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THE CONTRIBUTIONS TO RELIGIOUS EDUCATION
OF
HELEN GOWER HARRIS

By
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INTRODUCTION

THE CONTRIBUTIONS TO RELIGIOUS EDUCATION
OF
NEVIN COWGER HARNER

INTRODUCTION

A. Statement of the Subject

Because of the increasing tendency to secularize education and the whole of life, educators are increasingly stressing the need for guidance and counseling directed toward the integration of personality on higher levels of responsible living. Religion has always been a potent and integrating force in helping to counteract this tendency. To some theology has been an influencing factor upon religious education. It will be considered in relation to education.

In the midst of the many educational changes, Nevin Cowger Harner is considered one of the foremost church educators. The problem of this study is to find out from Harner's writings in what ways he has contributed to the field of religious education. It is with this educator that this thesis is concerned.

B. Justification and Statement of Purpose

In view of the fact that many conflicting philosophies concerning education exist today, it is important that one study the works of one of the authorities in the field of religious education to discover in what ways he has contributed to the progress of religious education.

Further, this study is of value because it gives one more insight to the influence of religion upon educational principles. The demands from various denominations for Harner's help, his special interest in young people, and his publications justify the study of his contributions to the field of religious education. Moreover, his death in 1951 makes such a study all the more timely.

C. Method of Procedure

A full understanding of Harner's philosophy of life would not be reached without a knowledge of the influences in his early life which helped to guide his later thinking. Therefore, Chapter I will center in a study of his life and his educational achievements. The following chapters will present Harner's theological beliefs and his philosophy of religious education. In conclusion the findings of Harner's contributions to the field of religious education will be summarized.

D. Sources of Data

The works of an individual under study give one the best insight into his thinking. Therefore Harner's works were used as the primary source of material for this thesis. The five most outstanding books which were consulted were: Religion's Place in General Education, The Educational Work of the Church, I Believe, Youth Work in

the Church, by Confirmation. A sixth book included was Missionary Education in Your Church, of joint authorship by Bevin C. Harner and David D. Baker. Recent articles in two of the most commonly used journals were the Journal of Religion and Religious Education.

Because Harner has lived so recently not much material has been published concerning his life. However, much help was received from two main sources: a bulletin written in memoriam to him by the seminary of the Evangelical and Reformed Church and the college paper of Heidelberg College. An interview with a student formerly attending Heidelberg College produced other helpful information which assisted in confirming some of the statements found in reading.

Some suggestions were also received in reply to letters written to interested individuals. Additional sources not mentioned here are listed in the bibliography.

CHAPTER I

MEVIN CONNER HARTER

CHAPTER I

NEVIN CONGER HARNER

A. Introduction

A study of the life of an educator is necessary for the understanding and evaluation of his standards and contributions as a religious educator. It is helpful to keep in mind the trend of the times, especially in the educational realm. This chapter will be a brief biographical survey of Nevin Conger Harner.

B. His Early Life

1. His Family Background and Early Education

Nevin Conger Harner's ancestry and origins were of the near South, though he was technically a native of Pennsylvania. He was proud of the fact that he could refer to himself as being a Southerner. On a snowy night of February 5, 1901, in Berlin, Pennsylvania, James and Myrtle Harner became the parents of a son whom they named "Nevin" after the great scholar and teacher of the Reformed Church and "Conger" the name of his mother.¹

His father, James Philip Harner, served as a rural pastor for thirty-six years in the states of Virginia,

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1. Cf. Dunn, David: Bulletin Theological Seminary of the Evangelical and Reformed Church, August 1951, p. 197.

Maryland, and Pennsylvania. In these various communities Nevin received his public school education.¹

2. His Later Educational Training

In 1917 he matriculated at Franklin and Marshall College from which he received his A. B. degree. This was his father's alma mater. His keen intellectual abilities were evidenced while he was at Franklin and Marshall College, for he was the salutatorian of his class. Later he attended Lancaster Theological Seminary. While attending there, he was a part-time instructor in French at the college.²

After he was graduated from Lancaster Seminary in 1924, with the degree of B. D., he was licensed by the Maryland Classis and ordained by the Lehigh Classis of the Evangelical and Reformed Church of America the same year. He further continued his graduate study at Union Seminary, New York City, from which he received the degree of S.T.M. in 1925.³ In 1930 he received the degree of Doctor of Philosophy from Columbia University, the subject of his dissertation being, "Factors Relating to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States".⁴ Dunn says, "His alma mater, Franklin and Marshall College, conferred on him the honorary

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1. Cf. Dunn, David: Bulletin Theological Seminary of the Evangelical and Reformed Church, August 1951, p. 197.
2. Cf. Ibid.
3. Ibid.
4. Cf. Ibid., p. 198.

degree of Doctor of Divinity in 1940 and Doctor of Laws in 1946."¹

3. His Home Life

Nevin Harner's life was home-centered and this seems to have been of valuable help to him in understanding and in giving assistance to other parents and individuals. On August 2, 1926, he married Miss Flora Balch Morton of Philadelphia, who was a graduate of Hood College, Frederick, Maryland. To them were born two sons, Nevin Louis, who at the time of this writing has completed two years in the Eastman Conservatory of Music, and Philip Balch, who is attending Princeton.²

C. His Later Achievements

1. At Lancaster Theological Seminary

With the background of training in various schools, Harner was well qualified to begin his work as Director of Religious Education in Zion Church, Lehighton, Pennsylvania. In 1929 he was appointed instructor of Religious Education at Lancaster Seminary. He was further promoted in 1931 when he became the first John Frederick Rahauer Professor of Christian Education.³

"It was largely on the basis of his mental ability and capacity for judiciously handling controversial issues

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1. Heidelberg College Bulletin: August, 1951, p. 3.
2. Cf. Dunn, David: Bulletin Theological Seminary of the Evangelical and Reformed Church, October 1951, p. 200.
3. Cf. Ibid., p. 197.

that he was called to the Seminary at Lancaster to head the newly organized department of Religious Education."¹

Though he was one of the youngest men to be given such a responsible position, he met the challenge by establishing an excellent department and good reputation in the field of Christian education.²

For two years he was president of Heidelberg College, but because of the ill health of Mrs. Harner he resigned and assumed his former position at Lancaster Theological Seminary.³

2. At Heidelberg College

The two years (1945-47) Harner served as president of Heidelberg College, Tiffin, Ohio, were in one of the most difficult periods in its history when thousands of young men were rushing to colleges and universities throughout America. With this great responsibility he efficiently administered his duties. It was during his administration that the College not only kept a high scholastic standing under these abnormal conditions, but also carried on an increased building program, and built up an endowment fund. His personality and Christian leadership were a great asset to Heidelberg College.⁴

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1. Heidelberg College Bulletin: op. cit., p. 1.

2. Cf. Ibid.

3. Cf. Ibid., June, 1947, p. 1.

4. Cf. Frantz, Ira W.: Bulletin Theological Seminary of the Evangelical and Reformed Church, October, 1951, p. 216.

3. His Extended Ministry

As his teaching ability developed and with it his reputation, not only as an authority in his field, but as a church statesman of keen mind, broad interests, and deep sympathies, opportunities and challenges for service within and beyond his denomination multiplied.¹ He gave some teaching time to Union Theological Seminary, Princeton Theological Seminary, Garrett Biblical Institute and lectured at many other schools.

4. His Student Influence

The general attitude of students toward Dr. Harner was that he not only taught theory but put it into practice. Students as a whole thought of him not only as a teacher but also as a real friend. They were convinced that he was a well-rounded person because he not only knew his subject matter but he also had a unique way of presenting his knowledge. By the way he conducted his courses and treated each one as an individual, he gave students confidence that he understood their position. Though he was an authority in his field, yet he was always searching for better ways to build Christ-like character.²

Dr. Frank W. Harriott of Union Theological Seminary says:

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1. Cf. Dunn, David: Bulletin Theological Seminary of the Evangelical and Reformed Church, October, 1951, p. 198.
2. Cf. Cockley, Jr., Milton E.: Ibid., pp. 219-20.

In both his summer school teaching and his work during the winter semester he was especially appreciated because of his course on "Work with Young People"--a course which many students said had furnished them with the most helpful guidance they had ever had in youth work.¹

To quote Dr. E. G. Homrighausen from Princeton Theological Seminary:

Dr. Harner had a unique way of combining expert knowledge of a subject with a simple way of communicating it to the students. Students were highly pleased with the way in which he helped them to understand method by engaging in method as they learned.²

One student stated his appreciation in the following:

Whether we wanted to pursue some subject further than class time permitted, or discuss some outside issue, or seek his counsel on some personal problem, he was willing and anxious to serve us.³

Because of his sense of the value of human personality and of the importance of educating people in the Christian way of life, he gained the respect of many followers and caused them to be devoted to their tasks. The following remark by students upon hearing of his decease reflected their general regard for him: "We have lost a great man."⁴

5. His Interest in Two Movements of the Times

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1. Horriott, Frank W.: Letter, p. 79.
2. Homrighausen, E. G.: Letter, p. 78.
3. Gockley, Jr., Milton E.: Bulletin Theological Seminary of the Evangelical and Reformed Church, October, 1951, p. 220.
4. Cf. Sherrill, L. J.: Ibid., p. 213.

a. Missions

Harner saw life in its true wholeness by virtue of his keen awareness of what happened in the coming of Christ and in His revelation of God for the world. He was always interested in teaching a most wholesome perspective of all human relationships against the background of God.¹

His interest in missions is shown by the fact that he taught alternating courses at Lancaster Seminary on "The History of Religions" and "The History of Missions". He was a member of the Board of International Missions from 1940 until his death. His interest was so great that in 1942 he published a book entitled "Missionary Education in Your Church", the writing of which was shared with Dr. David D. Baker.²

b. The Ecumenical Movement

According to David Dunn, Harner represented the ecumenical movement in the following:

In 1933 he represented the Reformed Church in the United States at the Quadrennial Conference of the Alliance of Reformed Churches Holding the Presbyterian System, which met at Belfast.³

When the conferences on Life and Work and on Faith and Order were held at Oxford and Edinburgh, he was an active member of the Evangelical and Reformed delegation.

