Richard Foster, the Quaker Connection and Neo-Gnosticism

_George Fox claimed more authority than the Bible_

_Blasphemy, heresy, fanaticism, and cultic lifestyle in the history of Quakerism_

Richard Foster, the celebrated mentor of spiritual disciplines by many Evangelicals, is a Quaker, a member of the Friends Church. What is Quakerism? Who is the founder of the Quaker movement? What were the Quaker teachings and practices in the past, and what are they in the present? These are questions that will be answered, unveiling the true R. Foster.

It is good to start by first quoting George Fox the founder of Quakerism. This sect is also known as Friends or the Society of Friends. His testimony is loaded with heresies and blasphemy.

...then I heard a voice which said, "There is one, even Jesus Christ, that can speak to thy condition"... Then the Lord did let me see why there was none upon the earth that could speak to my condition...My desires after the Lord grew stronger, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing. For though I read the Scriptures that spake of Christ and of God, yet I knew Him not, but by revelation15... (emphasis mine)

And they asked if I were the son of God. I said "Yes." They asked me if I had seen God's face. I said "Yes." They asked me whether I had the spirit of discernment. I said "Yes, I discerned him that

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spoke to me.” They asked me whether the scripture was the word of God. I said, "God was the word, and the scriptures were writings, and the word was before writings were, which word did fulfill them.”

And so they sent me to prison”.16

Quakers, Mormons, and Seventh Day Adventists share the same story. The birth of their movements is marked by deep heresies and occultic encounters. George Fox claimed he heard a voice telling him how Christ will talk to him personally, but that “Christ” is not the same as the one of the Bible. His savior is the one of his own experience and revelation as he specifically stated in the quotation above. As a result Fox asserts for himself more authority than the written Word of God. The Mormon founder Joseph Smith Jr. declared that between the age of 14 and 23 was visited by God the Father, His Son, angel Moroni, John the Baptist, Peter, James and John17, and the list does not end here. The angel Moroni furnished him with the “sacred” Mormon text from certain golden plates.

Ellen G. White the false prophetess of the Seventh Day Adventism ruled her sect by frequents “visions from the Lord18”. She also was “visited” constantly by “angels”; was “raptured to heaven” like the apostle Paul, and saw the Adventist “Jesus” who reinforced her desire to keep the sabbath day.

They all claim absolute apostasy of Christendom and the need for the restoration of Christianity in their terms. In the course of time they underwent dramatic changes, putting a human/Christian face to their organizations but their ideology remained the same. All have “a unique message and illumination” and their converts are instructed in the special gnosis of the sect.
They all witnessed the work of God in their era but they all rejected the sound doctrine. Contemporary with Quakers were the Puritans. During the life of the Mormon founder, the Second Great Awakening was fully at work. Ellen G. White was contemporary with D.L. Moody. All these cults were in fact a work of deception trying to counteract God’s true ministry.

All three cults after decades or centuries of struggles became financial empires. For instance the three leading British manufacturers, Cadbury, Fry and Rowntree, were all Quaker family firms – which produced pharmaceuticals and biscuits (cookies, crackers, wafers). Most striking of all were the Quaker bankers – of the modern "big four" British banks, two of which (Barclays and Lloyds) are Quaker foundations.

They all use the best apologists trying unsuccessfully to rescue their past. Either the cults founders or subsequent ideologists of those sects employ a specific cultic language of self exaltation. They betray an unhealthy fanatic enthusiasm which is a form of religious neurosis.

The history of Quakerism goes like this: George Fox was born in 1624, and was the son of a devout Puritan in Leicestershire England. His mother was an upright woman. They were fairly prosperous as a family. George Fox grew up as a prideful, self-righteous person, and became a seeker of “truth” in spite of the fact that he did not lack material and spiritual care. Essentially, he was a combination of arrogance and religious madness. He quietly rebelled against Puritanism, and looked for spiritual guidance elsewhere. He became a religious vagabond for the next four years, wandering throughout England, at times seeking isolation. He was an apostate who fits Jude’s description for such cases. “They are clouds without rain, blown along by the wind; autumn trees, without fruit…. wandering stars, for whom blackest darkness has been reserved forever.” (Jude 1:12b-13b). In his presumptuousness, Fox badgered priests and divines. His first imprisonment was in 1649, after rising up in a crowded church in Nottingham, disputing the Biblical views of the local priest.

