

# According to Scripture *Pembroke Kiwanis Report*

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

Last week we were looking at Moses and the striking of the Rock and how that Rock represented Jesus and His death on the cross. Jesus is called the Rock in several places, and the figure of a Rock was first used to represent Christ by this experience of Moses and the Jews. Just as Jesus was to die once (symbolized by the first smiting of the rock by Moses), then we are to appeal to Him through prayer (which was what Moses was suppose to symbolize in the second rock experience). In Hebrews 10:12 we see that Jesus was to die once as our sacrifice and in this way He gave complete atonement on the cross. It is a complete sacrifice, nothing could be added to make it more perfect, and because of that, Jesus need not die again. And yet, was His death on the cross the final atonement? Not according to the shadow of things to come in the old testament. By looking at the example given to us in O.T. We can see how the true atonement is to play out in the N.T. Please read Lev. 4:20, 26, 31,35; chap. 5:6,10,13,16,18; chap 6:7; chap. 7:7 and over 20 more times in Leviticus, when a sinner comes to the sanctuary for final blotting out of those previously confessed sins, and the pronouncement is given that atonement has been made, and that sinner is forgiven; but yet has to return to the sanctuary for final blotting out of those previously confessed sins on the Great Day of Atonement found in Lev. 16:7-verse 30. In a similar way, the death of Jesus was an all sufficient atonement in that there was no need of any more sacrifices in order to obtain forgiveness (atonement). But, just as the earthly sanctuary was cleansed on the Great Day of Atonement (aka. Cleansing of the sanctuary), so the heavenly Sanctuary is to be finally cleansed just before Jesus' return. As we read Act 3:19 "Repent ye therefore, and be converted, that your sins may be blotted out, when the time are refreshing shall come from the presence of the Lord." (see also Rev. 3:5) one can see that even though one's sins are forgiven when they are confessed, there is still a future final blotting out of sins that take place in the true sanctuary in heaven just as there was foreshadowed here on earth. Don't forget that the sanctuary and it services given to Moses in Mt. Sinai were to be the antitype (pattern Exodus 25:9) of the true services in heaven above. Now, when we come to

Jesus, confessing our sins to Him, we receive atonement for our past sins (Romans 3:25; 5:11) (this atonement is in the sense of a perfect and complete sacrifice, not the completion of the Great Day of Atonement, just as the sinner in Leviticus received atonement and then had the final blotting out of sins on the Great Day of Atonement.) So it is with us today, we also receive forgiveness (atonement), then we must have our sins blotted out during the cleansing of the sanctuary (part of the Great Day of Atonement), before Jesus' return to claim us as His own. This is a special application to us today, since we are living in this cleansing of the sanctuary (investigative judgement). We are recognize Jesus as our High Priest in the heavenly sanctuary, (Hebrews 2:17; 9:11; Rev. 1:8-20), where He lives to make intercessions for us, and not only to forgive us, but to give us strength to help us in overcoming our besetting sins. Jesus provides this strength and power to us through the Holy Spirit, 2 Peter 1:3,4 this is how we become partakers of the Divine Nature. We must no longer make provision for the flesh. Romans 13:14, but become conquerors through Jesus word and strength. Romans 8:37 and Revelations 3:21 "To him that overcometh will I grant to sit with me in my throne, even tho' I also overcame, and am set down with my Father in his throne." To believe that the Atonement was in all aspects completed on the cross forces one to believe in the "Once saved always saved" idea, because if the atonement is completely over with at the cross, all that one can be forgiven (justification); one can never expire one can never experience sanctification, because that happens after one is forgiven and has decided to live the way that the Bible says that one should live, putting all sin away through the power of god! An aspect of the atonement that was completed on Calvary, not complete atonement. The sacrifice was complete and perfect, but the sacrifice is only one part of the atonement according to the example given in the O.T.



The monthly business meeting was held Tuesday evening at the Jade Garden Restaurant, President Brian Brooks presiding.

The North and South Carolinas District has approved a with losing project to help the International Kiwanis in a fund raising project, Our Club has voted to contribute \$3.00 per pound per man for each pound lost. It is a tough challenge with Christmas coming up. The Kiwanis Governor Fisher has already lost 35 pounds, owes \$75. Do you think he can keep it off?

The spaghetti supper is December 5 at the elementary school. Serving time is 5 p.m. to 8 p.m. Tickets are \$5.00.

The pancake breakfast is Saturday, December 6. Serving time is 6:30 a.m. to 9:30 a.m. Funds will be used for youth programs.

The Pledge of Allegiance was lead by Brian Brooks. Song leader was Ed Teets. Invocation by Clayton Maynor. Treasurer's report was by Albert Hunt. Reporter, Ken Johnson.

# Along the Robeson Trail

by Dr. Stanley Knick  
Director, UNCP Native American Resource Center

Another important thing which would be helpful to know as we attempt to reconstruct the past concerns the balance between the Indian population and the capacity of the natural environment to sustain their kind of lifestyle. This question about balance is significant not only because it helps us envision the relationship between the Lumbee ancestors and the land on which they lived, but also because it may help us understand more about the nature of their Woodland culture itself. This question of balance brings us near the core of what we want to understand about the people of the past and how they lived.

