

# Religion in the News

## International board name Seattle woman

Mrs. Jeraldine Bright was recently elected to the Board of Directors of the Northwest International Conference on World Missions. The Conference holds and sponsors an annual institute on pertinent issues related to the World of Missions. It is sponsored by the Canadian Council of Churches and the National Council of Churches, U.S.A.

Jeraldine served a 2 year term as First Vice President of the Puget Sound Conference Missionary Society, A.M.E. Church (Incorporating 5 states), is presently serving a 3 year term on the Board of Trustees for the Washington State Children's Home Society, is Chairman of Missionary Circle #3, a member of The Trustee Board, a Class Leader of First A.M.E. Church, is working in conjunction with the Totem Girl Scout Council.

Jeraldine is the wife of Mil-



Mrs. Jeraldine Bright

ton Bright, a contractor and mother of a son, Marvin. Jeraldine says, "we are interested in more young adult, and black persons participating in the Mission Conference." Next year's conference will be held at Trinity College, Langley, Washington. You will hear more about this as the year's work progresses.

## Cable TV subject

On Thursday, September 14th, the Center for Urban Encounter of the Greater Portland Council of Churches will present "The Wired Revolution: A Cable Television Workshop". The principal speaker will be the Rev. W. James Richards, Deputy Director of the Office of Communications of the United Church of Christ. The workshop will be held at the First United Methodist Church, 1838 S.W. Jefferson, at 7:30 p.m. The general public is invited to attend. There will be no admission charge.

The workshop will provide participants with an opportunity to learn about the potential of cable television, and how citizens and community groups can best utilize the medium. Recently adopted rules of the Federal Communications Commission (FCC) will also be reviewed.

The workshop is being held because Portland is currently at a major crossroads regarding cable television. Five cable firms have made application to the office of City Commissioner Connie McCready for the franchise to wire the major portion of the Portland metropolitan area. Most Portland residents, however, are unaware of these actions, or of the potential impact of cable television on the community.

## Blacks create religion

Strikingly similar developments in Black African Christianity and Black American Christianity are leading to a new type of cultural religion, says the Rev. James H. Hargett, Secretary for Black Ministries in the United Church of Christ.

Rev. Hargett recently returned from a five-week round of tours and seminars in Ghana and Nigeria. Under a Martin Luther King Jr. Fellowship from Rochester, N.Y. Center for Theological Studies, he is working on a three-year project to develop materials for Black Studies

programs in theological schools.

In west Africa, he noted the rapid growth of Spiritualist churches which emphasize the "total Bible" in their teachings. Similar movements in the U.S. are leading to what he calls "creative accommodation" of Spiritualists within middle class black churches.

Most U.S. slaves were captured and sold in west Africa, Rev. Hargett explained, so most American Blacks have their social and religious origins in west African traditions.

by Therion E. Cobbs

People who speak in tongues do not speak a real language--though they think they do--and they have definite personality patterns which lead them to this type of expression. However, they are no less and no more healthy mentally than others, and they come from all social and economic backgrounds.

These are the conclusions of John P. Kildahl, a clinical psychologist who did intensive research on glossolalia, or speaking in tongues, over a period of 10 years. Results of his findings are presented in a new book, "The Psychology of Speaking in Tongues," published by Harper & Row.

His research was sponsored by the National Institute of Mental Health because of the widespread upsurge of speaking in tongues in mainline Protestant and Roman Catholic churches beginning about 15 years ago. Dr. Kildahl's study was of mainline Protestant churches only, and included groups from coast to coast. Psychological testing was done of individuals and tapes were made of performances.

Tongue-speakers are overly dependent in temperament, Dr. Kildahl reports. They lean heavily on the approval of the authority figure, the religious leader who teaches them glossolalia, and it is this approval that gives them their sense of joy and well-being, rather than the speaking itself. If they lose the leader's approval or if they cease to admire him, then they no longer feel any satisfaction from speaking in tongues, though they still are able to do so, he found.

Most glossolalists interviewed had gone through some anxiety crisis prior to becoming tongue-speakers, he says, and all had suffered a feeling that they were worthless before becoming glossolalists. This was not a guilt feeling, he points out, but a sense of being nothing.

When the ability is developed, Dr. Kildahl reports, the tongue-speakers always experiences exhilaration in being accepted by an in-group and approved by the leader. The new confidence resulting from glossolalia extends to all areas of life, making the speaker bolder in business dealings, marriage relationships, and all other interpersonal relations.

