one of the reasons for Mr. Kirk's suggestion that all staff members should remain the entire eight weeks of camp if possible.⁸ Most teachers were a definite part of the program but some of the best teachers were able to remain only two weeks. With a constantly changing staff of teachers every two weeks, it was difficult to maintain the desired closeness and unity among staff members.

II. ROLE OF THE DIRECTOR

Characteristics. Generally speaking the characteristics of camp directors will be the same regardless of the type of camp. Mr. David E. Bergh gives a few samplings of the purposes and objectives of several outstanding camps in order to depict the sincerity and solicitude which charac-

⁶Eddie Grindley, Evaluation of Shiloh Program--1956 (Camp Shiloh Staff Suggestion File).

⁷Mary Dobson, Evaluation of Shiloh Program--1956 (Camp Shiloh Staff Suggestion File).

⁸Leonard Kirk, Evaluation of Shiloh Program--1956 op. cit.

terizes the conscientious camp director.

He recognizes the child's point of view, but also realizes that undisciplined freedom soon palls and breeds confusion and boredom. He perceives that joy and satisfaction are derived not only from amusements and entertainment, but also from gaining new skills and working to achieve increased facility in familiar sports and in techniques which require concentrated effort and self-discipline. Also he understands that opportunities for adventure must be carefully planned and executed. Thus the natural checks and adjustments needed to realize fully the child's desires conspire to fulfill the more mature purposes of the parent, which involve a certain amount of discipline, regulation, and routine.⁹

It is the purpose of this section to present the accepted standards for camp directors as a pattern to follow in selecting persons to direct summer Bible camps. These standards are important but, where the summer Bible camp is concerned, there is one characteristic that is absolutely necessary for a camp director. He must be a Christian in word and deed, otherwise, the other characteristics are of no avail. In addition to these characteristics, various duties for camp directors are listed in Appendix B.

The camp director as a leader. "A camp director must have the love of a parent, the understanding of a psychiatrist, the endurance of a star athlete, the mind of a genius, and the patience of Job."¹⁰ This statement is

⁹David E. Bergh, Your Child and Summer Camp (New York: The odyssey Press, 1946), p. 18.

¹⁰Looney, op. cit., p. 63.

indicative of what it takes to offer the type of leadership a Christian would render. No camp director has ever approached all of these virtues to any perfect degree and yet they are goals of perfection that all Bible camp directors must strive to attain. The nearer the goals are reached the more successful a person will be as a Bible camp director and as a leader of young people.

Mr. Robert Rubin says in regard to leadership attributes in a director:

The main points are--that routine duties should be promptly and methodically discharged, consideration should be given to the needs and convenience of the staff and the director must exercise the qualities he rightly expects from his counselors--equanimity, adaptability, and resourcefulness in the face of the unforeseen.¹¹

Bowman says, "It should be crystal clear what the director expects of his staff and what they expect of him."¹² Mr. Kirk adds emphasis to this aspect of the director's work.

I cannot over-estimate the importance of being definite and specific, of having an understanding at all times, and of bringing suggestions and criticisms to the directors at all times. Take nothing for granted. Expect much from every staff member.¹³

The directors influence as an example to the staff.

¹¹Robert Rubin, The Book of Camping (New York: Association Press, 1949), p. 104.

¹²Bowman, op. cit., p. 140.

¹³Leonard Kirk, Evaluation of Shiloh Program-1956, op. cit.

By his example the director can accomplish many things toward instilling greater unity and an awareness of God in the staff. Bowman says:

In camp a "contagion" is created which helps along the community feeling and, like the law of spirality in all the physical universe, once there is a we-feeling it grows and grows.

This 'contagion' begins with the first contact the director makes with his staff members: his spirit whether of mutual respect or lack of it; his zest for the purpose of camp, the way he describes the tasks.¹⁴

Certainly the director's own spirit sets the tone for the entire camp and because of his unique position in relations to all the staff and campers he can do more than anyone else to establish the 'consciousness of God in the daily routine.'¹⁵

Mr. Eddie Grindley has fulfilled the role of a Bible camp director. Every prospective Bible camp director would do well to consider his devotion and enthusiasm as a model for such work.

Eulogy of Mr. Eddie Grindley. Mr. Grindley has been the director of Camp Shileh since its beginning. He is one of the most tireless and enthusiastic Christians to devote his full-time service to the work of his Master. He has enriched the lives of many people with whom he has come in contact. Many people have been inspired by his optimistic outlook on life and his familiar expression, "Isn't that

¹⁴Bowman, op. cit., p. 138.

¹⁵Ibid., p. 97.

wonderful!" In a very real sense, his efforts have contributed greatly toward making Camp Shiloh a success.

III. ROLE OF THE GENERAL MANAGER

Characteristics. The duties and responsibilities of the camp director and general manager at Camp Shiloh overlapped in many respects. The qualifications for men in both positions are about the same. The difference in the positions at Camp Shiloh was that the director was concerned more with the total picture of camp operation while the general manager dealt more with the details such as staff procurement and program organization.

The author is aware that most Bible camps will operate with only one man filling these two positions, but it was necessary to mention both positions because of the great contribution of two outstanding Christians, Mr. Eddie Grindley and Mr. Leonard Kirk.

Eulogy of Mr. Leonard Kirk. Mr. Kirk served as director of singing and devotionals at Camp Shiloh for seven years. He was general manager of camp for five of those years, during which time his able leadership set the pace for camp. He was a master at organization and public relations. Those who worked at camp were inspired by his willing sacrifice of time and energy in the cause of Christ. Much credit is due Mr. Kirk for his contribution to the work at

Camp Shiloh and Bible camping in general.