This insurrectionist attitude was the badge of honor for the first Quaker generation. They took advantage of the social unrest caused by the Civil English War under Cromwell, and the fall of the monarchy, and practically started a religious revolution in England. Throughout the country, there were many rebels, low-lifers called Ranters who joined the Quaker religious revolution. They, as the Quakers, believed in the leading of the “spirit” and disregarded the Bible. George Fox was deeply fanatical, restless, and resilient- overcoming many beatings and prison terms. Many Quakers today still carry on the spirit of peaceful anarchy and individualism. The Green Peace movement is their creation. The fundamental Quaker trait is rebelling against authority of any sort- Biblical, state, or church. Quakers don’t take vows and don’t participate in wars; but they take an unwritten vow of submission to their sect and they wage political-correct wars like those of human rights and environmental issues. For instance Amnesty International, a Quaker originated human-rights agency, many times takes sides with the wrong detainees just for the sake of challenging governmental authority.

George Fox was able to convert to his new religion of exaltation, Margaret Fell, the wife of the powerful Judge Thomas Fell, Lord of the Manor of Ulverston and master of Swarthmore Hall, along with three of
her children. Judge Fell and his son never converted to the Quaker faith, and Thomas Fell Jr. openly opposed his mother on Quakerism. But Swarthmore Hall became the headquarters of the Quaker movement, and Margaret Fell used her husband’s influence to defend a lot of litigations in behalf of the fanatic Quakers. The Quaker movement gained influence and some political upper-hand through the Fells. Their house was constantly flocked by Quakers coming and going, eating and staying.

Although being a married woman, Margaret Fell had unbridled admiration for her “spiritual guide”. Her daughters were mesmerized too. I quote from one of the letters from her daughters and herself to George Fox; they commit blasphemy calling Fox the “fountain of life and bread of life”. They worshiped him. Eternal praises be to our father, we your babes with one consent being gathered together in the power of the spirit, you being present with us, our souls do thirst and languish after you, and do challenge that right that we have in you; oh you bread of life, without which bread our souls will starve... Oh our life, our desires are to see you again that we may be refreshed and established...Oh my dear Father when will you come - Susan Fell, Dear Father pray for us - Sarah Fell, Oh my dear heart shall we not see you once more again - Isabel Fell, You are the fountain of life (Ps. 36:9) - Mary Fell, Margaret Fell... And so my dear heart, let not the power of darkness separate your bodily presence from us... My soul thirsts to have you to come over, if it be but for two or three days21...

Margaret Fell is nicknamed The Mother of Quakerism. She is equally responsible for the growth of the sect. Historians look at her as one of the first religious feminist; she was a preacher too. Margaret was an obsessive apostate. She traveled all over the British Isles propagating “the truth” and was imprisoned twice, having her property confiscated; wrote sixteen books (five

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addressed to Jews), about twenty-seven epistles, mostly to Friends, and numerous epistles to authorities, including Charles II, the duke of York, the princess of Orange, and magistrates, mayors and justices22. In the 19th century another apostate woman, Ellen G. White of the Adventists equals and exceeds Margaret Fell in religious activism.

Eleven years after her husband’s death, Margaret Fell married George Fox. She was fifty-five and he was forty-five. Fox said that it was more of a “spiritual union”, not a carnal one. As a matter of fact, they lived most of their married life separately- him in London, and her in Swarthmore, both fervently laboring for the expansion of their sect. Fox died when he was 67; she died much later, reaching the age of 87.