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1. Cf. Ehlman, Dobbe F.: Bulletin Theological Seminary of the Evangelical and Reformed Church, p. 213.
2. Cf. Ibid., p. 199.
3. Ibid.

In 1947 he represented the Evangelical and Reformed Church on the Federal Council of Churches. He was also one of three vice-chairmen at the constituting sessions of the National Council of Churches in Cleveland.¹

His service with the International Council of Religious Education has varied. Not only was he vice-chairman of the International Council of Religious Education, but also chairman of the subcommittee on curriculum; and he contributed to the work of the Committee on Theological and Educational Foundations. As a result of this study he helped channel the many recommendations. When the Division of Christian Education was constituted, including the Commission on General Christian Education, the Commission on Christian Higher Education, and the Joint Commission on Missionary Education, Harner's advice was valuable.²

He was chosen Executive Secretary of the American Association of Theological Schools, which consists of more than one hundred theological seminaries and colleges in the United States and Canada, during the biennium beginning June, 1950. His wide knowledge of men and movements in the Christian church at home and abroad was the reason for his being chosen for this position.³

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1. Cf. Ross, Roy G.: Bulletin Theological Seminary of the Evangelical and Reformed Church, p. 210.
2. Cf. Ibid., p. 211.
3. Cf. Sharvill, L. J.: "The American Association of Theological Schools", Bulletin Theological Seminary of the Evangelical and Reformed Church, October, 1951, p. 211.

6. Community Participation

Many times he was called upon to teach Leadership Training Schools, helping to bring the latest results of research in this field to local communities. For three years he taught in the Lancaster County and City School of Religion held at the Seminary, devoting his periods in 1950 to the introduction of the "New Curriculum". He was also a member of the Board of Directors of the Law and Order Society. Being an active and fearless member in the work of the Lancaster Law and Order Society, he also produced literature for it.¹

Whenever he was not busy with appointments in the Seminary or elsewhere, one would find him speaking at a local teachers' institute, civic club, or church organization. He did much to organize the youth work of the Lancaster County Sunday School Association. He rendered a great service in helping to organize the program of week-day religious education in Lancaster.²

Christian L. Martin describes Harner as, "Brilliant, accomplished, kind, strong, fearless, yet humble and lowly of spirit, Kevin Harner set himself among his fellowmen, never above them."³

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1. Cf. Dunn, David: Bulletin Theological Seminary of the Evangelical and Reformed Church, October, 1951, p. 200.
2. Cf. Martin, Christian L.: Ibid., p. 213.
3. Ibid.

7. His Important Writings

Because of demands from his own denomination and others for a wider distribution of his help, Harnier met this need by writing and publishing books. Six of his outstanding works are: The Educational Work of the Church, Youth Work in the Church, I Believe, About Myself, Religion's Place in Education, and joint authorship of Missionary Education in Your Church. He also wrote many articles for religious magazines. His books are used in 17 seminaries in the United States.¹

8. His Death

In the summer of 1948 Harnier had a serious spinal operation which was followed by phlebitis. In the spring of 1950 he suffered injuries to one foot in the wreck of the Red Arrow at Bryn Mawr. However, even though his best friends knew how hard he worked and how weary he often became, yet they could only think of him as a vigorous, dynamic person.²

Several sources mentioned that it was a great shock to everyone to learn of the sudden death of Dr. Harnier on July 24, 1951. In the bulletin published by Heidelberg College the following was given:

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1. Cf. Heidelberg College Bulletin, August 1951, p. 3.

2. Cf. Dunn, David: Bulletin of Theological Seminary of the Evangelical and Reformed Church, p. 201.

He had worked in his garden at his home in Lancaster, Pennsylvania that morning and was having lunch with Mrs. Harner and his sons, Kevin and Philip, when he suddenly became ill and died a few minutes later of coronary occlusion. He was fifty years of age.¹

Dr. Allan S. Meek says that Dr. Harner pronounced his own eulogy because of the "thoughts he expressed, the deeds he performed, the influences he exercised, the spirit he manifested, and the rich and noble life he lived."²

C. Summary

The life of Kevin Cowger Harner has been viewed from the standpoint of his family background and educational achievements. It has been seen that Harner had a rich heritage. Having been reared in a parsonage, Harner had many of his convictions born in faith.

After his college and seminary training, he entered into full-time active Christian service as Director of Religious Education in Zion Church at Lehighton, Pennsylvania. During his ministry, he was always interested in advancing his usefulness by getting further training, or contributing to the field of religious education in the form of writing.

He was a teacher, Christian educator, a counsellor, a guide, lecturer in many seminaries, author of books and

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1. Heidelberg College Bulletin, August 1951, p. 3.
2. Meek, Allan S.: Bulletin of Theological Seminary of the Evangelical and Reformed Church, p. 203.

many articles in religious journals. With his great interest in missions, he showed his world-wide vision for reaching men and women with the Gospel of Jesus Christ.

CHAPTER II

THE THEOLOGICAL VIEWS OF NEVIN C. HARNER

CHAPTER II

THE THEOLOGICAL VIEWS OF REVIN C. HARNER

A. Introduction

One's philosophy of education reflects one's theological thinking, therefore it is valuable to point out Harner's major theological views. In the process of determining his thinking the following books have been especially helpful:

I Believe and My Confirmation

The pamphlet, Helping Other Young People To Be Christian, has helped to verify his thinking in the books referred to. Also his recent articles in Religious Education and Journal of Religion have made definite contributions.

The theological views of Harner will be considered in the following order: his views of the Bible, of God, of Jesus Christ, of man, of salvation, and of prayer.

B. His Views of the Bible

1. The Bible as a Revelation

To Harner the primary message of the Bible deals not with the sciences, not with the field of history, nor with the prediction of future events, but rather with the major character in the person of God.¹ Harner says that

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1. Cf. Harner: I Believe, p. 56.

the "word 'God' appears more than four thousand times in the pages of the Bible."¹

He further shows the progressive revelation of God to men. "Slowly and patiently God revealed himself to men. Little by little man understood His true nature, and discerned His will."²

Harner states that the major theme of the Bible has to do with God. One finds this true from the book of Genesis to the Revelation. In the following quotation he emphasizes the above statement:

Here is the tremendous story of God's power, his majesty, his awful greatness, his will, his purposes for mankind, his love for us, his gracious provision for our every need, his forgiveness of our sins, his suffering with us in our sorrows, and his eventual triumph when sin and suffering shall be no more.³

The minor emphasis of the Bible is God's revelation of man to himself. Harner writes that "from the ten commandments to the Sermon on the Mount the Bible is a means of enlightening man's mind as to who man is and what he can be with God's help."⁴

Harner states that the central message climaxes in the revelation of Jesus himself:

In Jesus it reaches its climax. In him it is all summed up. In a complete and final revelation or "unveiling" he both tells us and shows us what God is.⁵

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1. Harner: I Believe, p. 59.

2. Ibid.

3. Ibid.

4. Ibid., p. 60.

5. Ibid.

Of. Harner: My Confirmation, p. 8.

The four Gospels are the most valuable books in all literature because they give us Jesus. In Hebrews it says, "God spoke of old to our fathers by the prophets; but in these last days has spoken to us by a Son." If men's minds had not been prepared for the message of Jesus they might not have known who he was or what he meant.¹ All these factors show that the Bible is a progressive revelation with Christ as the climax of revelation.

2. The Bible as a Witness

The Bible itself says: "He did not leave himself without witness, for he did good and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness."²

Though the Bible speaks to us in these various ways, the Hebrews of Bible times seem to have had a better understanding of God. God spoke to them through various forms of nature. The Old Testament is filled of what nature told them about God, His majesty and His provision for man's needs.³ Psalm 19 is a good example where this is portrayed. According to Harner this is further explained:

Since God is immanent, as well as transcendent, he has left abundant clues concerning the divine nature and purpose scattered throughout the structure of things, the phenomenal screen which lies between our spirits and His. These clues are there for us to discover. They are not thrust forcibly upon our attention.⁴

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1. Cf. Harner: I Believe, p. 60.

2. Cf. Ibid., p. 61.

3. Cf. Ibid., p. 53.

4. Harner: "Theological Presuppositions of Religious Education," Journal of Religion, July 1950, p. 192.

Harner continues by saying that the Bible is a human witness coming down through human channels, but it is not an infallible book. Harner thinks that the Bible is the literary record of events of Jesus and personages and experiences in which God is made known. However, by this he does not mean to say that he believes in its literal inspiration or verbal inerrancy.¹ According to Harner the following is his thinking:

The Bible is often repetitious, sometimes inaccurate, frequently self-contradictory (except that when the several strands are arranged in their proper chronological order the successive levels of discernment begin to assume a developmental pattern), and permeated throughout by the prescientific world view which was current during the centuries in which it was written. It is a human document, product of fallible minds and spirits.²

3. The Bible and the Word of God

When the term Word of God is used it means that God is speaking to us through the Bible. The divine element shows the Bible as the Revelation of God.³

Behind the various Biblical characters there is an obedience to God himself. The obedience of each person was an actual revelation of God. One finds a good example of this in Isa. 1:10-11; 16, 17.⁴ Not only did God reveal himself through inspired prophets, but through Jesus himself to all men.

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1. Cf. Harner: "Theological Presuppositions of Religious Education", Journal of Religion, March 1950, p. 194.