IV. ROLE OF THE COUNSELOR

The position of counselor at Camp Shiloh is one of the most important positions in the entire project. At the same time, it is one of the most difficult positions to fill well. Both of these statements are true for the same reason; namely, the counselor is the middle man. In such a capacity he must represent both the campers and the camp staff. Being in direct contact with the campers he must have their confidence and at the same time, he must uphold the regulations and discipline of the camp. If the counselor tries to become "just another camper," ("just one of the boys" sort of thing), the campers will not respect his authority as a counselor. On the other hand, if the counselor becomes too aloof from the campers he will not gain their confidence and love. HE MUST MAINTAIN DISCIPLINE AND ALSO GAIN THE LOVE AND CONFIDENCE OF THE CAMPERS. You can see how important and how difficult the position of counselor is at Camp Shiloh.¹⁶

Duties. Counseling at Camp Shiloh was a full-time job. The campers were placed in the counselor's charge twenty-four hours each day except when relieved by the Chief Counselor. There was one day off for each counselor each week and two hours off each day while the children were in classes. Counselors were instructed:

It is necessary for you to understand that counseling at Camp Shiloh will not be a vacation in the usual sense. It is hard work and there will not be much free time to pursue your own pleasures; but it is the most satisfying work that you can ever do. There is nothing that gives a Christian more satisfaction and joy than seeing young people responding to the teachings of Christ, especially when many of these young people might have otherwise ended

¹⁶Camp Shiloh Staff Manual, 1956, op. cit.

in prison cells or some other worse fate.¹⁷

An article by Miss Dorothy Box, girl's chief counselor at Camp Shiloh, read,

A counselor at Camp Shiloh is truly a witness for Christ--every hour of the day! He never asks, "What's in it for me?" but rather, "How can I serve?" Like Jesus, he comes to serve--not to be served.¹⁸

Qualifications. The difference between a good counselor and a poor one depends upon the initiative of the individual.

The chief purpose of good counselors is to fill the needs of campers with creative, varied activities which will constructively foster a free expansion of camp possibilities, and to conduct these activities in such a way that the camper is assured of a happy and richly-satisfying summer.¹⁹

A counselor with little initiative will not satisfy the needs of campers. Thus, at Camp Shiloh where people strive to fill the lives of campers with eternal values, the need for initiative on the part of the counselor is indispensable.

Mr. Robert E. Link, placement director of Brooklyn College, New York, said,

The ability to exercise democratic leadership is one of the most important requirements for the counselor who is expected to adhere to camp policies and regulations

¹⁷Ibid.

¹⁸Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1955.

¹⁹Robert E. Link, "College Students As Camp Counselors," Recreation, October, 1950, p. 267.

without being dictatorial or arousing antagonism within the group.²⁰

Some counselors at Camp Shiloh were faced with a challenge in this regard, because many times this ability can only be gained through experience.

One of the most important characteristics of a counselor is love. Counselors at camp were told:

The counselor who is unable to love every single child at Camp Shiloh is doomed to failure. It is comparatively easy to continue to declare that you love the campers but it is another thing to continue to demonstrate your love by the way you treat them. Many of the campers can be very exasperating and you will find yourself wanting to force them to do things your way. But, even though there might be some personal satisfaction in getting things your way by force, your real objective is to get campers to want to do things as Christ would have them done. You will never accomplish this by being hard-boiled but you can do it through love and patience.²¹

Counselors were reminded to read I. Cor. 13 repeatedly until they received the full import of its meaning. It was suggested further that they place emphasis upon the positive aspects of love as defined in that chapter of the Bible. Not only were they encouraged to give love, but they were encouraged to conduct themselves in such a way as to cause the campers to love them. Their instructions read:

You should set the goal for yourself of having every one of the campers love you. Such a goal is essential for those who are in your charge, and it is very desirable in the case of the rest of the campers. There are

²⁰Ibid.

²¹Camp Shiloh Staff Manual, 1956, op. cit.

many reasons for wanting the campers to love you but there are at least two which are especially significant here. The first reason is that the child who loves you will not knowingly cause you any trouble. The second reason is that the child that loves you is more easily influenced toward Christ than the child that hates you.²²

These qualifications for counselors were particularly applicable for counselors at Camp Shiloh. Consult Appendix C for additional qualifications.

V. ROLE OF THE TEACHER

Every person at Camp Shiloh who was not a camper was expected to be a teacher. Limiting this discussion to those teachers in the formal classroom situation, it was discovered that Camp Shiloh has been able to secure excellent teachers every year to carry on this work. In the earlier years of operation most of these teachers were obtained from the South, whereas in later years many of them were available in the immediate area. Some of the teachers were preachers and many of them were teachers in the public schools and Christian colleges. Most of them sacrificed time and money to be able to render that service for the work of the Lord.

Duties. It was the teacher's job to impart to the campers a knowledge of the Bible, and it was his responsibility to decide the length, details, and subject matter of

²²Ibid.

each day's work. The teachers were instructed to give the educational director a short summary of the material they had covered in class. They were encouraged to follow a general subject so that a pattern of continuity could be established. One of the greatest problems that teachers faced in this regard, was that most of them arrived at camp unprepared and without knowing what they were going to teach. It was suggested that teachers should be required to arrive at camp three or four days ahead of time in order to alleviate this problem.

In addition to their two hours of Bible classes per day, the teachers were expected to assist in various other jobs. Some were given supervisory functions on work details, while others helped in the crafts and nature study classes in the afternoon. Others worked in the recreation area. Teachers were encouraged to make themselves available for conferences and counseling with campers at all times when they were not on duty. They were also encouraged to visit in the tent areas at night so that they might observe the campers in a different setting in order to get to know them better.

