

The Sunday School Lesson

BY JOHN R. BRAYBOY
SALEM MISSIONARY
BAPTIST CHURCH

Challenges to Our Faith James 1:2-4, 12-15 19-27

- I. When Trials Come (James 1:2-4)
- II. When Temptation Becomes Sin (James 1:12-15)
- III. When Submission Brings Freedom (James 1:19-25)
- IV. When Religion Is Pure (James 1:26-27)

I. When Trials Come (James 1:2-4)

Our lesson this week has to do with the testing of our faith. James tells us that we are to count it a blessing when we are faced with trials. Many times we do just the opposite, and become discouraged. In our Christian walk we will be faced with temptations, but it is for our own good. When we overcome a trial, we are strengthened in our faith. What we gain from the testing of our faith is patience. Many of us do not want trials that is the way to have patience.

In order to grow into mature Christians, we must allow patience to be at work in our lives. We will not be sinless, but we are always to be striving for perfection. Trials in our Christian life will help us to grow into mature Christians. Our patience will not longer be as short as a fuse. We will think before we speak, and act instead of reacting to a situation.

II. When Temptations become Sin (James 1:12-15)

When we endure temptation, we are blessed. James states here that those who stand against trials will receive a crown of life. People who truly love the Lord will not give in to temptation but will endure for Christ's sake. Those who are saved, who may falter will be remorseful and sorrowful for being overtaken by temptation.

God our Father does not tempt any man. Therefore, if anyone says that he is tempted of God, he has lied. Now God allows the devil to bring temptations our way to help us grow in faith. Temptations come from two sources, one is of a person's own lust, the other comes from the devil himself. When we allow lust to have control in our lives, we are drawn away from God.

Temptation is not sin, but when we act on the temptation it then becomes

sin. An opportunity (temptation) may come along to make a lot of money illegally, that is not sin until we decide to take part in the temptation. Then there is a price that we must pay for taking part in the temptation. The Bible tells us that there is pleasure in sin for a season, but when the season is passed, there is a pay day for the pleasure.

III. When Submission Brings Freedom (James 1:19-25)

Someone said that we ought to listen twice as much as we speak. In most cases, with most of us, the opposite is true. If we hear God's word and hide it in our heart, we will be slow to speak. Almost every time we will think before we speak. We will not say things that will cause hard feelings or an exchange of blows. Anger toward others is not an act of God's righteousness.

James tells us to put away those things that defile. Also, we are not to do things that are wicked or wrong toward others. To avoid doing those things, we need to have the word of God in our hearts. The word of God will change the life of the vilest sinner, if he will accept it in his heart.

We are to be more than hearers of the word. We are to be doers also. We deceive ourselves when we do not practice what God's word teaches us to do. In our Christian life we need to be an example to the world that it will see Christ manifested through our lives.

When we fail to do what God tells us in His word, we forget who we are and where God has brought us from. When we put into practice what God has taught us in His word, we not only learn more about God, but we learn more about ourselves. Putting God's word into practice will help us to look in the perfect law of liberty. The Grace of Jesus Christ will enable us not to forget what we hear. If we do what God would have us do, we will be blessed.

IV. When Religion Is Pure (James 1:26-27)

James tells us that a person who practices religion, but does not set a Godly example before the world, deceives himself. When people do not practice what they preach, they are hypocrites. A man who practices false religion has a vain religion. Many a person will go to hell from a church pew

who has been faithful to church, but who never gave their heart to God. I remind us all that Jesus told Nicodemus three times in five verses that "ye must be born again."

Pure religion is to visit the orphan and widows. A true Christian will keep his life clean and be an example before the world. Our responsibility to God is to let the world see Jesus in us.

To the unsaved, I plead with you not to let the devil deceive you into believing that if you go to church you will be with hypocrites. Sure, there are some hypocrites in church, but as someone said, I would rather go to church with

them than to spend eternity in hell with them. Remember, if you go to hell, it will be because you made the choice. It is not God's will that any should perish, but that all should come to repentance.

God bless you all until next week. Pray for us

More on the politics of the PSU name change

Dear Editor,
Greetings of the Day which was created by the Holy Spirit of Creation. My Robesonian Friends,

As you relax, while inhaling the Holy Breath of Life, you will eventually realize the 'Deception' which has been expressed by Senator David Parnell against the name change for Pembroke State University. It is being said that our Senator David Parnell promised the PSU Chancellor, Joseph Oxendine, that he will not jeopardize the name change for the sake of petty politics.

Be it Known My Friends: Sen. Parnell, David Weinstein, now Senator-Elect, and Pembroke State Rep. Ronnie Sutton accompanied Chancellor Joseph Oxendine, by the invitation of The Honorable Frances McArthur Cummings, to the Legislative Office Building to witness the "seed-planting" of House Bill 1072 which was discussed and, subsequently, approved in the presence of the Joint Legislative Education Committee.

