

# ALONG THE ROBESON TRAIL

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

This is an essay about connections. It is about connections in the lives of the Lumbee — and more specifically about connections between health and growth of Lumbee children, connections between biology and culture, and between ways of looking at things. Some connections are easy to see and understand. Some are not so easy. But the patterns of connections exist, whether we see them or not. These connections are among the woven strands of Lumbee context.

What I mean about a connection between two things is *not* that one thing necessarily *causes* the other. On occasion the cause of something is obvious; for example, a tornado causes destruction. But often, and especially so in human lives, "causes" turn out to be complex sets of things which get together to produce a particular effect. This is the way things such as good health, nutrition and medical care, and even attitudes about health, can get together to produce children who grow up strong. What I mean about connections is that things are somehow related in people's lives.

Parts of this essay about the health of Lumbee children will interest some folks more than others. Some people will want to read the health and growth statistics. Some will like better the part about the land and the river. Some will want to know about the health-related ideas and attitudes of Lumbees. Some will care more about their own children and grandchildren. These are things which connect differently

within different people. But I hope that each reader will find some way of looking at it which evokes an understanding of how things in life are connected.

Human life has been called a Great Circle, and a Great Web. It is also a matrix (literally defined as "a thing out of which something grows"). That describes the approach of this essay — the hope that out of it will grow an understanding of Lumbee childhood health. But before we go too far, something very important must be emphasized.

When we compare the growth of children, it is inevitable to speak of "taller" children and "shorter" children, of "heavier" children and "lighter-weight" children. This does *not* mean that taller children are any better or worse than shorter children, or that differences in weight make children any better or worse than any other children.

In some ways children are all the same, regardless of their size or shape, where they live or what their family income is. All children need care. All children deserve the best which society can offer.

The comparisons made in this essay are made for one most important reason: to try to illustrate the way toward good health conditions for all Lumbee children. If we can learn from the problems and difficulties of yesterday and today, and work together toward their solutions, we can improve health for everyone. We can also move toward a better

understanding of how health fits in the context of the Lumbee.

The story has been told many times and in many versions of the Great Chief who envisioned a new village for his people. He led them to build it in a new place, in an ancient clearing beside the river. They built new lodges and prepared new gardens. They erected a new meeting house which was larger and better than any they had seen before. They established a new palisade for protection against invaders from enemy tribes. When all the work was done, the people were well pleased with their new village beside the river.

But the Great Chief said: "Now there is only one thing needed. We must plant a mighty shade tree in the middle of the village plaza, under which the elders can sit and tell their stories."

To this the men of the village replied: "But Lord, it will take many years for any sapling we plant to make the kind of mighty shade tree you envision."

The Great Chief answered: "True, my brothers, and thus we had better get started."

If there is anything positive to come out of this essay, such as enhancement of the health of Lumbee children, then it is better for it to happen sooner than later.

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.

## Thus Saith God's Word

by Rev. Ted Brooks, Pastor, West Saddletree Baptist Church

"Let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing." I Peter 4:19.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." Job 1:6, 2:1.

"Then Jesus was led up of the spirit into the wilderness to be tempted of the devil." (Matthew 4:1)

Temptation and trials. What are they and who is behind them?

"And the great dragon was cast out, that old serpent, called the devil, and Satan which deceived the whole world, he was cast out into the earth, and his angles were cast out with him." (Revelation 12:9)

"For the accuser of our brethren is cast down, which accused them before our God day and night." (Revelation 12:10)

Satan's goal, my friend, is to break the saints of God's relationship that they have with Christ.

Satan wants to confuse your mind on this one issue and that is that Satan doesn't want you to know that he is the author of sickness and disease.

The devil has the saints believing that it is Jesus who causes death and calamity to come upon the people. When a young child dies from sickness, the first thing that is said is, "Well, Jesus took her or him." You and I, my friend, are the people of God. We are those that it is recorded, "And they overcame him (Satan) by the blood of the lamb and by the word of their testimony." (Revelation 12:11)

I want you to look again at God's word. You must be careful with your testimony. To accuse Jesus of being a murderer and to say that Christ is the author of sickness is not Bible. It is certainly not God's holy word.

Here is the truth, my friend. God anointed Jesus of Nazareth with the Holy Ghost and with Power, who went about doing good and healing all that were oppressed of the devil. "For God was with him." (Acts 10:38)

Now let us look again at the life of Job. The first thing you will notice is that Job was unaware of a conversation which was going on in heaven. This conversation was about Job. God said to Satan, "Hast thou considered my servant Job that there is none like him in the earth, a perfect and up-right man, one that feareth God and escheweth evil?" (Job 1:8)

Satan had been walking to and fro in the earth. He was angry because of a man who feared God and shunned evil. And God declared Job to be perfect. I like the word "perfect," don't you? Some folks will say, "Well, I'm striving to be." Listen, my friend, "Therefore we are buried with him by baptism unto death." (Romans 6:4)

When I see people who are still sinning, I know they are not dead to sin yet. "Wherein in times past ye walked according to the course of this world, according to the Prince of the Power of the air." (Ephesians 2:2) In other words, when I use to be in sin and the devil said jump, I said how high. But no more. That was in time past. When Job was upon this earth and Satan would holler at Job, Job did not jump. Job shunned evil. So, on the day that the sons of God came to present themselves before the Lord, old slow foot showed up. Satan showed up to argue that God had made a hedge about Job and about his house and about all that

he had, on every side. Satan accused God saying that he had blessed the very works of Job's hands and his substance increased in the land. (Job 1:10)

So the Lord said to Satan, "Behold all that he hath is in thy power. Only upon himself put not forth thine hand." (Verse 12)

Now remember our opening verse of I Peter 4:19. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing as unto a faithful creator."