Qualifications. Teachers were warned to come to Camp Shiloh expecting to have their patience sorely tried because of the nature of their students in class. They were reminded that they must always keep control of themselves because that

was the key to controlling the campers. They were exhorted to be firm without becoming harsh, and patient without becoming lax. Mr. Kirk suggested:

Public school teachers and ones with actual teaching experience usually made better teachers at Shiloh.
(Many good preachers are not good classroom teachers nor are they able to live with and influence campers.)²³

For this reason, most of the teachers selected at camp were those with teaching experience and preferably with part of that experience in camp work.

There are other qualifications that are important for teachers at camp besides the ones mentioned. These qualifications are general in nature and are listed in Appendix D.

VI. OTHER STAFF MEMBERS

Many of the staff positions require people who specialize in one field. Some of these positions were filled by people who were also required to assist at other jobs. There was some overlapping in duties.

The need for specialists in certain positions created a problem in the early years of camp because it was not always possible to secure workers who were Christians in all the positions. That problem has been virtually eliminated. It was found to be inadvisable to have staff members who

²³Leonard Kirk, Evaluation of Shiloh Program, 1956, op. cit.

were not Christians.

Chief counselors. These positions were filled by persons who had had several years experience in counseling at camp and who were especially adept at leadership. Camp Shiloh was blessed with many excellent Chief Counselors in its years of service. Because of their importance, every Bible camp should insist on having the best people available for these positions.

Educational director. Fluctuating personnel was the big problem in this position. It was found to be desirable to have a person in charge who could return every year. This would allow for continual improvement in the education program each year upon the basis of experience, whereas a new education director every year made it impossible.

Recreation director. This individual was faced with a tremendous responsibility because this phase of camping consumed more time than any other phase of the program. It was a challenge for him to present a schedule of events that would interest and satisfy the campers. His problem was aided by the swimming and waterfront activities because of the enthusiasm of the campers for this sport. The greatest problem in this phase of camping was in trying to retain the same director from year to year so that he might be experienced in his work. Nearly every year a new man was intro-

duced to a new situation with no experience to rely upon.

Nature study director. This position required a specialist who had had some training and experience in this field. It was found to be a very difficult phase of the program in which to stimulate interest. For this reason, it was advisable to secure someone who could stimulate the campers to become interested as well as to teach them about nature. The nature study program at Camp Shiloh has improved noticeably every year.

Crafts director. This section was regarded as one of the outstanding features of the camp due to the fine work of Mrs. Francis Phillips. Several staff members felt that more trained helpers should have been supplied to help the director in this work because of the variety in things for the campers to do and the interest stimulated in the crafts section. This fact indicates the importance of crafts to the Camp Shiloh program. Every Bible camp would do well to place emphasis upon this phase of their program because of its appeal to youngsters.

Office staff. The practice at camp was to hire adequate secretarial work during the summer to take care of the office. After several years of operation under this system, Mr. Kirk suggested:

Try to get one regular secretary who is permanent and

CHAPTER VII

RESULTS AND CONCLUSIONS

Not all of the efforts at Camp Shiloh have been good because some mistakes have been made. Steps have been taken, however, to overcome the mistakes. Mr. Joe Spaulding, professor of Social Sciences, Central Christian College, Bartlesville, Oklahoma commented in 1954:

There are many problems and difficulties connected with a camp of over 100 boys and girls, but I believe this camp has solved them about as nearly as possible. There is no doubt that the overall result has been great good for the cause of Christ in this area.¹

I. RESULTS

In 1957, Mr. Roger Hawley, minister of the Brooklyn Church of Christ, could say:

The first six camping seasons have revealed to all those close to the work what tremendous growth has resulted--threefold growth, in fact. Shiloh has grown from its trial-and-error beginnings into a smooth-working, well-organized camp everyone can be very proud of. Yearly we have witnessed transformation in scores of young lives, many of whom have entered Shiloh to have a good time and have left deeply influenced by Christ. And not to be overlooked are the great strides made by the Christians, most of them young, who have come to help youngsters and in the process have become more deeply established in the love of Christ. 'Speaking truth in love' we 'grow up in all things into...Christ.'²

¹Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1954.

²Seeking the Lost, Camp Shiloh, New Jersey, June, 1957.

Speaking of campers at Camp Shiloh, one article read:

When these children return home, they have ambitions to become worthwhile citizens, they are better able to meet obstacles in the manner that Joseph, the son of Israel met them, and they are more obedient at home. In other words, they make their parents happier and more proud of them. The activities of the camp which produce these results is the essential ingredient often missing in summer camps.³

In answer to the question, "Do you feel that the aims of camping at Camp Shiloh are being met?" Mr. Ken Noland, the new general manager of Camp Shiloh for the 1958 season, said: "I definitely feel that the camping aims are being met as far as Shiloh is concerned. Much needed improvements are being constantly made."⁴ Mr. Noland worked as a counselor at Camp Shiloh for several years and was boys' Chief Counselor for one year. Mr. Leonard Kirk answered the same question by saying, "Yes, in some respects. In others improvements could be made."⁵ Campers were taught reverence and affection for God, love for God's Word, good citizenship and all the aspects of a Christian life necessary for a follower of Christ. They were encouraged to "be like Christ."

Reaching campers with the gospel. This value was peculiar to a Bible camp like Camp Shiloh, and can only be

³Camp Shiloh Folder, 1956.

⁴Ken Noland, Personal letter, April 29, 1958.