Here are some samples of bizarre Bible exegesis in the Women's Speaking Justified by Margaret Fell, rationalizing the right for women to preach: Note what the Lord said after he had pronounced sentence on the serpent: I will put Enmity between you and the woman, and between your seed and her seed; it shall bruise you Head, and you shall bruise his Heel, Gen. 3:15. Let this word of the Lord, which was from the beginning, stop the mouths of all that oppose women's speaking in the power of the Lord; for he has put enmity between the woman and the serpent23. She also explained in the pamphlet The Women Learning in Silence that in 1Tim 2:11 the women who are supposed to stay silent represent the Church, so she can preach to it24.
The inner light. The heresy of the “inner light” rests on just one verse, John 1:9, on which they build a whole doctrine. They affirm that God is in every person by birth. The only thing needed is for the person to get in touch with the inner guidance. The “inner light” is preeminent over Bible, Government of any authority for the Quakers. It is the key doctrine of Quakerism.

Continual revelation. Quakers affirm that God continues to reveal to them different things equal in weight to the Bible or greater, through the “inner light”. As a result authority resides on individual understanding or in the consensus of the Quaker meetings. Friends General Conference the ruling body of the Quakers states: ... Friends refused to make the Bible the final test of right conduct and true doctrine. Divine revelation was not confined to the past...This approach to the Bible seemed blasphemous to the traditional Christians, and the Quakers were often reproached for belittling the scriptures. They quite willingly denied the Bible the right to be regarded as the only and final rule. John Wimber, founder of the Vineyard movement, a former Quaker held to that view too, even as a Charismatic leader. Wimber urged his congregation to incorporate shamanistic terminology in their quest for miracles. He also said the Holy Spirit could be commended. Wimber along with Peter Wagner the missiology professor from Fuller seminary fathered a heresy called the Third Wave which is extreme Pentecostalism obsessed with demonism. They have a fixation with exorcism wanting to implement it not only for people but geographical regions and whole countries. They see all sicknesses related to Satan so they suggest most of the people would need their “assistance”. They emphasize unity over doctrine. The Vineyard Churches are Third Wave churches.

Messiah Complex and Blasphemy. George Fox recruited James Naylor in one of his campaigns and Naylor proved to be even more fanatic than Fox. Both Fox and Naylor preached that heaven was here and now because they reached perfection. They claimed they were not tempted anymore; Christ was in them to such a degree that they became “Christ” they said. Fox notes in his journal: And they asked if I were the son of God. I said “Yes.” While Fox was serving a prison term, Naylor took the reins of the sect. His followers, among whom was a married woman Martha Simmonds called him “the only begotten Son of God”. She and few others declared Naylor as the chief Quaker instead of Fox. On October 24, 1656, Martha Simmonds along with J. Naylor and a small group reached Bristol, mimicking the triumphal entry of Christ in Jerusalem which caused a national scandal. Naylor narrowly escaping execution, he was instead punished with two floggings, branding of the letter B on his forehead, piercing of his tongue with a hot iron, and two years' imprisonment at hard labor. Another woman by the name of Dorcas Erbury called Naylor "the only begotten Son of God," and that she "knew no other Jesus" and "no other Savior". So blasphemy was a current affair among the leaders of early Quakerism.

Fox was very sly and dishonest; specific to cults leaders. In his book, The Great Mystery of the Great Whore, he often answered charges against the Quakers by avoiding the issues. The Naylor incident for instance is not even mentioned. When accusations of sorcery and Rantish practices could not be evaded anymore he moves the discussion on a “higher plane".
Quakers multiplied and continued to harass communities and churches, disrupting services. They were driven by religious madness by their own admission. I quote: …a woman Friend minister who was treated quite roughly for speaking out in a meeting against the priest. When she came again, they beat her brutally and threw her in the street. In all of these harassment, though, Quaker men and women alike continued to remain faithful to their cause. “They refused to be deterred from their purpose so long as they had strength to continue”32.

