

**The Word on Washington****Congressman
Mike McIntyre**

Did you know that for every dollar the State of North Carolina sent to the federal Highway Trust Fund last year, only 82 cents came back for much-needed road construction and improvement in our area? Did you also know that three major highway projects vital to our area are now pending before Congress?

Almost one-fifth of every dollar North Carolina contributes to the federal highway trust fund through gasoline excise taxes, user fees, and heavy truck and tire taxes paid by North Carolina citizens goes to fund highway construction in other states? I find the scenario completely unacceptable, and I am working very hard to correct it through legislation and my position on the Democratic Coalition Transportation Task Force.

The reason behind the inequity is an unfair funding method in the Intermodal Surface Transportation Efficiency Act, also known as ISTEA. Enacted in 1991, ISTEA has set the standard for surface transportation funding for the past six years. Unfortunately, while ISTEA originally promised a 90% return to the states on their contributions to the federal Highway Trust Fund the end result has been far less for states like North Carolina which are now classified as "donor states." With ISTEA set to expire in the fall, however, the time is right to correct the donor state problem during the upcoming reauthorization process.

I am co-sponsor of two bills which would guarantee a return of at least 95% of the money each state sends to the federal Highway Trust Fund. This would translate at minimum into an additional \$30 to \$40 million annually for North Carolina highways, and it would especially benefit our area due to the presence of

I-95 and I-40. Added funding would also provide extra money needed for the new I-74 which will cut right through the heart of the 7th District from the western edge to the coastal areas.

Along with fighting to increase the federal highway dollars sent to North Carolina, I have also pushed for the consideration of several important highway construction projects planned for Southeastern North Carolina. Our region of the state has grown at a tremendous rate over the past few years, and last month I testified before the U.S. House of Representatives Subcommittee on Surface Transportation on behalf of three projects that I feel will help meet the economic demands of that growth.

One of the projects I have pushed for is a proposal to construct a 5.6 mile stretch of U.S. 74 from Maxton Bypass in Robeson County to just west of NC 710. The I-74 Corridor, when completed, will be a crucial link cutting right through the heart of the 7th district connecting Charlotte and the western half of the state to the Wilmington area and the beaches.

I also testified in behalf of a project that would facilitate better traffic in and out of Fort Bragg and create another crossing of the Cape Fear River in Cumberland County. One of the projects would construct a new 8.6 mile segment of freeway

from NC 24 which is part of the Strategic Highway Network (STRAHNET) to I-95. This project would include a new bridge over the Cape Fear River and create a direct route from Fort Bragg to I-95 so that military vehicles could access the interstate from the base without the time-consuming traffic-congesting

process of traveling through Lumberton.

Finally, I have testified for the proposed construction of a Jacksonville Bypass of US 17 in Onslow County. US 17 represents the primary north to south roadway for eastern North Carolina and it is therefore vital to the economic growth and development for this region of the state. The proposed bypass will help alleviate traffic congestion along the US 17 corridor stretching from South Carolina to Virginia, as well as facilitate better access to the U.S. Marine Corp base at Camp Lejeune.

These projects are not only vitally important to Southeastern North Carolina, but they will also benefit the mid-Atlantic and eastern region of the United States as well. I will continue to work with my colleagues on that panel to ensure that they are given every consideration possible, while at the same time pushing legislation that will increase the amount of money the State of North Carolina receives from federal government to address our transportation needs. I am strongly committed to establishing equity and fairness to the federal funding process and bring back more of our tax dollars needed to fund state highway projects that benefit all of our citizens and businesses.

The Sunday School LessonBY JOHN R. BRAYBOY
SALEM MISSIONARY
BAPTIST CHURCH**I. You Have An Opportunity: Take it (Rev. 3:7-8)**

The message to the church at Philadelphia was good news. Philadelphia meaning brotherly love.

Christ identifies himself as holy without sin. The sinless one who took the sins of the world upon himself. He is also genuine, not a deceiver. Also he describes himself as the key of David, meaning that he holds the treasure for all those that are of the household of faith.

Many of the Jews in Philadelphia were not Christians but were in the church causing problems. Jesus called them "the church of Satan". They claimed to be "Jews" but, they hated Christ, because they were not in covenant with God. Because of the saints' faithfulness and stand for Christ, God promised that some of these troublemakers would have a "change of heart".

Because of the churches' faithfulness God told them that they would be protected from falling into temptation. Keeping God's word and seeing things that Christ has endured for us can encourage us to follow his example.

God promised his saints to keep them from the hour of temptation. Many Bible scholars believe this to mean that the church will be delivered (raptured out) before the tribulation comes upon the earth. Keep in mind that the church of Philadelphia is the true church of the end of the grace age.

III. You Are Lukewarm: Change (Rev. 3:14-16)

Jesus now turns to the Laodicean Church which was luke warm. He identifies himself as the amen from the old testament, meaning valid and binding. The faithful and the witness contrasting Christ with the unfaithful members of the Laodicean church. The beginning of the creation of God meaning that all things were created in, through and for Him.

Jesus had somewhat against the church at Laodicea because they were neither hot or cold. The fire of the gospel had gone out in their hearts. They were having church, but there was no zeal about them. They were like a fire where all the wood had burned up and the coals were warm but no fire was blazing forth to bring forth heat.

the bride-elect hosted the event. Miss Elk is the granddaughter of Mrs. Launa Jacobs Elk and the late Mr. Ray Holy Elk of Pembroke, also Mrs. Myrtle Hardin Jacobs and the late Mr. James Calvin Chavis of Pembroke.

She is a 1997 graduate of Purnell Swett Senior High School. She is self-employed and is a junior attending the University of North Carolina at Pembroke.