⁵Leonard Kirk, Personal letter, April 15, 1958.

evaluated in terms of human souls. In 1953, Mr. O. H. Tallman said, "The number of baptisms in New York directly and indirectly connected with camp activity is far greater than those from all other kinds of contacts combined."⁶ In 1955, Mr. O. P. Baird, minister of the Greensboro, North Carolina Church of Christ said, "I know it was a good work but I had no idea that it was tremendously worthwhile. I believe that this work is one of the greatest influences for the permanent growth of the church in that area."⁷ These are the words of men who were there and knew what the situation was. Many youngsters learned about the gospel of Christ who might otherwise never had had the opportunity. Therefore, in an area where most adults were callous and indifferent toward the simple teachings of the New Testament, there seemed to be ample justification for concentrating upon the principle of the wise man who said, "Train up a child in the way he should go: and when he is old, he will not depart from it."⁸

Camp Shiloh changed the lives of many young people. Mary Torres, a camper for several years, said,

At Camp Shiloh I took Christ as my master and I have never regretted doing so. Were it not for the teachings

⁶Camp Shiloh Publicity Pamphlet, June 1, 1953.

⁷Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1956.

⁸Bible, King James Version (New York: Harper and Brothers Publishers), Proverbs 22:6.

I learned at Shiloh I would not be what I am--a Christian.⁹

Mary has spent approximately three years in one of the Christian colleges in the South.

Lucy Spinosa, another camper who became a Christian, said,

I have been so happy since the day I was baptized. Life is so wonderful when you know Jesus. Without Him we are nothing. I felt like nothing but now I am so happy just to think that the Creator of heaven and earth is my friend. Now I have someone who will always love me and I will never be alone.¹⁰

Bill Ernst, another camper who accepted Christ, said,

If I hadn't gone to Camp Shiloh every year and had all the Bible teaching that Brother Grindley and other Christians gave me I wouldn't be a Christian now. It was there I learned what the Lord would have me do and was baptized.¹¹

Bill now desires to attend one of the Christian colleges in the South that he might become a stronger Christian.

Many campers have been baptized although some of them were not converted because of inadequate teaching. In the earlier years of camp this was especially true, but those who were baptized in the later years of camp were taught much better. "So the actual number of baptisms does not give an accurate report so far as actual conversions are

⁹Seeking the Lost, May, 1956, op. cit.

¹⁰Ibid.

¹¹Ibid.

concerned."¹² Mr. Kirk estimated the total number of baptisms to be an average of twenty per year.

Not only did Camp Shiloh succeed in changing the lives of many young people, it also changed the attitude of many who have not obeyed the gospel. Therefore, where the seed of the Word is planted, there is possibility for later fruition. In many cases, respect for God's Word is established which may bear fruit in time. Alida Rosado, a camper, said,

At Camp Shiloh, I learned much about the Bible. My attitude changed and I know what did it. I have read many books since the 7th grade, but none can compare to the greatest of them all, the Bible.¹³

Another camper, Gloria Cangiano, said, "I am so thankful to this camp because I learned about the Bible. Because in the Catholic church we were never taught anything about the Bible."¹⁴

Reaching relatives of campers with the gospel. In 1952, speaking of the Camp Shiloh work, Mr. Tallman said, "It is an excellent teaching and converting opportunity, and through the children's interest many of the parents are interested."¹⁵ In 1955, Mr. William N. Fryer said, "In some

¹²Leonard Kirk, Personal letter, *op. cit.*

¹³Ibid.

¹⁴Camp Shiloh Publicity Pamphlet, 1953, *op. cit.*

¹⁵Camp Shiloh Information Bulletin, 1952.

instances the effects have been even more far-reaching, bringing other members of the family to Christ."¹⁶ Those who have worked actively in preaching the gospel for many years recognize the fact that many parents are led to the truth through their children. This is the pleasant situation in which Camp Shiloh has found itself in a few cases. To express the attitude of the campers toward their parents, here are the words of John Niestadt, who was baptized into Christ at Camp Hunt. John wrote,

Camp Hunt and Camp Shiloh really meant a lot to me. If I had not been baptized and followed the call of Jesus, only God would know where I would be today. My greatest goal that I wish to achieve is to convert my mother and father. I realize it won't be easy.¹⁷

Generally speaking, those who were converted at camp were concerned about converting their parents, but many times this was impossible because of the religious background of the parents. Sometimes the campers who were converted had to obey the gospel against the wishes of their parents, and had to return to homes where they were openly ridiculed for their faith. Attempts to convert parents in these cases were very discouraging.

Beneficial to Camp Shiloh staff members. Perhaps the

¹⁶Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1955.

¹⁷Christian Leader, Dresden, Ohio, December 11, 1951.

greatest value of Camp Shiloh was the benefit received by the Christians who came to work at camp. One camp staff member expressed it this way.

It is often said: "The teacher learns more than the student." This is not an idle proverb if you are talking about the work at Camp Shiloh. To be able to work and play and sleep twenty-four hours in the day in a Christ-centered environment is an experience not soon to be forgotten. This is just such a condition that prevails at Shiloh.¹⁸

Mr. Carey Looney was even more pronounced in his approbation of the Camp Shiloh work in benefiting the staff members.

I am convinced that one of the greatest values I saw at work in Camp Shiloh was the spiritual awakening and deepening of eternal values in the lives of many of the already Christians. I saw boys who had been indifferent and "lukewarm" even though they had been attending Christian schools be transformed into men full of devotion and sacrifice in preaching the gospel and saving lost souls. I saw flippant girls from Christian homes be awakened with the realization that the great commission was for them to fulfill.

I have a deep personal acquaintance with 60 people who were at Camp Shiloh as staff members the first summer. Some displayed very little of Christ-likeness at the beginning, but with few exceptions today all of them are engaged in activities, directly or indirectly which testify to their living faith in God and their great love to the saving of lost souls. They became kindled with the fire that characterized the Christian of the first century.¹⁹

Almost every person who worked with the campers for any length of time came away with a different attitude toward their Christian responsibilities.