They also went to extreme manifestations. Solomon Eagle, a Quaker, traveled naked in the city with, “with a pan of burning charcoal on his head33.” Life was a circus for the Quaker “saints”. Here is another example: Diane Rapaport, a former attorney writes in her book, The Naked Quaker, about Lydia Wardell, a Quaker woman from Newbury, Massachusetts, who chose to protest the Puritans’ persecution of her coreligionists by walking into a Puritan Sunday Meeting service and promptly disrobing. For her sins, she was ordered to be severely whipped and not long afterward, she prudently relocated to New Jersey34.

Mystical. Professor Ben Dandelion, a Quaker himself from the University of Birmingham, accurately describes that salvation for Quakers means a mystical union with Christ identical with what the mystics of Eastern Orthodoxy and Roman Catholicism said35. Mystics claim direct experience with God36 as do the Quakers, who reject the role of the Bible in relating to God. Mysticism is the main trait which is present even among Evangelical Quakers such as Richard Foster whom we will discuss later. Foster uses mysticism to connect his spiritual disciplines to the world religions, importing from there, occult practices. Unadvised Evangelicals take that as a deep spirituality. Here is what an important Quaker declared:…the doctrine of "the light within" is held to be sufficient to define the mystical core of Quaker belief(emphasis mine), from which everything else may be derived37.

No creeds or theology… but Quaker theology. Quakerism is the height of hypocrisy. They brag about their uniqueness as being a religious body with no creeds or theology; but every

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Quaker meeting house and devoted Quaker families posses a copy of Fox’s journal and R. Barclay’s Apology, a 425 page systematic theology of the sect. Early on, George Fox called protestant theologians Notionists, but at the end of his life, he wrote a compendium The Great Mystery of the Great Whore in which Fox, the greatest hypocrite becomes the greatest notionist. Another example of creedal statement is the Richmond Declaration or the “Beliefs of Friends”. The problem with the Quaker claim with no creeds or theology is a very simple one: they do have a theology, but it is petty and heretical. This is the character of the work of their hailed “theologian”, R. Barclay, who was an expert in out-of-context usage of Bible quotation. He was citing any possible source, including the Church Fathers, in order to salvage the indefensible Quaker pseudo-theology. Here is a sample of R. Barclay audacity: I demand, wherewith shall I make this observation? What shall ascertain me that I am not mistaken? It cannot be the Scripture: that is the matter under debate. If it be said, My own heart38.Barclay along with Fox and all the Quaker heretics constantly discounted the Bible, but use it copiously and wrongfully whenever they defended their damnable heresies. Gnosticism. George Fox denied the historical Christ. For him He was just a spiritual Christ39. Glen D. Reynolds in his monograph40 discusses how John Owen the Puritan Vice-chancellor of Oxford University made observations about Quaker tracts published between 1655 and 1679 noticing that Quaker theology had renewed aspects of Gnosticism. He argues
that George Fox’s theological message (and in particular, his interpretation of the concept of revelatory Light) incorporated a remarkably similar soteriology and realized eschatology as that found in Valentinian Christian Gnosticism.

Simplicity, Quietism, Solitude, Fasting. The Quaker teaching on simplicity was another way of protesting the way of life of the 17th century. They also created the well known Quaker uniform. After they became affluent, the simplicity ideology just faded away. Today, they parade simplicity in their spiritual formation seminars but they don’t practice it.

Quietism is another feature of the Quakers specific to their meetings but also imposed on their children. They pretend that excessive quietism is a sign of spirituality, and the way to understand what the spirit will communicate to them. This practice is similar to introductions into séances specific to their unprogrammed meetings. It is also a way of intimidation, oppression of reason, favoring esoterism.

Solitude for the Quakers portrays spirituality, but in reality it is isolationism, making individuals vulnerable for occult encounters. Fasting 41 sometimes accompanies solitude, but for them it was a way to get deeper into their false spirituality. For instance, James Naylor fasted for ten or twelve days several times, and the result was calling himself Messiah. The spiritual disciplines proposed by Foster deepen the evil that is in people or brings them under dark influences.

