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## Front Matter -- Quaker Religious Thought, no. 10

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# QUAKER RELIGIOUS THOUGHT

Volume V, Number 2

Autumn, 1963

*Sponsored by the Quaker Theological Discussion Group*

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Persons wishing to have their names added to the Quaker Theological Discussion Group can do so by sending \$2.00, and those sympathetic to this endeavor are invited to make contributions to it in any amount. These will be gratefully received. Those on the mailing list receive *Quaker Theological Newsnotes* and announcements, in addition to the two issues of *Quaker Religious Thought* annually.

Additional copies of this and other issues can be obtained from *Quaker Religious Thought*, 379 Yale Station, New Haven, Conn., at the prices listed on the back cover.

## *Editorial*

This issue of *Quaker Religious Thought* rounds out the first five years of existence of this unique venture in Quaker journalism. The 10 issues printed have covered a wide range of topics of theological interest to Friends and others and, one may hope, they have added not inconsiderably to the insights and range of interests of their readers.

The current issue brings to this periodical the mature thought of Douglas Steere concerning the underlying unity which he discerns beneath the diversities of Quakerism. Accompanying it is a paper read this past summer at the Barnesville Conference of the Quaker Theological Discussion Group. The hearers of this paper felt that its author had laid theological foundations for a Quaker view of service that are of great importance to the future of Quaker understandings and activities.

With this issue the editor turns over the work of the editorship of *Quaker Religious Thought* with its problems and many privileges to T. Canby Jones, associate professor of religion and philosophy at Wilmington College. He wishes to thank all those many persons who in numerous ways gave freely of their time and wisdom in the publication of this magazine, and to hope for the new editor a long and fruitful period of publication during which the value and influence of this work may spread widely throughout Quakerism, and far beyond its boundaries.

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It was a matter of great sadness to those many who had come to know him in Great Britain, at the Cape May Conference, or elsewhere to learn of the death of Richard K. Ullman, British Friend. He spoke very acceptably at the round-table of the Quaker Theological Discussion Group at Cape May in 1962 and it was hoped that he might make available an article for publication in this paper. In him were combined in a rare way qualities of personality and intellect which are hardly to be spared in our Society.

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The lead article in the Spring 1963 issue of *Quaker Religious Thought* was entitled "Quakers and the Sacraments," by Maurice A. Creasey. Readers of that paper will be interested in

the following paragraphs from Maurice Creasey, dated September 26, which he has given permission to quote, as an extension of the thesis he developed in the original piece. He writes:

If I were to write an article on this subject [Quakers and the Sacraments] *now*, I would give more space to setting out a *positive* statement of the grounds on which the non-observance of Sacraments might rightly be based by Friends. Further, I think I may have assumed too readily that, in advance of a much greater degree of ecumenical awareness than already exists among Friends, their use of some form of "sacramental" practice in connection with our traditional mode of worship would be of value to us or to others.

I have not in any way changed my view that we need to examine critically our inherited practice in this as in other matters; and my article was intended as a contribution to this end. I often recall the remark made by H. G. Wood to me in a private conversation about Friends' attitude to the Sacraments — "I'm sure we need to think again."

J. C. K.