Senator David Parnell, being who he truly is in character, decided to withdraw his promise to Chancellor Oxendine, then, hastened a Senate Companion Bill which was unnecessary, thus, causing minds to be confused over the PSU name change and creating a delay in its becoming law. The Scripture says, "Let Your Yes be Yes, and your No be No."

Since so much "Deceptive, Political, Unfair Strategies" have been practiced by Lawmakers of the NC General Assembly, I will say, "Let the Name Change NEVER become LAW."

According to Mark Stimmelord, Fayetteville Times (5/26/96), The Senate was eager to PASS its own Bill with Unusual Speed (Smile) so as to "Honor Sen. David Parnell. The Senate had expected the NC House of Representatives to continue the "UNLAWFUL AND IMMORAL" traditional acts. But, the Speaker of the House, Harold J. Brubaker, allowed the Senators and Members of the Democratic Political Part to look upon him as a "Man who is

Say you read it in the Carolina Indian Voice

filled with Courage" to HALT the "Wickedness" performed in High Places by holding the Scale of Justice in his law-abiding hands.

The Republicans did not violate legislative courtesy to get Rep. Frances M. Cummings re-elected. The fact is that on November 5, 1996, General Elections, The Honorable Frances McArthur Cummings said ALL WISE, Registered, Qualified Voters will "Create History" for Robeson, Hoke, and Scotland Counties--District 87.

Rep. Ronnie Sutton, being the State Representative for District 85 where Pembroke State University is located, should say "Thank You" to The Honorable Frances McArthur Cummings for assisting him (Ronnie), Chancellor Dr. Joseph Oxendine, Dr. Adolph Dial (deceased), and many others to have their heart's desire fulfilled.

Rep. Ronnie Sutton should not be against his conscience which is the "Small Still Voice of Truth." Rep. Ronnie Sutton said, "That insisting it (HB 1072) be the House Bill will delay the process" and "it was to identify Frances with the name change."

QUESTION: Did Sen. David Parnell or Rep. Sutton make any effort for the name change for PSU before Rep. Frances M. Cummings?

Rep. Ronnie Sutton continually "refused" to admit that he, as the State Representative for District 85 where Pembroke State University is located, did not have the Golden Opportunity to give the "Crown of Joy" to the Chancellor, Joseph Oxendine, and others who desire the name change for PSU. Therefore, the "Voice of Jealousy" echoed aloud over State Rep. Frances M. Cummings.

Frances having the Blessings of Almighty God, no Man on earth can take her Blessings away. Within Frances Heart's Chambers, four (4) letters are inscribed "L.O.V.E." for ALL People, in spite of their Political Affiliation or Denominational Church Membership.

Chancellor Joseph Oxendine saying, "I am only interested in it (Bill)

getting approved I am not interested in recognition" did reveal his "True Self." I wondered why he (Joseph Oxendine) praised Frances during Dobbs Oxendine's funeral service and telephones and writes letters of Thanks, etc. to her. Why are "Awards of Recognition" presented to students and others? Dr. Oxendine reminds me of my grandfather who said, "It is not the Smile, but what lies behind the Smile."

The last conversation Adolph Dial had with Rep. Frances Cummings was a "Plea" asking her to do the best of her ability to have PSU name changed to the University of North Carolina at Pembroke.

Mark Stimmelord said in the Fayetteville Times (5/26/96), "Once Pembroke State University becomes the UNC-Pembroke, few will remember whose name was on the Bill." Mark, you are correct. Few people will remember, but a multitude will read in the History Book (General Statute) that which few people fail to remember about the PSU name change.

My conclusion Rep. Frances M. Cummings has proven that she holds the "Scale of Justice" for well-known members of the Democratic Party and endeavors to assist anyone who deserves her "Wisdom" to have Progressive Prosperity.

Rep. Ronnie Sutton is speaking against the sincerity of Frances' Heart. Ron Sutton has proven to be very "unthankful" for good deeds rendered on his behalf and the people of his House District 85.

I will say, "The Chancellor of PSU should speak the TRUTH and cease being as a 'SWINGING BRIDGE'."

Senator David Parnell needs to leave the General Assembly with a "Smile" and not with a "Sad Face." I believe our Senator did not seek re-election because of "FEAR" he would not have been re-elected due to his "Past, ill-natured Political Speeches and Acts" toward people of District 30.

Peace Be Unto All. AMEN.
Yvonne Maria Leow

Along the Robeson Trail

by Dr. Stan Knick, Director
PSU Native American Resource Center

In the last three segments we have been looking at music and musical

instruments of traditional Native America. We have looked at rattles and flutes, and three types of traditional drums. This week we turn to the remainder of the Native American drums.

Of course a great many things can be (and have been) used as traditional percussion instruments. In the Northwest Coast culture area, the people of several nations (i.e., Tlingit, Kwakiutl) fashion elaborate drums in the form of boxes made out of wood. Often these boxes are painted with personal and clan totem symbols ("totem" is an Algonkian language family word derived from *ototeman*, "his relations").