Pacifist stance. In 1651, George Fox comes out with the doctrine of peace understood in the Quaker way. Their pacifism is a way to oppose any establishment and authority. They want to impose “peace” regardless of sociological and historical context. Fox’s peace ideology is an out of context interpretation of text from James 4:1-3. Today, the pacifist movements of Quaker origin are very aggressive and insubordinate. Many times, their anti-war demonstration turns violent and the result is a small scale war waged by the pacifists against authorities and anybody that disagrees with them. Occultism and Spiritualism. Witchcraft in Early Modern Europe42 is an investigation of witchcraft in different European countries. The strength of the book lies in the abundant documentation on sorceries, witches and demonic manifestations. The weakness of the book is marked by the defense of the occult phenomenon among Quakers and witches against Church in general, and Puritans in particular. The authors candidly report how all the normal people such as university faculties, churchmen, and authorities, reproved and wrote against Quakerism for half a century, but the fanatic Quakers are deemed in the book as being discriminated against. In pages143–156—early Quakers are objectively described as really quaking, having fits and trances, barking and howling like all the animals. They had all the manifestations of demonic presence and possession, but in spite of all that, they were not seen as malefic by the general authorship of the book. The occult outburst of the Toronto Blessing was a recurrence of the early Quaker “performance”, and received the blessing of John Wimber, the Quaker. Later, pressured by the media to explain the grotesque manifestations of Toronto Blessing, Wimber retracted his endorsement. Radical Spirits43 is another book written by an authority in the field of the occult. The author, Ann Braude, is Senior Lecturer on American Religious History at Harvard Divinity School. In her book, she reports how the occult newspaper, Radical Spiritualist of the 19th century, advocated among other things egalitarianism, non-
resistance, and women’s rights. In New England, many Quakers joined the Spiritualist religion which was pushing radical politics such as abolitionism of all sorts and feminism because there was not too much difference between Spiritualism and Quakerism. Spiritualism spread throughout the North Eastern part of the United States among Quakers. Shakerism. The Shakers splintered from a Quaker community in Manchester, England (Gidley and Bowles 1990). James Wardley, its preacher, had absorbed the teachings of the millennial French Prophets and his community began to evolve around 1746 (Melton 1992). The members were known as the Shaking Quakers and were viewed as radical for their communion with the spirits of the dead and impassioned shaking that would occur at their services (Horgan, 1982; Robinson 1975).

The Shakers were present at the Azusa Street Revival and the Cane Ridge Revival, revivals that most of the Third Wavers hearken back to as a great revivals of God. However, many false groups such as the Shakers, were present at those and other "revival" meetings and had influence on the "manifestations" that ended up dominating those meetings. Robert Liichow of Discernment Ministries said:

The Shakers were the true forerunners to today's revival. The Shakers had visions, personal prophecy, they spoke in other tongues, they had "holy" laughter, spiritual drunkenness and a form of spiritual warfare. The only thing the Shakers did not have was Jesus Christ, they were a Pagan cult! (Robert Liichow, Discernment Ministries, audio interview45)

Total ecumenical. George Fox wrote a huge book called The Great Mystery of the Great Whore in defense of his sect. Of course the great whore was anything that was not Quaker. If we are

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to respond to Fox’s shamelessness, how then shall we call the unabashed ecumenism and mix of all possible religions under umbrella of the Society of Friends? The greatest prostitute? A Quaker source states the following: They are further encouraged to seek new light from whatever source it may arise. This may make it easier to understand how the Religious Society of Friends can accommodate such a range of religious outlooks among its members46. The “peaceful” Quakers are very intolerant with non-ecumenism. The Society of Friends hosts universalism, agnosticism, atheism, secular humanism, neopaganism, new age, occultism, Islam, Buddhism, and anything under the sun in the area of religion. As we will see, Richard Foster’s Renovare is a way to bring Evangelicals into the fold of world religions ecumenism and make it a syncretistic religion.