2. Ibid.

3. Cf. Harner: My Confirmation, p. 7.

4. Cf. Harner: I Believe, p. 54.

As a result, all these truths were written in books, with the best ones selected to become the Bible. Instead of saying that the Bible is God's Word, Harner says it is better to say that God's Word has come down to us in the Bible.¹ He expresses himself in another way by saying that the Bible contains the Word of God to man more clearly than anything else, but not equally in all its parts.² When one compares the book of John with Esther, one finds that Esther does not mention God, etc.

C. Views of God

1. The Character of God

Harner thinks God to be more than a set of laws or powers, though that may be part of him or a way in which he expresses himself. God is a person like any individual, only greater. This shows that God can do all we can and more. Not only does he purpose to do something, but he carries out his purposes.³ The universe with all its beauty and orderliness, and the marvels all about one makes one aware of His person. To further convince one that God is a person Harner says:

The beauty of the universe, its majestic orderliness, the incredible adaptation of part to part, the marvel

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1. Cf. Harner: I Believe, p. 55.
Cf. Harner: My Confirmation, p. 7.
2. Harner: I Believe, p. 11.
3. Cf. Ibid., p. 30

and mystery apparent within us and about us, the sure evolutionary unfolding from one level of being to another are simply too overwhelming to permit any other conclusion in the minds of most observers.¹

Harner concludes that someone is behind this something. Though he says he cannot prove it, yet he ascribes it to the personality of God. If God is not given this ascription he is less than a human being with the universe bringing forth something higher than itself.² "The end-product of the evolutionary process is superior to its point of origin."³

Thus if God were only a Law or a Power, one could not pray to Him or believe that He had concern for one. This is an important factor in what one believes about God.⁴

2. The Trinity of God

Just as the Jews of the Old Testament had difficulty in understanding the Trinity so some people of today have the same difficulty. The Jews had difficulty because they knew God as their Creator and Father, and knew God better after Jesus came as the Son of God; but soon he left and the Holy Spirit was sent as the abiding presence.⁵

One way of thinking about the Trinity is by believing in one God "who showed himself to us in three

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1. Harner: "Theological Presuppositions of Religious Education," Journal of Religion, July 1950, p. 191.
2. Cf. Ibid.
3. Ibid.
4. Cf. Harner: I Believe, p. 30.
5. Ibid., p. 36.

different roles--Father, Son, and Holy Spirit; just as the same actor can play three different parts".¹

Harner states that the doctrine of the Trinity is not intended to mean that the Father is one God, and Jesus is a second God, and the Holy Spirit a third God."² One should interpret it that God has shown himself to men in three different ways, and men on their part have experienced him in three different ways.³

Harner agrees with the statement made in the Athanasian Creed which says:

So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. And in this Trinity none is before or after another; none is greater or less than another. But the whole, three Persons are co-eternal together, and co-equal.⁴

3. The Attributes of God

a. His Omnipotence

God shows that he is all-powerful by the universe he created. Only a great and powerful God could have made the universe and could govern it day by day.⁵ Even though he created this universe, he is still creatively active.

b. His Omniscience

God who is creator of all things shows that his

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1. Harner: I Believe, p. 37.
2. Ibid.
3. Cf. Ibid., p. 38.
4. Harner: My Confirmation, p. 24.
5. Cf. Harner: I Believe, p. 31.
Cf. Harner: My Confirmation, p. 22.

knowledge is as his power. He knows all things.¹

c. His Omnipresence

God is both immanent and transcendent, that is, both within and beyond his created universe. Harner says that:

On the one hand, he is omnipresent throughout his creation, and everywhere at work. His is the energy which brings the bud to flower, the child to manhood and the tribe to a society eventually world-wide. His will is the law which governs all growth and change. And yet there is no "a priori" reason for concluding that he is a prisoner within his universe. Transcendence which is both psychological and moral.²

One notes that Harner does not agree with the naturalist who stresses God's immanence, nor with neo-orthodoxy which stresses God's transcendence.³ Since God is a Spirit he is everywhere. "As someone has put it," Harner says, "we cannot talk about God behind his back, because he is present everywhere."⁴

D. His Views of Jesus Christ

1. His Person

To Harner Jesus Christ was a man of human qualities and limitations who was born as the carpenter's son in the town of Bethlehem. Not only did he work for a living, but he experienced temptation and discouragements,

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1. Cf. Harner: My Confirmation, p. 22.

2. Harner: "Theological Presuppositions of Religious Education," Journal of Religion, July 1950, p. 191.

3. Cf. Ibid., p. 192.

4. Harner: My Confirmation, p. 22.

and suffered pain on the cross. One should not think of him as "some ethereal creature, suspended halfway between earth and sky." Though he was confronted with some earthly problems in life as any human individual, one finds him a courageous person "utterly devoted to the doing of God's will."¹

2. His Mission

a. As Saviour

Harner shows that Christ's mission to the world is as found in Matt. 1:21: "And you shall call his name Jesus for he will save his people from their sins."² To this he adds Peter's statement, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved," though he modifies this verse by saying that perhaps it does claim a little too much. But he also says, "if there is anything to what we have been saying this verse may be right after all."³

It is Harner's opinion that Christ's mission was shown in His love to all people, by ministering to every class--the poor, the rich, the educated, the sick. His mission is very clearly stated in John 10:10, "I came that they may have life, and have it abundantly."⁴

b. As Prime Revealer of God

Jesus was more God-like than any person who ever

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1. Cf. Harner: I Believe, pp. 15-17.
2. Ibid., p. 24.
3. Ibid., p. 26.
4. Ibid., p. 18.

lived, both in spirit and in nature. Harner says, "Jesus lived in such close communion with God as to realize identity with the divine nature."¹ People recognized in Jesus that he was more than a mere man by: his love for people and his system of values. His purposes detected the very goals for which the Almighty himself labors. Jesus' suffering on the cross shows the piercing into the very heart of God as he suffers for and with a wayward and distraught humanity.²

3. His Miracles, Death and Resurrection

To Harner Christ's miracles, death and resurrection are not necessary to be believed as a Christian. He thinks it is good if one has such a conviction and recognizes that no doubt this will help one to have a greater appreciation for Christ, but that does not prove their authenticity.³

Harner, in an article, states the following concerning the miracles, Christ's death, and His resurrection:

In Jesus Christ--his teachings, his life, his death is made most clear the love that will not let man go, which alone in the final analysis can avail to recall us from our errant ways to him whose will is our peace. This assessment of Jesus implies nothing one way or the other concerning the virgin birth, the pre-existence of Christ, his miraculous powers, or his physical resurrection. Rather it is a simple value-judgment, an appraisal of worth and of meaning which can never be proved but which is not necessarily therefore false.⁴

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1. Harner: I Believe, p. 19.
2. Cf. Harner: "Theological Presuppositions of Religious Education", Journal of Religion, July 1950, p. 193.
3. Cf. Harner: I Believe, pp. 20-23.
4. Harner: "Theological Presuppositions of Religious Education," Journal of Religion, July 1950, p. 193.

In another article he writes the following:

We find in Jesus Christ of Nazareth the focal point of our thinking, our believing, our acting, and our teaching. In him we catch our clearest glimpse of what God is like, our surest understanding of what man is and can be, and our best discernment of the meaning of human history. All of this--it should be noted--can be maintained without any foregone conclusions concerning the pre-existence of Jesus, nor the manner of his entrance upon his earthly career, nor the miraculous concomitants reported of his life and death.¹

Harner asks three questions after he makes the above statements:

Is it a mistaken judgment? Is it a valiant but anachronistic attempt to perpetuate the faith of the father? Or might it perchance be true?²

E. His Views of Man

In Harner's conception there are various answers given about man which do not prove satisfactory. Two of these are the drugstore answer and the scientific answer. The drugstore answer, which values man in terms of chemicals which are composed of carbon, calcium, magnesium, sulphur, iron and a number of other substances, would make little difference in what manner one treated man because chemicals are used in many ways and have no particular rights.³ Man would be like the example Harner quotes:

Shortly before World War II, one of our missionaries was talking to a Japanese police captain in a second-floor room along a busy street. Down below an old peasant shuffled along in his straw shoes. The captain said: "Do you see that old fellow down there? He

1. Harner: "Religious Education for Liberal Progressives: Evaluation of B. J. Chaves's Article," Religious Education, March 1950, p. 90.
2. Ibid., p. 91.
3. Cf. Harner: I Believe, p. 40.

don't care that about him (snapping his fingers as he spoke). Bring me a million like him together, and we do care. The group and the nation count; the individual not at all.¹

This would be a correct answer if one accepted the drugstore's answer. In the scientific answer one learns of the wonders of man's body. And yet the scientific uses fail likewise, for it is the Christian answer that is the most satisfactory. Thus in view of this one notes the following:

1. Man is the Image of God

The two points of emphasis which Harner holds about man relate to his essential nature. The most important fact is that man is a child of God. Though man is a biological organism higher than other animals, he is more than that. Harner says, "He is a child of the Most High. The stamp of the 'image dei' rests upon him."² Therefore, if man is a child of God, he will resemble him.³

To Harner, "As a child of God man is of infinite capacity and of infinite worth, an endowment from his Creator". Since this is true, it should make a difference how one acts, what one does, how one treats people, and even the form of government one desires. It will influence both one's personal and social life.⁴

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1. Harner: I Believe, p. 41.
2. Cf. Harner: "Theological Presuppositions of Religious Education", Journal of Religion, July 1950, p. 193.
3. Cf. Ibid.
4. Cf. Harner: My Confirmation, pp. 36-37.
4. Cf. Harner: I Believe, p. 46.

