

According to Scripture

by Robert O'Quinn of the Pembroke Seventh Day Adventist Church

Is God particular? Read Numbers 20:7-12. The two brothers went on before the multitude. Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel, but now, at last, even the patience of Moses gave way. "Hear now, ye rebels," he said. "must we fetch you water out of this rock?" and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod. The water gushed forth in abundance to satisfy the host. But a great wrong had been done. Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was as true, but even truth is not to be spoken in passion or impatience.

When God had bidden Moses to charge upon Israel their rebellion, the words had been painful to him, and hard for them to bear, yet God had sustained him in delivering the message. But when he took it upon himself to accuse them, he grieved the Spirit of God and wrought only harm to the people. His lack of patience and self-control was evident. Thus the people were given occasion to question whether his past course had been under the direction of God, and to excuse their own sins.

Moses, as well as they, had offended God. His course, they said, had from the first been open to criticism and censure. They had now found the pretext which they desired for ejecting all the reproaches that God had sent them through His servant. Moses manifested distrust of God. "Shall we bring water?" He questioned as if the Lord would not do what He promised. "Ye believe me not," the Lord declared to the two brothers. "To sanctify me in the eyes of the children of

Israel." At the time when the water failed, their own faith in the fulfillment of God's promise had been shaken by the murmuring and rebellion of the people. The first generation had been condemned to perish in the wilderness because of their unbelief. Yet the same spirit appeared in their children. Would these also fail of receiving the promise? Worn and disheartened, Moses and Aaron had made no effort to stem the current of popular feeling. Had they themselves manifested unwavering faith in God, they might have set the matter before the people in such a light as would have enabled them to bear this test. By prompt, decisive exercise of the authority vested in them as magistrates, they might have quelled the murmuring. By his rash act Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock the significance of this beautiful figure of Christ was destroyed. More than this, Moses and Aaron had assumed power that belongs only to God. The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved

it to impress the people with reverence for God and to strengthen their faith in His power and goodness. They, angrily cried, "Must we fetch you water out of this rock?" They put themselves in God's place, thought the power lay within themselves, men possessing human frailties and passions.

Wearied with the continual murmuring and the rebellion of the people, Moses had lost sight of his Almighty Helper, and without the divine strength he had been left to mar his record by an exhibition of human weakness. The man who might have stood pure, firm,

an unselfish to the close of his work had been overcome at last. God had been dishonored before the congregation of Israel, when He should have been magnified and exalted. God did not on this occasion pronounce judgments upon those whose wicked course had so provoked Moses and Aaron. All the reproof fell upon the leaders. Those who stood as God's representatives had not honored Him. Moses and Aaron had felt themselves aggrieved, losing sight of the fact that the murmuring of the people was not against them but against God. It was by looking to themselves, appealing to their own sympathies, that they unconsciously fell into sin and failed to set before the people their great guilt before God. Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron. Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel they must die before the crossing of the Jordan. Had Moses and Aaron been cherishing self-esteem or indulging a passionate spirit in the face of divine warning and reproof, their guilt would have been far greater. But they were not chargeable with willful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin might do among the people, He could not remit its punishment.

Next week we shall begin an in-depth look at the symbolism of the Rock, Jesus and Sanctuary.

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The Eagle

The mist rose over the mountain top
In the distance the cry of the wolf is heard
The Eagle soars on the currents of wind
Slowly rising to the clouds
Wings shifting
Flying this way and that
Sailing in the sky
For in the distance silvery lake gleams
The eagle dives toward the lake
Claws outstretched
Skimming the water
Wings flapping, hooving, striking
A trout is caught
Raising above the lake with pride
Gliding to the bank
Landing with trout in tow
Water lapping
Birds singing
A young warrior approaches
Kneeling in front of the eagle
With outstretched arms
Grandfather
A shimmering light glows
The eagle changes shape
An old man stands
Tout in hand
"Grandson," the catch was good
Singing Two-Feathers

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We cannot be just if we are not kindhearted.

—Vauvargues

The most ominous of fallacies—the belief that things can be kept static by inaction.

—Freya Stark

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Along the Robeson Trail

by Dr. Stanley Knick

Director, UNCP Native American Resource Center

In pre-European-contact times, there were all kinds of interactions among the many villages and groupings of Native people in the eastern Carolinas — the ancestors of the Lumbee. Included in these were political, social, religious, economic and other interactions. Probably one of the most consistent and pervasive types of interactions was trade.

Nevertheless, many modern Americans seem to think that Native American tribes and nations lived in isolation. The stereotype persists of small bands of Indian people, living in solitary villages or roaming the vast prairies and plains, having little contact with people outside their immediate group. But the archaeological record and numerous early historical accounts indicate that this stereotype is unreliable. In fact, it seems that virtually all Native people — including those here in the eastern Carolinas — were involved in trade relations with other Indians.