¹⁸Seeking the Lost, June, 1957, op. cit.

¹⁹Ibid.

Fostering other Bible camps. It is true that Camp Hunt provided the inspiration that resulted in the founding of Camp Shiloh, but it was the outstanding success of Camp Shiloh which has provided the inspiration for the founding of other Bible camps.

Each year we are told about a new camp that has been inspired by the work at Camp Shiloh. We understand that the following camps were inspired directly or indirectly by the work at Camp Shiloh. "The Smoky Mountain Camp" in Knoxville, Tennessee -- "The Short Mount Camp" in Murfreesboro, Tennessee. "The Carolina Bible Camp" in North Carolina. "The LaQuinta Camp" at Central Christian College in Oklahoma and the "Blue Haven Youth Camp" in New Mexico. Just this spring Paul Moffitt wrote us that the "Circle C" encampment was inspired by his work at Camp Shiloh.²⁰

Mr. Charles Huffman of Millbridge, Maine, who was director of the day camp in 1955, wrote, "And having realized the value of such a camp we have begun one in Maine also, and have tried to make it just like Camp Shiloh."²¹

Promoting Christian education. Camp Shiloh proved to afford a natural opportunity to promote education in one of the Christian colleges. Since Camp Shiloh began, there have been from six to fourteen campers each year who have decided to attend a Christian college. Camp Shiloh was an inspiration to many campers in this respect, but it also failed at times. The most tragic example of failure was in 1957 when

²⁰Ibid.

²¹Ibid.

a Negro lad, a Baptist, was thinking seriously of obeying the gospel. He was very interested in going to one of the Christian schools in the South, but he had to be told that it was not possible for him to enroll in one of these institutions. He had been taught that Christianity embodied the brotherhood of all mankind, but he learned that it was just theoretical with some Christians. Camp Shiloh continues to stress education in one of the Christian schools, but one question remains: When will the Christian colleges integrate so that they may practice what they preach and so that persons who are promoting education for these schools will not be teaching hypocritically?

Provided ideal arrangement for a follow-up program.

The efforts at Camp Shiloh to remold lives were only temporary at best, and it was the year round follow-up work that made for lasting results. An article in Seeking the Lost in 1955 read: "The eventual goal is that all churches in this area will have a young people's program which includes Shiloh campers."²² In the early years of operation a great amount of attention was given to follow-up work in the area churches, particularly the Eastside Church on Manhattan Island. However, after a few years that program apparently decreased to a minimum. There were two major reasons for

²²Seeking the Lost, May 1, 1955, *op. cit.*

this. First, many of the most enthusiastic workers in this program left the New York area. Second Mr. Eddie Grindley, who indicated in an interview that he would like to work full-time with the camp and spend the balance of his time coordinating the program with the area churches,²³ was required to spend a great portion of his time obtaining finances for Camp Shiloh operation. This left little time for him to promote a follow-up program. He indicated that maintaining an adequate follow-up program was a real problem with all the Bible camps.

One of the greatest problems in maintaining the follow-up program at the Eastside church was the same problem which plagued many churches in the Northeast in the matter of supporting the minister. The ministers in the local congregations were not employed and paid by the local congregations because they could not afford it. The ministers were employed and paid by churches from other areas, sometimes as far as 1000 miles away. As a result, the local congregation felt that the minister was controlled by the church in the other area. An example of this was given by Mr. Davidson:

Following the first or second year of camp, Eddie Grindley reported to a Southern congregation, that Eastside very much needed an additional man to be used in this follow-up work. The elders agreed, but as usual,

²³Eddie Grindley, Interview.

instead of letting Eddie pick someone fitted for the work, they selected a young man for this work. Later on, his wife objected to living on the Eastside of New York City. Also, he was offered a position with a church hundreds of miles away from Camp Shiloh. He took the position and the Southern Church continued to support him.²⁴

The problem is apparent. The Southern Congregation first agreed to support a worker for the Eastside Church and did, but when the worker decided to move, his support went with him to his new location. The local congregation (Eastside) was helpless in the matter because they felt that the minister was controlled by the Southern Church.

Several preachers have been employed from time to time at Eastside and supported by Southern Churches largely to help in the follow-up work on Camp Shiloh. The Southern Churches support the man, however, and not the work. None of the ministers who were employed for this work remained in this extremely difficult field very long and consequently the follow-up program at Eastside has been greatly decreased. The first step toward a solution of the problem would seem to be that of gaining and maintaining support for the position at Eastside instead of for the man. If the Church of Christ in the South which supported the work would authorize the Eastside Church to secure the best man possible for the work, an important step would be taken in the right

²⁴Clinton Davidson, Personal letter, May 26, 1958.

direction.

Interviews with some of the preachers of the New York area made it apparent that the follow-up program and coordination with the area churches was inadequate. However, more attention has been given to all the churches of the area since the total concentration on the Eastside work was decreased. Mr. Ken Noland said in 1958:

Shiloh's board and administration is trying to get more and give more cooperation this year by giving each preacher an opportunity to work with us at Shiloh as a teacher and thus get to know the campers from his area so that he can follow up on these when he returns. Also, we desire to help by making it possible for each church to send those in their area who could not come to camp unless they have some type of financial help.²⁵

Teachers and other workers were also encouraged to recruit campers from their particular area, bring them to camp and work with them, then follow-up with them after camp. This would make Camp Shiloh a place where local congregations could send campers and there would be assurance that they could be followed up. The campship system mentioned in Chapter V was inaugurated to encourage this program. Mr. Grindley felt that the camp should have "definite standards about receiving children only from close to a congregation of the Church of Christ, in order to allow efforts to be made for a follow-up work."²⁶ Mr. Kirk suggested:

²⁵Ken Noland, Personal letter, op. cit.