2. The Sinful Nature of Man

Harner recognizes the fact that man is born in sin, that before he becomes a follower of Christ he lives to self. Thus he says:

Sin is putting our wills over against God's will, and setting ourselves up as the last word in place of God. Sin, then, is first of all a matter between God and us, but it comes out in a variety of forms, many of which involve our relationship with other people. Sin is primarily an inner bent of our personalities.¹

Harner further states that sin expresses itself by what one thinks, by the use one makes of one's time, by one's attitude toward people, and by the use of one's body. All this makes one conscious of one's sinful nature and causes one to realize one's need to be saved.²

3. The Free Will of Man

With all the power manifested by God there are limits which He has imposed upon himself. He has shown limitations by making an orderly and law-abiding universe. Another way in which he limited himself is by permitting man freedom of will to choose either good or evil.³

Harner says:

God has made us free to choose our own ways, even to the point of turning against him. This was the chance he took, when he chose to have children instead of mere blind machines.⁴

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1. Harner: I Believe, p. 46.
2. Cf. Harner: My Confirmation, p. 37.
3. Cf. Ibid., pp. 47-48.
4. Cf. Harner: I Believe, p. 31.
4. Ibid.

Though God desires that one follow him he will not coerce one against one's will. He can show one the way and make one restless if one does not follow it, but he does not force one against one's will.¹ One can never be one's best until one submits one's self to God's keeping and entirely to His Will.²

Harner says the following: "Fifteen hundred years ago Augustine said that God has made us for himself and our souls are restless until they rest in him".³

F. His Views of Salvation

1. The Meaning of Salvation

According to Harner, salvation is a certain way of life which does not become a part of one instantaneously and does not remain as such without change, but is "rather a growth, a development, a slow achievement".⁴ When thinking of salvation in terms of conversion Harner states:

Conversion is a "turning about". It is coming to see things which were not seen before. It is growing to love what one formerly hated. It is finding something new to live for. It is organizing one's life about a new order.⁵

The time required to complete conversion is not stipulated, according to Harner's thinking, because it

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1. Cf. Harner: I Believe, p. 32.
2. Cf. Harner: My Confirmation, p. 22.
3. Harner: I Believe, p. 8.
4. Cf. Ibid., p. 111.
5. Harner: Helping Other Young People To Be Christian, UCCM, p. 13.

can vary from five minutes to six months' study of the life of Christ.¹ Though his emphasis is placed upon salvation being a growth rather than a crisis experience, he does state that one can have a crisis experience such as St. Paul had on the road to Damascus.² Harner gives the chief marks of salvation as the following:

Deliverance from our own self-will, our self-centeredness, our self-conscious fears and worries, yielding ourselves completely to God's will for us, and knowing his forgiveness for what we have done wrong; finding our greatest joy in a close fellowship with God and a sympathetic fellowship with other people; and a resultant happiness which the ups and downs of life can't touch.³

2. The Way of Salvation: Man's Part

Harner's interpretation of man's part in salvation is that the first step to salvation is repentance, which means "a change of mind, heart, attitude and habit". He further explains that true repentance is not merely feeling sorry, but actually changing one's ways of living as Zacchaeus did after he met Jesus. Man has the opportunity to choose this way or not.⁴

3. The Operation of Salvation: Christ's Part

This way of salvation revealed through various means, through the laws of life, through conscience, through the words and lives of good people, through the

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1. Cf. Harner: My Confirmation, p. 23.
2. Cf. Ibid., p. 123.
Cf. Harner: I Believe, p. 116.
3. Ibid., p. 111.
4. Cf. Ibid., p. 112.

Bible, through the Church, and through Jesus who is the Way, the Truth, and the Life.¹ The fact that Christ loves one even when one does not deserve it is a drawing factor which helps one to see one's need of Christ.

G. His Views on Prayer

1. The Nature of Prayer

According to Harner prayer is "not primarily asking God for something".² When one studies the Lord's prayer, one finds that one acknowledges God and His Kingdom rather than making petition for one's self. Though God is interested in one as an individual, yet the main emphasis of prayer is not in asking.³

Prayer does not essentially consist of words. Harner said that which is primary "is the content and direction of a person's thoughts, what they are about and in which way they are heading".⁴ One needs also to make a distinction between saying or praying a prayer. Praying a prayer has meaning behind it, while saying a prayer many times means very little.⁵

Harner believes that a good definition of prayer is "that it consists of a time exposure of the soul to God."⁶

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1. Cf. Harner: I Believe, p. 113.

2. Ibid., p. 119.

3. Cf. Ibid., pp. 119-120.

4. Ibid., p. 120.

5. Cf. Ibid.

6. Cf. Ibid., pp. 121.

Cf. Harner: My Confirmation, p. 67.

One becomes more like God after having been in His presence. After one has opened one's soul in the presence of God, God has an opportunity to impress one with His mind and likeness. One should think about one's self last. After one has put one's self before God, one sees one's problem in the light as God sees it.¹ One should also remember other people, rather than manifest only a selfish concern.²

Prayer is not so much bringing God to do something for one, as bringing oneself to do something for God. Harner says one's praying should consist of two things: first, thanking God for all he has done for one; and second, asking for knowledge and strength to do something for him.³

Harner believes that if one follows this pattern, one must also have faith in God if one expects one's prayers to be of value or answered.⁴ Thus if prayer is not of practical help to the individual in carrying out God's purposes for one's individual life, it is of no value.

E. Summary

This study has revealed the major theological viewpoints of Nevin C. Harner. He has stated several times that one's beliefs are relevant in determining one's way of life.

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1. Cf. Harner: I Believe, pp. 122-123.
2. Cf. Ibid., p. 124.
3. Harner: My Confirmation, p. 47.
Cf. Harner: I Believe, p. 123.
4. Cf. Ibid., p. 125.

Analysis of his concept of the Bible showed that he considers it the revelation of God climaxing in Jesus himself. He sees the Bible as a human document, the product of fallible minds and spirits and therefore a fallible book. Thus he says the Bible contains the Word of God instead of saying that the Bible is the Word of God.

To Harner God is seen as a person who shows himself a potent equal of the trinity. He is a God who is sovereign, but also allows for the free will of man. Harner was found to stress neither the immanence nor the transcendence of God, but to hold that God is both immanent and transcendent. This reveals that he does not agree with the naturalist nor the neo-orthodox.

Study of his writings further revealed that to Harner Jesus Christ is the Saviour of Mankind and the prime revealer of God, who ministered to every class of persons. Though he does not deny Christ's miracles, death or resurrection, yet he attaches little importance to them and states that it is not necessary to believe them as a Christian.

Harner considers man as being made in the image of God and also a sinner. His emphasis seems to be placed on the view that one is born in the image of God and that sin is the inner bent of one's personality. He believes that man has a part in choosing for or against God.

His view of salvation was seen to be that it is

a way of life which becomes a part of one by a growth, a development, or a slow achievement. His belief is that one's thinking and way of life are changed by such a process.

According to Harner prayer is more than asking God for something. Not only does prayer consist of words, but it is also a meaningful exposure of one's soul to God. Prayer should help one become more like God. It should be an experience of practical help to the individual to do God's will.

CHAPTER III

THE PHILOSOPHY OF RELIGIOUS EDUCATION OF

HEVIN C. HARRIS

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NEVIN C. HARNER

A. Introduction

The previous chapter has presented an individual analysis of the theological views of Harner. The present chapter proposes to present his philosophy of education as it relates to the field of Religious Education. Besides the former chapters, informative materials were found in additional writings of Harner, namely--Youth Work in the Church, Educational Work of the Church, About Myself, Factors Related to Increase of Sunday School, and recently published articles in various magazines.

B. His Educational Philosophy

Mr. L. P. Jacks is of the opinion that one should think of education and religion concurrently. Harner quotes him as follows:

If you want a man to think deeply and earnestly and within the fear of God upon him set him thinking about education. He will soon find out, for example, that religion and education are not two things, but one thing; two only on the surface, but one in the ultimate foundations and the final aim.¹

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1. Harner: Religion's Place in Education, p. 11.

Harner's theory too is that religion and education are one process rather than two separate entities. According to his view, "religion is a profound belief that the plan and purpose of God are made known to man, and an earnest effort to conform thereto."¹ His definition of education is stated in exactly the same words.²

Though man discovers the laws of learning, yet he has not created them. Though one may not state this in so many words still that does not change the fact that these laws had their origin with God.³

As stated in the previous chapter Harner's views of God are that he is both immanent and transcendent. When religion is thought of as non-educational, it is because God is lifted so high above His created universe; this makes the gulf between God and man widen. When the immanence is stressed to the disregard of His transcendence, the same is true.⁴ Harner further states:

When the concept of God moves too far in the "ganz anders" direction, God is abstracted from His created world and religion falls short of being educational. On the other hand, when God's immanence is carried too far, He is first lost in the meshes of His own creation, and then lost altogether, and the end result is an education which falls short of being religious.⁵

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1. Harner: Religion's Place in Education, p. 11.
2. Cf. Ibid., p. 12.
3. Cf. Ibid.
4. Cf. Ante., p. 21.
5. Harner: Religion's Place in General Education, p. 17.