The groom-elect is the son of the late Mr. Richard Seale Lowry, Sr. and the late Mrs. Nettie Brooks Lowry of Pembroke. He is the grandson of the late Mr. William Henry Lowry and the late Mrs. Crossie Maynor Lowry of Pembroke, also the late Mr. Peter Brooks and the late Mrs. Attie MacCummings Brooks of Pembroke.

He is a 1984 graduate of West Robeson Senior High School and is self-employed. The wedding is scheduled for April 19, 1998 in Berea Baptist Church in Pembroke. Invitations will be sent

Luke warm means tepid, a point halfway between hot or cold. There was no zeal for God, no fire or fervor for the things of God. Because they were luke warm they were not having any effect upon a lost and dying world. That sounds like much of the church today. God wants us to be hot or cold not luke warm. God said he would spew them out because they were neither hot or cold. Their actions were very distasteful to the Lord. God would not eternally reject those that were saved, but the door of opportunity would be closed for them.

IV. You Are Deceived: Wake Up (Rev. 3:17-18)

The Laodiceans thought they were rich and needed nothing. Jesus reminded them that they were far from being rich. He described them as wretched (distressed), miserable (to be pitied), poor, (as a beggar groveling on the ground), blind (they did not see spiritually), and naked (their garments of righteousness were imaginary).

Jesus appeals to the Laodiceans as a heart broken father would his child who has brought disappointment to him. Christ offered them spiritual riches that could be tested and stand the most rigid test. He offered them white raiment being clothed in Christ's righteousness. The eye salve would restore the spiritual vision of the church. The spiritual vision of the church today needs to be restored.

V. You Are Sinning Rev. 3:19-21

Christ reminds the Laodiceans that He loves them and those that He loves He will chase when they are disobedient. Therefore he encouraged them to change and turn from their way if life and get on fire for God.

Christ gives the invitation to the Laodiceans. He stands at the heart's door and knocks waiting for them to open. If they are willing to open their hearts, then Christ could come in and fellowship with them and they with Him. Many evangelists have used this scripture for a message to urge lost sinners to come to Christ. Just as the church is urged to open their hearts and experience Christ more fully, the unsaved is urged to open their heart's door and accept Jesus as their personal savior. Won't you repent of your sins and come to Christ now. Let Him in your heart and fill you with righteousness.

God bless you all until next week. Pray for one another.

**Along The Robeson Trail**

By: Dr. Stan Knick

Once upon a time in America there was a place called "the Indian territory." The term was not used to refer to all the lands which had truly been occupied by Native Americans — that would have to include everywhere in North and South America. "The Indian territory" was used to refer to that place to which the United States government removed Indian people.

"The Indian territory" began as a larger area, but eventually came to cover almost all of what is now Oklahoma (by the way, Oklahoma means "red people" in the Muskogee Choctaw language). After the United States purchased from the French what was called "Louisiana" (in 1803), including all the lands from the Gulf of Mexico to Canada and from the Mississippi River to the Rocky Mountains, someone came up with the idea of moving the Indian people who remained in the eastern United States to these new lands (ultimately removals would happen not only from the east, but from other parts of the country as well). The very next year the U.S. Congress enacted a law which made it "legal" to remove Indian people from their traditional homelands. By 1830 Congress felt that it was necessary to act again to speed the removal process, and so it passed the "Indian Removal Act."

The lands of the Louisiana Purchase lying west of what had become Missouri and Arkansas came to be known as "the Indian territory," and soon a hundred thousand Indians were "resettled" there. The treaties which accompanied the removal of these people typically called for these lands to belong to the Indians forever. The treaties often said that these lands would never become part of, nor under the jurisdiction of, any State without the permission of the Native Americans. Among those removed to "the Indian territory" by 1830 were members of the following nations: Quapaw, Peoria, Modoc, Shawnee, Ottawa, Wyandot, Seneca, Osage, Kansa, Pawnee, Cheyenne, Arapaho, Otoe, Caddo, Sauk and Fox, Potawatomi, Wichita, Comanche, Kiowa, Apache, and the so-called "Five Civilized Tribes" (Choctaw, Chickasaw, Creek, Seminole and Cherokee).

The largest parts of "the Indian territory" were given to the largest of the removed Indian nations, the Choctaw, Chickasaw, Creek and Cherokee. As it turned out, the tribal governments of these nations (plus the Seminole) chose to support the Confederacy in the Civil War, a decision which would prove costly. After the Civil War, the federal government proclaimed that the treaties it had with these Indian nations were no longer valid because these five nations had sided with the South. New treaties were developed which took lands away from these nations.

With the passage of the "General Indian Allotment Act" in 1887, most of the removed Indian nations began to lose further lands from "the Indian territory." In 1889 the government set up a federal court over the Indians at Muskogee, and opened the so-called "unassigned" lands in the middle of "Indian territory" to settlement by non-Indians. In 1890, the government established Oklahoma Territory, and by 1893 the only lands still officially part of "the Indian territory" were those held onto by the "Five Civilized Tribes" and the small reservations in the extreme northeast of what is now Oklahoma (Quapaw, Peoria, Modoc, Shawnee, Ottawa, Wyandot and Seneca).

By 1898 allotment was underway even in these lands, and "the Indian territory" faded more rapidly. Despite the efforts of some leaders of the "Five Civilized Tribes" to set up a separate state for themselves in 1905 (it would have been called "Sequoyah"), the state of Oklahoma was established in 1907 and "the Indian territory" slipped into the history books.

For more information, visit the Native American Resource Center in historic Old Main Building, on the campus of The University of North Carolina at Pembroke.

**Say You Read It
In The Carolina Indian Voice.**

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