Evangelical Quakers. In spite of the occultic, confused manifestation of Quakerism, the simple contact with the Bible determined genuine conversions among them. One of the greatest factors was the powerful testimony and doctrines of sound protestant and Evangelical denominations that surrounded the Quakers. Today there are Evangelical Quakers who are part of the Evangelical Friends Churches. Their weakness is accepting the unregenerated leadership of the Society of Friends. Normally, they should come out of the system and expose and condemn the Quaker history, and today’s ecumenism. Most of them do not observe the Lord’s Supper and Baptism.

Another Jesus and a different Spirit. As we saw, George Fox encountered another Jesus who led him to establish a full fledged aggressive, occult sect. They also affirm the leading of the Holy Spirit, but again it’s a different spirit... another Jesus whom we have not preached, or if you receive a different spirit... or
a different gospel (2Cor. 11:4). The Bible teaches clearly that whoever is lead by the Spirit will encounter the true Jesus as portrayed in the Scripture, and will fellowship with true believers which have the same Holy Spirit. Quakers proved to be haters of true Christianity. Their frequent mention of spirit leading is just a different way of occultic spiritualism as we previously saw. Pentecostals also abuse the name of the Holy Spirit, claiming all kinds of prophetic utterances and promptings which in most of the cases, prove to be false.

From open anarchy to cunning opposition; and from simplicity to affluence. Early on, Quakers underwent a change in strategy. They knew that if they would continue an open war against order and authority, they would end up being exterminated. As a result, they fanatically worked their way up by peaceful means. Towards the end of his life, Fox started using some conciliatory statements and promoting a positive psychology among the cult members. Their community became a state-within-the-state, promoting hard work and wealth accumulation as a way of social control of their opponents. Over the centuries, simplicity, scarcity, and marginalization were long forgotten and were replaced by economical takeover. The same behavior was exhibited by Mormons and Adventists.

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Concluding remarks on Quakerism by Edward Grubb an important Quaker leader.

THE QUAKERS SUFFERED FIERCE PERSECUTION AS BLASPHEMERS, MAINLY ON THE GROUNDS THAT BY THEIR ASSERTION OF THE LIGHT IN ALL MEN THEY MADE CHRIST AND HIS SALVATION NEEDLESS; THAT BY REFUSING TO CALL THE BIBLE THE "WORD OF GOD" AND MAKE IT THE FINAL "RULE" OF FAITH AND PRACTICE, THEY LEFT EVERY MAN TO BELIEVE AND ACT AS WAS RIGHT IN HIS OWN EYES; THAT THEY DENIED THE TRINITY, AND THE HUMANITY OF THE SON OF GOD; AND THAT THEY HELD UP TO MEN THE DELUSIVE STANDARD OF "PERFECTION" IN THIS LIFE.

Who then is Richard Foster? He is an exponent of revived Quakerism. To certain extent he is a version of George Fox of our days. He is like a high priest of total ecumenism. Celebration of Disciplines is the book that launched out Richard Foster as a “leader and mentor of spiritual disciplines” among many insufficiently advised Christians. I will not take space to comment on the book because others did an excellent job on that. In the end notes, I placed two links for those who are interested. Celebration of Disciplines is a book of mystical experiences rooted in esoteric practices of Christian and non-Christian tradition. The book references the Bible nevertheless, but in a minor key, and that confirms the Quaker mark of mixing Bible concepts with pagan tenets. So Celebration of Disciplines is a Quaker book with a Christian garb. Professor Ben Dandelion, expert in the religion of Friends, states in an anthology Creation of Quaker theory (p.164) that Foster retains specific Quaker kind of holiness. Foster doesn’t go beyond Quakerism and is not intending to either. Occult bookstores like those of theosophy promote Foster’s book.
According to various biographies and his personal testimony, "Personal Pilgrimage," John Wimber accepted Christ (1963) because of the "living witness" he found in one of his Quaker friends. He was part of a Quaker church for roughly thirteen years before joining Fuller Theological Seminary. He attended Azusa Pacific University and the Evangelical Friends Alliance which is a Quaker Bible School. "In 1970, he was ordained by the California Society of Friends (Quakers). " http://www.seekgod.ca/quakers.htm


http://books.google.com/books?id=MBtFlW8vxuwC&pg=PA98&lpg=PA98&dq=Third+Wave+and+fuller+seminary&source=bl&ots=5tD26aDt2U&sig=tD26aDt2UiZPR1Mj3JAb1CptOTl&hl=en&ei=xAGoSeisNZWuMurbtekC&sa=X&oi=book_result&resnum=3&ct=result#PPA100,M1