These can be incorporated within general education when these lines of thought are brought together in proper balance.¹

C. His Philosophy of Christian Education

1. His View of the Origins of Christian Education

The religious education movement, Harnet points out, was born in the American Protestant movement. Though the movement has gone through many refining processes, yet the various stages through which it has come one can trace to American Protestantism. The several influencing agencies which have helped to bring it about are the Sunday school movement founded by Robert Raikes, the public school, and modern psychologists as Coe, Starbuck, and Thorndike with his three laws of learning, the sense of man's responsibility, and other emphases.²

Harnet feels that the religious education movement in the technical and professional sense of the term was the outgrowth not primarily of an awakened educational consciousness on the part of the Church but rather of developments in the fields of psychology and secular education. Its spiritual forebearers were not bishops and church executives (or even theological professors), but James, Thorndike, Starbuck, Coe, and Dewey. Education, being crystallized during the height of theological liberalism in this country

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1. Harnet: Religion's Place in General Education, p. 24.
2. Cf. Harnet: The Educational Work of the Church, pp. 14-16.

took distinctive theological coloration from that period. With the distress and insecurity of later world conditions and with the response to neo-orthodoxy the religious education movement responded less rapidly.¹

Harner emphasized that this showed that the movement was partly within and partly without the historic Christian tradition. This even to the present time has resulted in theological and educational groups viewing each other somewhat suspiciously.²

2. His Interpretation of the Process of Christian Education

In order for one to understand the true meaning of Christian Education as Harner interprets it, one must consider his thinking of what Christian education is not:

1. It is not a coldly intellectual process of imparting facts.
2. It does not imply the magnifying of teaching in the narrow sense to the neglect of the worship of the sanctuary.
3. It is not a man-made process of lifting ourselves into the Kingdom by our own bootstraps.
4. It is not a panacea, a cure-all, a new Messiah--not a trick or a device or a scheme. It is a basic method which makes heavier demands upon minister and congregation than we have yet begun to imagine.
5. It is not what we do for children and young people as opposed to what we do for adults (no age-limit for spiritual growth).
6. It is not what goes on in the auxiliaries of a church as opposed to what goes on in the church proper.
7. It is not identical with any particular method or technique or philosophy of education.³

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1. Cf. Harner: "Reintegration of Christian Education Within the Christian Community and its Relevance for Theological Education," Religious Education, July 1950, p. 224.
2. Cf. Ibid., p. 225.
3. Harner: The Educational Work of the Church, pp. 16-20.

The positive side of Christian education as
Harner defines it is:

Christian education is a reverent attempt to discover
the divinely ordained process by which individuals
grow toward Christlikeness, and to work with that
process.¹

According to Harner this process is an orderly
one. It is one of steady growth of the personality with
no gaps. All that one does in Christian education is to
work with that process.²

An individual is helped in this process of growth,
Harner has suggested, in the following ways:

1. Through responding to the influence of those
about him.
 2. Through getting from life the proper amount of
success.
 3. Through responding to the influence of those
whom he has not seen.
 4. Through learning how the other half of the world
lives.
 5. Through losing himself in ventures of service
and social reconstruction.
 6. Through thinking through his ways of living.
 7. Through taking it to the Lord in prayer.³
3. His Concept of the Relation between Christian Education
and Missionary Education

Missions and education mean different things to
different people. Harner recognizes the importance of
missions by defining it in the following:

Missionary education is the sum of all our efforts to
cultivate in children, young people, and adults a
Christlike concern for people of every class, race, and

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1. Harner: The Educational Work of the Church, pp. 20.
2. Cf. Ibid., p. 22.
3. Harner: The Educational Work of the Church, pp. 28-32.

nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth.¹

Within this definition Harner has tried to "cultivate attitudes, knowledge, and action in one."² Harner believes that the Bible teaches that missionary education is a part of Christian education by such passages as John 3:16 and Matthew 22:37-39. He thinks that if missionary education goes, so does Christianity.³

Analysis of the eight objectives of Christian education reveals that each one of these objectives has missionary overtones. Harner claimed that missionary education and Christian education are not identical, but that the missionary spirit and endeavors are at the basis of Christian education. That missionary education is a "part of, not apart from, Christian education."⁴

Harner holds the view that the basis of a program of missionary education is the Sunday church school. He suggests many other ways in which this can be promoted, but he feels that the Sunday church school with all its shortcomings reaches more people than any other agency in the average church.⁵

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1. Harner & Baker: Missionary Education in Your Church, p. 21.
2. Ibid., p. 2.
3. Cf. Ibid., pp 23-25.
4. Cf. Ibid., p. 29.
5. Cf. Harner & Committee: The Study of Christian Education, IV, The Curriculum of Christian Education, p. 27.

4. His View of the Curriculum of Christian Education

a. Definition of the Curriculum

Harner recognizes the importance of the curriculum in Christian education. He defines it both in the broader sense and in the narrower sense as follows:

In its more inclusive meaning it signifies the whole range of experiences formative in the life of an individual, including not only those transpiring within conventional class sessions but a great deal more--the temper and life of the home, the church's expression of the redemptive power of Jesus Christ, the life of the environing community with all its tributary institutions and every last significant contact which the individual makes from birth to death. In a more limited sense it refers only to those experiences arising in the activity of a school, including the use of prepared materials (books, quarterlies, pictures and the like), or even to the materials themselves.¹

b. The Organizing Principle of Christian Education

The purpose of the curriculum of Christian education according to Harner "is to confront individuals with the Gospel and to nurture them within a life of faith, hope and love in keeping with the Gospel."² Further it is profitable to test the program of Christian education. A good test is its loyalty on the one hand to the Christian gospel and purpose and its fidelity on the other to the process of Christian growth.³

One could say that the Bible, society, the church,

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1. Harner & Committee: The Study of Christian Education IV--The Curriculum of Christian Education, p. 27.

2. Ibid., p. 15.

3. Cf. Harner: The Educational Work of the Church, p. 13.

etc. would be good principles with which to begin, but according to Harner these would not be inclusive enough. He is of the opinion that the best answer is found in a conception broad enough to hold in proper balance and tension differing emphases which ought to complement rather than exclude one another.¹ Harner's main organizing principle of the curriculum is to be found in the changing needs and experiences of the individual as these include the following:

1. God as revealed in Jesus
2. His fellowmen and human society
3. History viewed as a living continuous running through the past, present, and the future
4. The Christian fellowship, the Church
5. The individual's place in the work in the world.²

Harner believes that the Bible, and God speaking through it, has an important role for religious education.³ He thinks that the chief implication is that content has a vital role to play in religious growth. However, all content must be introduced functionally into the stream of life and learning, slipping in at the time and in the manner in which it will do the learner the most good. The Bible, church history and missionary narrative have a highly significant part to play in setting forward the spiritual growth of a learner.⁴

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1. Cf. Harner: Theological and Educational Principles Relevant to a Curriculum, p. 7.
2. Ibid.
3. Cf. Harner: "Theological Presuppositions of Religious Education," Journal of Religion, July 1950, pp. 194-95.
4. Cf. Ibid.

In the preceding chapter it was pointed out that Harner believes that man is both a child of God and sinner.¹ That man is a child of God affirms a sound theological undergirding for a person-centered program of religious nurture. Just as persons are God's major concern so should they be our major concern. Books, and doctrinal formulation are means to an end, whereas persons are ends in themselves. According to this, the curriculum for Christian education should center in persons, both in theory and practice. One finds this to be Jesus' objective of his ministry when he said, "I came that they may have life and may have it more abundantly." Harner claims that "only a person-centered program is sound both educationally and theologically."²

The fact that man is a sinner according to Harner "should lead us to a methodology which is realistic in its appraisal of human nature."³ Regardless of what methods one uses, whether discussion, project method, or group thinking, individuals are very likely to evade the real problems of their personal lives and of society around them.⁴

Thus one's attention is focused upon the individual with his various needs and experiences. The curriculum is centered around experience which stands in Christian

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1. Cf. Ante., p. 25.
2. Cf. Harner; "Theological Presuppositions of Religious Education," *Journal of Religion*, July 1950, p. 190.
3. Ibid.
4. Cf. Ibid.

relations and toward the Christian direction. The Bible and other parts of the Christian heritage come to be sources for meeting present-day problems, practices, and experiences.¹

Harner says "this suggests the curriculum would not be solely organized on the level of current experiences, not solely on content, but both being integrated."²

The following diagram gives a picture of this conception:



To help secure adequate unity and continuity within the curriculum, it seems desirable to have some master-motif running through all units of whatever sort and giving them a distinctive coloration. However, one should of course avoid the danger of neglecting the worship of God, the Bible, and the Christian Gospel.³ Harner thinks that any church program should be based on the five (5) program-elements of the International Religious Council of Education which places them as follows:

1. Worship
2. Study
3. Service
4. Fellowship
5. Personal Commitment of the Christian Life⁵

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1. Cf. Harner & Committee: The Study of Christian Education, IV, The Curriculum of Christian Education, pp. 15-16.
2. Ibid., p. 16.
3. Ibid.
4. Cf. Harner: The Educational Work of the Church, pp. 38-39.
5. Ibid., p. 33.

D. His Philosophy of Church Organization

1. Organization as a Whole

Harner advocates the correlating of the various church auxiliaries to be a part of a central controlling principle eventuated in an organic whole. The basis for having this conception is taken from the New Testament--the vine and the branches. Some of the reasons for his taking this position are that he has been aware of many of the dangers from the most common set-up of many auxiliaries within the church, the fact that on the one hand many of these separate agencies duplicate the same duties and on the other hand leave many things undone. This is especially true of the young people's society in the evening and the Sunday church school. The same is true of the church school in the morning and the morning worship services. Many times the added auxiliaries have resulted in divided loyalties. Much valuable energy is lost because the competent leadership is overworked.¹ Neither is the present set-up such that there is "clear subordination of the auxiliaries to the church proper."²

To help clarify these difficulties Harner suggests three ways to correct this confusion. They are as follows:

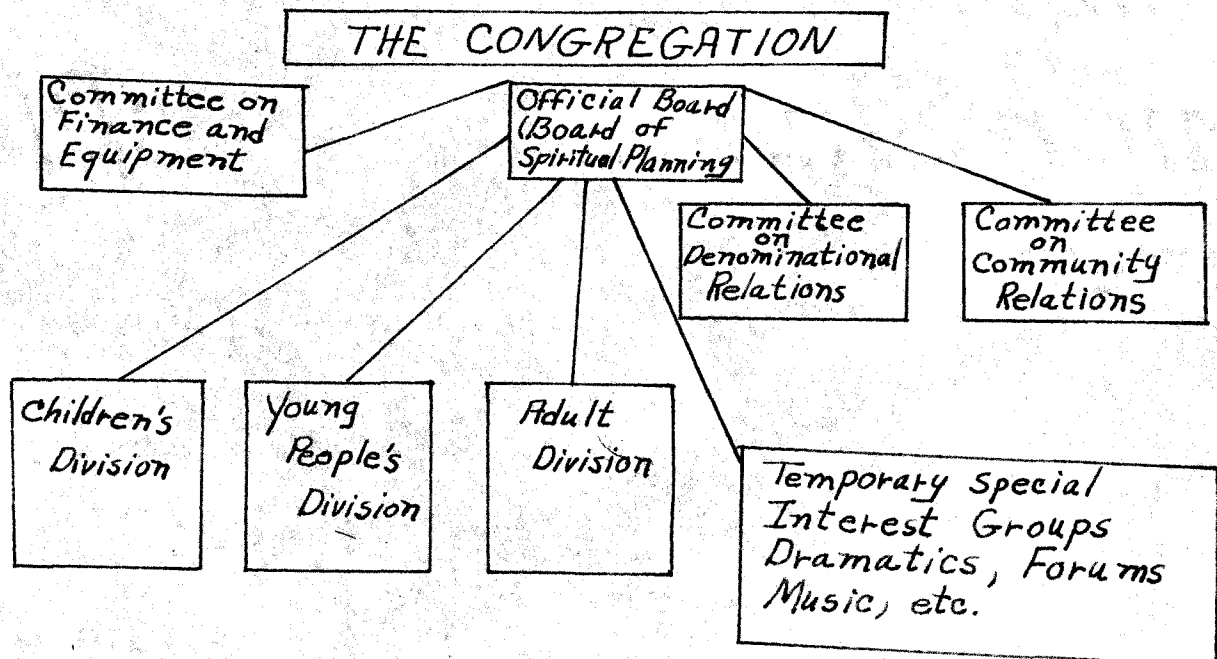
1. The Congregational Council which seeks to bring the auxiliaries together, and unite them in joint planning for a high purpose which overarches them all.

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1. Cf. Harner: The Educational Work of the Church, pp. 56-58.
2. Ibid., p. 59.

2. The Board of Education which sees a series of tasks which the church must perform. It proposes to exalt the task of Christian education and in so doing weld into one working unit all the auxiliaries that share this task.
3. The Graded Church which is blind to everything but the several age-groups of which the church is composed, focusing its attention on children, young people, and adults, and requesting as little organization as possible--barely enough to minister to the spiritual needs of these people.¹

The third of the above is the one which Harner favors in preference to the other two because he feels it brings out the centrality of the church in a better way. He clarifies this by means of the following diagram:



1. Harner: The Educational Work of the Church, pp. 61-72.
2. Ibid., p. 70.

2. The Sunday School

Harner is most interested in the progress of the Sunday School. One especially notes this by the study that he made of the factors which made for the growth in the schools of the Reformed Church; however, he prefers to use the terminology of church school instead of Sunday school because it shows a better correlation between the school and worship services. Finding that where there were one or more young people's societies, a teachers' training school, a vacation church school, an orchestra, and other organizations the Church school also grew more rapidly. Harner says that there is a stimulation which spurs the group to action.¹

3. The Teacher

Harner, being well acquainted with the various aspects of education in the church and otherwise, is convinced that the training of leaders is the "joint obligation of the church, school, home and community, but the training of Christian leaders is the business of the church."²

Some leaders of churches think that it is better to have classes with fewer pupils so that individual attention can be given to the pupil. However, Harner does not agree with this theory. He suggests that church schools should have fewer teachers and better trained ones who

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1. Cf. Harner: Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States, pp. 76-77.
2. Harner: Religion's Place in General Education, p. 79.

would probably be paid. These teachers who are trained could have assistants. Such a plan, he feels, would make for more effective teaching. This would bring the status of the Sunday school back to what was expected of the teachers at the beginning of its organization.¹

There are four fundamental qualifications which Harner sets up for every teacher of religion. They are: (1) "training in the essentials of the Christian religion"; (2) "thorough sensitization to the individual needs of their pupils"; (3) "instruction in planning a lesson"; (4) "intensive training in the use of a quarterly or text."²

In considering the first fundamental Harner suggests that the understanding of the Christian religion is more important than a better understanding of the teaching method. If the teacher does not have an adequate understanding of the essentials of the Christian religion it will be impossible for him to help those who have been entrusted to him.³

Very often it is easy to become so interested in the printed materials that one loses sight of the needs of the individual. Many times the lack of training in psychology has been the cause of not seeing each pupil as an individual.⁴

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1. Cf. Harner: The Educational Work of the Church, pp. 104-105.
2. Cf. Ibid., pp. 106-109.
3. Cf. Ibid., p. 106.
4. Cf. Ibid., p. 107.

Teachers also need help in planning a lesson and, in Harner's opinion, it is the responsibility of the church to provide it.¹

Since it is the tendency of the teacher to use the quarterly or text rather slavishly, it is important for each teacher to be led to see his quarterly or text "steadily and see it whole" and then use it with a wide freedom, in the light of his own and his pupils' needs.²

4. The Child

Harner thinks that the church should be vitally interested in the child. The home, of course, he recognizes as being basic to guiding the child in the way of truth and righteousness. When the church is more responsible for the developing of the child, Harner advocates the cooperation of the home and church to make the teaching of most value. Just as the public school tries to bring about better relations between parents and teachers for better students so the church should strive for that relationship.³

The church cannot afford to be without the child because the children of today are the church of tomorrow. Today the United States is becoming more stabilized and families smaller; therefore, it is necessary "that the church concern itself with children out of sheer desire for self-preservation."⁴ The church must concern itself with

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1. Cf. Harner: The Educational Work of the Church, pp. 108-09.
2. Cf. Ibid., p. 110.
3. Cf. Ibid., pp. 83-85.
4. Ibid.

the admonition of the ancient command:

Hear, O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.¹

In the past the home has been bound by stronger ties to the child and the church educator had less responsibility for teaching the child, but the day has changed. The child therefore needs the spiritual guidance of the church.²

E. His View of Youth Work

1. The Importance of Youth

Harner believes that youth is the time for making crucial decisions. Youth is especially confronted with three distinct decisions--(1) "choosing a life-partner" (2) "choosing a life work" (3) "choosing a philosophy of life."³

Of the three mentioned Harner is of the opinion that choosing a philosophy of life is the most important. Regardless, of what one does, one has a way of life. The best way to meet this challenge is to point one's life toward something outside oneself. Life does not have the same

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1. Harner: The Educational Work of the Church, p. 85.
2. Cf. Ibid., p. 87.
3. Harner: About Myself, p. 122.

outlook if one does not have more than the present to live for.¹ Harner says, "the biggest thing to live for is the will of God."² This gives purpose and meaning to life and so helps to free a person from self-consciousness and keeps one from worrying about one's blood pressure, one's popularity, one's looks, one's own future, and similar concerns.³

Not only does this philosophy give meaning to life but it is a part of the Christian personality-growth.⁴

Jesus' statement, "He that loseth his life for my sake shall find it," is verified in various teachings in the New Testament. Of this Harner writes, "the later ages of Christian history have verified it, and modern psychology now confirms it."⁵ In summary he says:

A Christian's faith is the most practical thing in the world; second, true faith is much more than a mere set of clear beliefs. It is a matter not only of the mind, but also of the heart. It is belief plus feeling that the beliefs are true and acting daily as though they were true.

Put in another way, Harner feels that the best way to grow is not only to think toward the "measure of the stature of the fullness of Christ" but to "lose oneself in something outside oneself a hundred times larger than oneself."⁷ And youth is the strategic time to do this.

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1. Cf. Harner: About Myself, p. 127.
2. Ibid., p. 128.
Cf. Ante., p. 27.
3. Cf. Harner: About Myself, p. 129.
4. Cf. Ibid., p. 130.
Cf. Ante., p. 38.
5. Harner: The Educational Work of the Church, p. 252.
6. Harner: Our Christian Beliefs, p. 1.
7. Cf. Harner: Youth Work and the Church, pp. 176-178.

2. The Youth Leader

As Harner views youth, the leader is important. An effective youth leader is one who not only has a Christian faith, but puts it into operation. Young people expect a youth leader to have "an ability to understand and get along with young people", and usually put a great deal of stress on one of a splendid Christian character.¹ It will be of value to the youth leader to know how to work with a group in a democratic fashion. Working with the group is important, but must be done with the final goal in mind of helping each individual. A leader should strive to help the individual grow in his religious experience, should prepare his young people for the service of the church, and should counsel them with their individual problems. It is important to remember that one should not be too eager to be a counselor unless one feels that one can be of help rather than spoiling the natural relationship between the adult and the counselee.²

3. Youth Curriculum

The curriculum of study in youth classes of the church according to Harner may be classified under two captions: (1) the lesson series and (2) the elective system.

The lesson series is the study materials that various denominations provide for their youth designed for

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1. Cf. Harner: Youth Work and the Church, pp. 176-178.
2. Cf. Ibid., pp. 179-188.

the different ages. In Harner's estimate it is a good system if used wisely, with emphasis on teaching pupils first instead of making the quarterly the primary goal. He recognizes a problem which can become serious if there is not sufficient interest shown: that is, motivation.¹

The elective system, he feels, has many advantages over the lesson series. In this system each class chooses its own course of study in accordance with its own peculiar interests and needs. But if this course is strictly followed the problem of balance becomes a major issue. That is, the class may not be aware of some of its fundamental needs and therefore may tend to become one-sided in their choices, thus not receiving a well-rounded Christian training. This, however, Harner suggests, can be corrected by constructing a list of required and elective courses, the same procedure that is followed in the secondary and higher schools of learning. In some schools expense would be a major item, but this too can be solved in one of the following ways, at least as a possible solution. The first outlay may be somewhat high, but one can retain the books purchased.²

4. Youth Methods

To Harner methods are indispensable tools which one should use to help youth shape their lives after a

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1. Cf. Harner: Youth Work in the Church, p. 109.
2. Cf. Ibid., pp. 112-112.

worthy pattern. It should be a means to win and hold youth to the Church and the Kingdom.¹ The four most important methods used with young people according to Harner are: worship, discussion, recreation and social action.