²⁶Eddie Grindley, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

Try to keep the elder campers coming, but try to get as many new ones as possible from younger groups. Also keep trying to keep the same campers through the summer rather than trying to see how many campers can be counted. (My feeling is that it is much better to keep one camper eight weeks than eight campers one week each.) So it would seem good to study ways of getting campers who can be kept year after year and who can be followed up by some church leaders in each area.²⁷

These suggestions seem to be worthy of consideration for camp policies.

The camp itself is limited in the part it can contribute to the follow-up program, since it is not the church nor an organization of the church. The chief responsibility lies with the authorities of the area churches. It is the author's opinion that it would be dangerous for the camp, as such, to try to follow-up with ex-campers except through the authorities (elders, if there are any) of the churches. Camp Shiloh does get in touch with churches in the New York and New Jersey area and suggest to the proper persons in these churches that they make use of the camp facilities throughout the year. The camp has worked with the Eastside church particularly in efforts to promote the use of camp facilities in periods other than July and August. The camp desires to do more to take advantage of this great avenue of approach to teaching others about Jesus. It remains for the churches of the area to shoulder their part of the responsi-

²⁷Leonard Kirk, Evaluation of Shiloh Program-1956, *op. cit.*

bility in order to maintain an adequate follow-up program. Mr. Davidson has indicated that the Mendham-Bernardsville church has made great strides in this direction through personal interviews, Sunday morning Bible classes, and other meetings. He carefully pointed out that the follow-up work was being done by the church and not by the camp.²⁸

Community acceptance. Mr. Noland was asked the question, "How do you feel that Camp Shiloh has influenced the people in the local area?" He said,

Shiloh has created a good feeling among the people of the immediate area surrounding it. There was much bitterness and opposition at first, but after bending over backwards to be friends and 'get along with them' they have become much more willing to accept the camp and the church that meets there. The town's people definitely know about Shiloh and think it is a very wonderful and unusual place.²⁹

Mr. Kirk answered the same question this way.

Some who visit and learn the objectives and see what is actually being done may be influenced for good. Evening devotionals, hymn singing, organized recreation and such have given good impressions to those who visit. Just how far this has gone is a question which is difficult to answer. I'd like to see more improvement in this respect.³⁰

These men have worked at Camp Shiloh for a number of years and have had opportunity to meet and receive impressions

²⁸Clinton Davidson, Personal letter, May 26, 1958.

²⁹Ken Noland, Personal letter, op. cit.

³⁰Leonard Kirk, Personal letter, op. cit.

about the general feelings of persons of the community regarding Camp Shiloh. The over-all results seem to be very favorable.

Workers move to area. The availability of local staff members was desirable because many times it was hard for imported staff members to adjust to situations peculiar to the Northeast. Counselors and teachers who had lived in the area for awhile were apt to be much more understanding and effective in working with the campers than those who came from another area.

The Camp Shiloh endeavor has brought many Christians to the New York area to work permanently. Many of these workers have taken teaching positions in various school systems. Mr. Kirk stated that there were eighteen persons who had remained in the area after working at Camp Shiloh. This would mean that eighteen Christians were secured to influence the cause of Christ in New York and New Jersey who might otherwise never have been available.

II. CONCLUSIONS

Camp Shiloh was blessed with an excellent plant for a summer Bible camp. However, it was pointed out that as important as the physical features of the camp are, they are secondary to the camp's purpose. It was emphasized that the average Bible camp would have to operate with smaller sites

and facilities than those which Camp Shiloh possessed.

The purposes of Camp Shiloh are the same as other camps in most respects. However, Camp Shiloh is dedicated to reforming lives after the image of Jesus Christ. In this respect Camp Shiloh, as an example of all Bible camps operated by members of the Church of Christ, is different. Also, it should be understood that Camp Shiloh is more interested in the reforming of young lives by having them become Christians than in helping to reform them some years after they have become Christians.

The need for Camp Shiloh and the value of it in spreading the gospel speaks for its importance as a method of reaching the lost of the world. Christians have at their disposal a means of training and guiding the lives of many boys and girls who might otherwise never be reached. This is a conclusive reason for justifying the existence of Camp Shiloh.

The program of activities was the heart and center of Camp Shiloh. The purpose of the program was to provide a schedule of events that would build a working faith in each child so that his life on earth might be richer and his hope in the eternal more realistic. The theme and principle character of that program was Jesus Christ.

The members of the staff were the tools used to fashion the campers into spiritually minded individuals. Their

every thought was directed toward teaching "Jesus." They profited immeasurably from their unselfish service.

Camp Shiloh filled a great need and was of value in many ways, especially in the New York area. There should be more camps like Camp Shiloh in New York City and anywhere else where it is possible to have them. By reaching many campers and relatives of the campers with the gospel, by benefiting staff members, by fostering other camps, by promoting education in one of the Christian colleges, and by bringing many Christian workers to the Northeast, the value of Camp Shiloh cannot be denied. Failure to take advantage of this unexcelled opportunity to shape and mold young lives is to disregard a method proven time after time at Camp Shiloh.

