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often to the possibility that others may have discovered some truths which we should adopt.

For this reason, we should not dismiss the work of the Faith and Life Panel. Friends meetings will find it a useful exercise to study these papers and to ask themselves the questions which are posed in the booklet. Quaker Understanding of Christ and of Authority, and in the Indianapolis conference papers. But let us not stop there. I am convinced that the really important discussions will center around questions such as those posed in the issue of QRT which you are now reading: Is Fox’s “prophet Christology” a central point of early Quaker theology, without which the whole Quaker message dissolves — as Lewis Benson insists? Or is radical Christian obedience, in the Anabaptist-Quaker style, derived equally well from other sources, such as Jesus’ preaching of the kingdom of God - as Keith Esh suggests? Is a prophet Christology still possible today, or - as Howard Mary implies - is it to some extent incompatible with the findings of careful biblical studies? What about the “prophet like Moses” in Deuteronomy 18:15? Was this really a messianic figure, as George Fox and some early Christians insisted, or are scholars like G. E. Wright correct in suggesting that this verse was simply intended as a justification of the authority of prophets like Isaiah and Jeremiah? If the latter, what happens then to a prophet Christology?

These are not merely academic questions. The whole future of Quakerism, and perhaps of the Christian faith itself, may well depend on the effectiveness of our wrestling with them and with other questions like them. At least for this reason, the Quaker Theological Discussion Group still has a task to perform.

_T. Vail Palmer, Jr._

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**Contributors**

Howard R. Mary is pastor of Smith Neck Friends Meeting, South Dartmouth, Mass. A graduate of George Fox College, he received his M. A. from Earlham School of Religion and is now a doctoral student in the Graduate School of Arts and Sciences at Harvard University, where he is preparing for a career of teaching in Old Testament and Ancient Near Eastern studies. A member of Northwest Yearly Meeting, he has served Friends in Northwest, Indiana, and New England Yearly Meetings.

Lewis Benson is the author of Catholic Quakerism and of a number of articles in QRT. He was Fellow at Woodbrooke in 1974-55 and has been a guest lecturer at Woodbrooke and Pendle Hill. Many — Friends and others — consider him to be the preeminent contemporary George Fox scholar; he would doubtless prefer to have his abiding concern recognized, that the mission and message of Fox must be powerfully rediscovered and recreated in our time. He and his wife, Sarah R. Benson, reside in Brielle, New Jersey.

John H. Curtis retired in July, 1974, after 22 years as Comptroller of the American Friends Service Committee. He has a deep interest in prophetic, Christ-centered Quakerism. He and his wife, Barbara Curtis, are members of Germantown Meeting, Philadelphia, Pa. They have three grown children.

Keith Esh received his academic training from Eastern Mennonite College, Harrisonburg, Va., and from Earlham School of Religion, Richmond, Ind. He has worked as a high-school teacher, as a pastoral minister, and as Associate Director of the Laurelville Mennonite Church Center, in western Pennsylvania. He joined the staff of Earlham School of Religion in 1969 as Director of Admissions and continues to serve there as Associate Dean for Business Affairs. He and his wife, Virginia Esh, are members of West Richmond Friends Meeting. They are the
parents of Brian, age 15, and Brenda, age 13. His previous articles include a series in Quaker Life, under the theme, "Vocation is Calling."

T. Canby Jones is Professor of Religion and Philosophy at Wilmington College. He was editor of QRT from 1964 to 1969 and is now chairman of the Quaker Theological Discussion Group. He is the author of George Fox's Attitude toward War and of several articles in QRT and numerous articles in other Quaker publications. A vice-chairman of the Section of the Americas, Friends World Committee, he is editor of the Faith and Life study booklet, Quaker Understanding of Christ and of Authority.

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