When planning for the worship service for youth, Harner suggests planning a year's program. At some definite time the rough plans should be drawn up with the details filled in later. He feels it is good to have various types of worship services which help enrich the youth's spiritual experiences.² He suggests the following:

1. A majority of conventional services of worship, relating very often to the study or project in which the group is engaged.
2. A limited number of special observances at Thanksgiving, Christmas, and the like.
3. A few joint services with other groups.
4. One or more out-of-door services.
5. Several services employing symbolic rituals.
6. A service or so that is out of the ordinary, such as the Galilean service.

Harner thinks it is well for the adult adviser to plan the individual service of worship with a committee of young people. The theme should be one that will draw youth closer to God. It should not be an artificial one, but one that comes most naturally to the group: such as, a special day, world happening, a deep need, or an aspect of the greatness and goodness of God. He further suggests that the materials, both in quality and variety, should be

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1. Cf. Youth Work in the Church, p. 139.
2. Cf. Ibid., p. 140.
3. Ibid., p. 141.

selected to fit the theme--that is, the hymns, prayers, scripture reading, poetry, stories, pictures, music, and other materials. After the theme and materials have been properly selected these should be arranged in proper sequence.¹ He suggests the following:

1. The opening element or two should turn the thoughts of all Godward.
2. The second or third element announces unmistakably the theme of the service.
3. All that follows carries the worshipers from step to step in their thought and feeling about them.²

Harner thinks that those who participate in the worship service should be assigned their part according to their abilities. The leadership of the worship service may involve one or more persons. The parts should be thoroughly mastered, true meanings understood, and the voice and manner perfected as much as possible.³

Harner is of the opinion that the discussion method is good with youth, but it is not a foolproof method. It is not well-adapted to teaching facts.⁴

Harner recognizes that one will have need of the talk, the address, and the lecture method as long as a person knows something which others do not know but want to know. He is of the opinion that each still holds an honorable place in teaching.⁵

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1. Cf. Harner: Youth Work in the Church, pp. 144-145.
2. Ibid., p. 145.
3. Cf. Ibid., pp. 144-148.
4. Cf. Ibid., p. 149.
5. Cf. Ibid., p. 151.

He further states that if the discussion method is to be successful, the discussion should be preceded by a talk, study or experience. This is a means of helping the individual think about the topic to be discussed. However, he feels that this method is not too usable with intermediates.¹

To Warner the church should provide "a well-rounded church program for a year." He suggests several types to give the program this well-roundedness: namely, indoor games, outdoor good times, hobby groups, liquorless dances, refreshment stands, celebration of community festivals, and joint fellowship activities with "different" groups.²

Warner feels that youth groups have not been challenged enough with social action. Youth need to be revitalized by knowing the height and the length and the depth of the Christian life.³ The world about us needs help. There are many people starving, suffering, hating, and fearing. There are needs to be found in the home church, needy individuals, one's own denomination, worthy agencies and movements, firsthand investigation and various other worthy causes.⁴ Warner believes that if a year's program in social action is carried out with the same thoroughness of the other programs, it will prove to be successful also.

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1. Cf. Warner: Youth Work in the Church, pp. 149-150.
2. Cf. Ibid., pp. 152-163.
3. Cf. Ibid., p. 163.
4. Cf. Ibid., pp. 164-165.

If the social action program can be correlated to other parts of the youth program, this will help to make the program more effective. It should also be planned with a general pattern in mind.¹

The use of drama, Harner thinks, is an effective method if a good play is chosen and a good director coaches the play. Many times one or more first-class productions have helped to bring youth groups together more closely.²

Though these various methods have been suggested Harner realizes that they are only a means to an end. He says, "Christianity began not with a program or handful of methods, but with the Word becoming flesh and dwelling among men."³

F. The Place of Religion in Secular Education

1. In Public Schools

Harner advocates the restoration of religion to a higher place in public education--including kindergarten, elementary, secondary, collegiate and the graduate school levels. His thinking has been greatly influenced by Dr. Johnson from Columbia University who is of the opinion that "in every proper course religion should be included at its rightful place within the area of study under consideration."⁴ For example in history, literature, the social sciences, and natural sciences the religious background and influence

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1. Cf. Harner: Youth Work in the Church, p. 167.

2. Cf. Ibid., p. 175.

3. Ibid., p. 176.

4. Harner: Religion's Place in General Education, p. 37.

should be taught. Even though perhaps some teachers might not handle the subject with an objective point of view but still that should not cause one to be too negative. One does the same when a Republican teacher teaches children whose background is of the Democratic side. Harner recognizes the importance of the teacher in bringing this important work to fruition.¹

He states this importance in the following:

A different type of teacher-training is called for. We shall need teachers favorably disposed toward religion, competently trained in religion, and thoroughly prepared to include religion within all their teaching in a manner calculated to be at once vital and inoffensive.²

On the other hand, the revitalization of the church's own religious program is another way of stemming the tide.³

2. In Weekday Religious Education as a Supplement

Harner is thoroughly in favor of Weekday teaching but feels that it is not enough. His reaction is that one would not expect to teach any other subject and be satisfied that one had accomplished much by using only one hour each week for that purpose. Some of the distinct advantages as Harner sees the program are:

1. Weekday church schools are succeeding in reaching a great many thousands of children who are otherwise untouched by formal religious influences.
2. The weekday schools have a good record at the point of turning children toward the church school.

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1. Cf. Harner: Youth Work in the Church, pp. 28-42.
2. Harner: Religion's Place in General Education, p. 45.
3. Ibid., p. 44.

3. The quality of the work done in the weekday school is commonly much higher than that of the average Sunday school.
4. Weekday religious education promises to engender a measure of added respect for religion.
5. Weekday religious education affords a precious extra hour of religious instruction.¹

Harner is aware of the negative view of many educators toward the weekday religious program, yet his position is more positive.

3. In the Parochial School

The parochial high school is a much debated subject from the standpoint of its validity for the future of the nation. Harner is not too well disposed toward stressing parochial schools in the formative years of a child. Though he recognizes that the full treatment of religious content would be given in every proper subject, he believes that if one puts one's full resources into this type of school, the public school system would be injured. Moreover, one would have a division of the Protestant and Catholic parochial schools with the difficulty of many communities not being able to support such a school and the difficulties would be great.²

4. The Collegiate School

Though the elementary and secondary schools need religion-education in the curriculum, according to Harner the students on the collegiate level need it even more so.

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1. Cf. Harner: Religion's Place in General Education, pp. 48-50.
2. Cf. Ibid., pp. 54-56.

After twelve years of non-sectarian school training, the student who enters a sectarian college will not likely become narrowly partisan and sectarian.¹

While a child is attending elementary and secondary public schools, he has the backing of Christian parents (that is many times) or the help of the church; whereas when he goes to college he has neither of these. This leads to the logical conclusion that it is more important that religion be taught to one on the college level. Furthermore the colleges have a particular interest in training professional full-time Christian workers, such as ministers, missionaries, directors of religious education, and others.²

Harner believes that the teacher is the key person for teaching religion in our teachers' colleges, and departments of education in our colleges and universities. As was previously stated Harner says:

We shall need teachers favorably disposed toward religion, competently trained in religion, and thoroughly prepared to include religion within all their teaching in a manner calculated to be at once vital and inoffensive.³

G. The Reintegration of Christian Education

The reintegration of Christian education within the community and the hopeful signs of integrating it on the theological basis are encouraging in Harner's estimate. He feels that the gap has been not merely organizational,

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1. Cf. Harner: Religion's Place in General Education, pp. 54-56.
2. Cf. Ibid., p. 62.
3. Cf. Ante., p. 58.

but also ideological. That even to this day there are isolated departments of Christian education. One example which he cites is that the "Teachers College in Columbia University which offers graduate degree in religious education would not think of including a department of homiletics or liturgics."¹ Harner states the result thus:

This has resulted in spiritual loneliness on the part of professors of Christian education; a reluctance on the part of able students to major in this field; the failure of Christian education to contribute its basic and valid insights to the rest of the curriculum and to the general life of the Church; and a corresponding failure of the ongoing Christian tradition to interpenetrate fully the Christian educational movement.²

He feels that every theological student needs a complete integration of the Christian education field so that he can see his ministerial task as a whole. Harner thinks that both the theologian and the Christian educator have gone to the extreme and therefore, the bridge has been so wide.³ The Christian tradition, Harner says, "has typically pointed up the sinfulness of human nature; Christian education, man's capacity for growth, his educability."⁴ He believes that the way is open for a new integration of Christian education within the theological curriculum as a whole.

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1. Cf. Harner: "Reintegration of Christian Education Within the Christian Community and its Relevance for Theological Education," Religious Education, July 1950, pp. 225-227.
2. Ibid., p. 226.
3. Cf. Ibid., p. 226.
4. Ibid.

H. Summary

This chapter has presented Harner's philosophy of Christian Education. Analysis of his writings has revealed that Harner is of the opinion that education and religion are so closely related that they are one process. Harner believes that education is based on the theological premise of the transcendence and immanence of God brought together in proper balance. He further points out that religious education is an outgrowth of psychology and secular education rather than of church tradition, though to a great degree the historic Christian tradition has had a stabilizing and positive influence.

Harner was found to place a great emphasis upon missions as a part of Christian education, with the church school as the chief agent.