B I B L I O G R A P H Y

BIBLIOGRAPHY

A. BOOKS

- Bergh, David E. Your Child and the Summer Camp. New York: The Odyssey Press, 1946.
- Bible. King James Version, New York: Harper and Brothers Publishers.
- Bowman, Clarice M. Spiritual Values in Camping. New York: Association Press, 1954.
- Dimock, Hedley S. Administration of the Modern Camp. New York: Association Press, 1948.
- Donaldson, G. W. School Camping. New York: Association Press, 1952.
- Gibson, Henry W. Recreational Program For Summer Camps. New York: Greenberg Company, 1938.
- Jaegar, Ellsworth. Council Fires. New York: MacMillan Company, 1954.
- Jaegar, Ellsworth. Wildwood Wisdom. New York: MacMillan Company, 1954.
- Jaegar, Ellsworth. Woodsmoke. New York: MacMillan Company, 1954.
- Mitchell, A. Viola, and Crawford, Ida B. Camp Counseling. Philadelphia: W. B. Saunders Company, 1950.
- Rubin, Robert. The Book of Camping. New York: Association Press, 1949.
- Swanson, W. E. Camping For All It's Worth. New York: MacMillan Company, 1952.
- Webb, Kenneth B. Summer Magic: What Children Gain From Camp. New York: Association Press, 1953.
- _____. Camp Leadership Courses for Colleges and Universities. Chicago: American Camping Association, 1949.

B. RELIGIOUS NEWSPAPERS AND MAGAZINES

California Christian, Los Angeles, California, November, 1951.

Christian Chronicle, Abilene, Texas, October 31, 1951.

Christian Leader, Dresden, Ohio, December 11, 1951.

Firm Foundation, Austin, Texas, October 16, 1951-December 18, 1951.

Hazzard, L. B. "Spiritual Values in Camping," The Church School, July, 1949.

Seeking the Lost, Camp Shiloh, New Jersey, May 1, 1954-June, 1957.

World Vision, Nashville, Tennessee, Vol. 18, September, 1952.

C. BULLETINS, PAMPHLETS, AND FOLDERS

"A Proven Method," (illustrated folder of Camp Shiloh), June 1, 1953.

Camp Shiloh Bulletin, 1951.

Camp Shiloh Folder, (illustrated), 1951.

Camp Shiloh Folder, 1956.

Camp Shiloh Information Bulletin, 1952.

Camp Shiloh Publicity Pamphlet, June 1, 1953.

Grindley, Eddie. "A Proven Method to Make Disciples of Many Nations," (bulletin, Camp Shiloh), 1952.

D. MANUALS

Camp Shiloh Information Booklet, (mimeographed booklet, Camp Shiloh), 1951.

Camp Shiloh Manual, (mimeographed manual, Camp Shiloh), 1951.

Camp Shiloh Staff Manual, 1956.

E. LETTERS

Davidson, Clinton, Camp Shiloh information letter, February 11, 1957.

Davidson, Clinton, personal letter, May 26, 1958.

Kirk, Leonard, personal letter, April 15, 1958.

Noland, Ken, personal letter, April 29, 1958,

F. INTERVIEWS

Davidson, Clinton, March, 1958.

Grindley, Eddie, February, 1958.

G. THESIS

Looney, Carey B. The Summer Bible Camp in the Educational Program of the Church (Hardin-Simmons University, 1956).

H. MAGAZINE ARTICLE

Link, Robert E. "College Students as Camp Counselors," Recreation, Vol. 44, October, 1950.

I. STAFF SUGGESTIONS

Dobson, Mary, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

Edmondson, Joanne, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File),

Grindley, Eddie, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

Kirk, Leonard, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

Lanford, Flo, and Lanford, Sam, Evaluation of Shiloh Program-1956 (Camp Shiloh Staff Suggestion File).

APPENDICES

APPENDIX A

APPENDIX A

CAMP SCHEDULE
1956

Mon.-	6:45	Rise and shine, clean sleeping quarters
Fri.	7:45	Breakfast - (Sat. and Sun. 8:00)
	8:15-9:25	Special work assignments-Sat. 8:30-9:25
	9:30	Chapel
	10:00-10:45	Bible class and music (Counselors)
	10:50-11:35	Bible class and music
	11:40-12:25	Music hour - Bible class - Music
	12:30	Lunch
	1:00-1:40	Canteen
	1:40-2:30	Rest hour in tents or rooms, sleeping, reading, writing
	2:30-4:00	Swimming, handicrafts, nature study, library, and recreation (½ of time should be outside)
	4:00-5:30	
	5:30	Clean up for supper
	5:45	Supper
	6:00	Canteen (campers, counselors, staff may visit in reserved areas)
Mon.	7:30-8:15	Devotional services
Wed.		
Fri.	8:15-9:00	Games and campfire
Tue.-	7:15-8:55	Mass games - ball game, amateur hour, etc.
Thurs.		
	9:00	To the tents
	9:45	Tent devotional
	10:00	Lights out

SATURDAY Field Day - Trips, hikes, sports, etc., - No classes

SUNDAY	8:00	Breakfast
	8:30-9:30	Clean quarters - dress
	9:45-10:30	Bible classes
	10:45-12:00	Worship service
	12:00-12:30	Singing
	12:30-1:00	Lunch
	1:00-1:40	Canteen
	1:40-2:30	Rest hour
	2:30-6:00	Planned recreation
	6:00-6:30	Supper
	6:30-8:00	Canteen (Visiting in reserved area)
	8:00-8:45	Worship service
	8:45-9:45	Quiet social hour
	9:45-10:00	to tents
	10:00	Lights out

APPENDIX B

APPENDIX B

DUTIES OF DIRECTOR

Here are some additional suggestions concerning the duties and responsibilities of a camp director:

1. The camp director must be thoroughly trained in education and social science.
2. He must have a wholesome outlook on life.
3. He must set the tone for the whole camp and establish and maintain a spirit of fellowship and co-operation.
4. He must have discrimination and sound judgment in selecting and directing a staff.
5. He must have a thorough knowledge of organization and administration.
6. He must know the state laws concerning sanitation, health, communicable disease, labor.
7. He must have a thorough knowledge of every camp activity.
8. He must have a thorough knowledge of the principles of nutrition.
9. He must know how and where to purchase food.
10. He must know how to program assignments and activities.
11. He must be able to meet difficulties and emergencies in kitchen, cabin, social hall, and to prevent episodes from becoming situations whenever possible.
12. He must know how to organize, deputize, supervise.
13. He must know how to manage a budget and to do cost accounting.