Most people in late twentieth century America live in a culture which is vastly removed from the Woodland culture of the Lumbee ancestors. Thus we can only imagine, with the help of evidence from other similar Indian cultures, what their life would have been.

Imagine a village. This is your village. It is the village of your parents and grandparents, and of their grandparents. It is a life of balance.

Does this mean that no one ever gets hurt, has headaches, breaks a bone or has a bad day? Certainly not. But most of the time there is a harmony in your existence.

The Algonkian word is *pinadaziwin*, which means "the good life, the balanced life." [A possible reconstruction of an Eastern Siouan (Catawba/Cheraw) version of this concept is *yawahracha karee*, suggested by Wes Taukchiray.] Living *pinadaziwin* means that for every need something is supplied; for every illness there is a treatment. It is a balance cultivated by living in the same forest for thousands of

Here is a man who is your best hunter. He is the one who can always find a deer or an elk in the forest. He knows the best places to hunt because he knows the animals best. He knows to take only what he needs from the tribe of the animals, and because he

knows this they give themselves to him when he is in need. He knows there was once a time when the animals could talk, and he has learned how to listen for them even now — to see the places where they have been and know where they will go. He knows these things because his uncle knew them, and his grandfather before that. And when it is February (the Starving Moon) and all the other men in the village are having trouble finding enough meat to feed their families, the men know that because they are living *pinadaziwin* they can go to his lodge and say: "Brother, it is time." And because he is living *pinadaziwin* with them, he says: "Yes, I know." And he leads them on a hunt, and meat is brought back, and everyone in the village gets a share. And balance is restored.

In the next segment, we will continue to imagine *pinadaziwin* in our efforts to reconstruct the past. 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.

years, so that every part of the forest is known and understood for its bounties and its dangers. It is a balance which implies that you and your people are *parts* of the forest, not separate from it.

## 24th Annual Pembroke Christmas Parade To Be Held October 2, 1997

On behalf of the town of Pembroke, Pembroke Jaycees, and the Pembroke Chamber of Commerce; we would like to invite the schools and citizens of Robeson County and surrounding counties to participate in the 1997 24th Annual Christmas Parade. Over 100 units expected to participate in this year's Christmas Parade.

The Grand Marshall for this Christmas Parade will be Congressman Mike McIntyre.

There are several changes concerning the parade line up and the date. The corrected date is Thursday, December 11, 1997. The line up time is 3:30 P.M. The Parade time is 4:30 P.M. The line up area will be East of Pembroke at the Pembroke Elementary School.

The parade will go through one

time and "end" at the UNC-P Performing Arts Center.

Last year's parade was very spectacular and colorful with beauty queens, floats, marching bands, marching units, fire trucks and of course the main attraction "Santa Claus" and his "Little Helpers". The parade last year had over 6,000 spectators with ninety one (91) entries participating.

The following entries will be judged: Marching bands (High School and above), Elementary School Bands, Marching Units, and Non-Commercial Floats.

For those who would like to participate, please contact Charles Gregory Cummings at (Office) or 910-521-2784 (Home) or the Town of Pembroke at (910) 521-9758.

## VFW Post 2843 to Meet December 15

All members of Pembroke VFW Post 2843 are urged to attend a special meeting at the Post Home on Union Chapel Road on December 15 at 7 p.m. All members are urged to attend this special meeting.

Carolina Indian Voice is published every Thursday by *First American Publications* 304 Normal St.-College Plaza P.O. Box 1075 Pembroke, North Carolina 28372  
Connee Brayboy, Editor  
One Year In NC \$20  
Out of State \$25  
Second Class Postage Paid at Pembroke, NC

# This Community Just Keeps Getting Healthier.



Robert R. Earnest, M.D., has joined the practice of Lumberton Children's Clinic and the medical staff of SRMC. He will also be the lead physician at the new Children's Health Program at Robeson County Health Department. Dr. Earnest earned his medical degree from Emory University and completed his residency at Vanderbilt University Hospital and the University of Virginia. He is certified by the American Board of Pediatrics and has been involved in implementing a community access to care program developed by the American Academy of Pediatrics, of which he is a Fellow.

## Robert R. Earnest, M.D.

We can all feel good about each new addition to the medical staff at Southeastern Regional Medical Center. Every physician brings years of education, specialized training and personal expertise to our highly diversified health care team—and to our community.

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## Happy Birthday

On Sunday November 30, 1997 the family and friends of Mrs. Addie Brewer gathered at Kings Manor Retirement Home for her birthday party. Mrs. Brewer was 89 years of age.

In the 1900 census of the Burnt Swamp township her age was listed as ten months old. Her parents were Anderson or Emmerson Bullard and his wife Annie Ruth Lowery.

Anderson's parents were Noah Bullard and his wife Annie E. Cumbo. Noah Bullard was the eldest child, 8 years in the 1850 census, of Bryant Bullard and his wife, Den, or Masy Locklear; and she was the daughter of Big Tom Locklear and Annie Quick.

Mrs. Brewer is the widow of Mr. Cleveland Brewer. There were more than fifty persons in attendance at her birthday party, including several great-grandchildren, including one who was only three weeks old.

by West Taukchiray  
Written at the request of Margaret Locklear