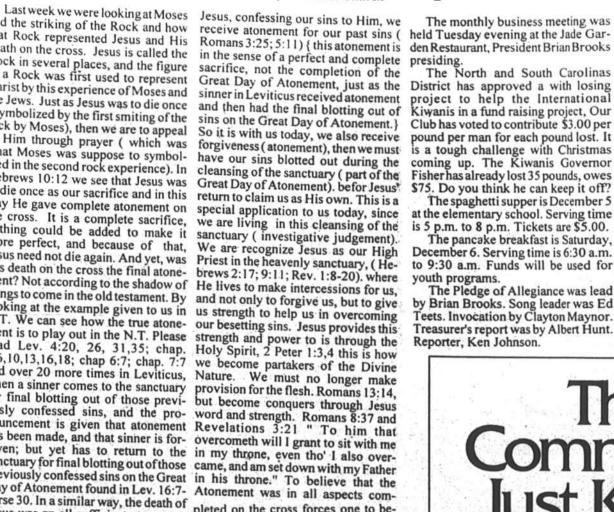
# According to Scripture by Robert O'Quinn of the Pembroke Seventh Day Adventist Church Report

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 and then had the final blotting cut of ( 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 symbolized 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 He lives to make intercessions for us, things to come in the old testament. By and not only to forgive us, but to give 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 in my throne, even tho' I also oversanctuary for final blotting out of those came, and am set down with my Father previously confessed sins on the Great in his throne." To believe that the Day of Atonement found in Lev. 16:7verse 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 Attonement (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



pleted on the cross forces one to beieve 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 for-given 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 com-plete 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 den Restaurant, President Brian Brooks

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 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. lived, but also because it may help us to 9:30 a.m. Funds will be used for understand more about the nature of 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. about the people of the past and how they lived. Reporter, Ken Johnson.



Director, UNCP Native American Resource Center

Another important thing which balance is significant not only been. 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

their Woodland culture itself. This question of balance brings us near the core of what we want to understand

Most people in late twentieth kind of lifestyle. This question about cultures, what their life would have tribe of the animals, and because he

> 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 pimadaziwin, 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 pimadaziwin 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

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.

Here is a man who is your best would be helpful to know as we century Americalive in a culture which hunter. He is the one who can always attempt to reconstruct the past is vastly removed from the Woodland find a deer or an elk in the forest. He concerns the balance between the culture of the Lumbee ancestors. Thus knows the best places to hunt because Indian population and the capacity of we can only imagine, with the help of he knows the animals best. He knows the natural environment to sustain their evidence from other similar Indian to take only what he needs from the

> 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 pimadaziwin they can go to his lodge and say: "Brother, it is time." And because he is living pimâdaziwin 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 pimâdaziwin 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.

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

broke, 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 years 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

### VFW Post 2843 to Art Auction Banquet Meet December 15

All memebers of Pembroke VFW Post 2843 are urged to attend a special meeting at the Post Home on Union

On behalf of: the town of Pem- 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 well over 6,000 spectators with ninety

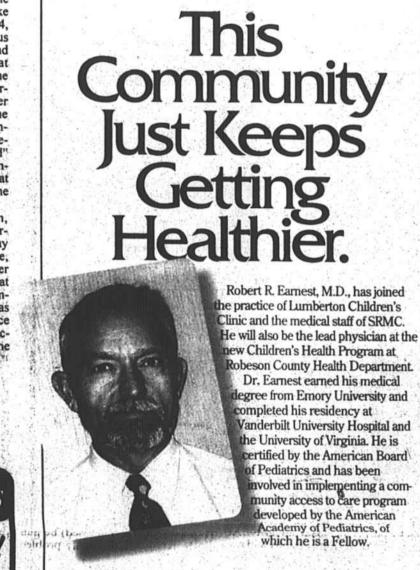
> one (91) entries participating. The following entries will be judged: Marching bands (High School and above), Elementary School Bands, Marching Units, and Non-Commercial Floats

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.

#### Ticket are still available for the Art Auction Banquet to be held December

5, 1997 by the Student Government Association.

This Art Auction Banquet is to be held for The North Carolina Indian Youths. So that they may obtain supplies for their summer camp and other programs. The funding for this group is currently limited. A portion of the proceeds will go to The Robeson Community College's Second Annual Pow Wow. Tickets are \$25 and are available at the Carolina Indian Voice: **REMEMBER IT'S FOR THE KIDS!** 



## Robert R. Earnest, M.D.

Dr. Earnest earned his medical

Vanderbilt University Hospital and

ertified by the American Board

nvolved in implementing a com-munity access to care program

developed by the American

Academy of Pediatrics, of

which he is a Fellow.

the University of Virginia. He is

f Pediatrics and has been

completed his residency at

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.

We'd like to extend a warm welcome to our newes



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doctor. With your arrival, there is a significant improvement in the general health of this community.



Chapel Road on December 15 at 7 p.m. All members are urged to attend this special meeting.

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# Happy Birthday

On Sunday November 30, 1997 the family and fiends 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 Massy 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-great-grandchildren, including one who was only three weeks old.

by West Taukchiray Written at the request of Margaret Locklear)