These suggestions were taken from Robert Rubin's The Book of Camping.

A P P E N D I X C

APPENDIX C

QUALIFICATIONS OF COUNSELORS

The following are personal qualifications desirable for a counselor to possess in order to be successful:

1. A sense of the worth and dignity of every child.
2. An understanding of the interests and needs of children.
3. A personal realization and understanding of the joy of life and of the art of living.
4. A sense of humor.
5. A desire to serve.
6. A concern with the growth and development of young people through creative expression.
7. A sympathetic attitude towards others' opinions and personalities.
8. An ability to lead democratically.
9. Organizing ability.
10. Ability to get along with people.
11. Freedom from mental complexes.
12. Willingness to subordinate personal opinions and habits for the good of the camp as a whole.

It is important, too, that counselors fill these added requirements or their equivalent:

1. A counselor should have some special training, such as would be required for majors--in sociology, recreation, physical education or in any other major given at college.

2. Counselors should be matured in years. This does not necessarily mean that any specific age requirements should be set for them. Maturity should not be based on chronological age requirement.
3. A counselor should have interest and should be able to partake in informal games, contests, events.
4. A counselor should have a definite plan of action in order to maintain and be responsible for the morals of the campers.

These qualifications were taken from Clarice M. Bowman's Spiritual Values in Camping.

A P P E N D I X D

APPENDIX D

QUALIFICATIONS OF TEACHERS

Here are some suggestions for desirable qualities
in good Bible teachers:

Physical traits.

1. Good personal appearance
2. Physical endurance
3. Sound health
4. Abundant energy
5. Physical vigor
6. Physical strength
7. Good carriage and posture
8. Physical control
9. Correct personal habits
10. Good voice

Mental factors.

1. Genuine interest
2. Accurate knowledge
3. Clear thinking
4. Sound judgment
5. Power of decision
6. Scholarly attitude; will to learn
7. Ability to see ahead; foresightedness
8. Ability to concentrate
9. Mental alertness; openmindedness
10. Constructive imagination

Factors of temperament and disposition.

1. Good cheer, joy and optimism
2. Sympathy, tenderness, love
3. Patience, perseverance and objectivity
4. Sensitivity, responsiveness, serenity
5. Sense of humor, enthusiasm
6. Self-control, peace, caution
7. Kindness, courtesy and politeness
8. Poise, attractiveness, purpose
9. Zeal, reverence, exaltation

Qualities of social behavior.

1. Address, understanding
2. Tact, sympathy
3. Leadership, attractiveness
4. Resourcefulness
5. Punctuality, practicalness, responsibility
6. Reliability, sincerity
7. Truthfulness, honesty
8. Tolerance, respect
9. Altruism, unselfishness
10. Ambition, dependability

Traits of character or moral life.

1. Purity
2. High moral standards
3. Fairness
4. Devotion to the right
5. Impartiality
6. Loyalty
7. Earnestness
8. Dignity

Qualities of spiritual life.

1. Absolute surrender to God
2. Vivid sense of the reality and presence of God
3. Recognition of Jesus Christ as the only way to God
4. Keen, deep interest in the salvation and spiritual welfare of others
5. Whole-hearted dependence on the Holy Spirit
6. Humble, growing sense of victory over selfishness, worldliness, and sin
7. Intelligent and genuine conviction concerning great fundamental truths
8. Willingness to serve and to give without thought or recognition
9. Given to importune, effective prayer
10. Sincere love of God and pupils

The author is indebted to C. B. Eavey in his book Principles of Teaching for Christian Teachers for these suggestions.

APPENDIX E

APPENDIX E

APPLICATION FOR CAMPSHIP

Name _____
 (List names of both parents)

Address _____

Phone _____ Home Neighbor Relative Church

Family:

Name	Age	Birth- place	Religion	Business	Weekly salary
------	-----	-----------------	----------	----------	------------------

Father _____

Mother _____

Guardian _____

Others _____

Children _____

Car _____ Model _____ Year _____ Make _____ Used in business _____

Transp. to work _____ Property or bus. owned _____

Own home _____ Amt. of rent paid _____ Do parents consider
 themselves good church members, active in their religion _____?

Do children attend Bible classes _____ worship services _____?

Family problems:

Parents--Living together _____ Separated _____ Divorced _____

Stepfather or Stepmother _____ Gross family income \$ _____.

Other sources of income \$ _____.

Illness or special health conditions_____

Physical handicaps of child_____

Emotional or behavior problems_____

Bedwetter____. Any juvenile records____ Describe_____

Dismissed from school____ For what reason_____

List any special honors, awards, etc._____

Description of home and neighborhood:

Adequate____ No. of rooms____ Cleaned____ Well furnished_____

Give brief description of Street, Project or Neighborhood_____

How far to nearest playground or public park?_____

Where do children play?_____

What do children do after school?_____

Previous camp experience: (list names of children)

_____ Camp attended_____ Year____ No. of wks._____

Did child like camp?____ Why or why not?_____

Ever dismissed from camp?____ Why?_____

For parent or guardian:

I want my child to attend Camp Shiloh. If accepted I agree for my child to attend classes, participate in all camp activities and abide by the regulations of camp.

I cannot afford to pay full price because_____

I can afford to pay \$_____ weekly and will pay in advance.

Date_____

_____ name

Notes from recommending person

Notes from Camp Committee

name