He feels that he is singled out by God to receive this gift, and that God is using his vocal chords in a mechanistic fashion to produce the sounds, making it possible for him to speak a language unknown to him. However, linguists all have told Dr. Kildahl that the sounds uttered, though rhythmical do not meet the requirements of a true language. Exceptions are the cases where the tongue-speaker has in the past been exposed to a foreign language long enough to have picked up some of it, he states.

Confronted with this information, glossolalists say God is expressing a meaning in an unknown language and that the gift of interpretation is bestowed on a few. Those who do claim this rare ability may give interpretations as services progress. However, when Dr. Kildahl submitted tapes to different interpreters individually and privately, each attributed a different meaning to the recorded utterances.

"I have observed" Dr. Kildahl writes, "the same routine everywhere I have been: (1) a meeting devoted to intense concentration on tongue speaking, followed by (2) an atmosphere of heightened suggestibility to the words of the tongue-speaking leader, after which (3) the initiate is able to make the sounds he is instructed to make. It is the same procedure that a competent hypnotist employs. Like the hypnotist, the tongue-speaking leader succeeds with

some subjects and with others does not. I have reached the conclusion that tongue-speaking is a learned phenomenon."

It is common occurrence, he says, for tongue-speakers to take hold of the jaw of one wishing to learn and to spend hours urging the person to repeat sounds until the individual starts producing sounds from his own unconscious, in a sort of regression to the sounds a child makes learning a language.

Glossolalists band together as an in-group, are exceedingly kind to each other, but redirect former anger feelings toward those who do not wish to join them, he says. They exhibit "subtle disrespect for non-tongue-speakers," he points out, often resulting in disruption and friction in churches. He feels that some elements of practice should be discouraged, as there are more constructive ways of gaining a sense of well-being.

Dr. Kildahl is a member of the faculty of the Postgraduate Center for Mental Health and director of the program in Pastoral Psychology at New York Theological Seminary.

## Praise in scheduled

A Praise In will be held on Saturday, September 16th, from 6:30 to 8:30 p.m. in Fern Hill Park (next to Adams High School). Among the participants are the Prince of Peace Band, the Beulah Lord Band and the New Christian Singers. The Praise In will be preceded by a dinner (bring your own lunch). The public is invited.

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**CREATION OR EVOLUTION?** Which one is true? Some science minded Christians call themselves "Theistic evolutionists," a middle position which scarcely satisfies the enigma. In any case those similarities and relationships which men see in creatures and which they call evolution is still the handiwork of God.  
But because the skeletal structure of one creature is similar to another it does not follow that the one proceeded out of the other. God simply adapted a similarity of design to given environmental conditions upon the earth, to many of the different forms He created.  
To believe that all that exists in their elaborate, complex and intricate designs and function created themselves  
out of nothing--than to believe that God always existed and that He created everything according to His own marvelous and intricate plan.  
Dr. William Urey, a renowned scientist has pointed out that the vast, elaborate, complex, intricate and interdependent Creation simply could not evolve anywhere.  
Garner Ted Armstrong, and the continuing researches being conducted by the Ambassador Colleges, of the Worldwide Church of God, demonstrate that evolution is not a fact, but a carefully conjured up myth--that the theory of evolution is just that--a theory.  
Even Darwin, considered to be the father of evolution, was puzzled by the inability to find fossil specimens of "transitional forms" of one species of creature becoming "evolved" into another species.  
He questioned about this in his writings: "As by this theory innumerable forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?"  
"Geology assuredly does not reveal any such finely graduated organic chain (of

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## Zest of Life

By Carnegie "Happy" Pullen

intermediate species), and this, perhaps is the most obvious and serious objection that can be urged against the theory."  
Darwin believed that as geologists and paleontologists got a more complete record of the earth's fossils the missing links between species would be found. Yet, today, a hundred years later, when evolutionists speak of the "missing link," they actually mean millions of missing links; because no definite proof of any transitional fossils existing.  
Eohippus, a creature looking remotely like a horse is said to be the ancestor of the horse; yet Ambassador College has shown in "Plain Truth," that eohippus was a different animal entirely, and scientists mostly have treated it as such.  
The Museum method of exhibiting skeletal fossils of a monkey somewhat like a chimpanzee, alongside of an orangutang, and that beside an ape and that of a man, is offered as "evidence," or "proof," to convince the mind that these gradations of similarity is proof of evolution. It is very much as if they were to exhibit skele-

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