Woven baskets can also be used as percussion instruments. In California as well as in the Southwest, Native American baskets were (are) beaten as drums. One musical advantage to the basket-drum is that it can also be scraped as a rasp, another kind of percussion instrument.

But the one instrument most often associated with Native American culture is the double-headed drum. It is sometimes called the "powwow drum," but might more properly be called "ceremonial drum."

All over the Plains, Southwest and Eastern Woodlands, Native people have made and used these double-headed hide-covered drums. Some scholars assert that the double-headed drum is a relatively modern — that is, post-European-contact — instrument among Native Americans (for example, see Harold Driver's *Indians of North America*). However, Native American traditional legends tell us of such drums being played long before non-Indians came to this continent.

There are two main varieties of the Native American double-headed ceremonial drum. Among Southwest Native nations (i.e., Pueblo), double-headed drums are most often deeper than they are wide. J.H. Harris' *The Book of Indian Crafts* describes these Southwest drums as being "generally twice as deep as the diameter of their heads." Among Plains and Eastern Woodlands nations, double-headed drums are usually wider than they are deep.

Double-headed drums were originally made (and in some cases, still are) by stretching animal hides over the ends of a section of hollow log. Since European contact, and especially since the late nineteenth century, other materials have been adapted for use as the frame for double-

headed drums. Some of these post-contact Native American drum frames

have been made from old cheese boxes (the kind that "wheels" or "hoops" of cheese used to come in) which have been taken apart and re-assembled by lacing them together in larger forms. Some Pueblo-type drums (deeper than they are wide) have been made from old nail kegs and other small wooden barrels.

In more modern times, some double-headed drums have been made using the frame from a discarded orchestra bass-drum. Properly prepared elk, deer or cow hide can be used to make the heads. Sometimes these "powwow drums" are decorated by painting (on the head, frame or both) or occasionally by attaching other items such as feathers or ribbons.

In traditional Native American culture, the beat of the drum symbolizes the heartbeat of The People and of Mother Earth. It is a sound as old as The People themselves, as old as Turtle Island, and when we hear it today it sings to us of connecting the past with the present and the future.

For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

INVITATION FOR BID
Bid for furnishing all labor, equipment and services required for the Work known as HUD DRUG GRANT PROGRAM NC19DEP1140195 (Fencing) Pembroke, North Carolina will be received until 2:00 p.m. local time on May 20, 1996 at the office of the Housing Authority (PBA) indicated below. At this time and place all bids received will be publicly opened and read aloud.

The Work consists of providing fencing at one (1) site known as NC 114-3.
Proposed Contract forms, Drawings and Project Manuals are on file in the office of the PBA and the Architect, TOMBERLINS ASSOCIATES, Inc. 2215 Perimeter Park Drive, Suite 15, Atlanta, Georgia 30341, telephone (770) 451-7531.

Copies of these documents may be obtained by depositing \$25.00 with the Architect for each set of documents desired. Each bona-fide prime contractor will be returned his full set of documents. The deposit for each additional prime contractor set, and all non-bidder sets, will have the cost of reproduction deducted from the deposit and the remainder returned. However, the cost of reproduction will be deducted from all deposits for Bid Documents not returned complete and in good condition within 10 days following the bid opening. No partial sets will be issued during the bidding period. No refunds will be issued for documents returned after 30 days following the Bid opening.

Each bid shall include Bid guaranty in an amount equal to 5% of the Bid. Provide a certified check or bank draft payable to the PBA, U.S. Government Bonds, or as a properly executed Bid Bond with surety acceptable to the PHA. A Surety Company executing the Bid Bond must appear on the most current U.S. Treasury Department's Circular No. 570. The successful bidder is required to provide satisfactory Performance and Payment Bonds prior to execution of the agreement.

Refer to provisions for equal employment opportunities and payment of not less than minimum salaries and wages indicated in the Project Manual. In addition to the Bid Guaranty requirements, each bidder shall include THE SIGNED ORIGINAL AND (2) CONFORMED COPIES of the following with his bid:

1. A fully completed HUD Form 5369-A Representations, Certifications and other statements of Bidders.
2. Bidder's Construction Experience statement (page C-5 (6)).
3. Non-Collusive Affidavit (page C-7).
4. A fully completed HUD Form 2530 Previous Participation Certificate.
5. Evidence of compliance with applicable laws and regulations of the State of North Carolina for licensing in conjunction with the Bid including, but not limited to, appropriate Contractor's License and Contractor Bidders License.

Small businesses and minority firms are urged to submit proposals. Certification as a Minority-business Enterprise (or number of partners, shareholders, employees who are members of minority classification or are women) should be included in the Bid proposal. Refer to Article 40 of the General Conditions.

PHA reserves the right to reject any and all bids, and to waive irregularities and formalities in the bidding. No bids may be withdrawn for a period of sixty (60) days subsequent to the opening of bids without PHA consent.
Pembroke Housing Authority 606 Lumbee St. P.O. Box 910 Pembroke, N.C. 28372

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