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Front Matter -- Quaker Religious Thought, no. 7

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QUAKER RELIGIOUS THOUGHT

Volume IV, Number 1

Spring 1962

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.

Editorial

This issue of *Quaker Religious Thought* brings to completion the publication of the five papers read at the conference of the Quaker Theological Discussion Group early last July at Barnesville, Ohio. The previous issue carried three of these papers, all dealing with the general topic of Quakerism and its relation to history. The two subjects being considered in this number will be found informative and possibly provocative.

Hugh Barbour's examination of the relation of Christ and truth as understood by Friends leads to conclusions that stress both Quaker universalism and exclusiveness, and raises questions about the relation of Friends today to the ecumenical movement. T. Canby Jones deals in a highly informative way with George Fox's use of the Bible; a use found puzzling to people in his own day. Although he knew the Bible almost verbatim and was constantly quoting from it, Fox did not accept it as final authority. And although inner experience was for him central, he still found the Bible of very great importance. The author's suggestions for modern uses of the Bible will stimulate thought.

A "first" appears in this issue, in the form of a poem by John McCandless. Poetry is not theology, although closely related to it, but this poem will be found to have strong theological implications.

It is planned in the Fall issue to return to the policy of this periodical (temporarily abandoned during the publication of the Barnesville Conference papers) according to which criticisms written by persons of varying viewpoints will accompany each major article. This is a policy, now hallowed by (three) years of practice, which has won general approval.

J. C. K.