Another of his educational views is that the curriculum must be life-centered or experienced-centered, with the organizing principle being that of presenting the Gospel to individuals and helping them grow in faith, love and hope as portrayed by the Gospel. He is of the firm conviction that content has an important role for the advance of the religious growth of an individual if it is introduced according to the needs of the person. Thus content and current experiences are to be integrated.

Harner's continued experiences with church organization have led him to the conclusion that one should have a controlling principle in church organization with other auxiliaries being subordinate. This system helps to avoid

the many duplications of responsibilities and objectives.

It has been pointed out that Harner thinks that both lesson series and the elective system have their place in teaching young people, but he has somewhat stressed the elective system over against the lesson series.

The teacher according to Harner is important in producing good results in the realm of education. To have fewer and better trained teachers is a great benefit. Teachers of Christian education need to have a good understanding of the essentials of the Christian religion besides training in psychology, in lesson planning, and in the use of the quarterly or text.

Harner was found to believe that the three most important decisions of youth are choosing a life partner, choosing a life work, and choosing a philosophy of life. Choosing a philosophy of life is considered the most important of the three decisions. Harner's interest and work with youth have helped him to realize the importance of the leader with youth, who should not only have the essential qualifications of the teacher, but should also be able to get along with and work with a group in a democratic way, thus helping the individual grow in his religious experience.

It has been seen that Harner regards methods as a means of helping to shape the lives of youth after a worthy pattern. The four methods especially found helpful are worship, discussion, recreation and social action. Each of these should have a well-planned program to meet their objectives.

It was seen, furthermore, that Harner believes the child to be indispensable to the future of the church and nation. Every effort on the part of the church should be made to help the guidance of the child in the right directions.

Harner was found to be a hearty advocate of restoring religion to a higher place in general education. He is greatly in favor of the Weekday teaching program, though he recognizes that it is not enough. Parochial schools, according to his view, are not advisable during the formative years of a child. Though the religious subject matter can be handled more thoroughly, yet it would injure the public school system. Furthermore, he advocates religious education in the curriculum on the collegiate level.

It was also pointed out that Harner believes that the departments of Christian education and the department of theological education are becoming more integrated than they have been formerly.

CHAPTER IV

SUMMARY AND CONCLUSION

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A. Summary

The conclusions of this study are to bring together the findings derived in the preceding chapters concerning the achievements of Kevin Cowger Harner as related to the field of religious education.

In order to have a better understanding of his background which helped formulate his views and of his influences which helped mold his personality, the writer reviewed his life. It was seen that his family background helped to guide his thinking early in life. Harner was permitted the privilege of higher education. Not only was he a graduate of Franklin and Marshall College and Lancaster Theological Seminary but also of Union Theological Seminary and Columbia University. His aptness to teach was shown by his teaching French at Lancaster College while attending the Seminary. His period of first full-time ministry began with his work as director of religious education in Zion Church, Lehighton, Pennsylvania. Following this he served in various capacities as follows: instructor of religious education in various seminaries, and president

of Heidelberg College for two years. Further, he was busily engaged in writing. He wrote articles for religious journals and was the author of at least six important books which were used as source material for this thesis. The writings of Harner which have been discussed are I Believe and My Confirmation which presented his theological viewpoints; The Educational Work of the Church and Missionary Education of Your Church, books which enlighten one concerning the organization and work of the church as a whole; Youth Work in the Church and About Myself, books especially designed to help young people; and Religion's Place in General Education, a major source of information concerning up-to-date issues and other materials related to Christian Education.

At the time of his death Harner was known as a teacher, Christian educator, lecturer in many seminaries, author of books and articles in religious education and noted for his interest in missions.

Following the biographical chapter, the second chapter presented some of the theological viewpoints which were basic in his thinking. The following were considered: the Bible, God, Jesus Christ, man, salvation and prayer.

Harner considered the Bible the revelation of God climaxing in Jesus himself. Further it was seen that the Bible is a human witness, but it is not an infallible book.

To Harner God is seen as a person who is omnipotent,

omniscient, and omnipresent. Harner stresses neither the immanence nor the transcendence of God, but holds to the view that God is both immanent and transcendent.

Jesus Christ, as held by Harner, is a man of human qualities and limitations. He is the Saviour of Mankind and prime revealer of God, who ministered to every class of persons. Though he does not deny Christ's miracles, death or resurrection, he states that one cannot prove their authenticity.

It was shown that Harner believed man to be made in the image of God. Man is also a sinner. According to Harner salvation is seen as a certain way of life which becomes a part of one by a growth, a development, or a slow achievement.

Prayer to Harner is an experience which enables one to do God's will more effectively.

The third chapter dealt with his philosophy of education. It was found that Harner believes that education and religion are so closely related that they are one process. Harner was seen to believe that education is based on the theological premise of the transcendence and immanence of God brought together in proper balance. Further he pointed out that religious education is an outgrowth of psychology and secular education rather than church tradition, though the historic Christian tradition had a positive influence.

Harner advocated missions as a part of Christian education. He feels that the church school is the chief agent to promote missions.

Another view which he recommended is that the curriculum must be life-centered with the organizing principle presenting the Gospel to individuals and helping them grow in faith, love and hope. He was found to place a great emphasis on the fact that content and current experiences are to be integrated.

His various church experiences have led him to conclude that the church should have a central controlling principle eventuated in an organic whole. This helps to avoid duplications of objectives and responsibilities.

Harner believes that it is wiser to have fewer and better trained teachers.

Harner is of the opinion that youth is the time to make crucial decisions. The three most important decisions to be made are choosing a life partner, choosing a life work, and choosing a philosophy of life. A philosophy of life is the most important. The leader of youth should be an individual who is able to work with the group in a democratic way and at the same time help them grow in their religious experience.

Harner also feels that the church should help the child desire to follow in the right directions.

It was seen that Harner's attitude toward

a basic principle from which to start. Though Harner may be considered conservative in many of his viewpoints, usually his theological interpretations are from the viewpoint of the liberal thinker.

Harner's emphasis on the theory that religion and education are one process is a stimulating theory, challenging to present-day educators.

To many religious education and missions are placed in two separate categories. Harner very ably shows that missions is a part of religious education. Thus he has made an advance in promoting the cause of missions.

One of Harner's outstanding contributions to religious education is his concept of the curriculum. He highly advocates a life-centered curriculum. The Bible, God as revealed in Jesus, church history, and missionary narrative should be part of the curriculum. This would provide for the integration of both content and experiences.

Harner has helped to affirm the opinion of other educators, the importance of the teacher. He is of the opinion that the trained teacher is necessary to bring about desired results in religious education. One of his basic qualifications for the teacher of religious education is that of a good understanding of the essentials of the Christian religion.

He has contributed valuable help and further insight to the feasibility of the present program of the

Weekday Religious Education.

Harner has contributed a share to the much debated question of parochial schools. Instead of advocating parochial schools during the formative years of a child, he favors religious education to be taught on the collegiate level. His emphasis is placed on religious education at this time because he feels that this is the age when young people are training to become Christian leaders. Usually youth receive their college instruction away from home when they need this stabilizing influence.

Harner's interest in bringing to one's attention the need of integration of Christian education departments with the theological departments is a worthy one. He has helped to overcome some of the wide gaps between the two departments.

It can also be said that Harner has helped youth solve their own problems by giving them guidance in the important decisions of life. His experience with youth have also been a means of valuable assistance to youth leaders.

Thus, it is evident, Harner was not only interested in one phase of Christian education, but in every phase which helped to further the whole of the Christian life.

Harner, who lived just a half century and was at the climax of his powers and abilities at the time of

his death, perhaps accomplished more in 50 years than most men do in seventy or eighty years.

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April 3, 1952

Miss Ethel Schmidt
Room 909
235 E. 49th Street
New York 17, New York

Dear Miss Schmidt:

Thank you for your letter with reference to the late Dr. Harner.

Dr. Harner joined our teaching staff during the academic year 1951-52, as a special lecturer. His assignment was the teaching of our major course in methods of teaching the Christian faith. This course is required by our M.R.E. candidates, and is elected by those who may be studying for the B.D. or higher degrees in divinity. The course offers three term hours credit.

Dr. Harner made the journey to Princeton one day every week to meet the class.

I may say that he taught the course with real effectiveness. Students commented on the profit they were receiving from his teaching. Dr. Harner had a unique way of combining expert knowledge of a subject with a simple way of communicating it to the students. Students were highly pleased with the way in which he helped them to understand method by engaging in method as they learned.

We had received the acceptance of Dr. Harner to teach the course again this year, but shortly after his letter came we received the sad news of his sudden passing. We were shocked and disappointed.

This is about all that I can say. If you wish to know the number of students taking the course, I am sure the registrar, Miss Anna Hatfield, could give you that information.

Sincerely yours,

R. G. Horrighausen

RGH/ms

April 8, 1952

Miss Ethel Schmidt
Room 909
235 E. 49th Street
New York 18, New York

Dear Miss Schmidt:

Your letter regarding Dr. Mevin C. Harner has been referred to me for reply. I know Mevin very well, both when he was here on a brief teaching mission and elsewhere in the work of Christian Education. I find it very difficult, however, to give you anything that would be useful for your study. All I can say about his work here at Union is that he was very well liked and made an outstanding contribution to the students in his classes. In both his summer school teaching and his work during the winter semester he was especially appreciated because of his course on "Work with Young People"---a course which many students said had furnished them with the most helpful guidance they had ever had in youth work.

I am sorry not to be able to give you more help and specific data but you can realize that Harner's contribution here, as elsewhere, was outstanding, both because of his personal interest in students and the wisdom and skill with which he selected and presented material in his courses.

Cordially yours,

FWH:jzb

Frank W. Harriett
Department of Religious Education
and Psychology