Trade among the Lumbee ancestors in prehistoric times took several different forms. It probably began within groups when special occasions were commemorated by the exchange of gifts. Weddings, births, "rites of passage" and other notable events in the life of a

community called for gift exchange. Sometimes a person would trade something he or she didn't have (i.e., a bow traded for a basket). Often the items traded might be essentially identical (i.e., a bow traded for a bow), demonstrating that the reciprocal exchange itself — the bonding of relationships between trading partners — was more important than the traded objects.

Trade between neighboring groups (for example, among Eastern Siouan tribes) probably had many of the same characteristics. It could commemorate special occasions celebrated by both groups, or it could be simply an exchange between individuals. People who lived near the coast or along the river had items in their local environments which might be rare to people who lived inland or upland, and vice versa. Fish might be traded for corn, tobacco for pearls, carved shell ornaments for bear claws. Whether the traded objects were different or the same, "neighborhood" trading partners sealed their political and social relationships to each other often as much by the process of trade as by the products of trade.

Pre-contact trade also included exchanges with people who were not immediate neighbors. At some times

in prehistory, extensive trade networks stretched all over the continent. Pipestone from Minnesota was traded to New York and other places in the East. Flint from eastern Canada was traded west as far as Saskatchewan and Alberta. Obsidian from the Rocky Mountains made it to Ohio and beyond. Trade routes brought exotic items to those who had something to offer in return.

We have seen archaeological evidence that there was trade here along the Lumbee in prehistoric times, too. The raw material for stone tools came from the Piedmont, and some stone tools and pottery types found here suggest long-distance trade with Native people as far away as Virginia, Florida and Tennessee. Trade, whether it focused on products or relationships, was an important part of the lives of the Lumbee ancestors for thousands of years before Columbus. It perpetuated and solidified the social, political and other ties among the people.

In the next segment, we will continue to reconstruct the past in our search for Lumbee context. 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.

In Loving Memory of Barbara Jo Oxendine Ode to Barbara Jo

Barbara Jo did not have a PHD, but now she has eternal life.
Barbara Jo did not have a healthy body, but now she has a new body.
Barbara Jo did not dress like the 1st lady, but now she wears a robe of the righteous.
Barbara Jo did not drive a Mercedes, but now she flies on the wings of an Eagle.
Barbara Jo did not have a world of wealth, but now she owns a kingdom.
Barbara Jo did not have the voice of Reba McEntire, but now she sings in a heavenly chorus.
Barbara Jo did not own a split-level house, but now she owns a mansion.
Barbara Jo did not receive great recognition, but now she has many rewards.
Barbara Jo did not sit with high officials, but now she dines with Kings.
Barbara Jo did not receive the praise of man, but now she has the blessings of God.
Barbara Jo walked the streets of Robeson, but now she walks the street of Gold.
Barbara Jo was loved by so many, but now she is loved.
Barbara Jo had little to give, but she gave it all.
Barbara Jo was a simple person, but now she is complete.
Barbara Jo was protective, but now she is protected.
Barbara Jo asked for little, but now she has it all.
Barbara Jo returned good for evil, but now she knows only good.
Barbara Jo was a friend, but now she is a friend of God.
Barbara Jo is gone, but her memories shall live forever.
We Love You & Miss You, Barbara Jo.
by Bill James Brewington

Remembering you on your birthday Wednesday, November 26, 1997. Barbara Jo departed this life May 21, 1996. She is the daughter of the late Drenna Jean Dial Oxendine.

Word Of Thanks

Words cannot express our most sincere thanks and appreciation for the many deeds of kindness and sympathy extended to us by friends, family and loved ones during the sickness and recent death of our loved one, Mrs. Eunice Hammond. Thanks for the beautiful services rendered, the food, phone calls, prayers, flowers, cards, visits, and kind words. Your kindness has meant much to us and will remain a precious memory. To all, we are deeply grateful.

The Family Of — Mrs. Eunice Hammond

Driston Brent Swett

My precious beloved grandson. Our Lord God allowed you to touch my life and the life of many others as you briefly came through in route to your Heavenly Father-God.

Your brief presence touched so many hearts and drew a strong cord of love that just keeps touching and stretching and strengthening heart to heart and cementing a bond of love for miles and miles. You have your own special place in my heart and it will never be void because you were placed there by Our Lord and meant to be there for the rest of my life and until I get there with you.

I asked Jesus to hug you for me. My tears right now are washing out more love spaces so I may pass it on for you and me. "Drek" baby I love you.
Grandma Otha (Swett)

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