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http://lightandsilence.org/quakers/george_fox/
31 The Light in Their Consciences: Early Quakers in Britain, 1646-1666, By Rosemary Anne Moore, Edition: illustrated
Published by Penn State Press, 2000
32 http://www.cornellcollege.edu/english/Blaugdone/essays/women_ministry.htm
33 http://www.channel4.com/history/microsites/H/history/a-b/pdf/champion.pdf

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http://www.wickedlocal.com/hingham/archive/x1633051618

http://www.quakerbooks.org/an_introduction_to_quakerism.php

http://www.qhpres.org/texts/barclay/apology/prop3.html
http://www.strrecorsoc.org/grubb/qth01.html#upfn05

38 http://www.mellenpress.com/mellenpress.cfm?bookid=6536&pc=9
41 http://muse.jhu.edu/journals/quaker_history/v097/97.1.carroll.html

42 Witchcraft in Early Modern Europe: Studies in Culture and Belief By Jonathan Barry, Marianne Hester, Gareth Roberts, Contributor
Jonathan Barry, Marianne Hester, Gareth Roberts, Published by Cambridge University Press, 1998


44 Here is and account of one of the Shaker meetings: "At the close of the singing, one of the sisters began to rock to an fro; at first gently,
then in a more violent manner, until two of the sisters, on on each side, supported her else she would have fallen to the floor. She appeared
to be wholly unconscious of her surroundings, and to be moved by an invisible power. The shaking of the subject continued to increase in
violence, and it was with great difficulty that she was restrained from throwing herself forcibly to the floor. Her limbs became rigid, her face
took on an ashen hue, her lips moved, and she began to speak in a clear, distinct voice, every word of which penetrated every part of the room, which was as still as death. Every eye was on the recipient of the gift, every ear open to catch each word as it fell from her lips. She spoke of the shortness of life, of the absolute necessity of abandoning the world and its sinful pleasures before it was too late; that in Shakerism were embodied all the virtues and none of the vices of mankind; that through her the spirit of Mother Ann was speaking to every Shaker present to remain steadfast to the faith ...” (Sears, op. cit., p. 201; as cited in The Confusion Of Tongues, Chrales W. Ferguson, 1927, p. 336) http://www.deceptioninthechurch.com/thirdwaveteachings.html

Celebration of Discipline alone, not even referencing Foster’s other writings and teachings and ministries, is a virtual encyclopedia of theological error. We would be hard pressed to find in one so-called evangelical volume such a composite of false teaching. These include faulty views on the subjective leading of God (pp. 10, 16-17, 18, 50, 95, 98, 108-109, 128, 139-140, 149-150, 162, 167, 182); approval of New Age teachers (see Thomas Merton below); occultic use of imagination (pp. 25-26, 40-43, 163, 198); open theism (p. 35); misunderstanding of the will of God in prayer (p. 37); promotion of visions, revelations and charismatic gifts (pp. 108, 165, 168-169, 171, 193); endorsement of rosary and prayer wheel use (p. 64); misunderstanding of the Old Testament Law for today (pp. 82, 87); mystical journaling (p. 108); embracing pop-psychology (pp. 113-120); promoting Roman Catholic practices such as use of “spiritual directors,” confession, and penance (pp. 146-150, 156, 185); and affirming of aberrant charismatic practices (pp. 158-174, 198).

49 The Creation of Quaker Theory: Insider Perspectives, By Pink Dandelion, Contributor Pink Dandelion, Published by Ashgate Publishing,