Job was a man who feared God and he shunned evil. God was proud of Job and for that God had increased the works of his hand and God had a hedge on every side of Job. So in verse 12 Satan is permitted to go only so far, testing God's people.

There is a lesson to learn from the Book of Job. Satan, author of sickness and disease. (Job 2:7) Satan causes calamities to come upon people. Satan has access to God's throne. (1:6-12). God will always deliver those whom Satan is permitted to attack. (Psalm 91:10) "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty."

My friend, if you are saved, you are safe. The Psalmist David declared that there is a place, a secret place and there we are to abide. In other words, all about your house and about all that you have on every side is a hedge and the works of your hands are blessed, if you abide.

Brother Peter said "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing." As long as you know that you are not suffering as a murderer or as a thief or as an evil doer or as a busy body in other men's matters, relax, God has a hedge about you.

But, if you are one of those who are a busy body and you rob God of your presence in church on Sunday, beware of the chastening of the Lord.

I am now trying to close, but first look with me at Brother Paul; in I Corinthians 12:1 Paul said, "It is not profitable for me to boast but since it is necessary to answer my enemies at Corinth, I will continue by boasting about visions and revelations." (Verse 1)

Brother Paul, after Christ had died, had a vision. Where at is not known. It could have been in body. The fact is he did not know. Prove the possibility of a natural body going to heaven. It also proves that he believed in the

consciousness of souls after leaving the body. I Corinthians 5:8. Philippians 1:21-24. Hebrews 12:23.

But what I want you to see and know is that Paul heard unspeakable words, caught up in Paradise and which would not be lawful to repeat. Bro. Paul knew that the flesh would want to exalt himself. Bro. Paul said if I were to glory I would not, for God knows what I say is truth. I will stop, lest any man think that I am more than what I am and what I can actually demonstrate. (Verse 6)

"And lest I should be exalted above measure through the abundance of the revelation, there was given me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure." (Verse 7)

God did not permit Bro. Paul to be as anti Christ, exalting himself above all that is called God. If Thessalonians 2:4.

This, my friend, is what caused

Lucifer to fall. Isaiah 14:12-14. Ezekiel 28:11-17. I Timothy 3:6. God did not want Paul to exalt himself through the abundance of revelation given him. So He permitted him to have this thorn in the flesh to keep him humble. (Verse 7)

I know some preachers who feel like this world work can only be done by them. Some ever now and again gets a vision of God's word and he or she feels that they are those who are more special. So, God has to put a messenger from Satan to keep them humble.

Let me say this, don't abuse your faith. Don't get around a prayer altar and act as if someone doesn't put hands on your head, you won't be healed. Listen, if you are saved, you are safe, it may be that thorn that you are begging God to heal you of may be that which will keep you from exalting yourself above God. Stay humble and abide in the secret places of the Most High God.

Next week: I Peter 4:19 continued

## Obituary

Elmo Austin Gray, 82, died 15 Aug. 1998 of cancer, surrounded by his entire family at his home in Lehi, Utah.

He was born 8 Sept. 1915 in Lehi to Hyrum and Charlotte Gray. He married his eternal sweetheart and companion, Nadine Dunn of Hyrum, Utah on 18 July 1942 in the Logan LDS Temple.

Elmo was born and raised in Lehi, graduated from Lehi High School and completed an agronomy degree from Utah State University. He served a mission to the North Central States for The Church of Jesus Christ of Latter-day Saints. After marriage, he and his bride moved to Idaho where he worked in agriculture, and then started his 35 year career of teaching seminary in the LDS Church Education System. He had a great love of teaching.

Elmo and his family moved to Pembroke in 1963. They spent three years there teaching the youth religious principles. He also served as Branch President of the Pembroke Branch of The Church of Jesus Christ of Latter-day Saints. He dearly loved the people of Robeson County.

In 1966 he moved to Columbia, South Carolina, where he was the coordinator of all the seminary programs in the Southeast Region. He still kept in touch with his good friends in North Carolina and many went to Columbia to see him. In 1972 he went back to Lehi where he spent much time working in the temples and was also a tour guide at Temple Square in Salt Lake City.

He had a long life of service. He served eight years as Recreation Director for the city of Lehi, and was a member of the Lions' Club for 15 years.

The special loves of his life were his wife and family, teaching, golfing, sports, his garden, people and his Heavenly Father.

He is survived by his wife, Nadine; his children, Lynda (David) Monson of Pleasant grove, Ut., Howard (Sharon) Gray of Linden, Ut., Monson of Pleasant Grov. Ut., Howard (Sharon) Gray of Linden, Ut., Karen (Lance) Harmon of Vancouver, Wa. Nada (Charley) Lux of Lehi, and Sandi (Gene) Henderson of Provo, Ut.; 17 grandchildren and 12 Great grandchildren.

Funeral services were held Thursday, 20 Aug. 1998 at 2 p.m. in the Lehi Ninth Ward LDS Chapel. Those who would like to contact the family can do so by writing to them at 677 E. 300 N., Lehi, Utah, 84043, telephone # 801-768-4202.

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## Public Notice to Enrolled Tribal Members

The Lumbee Tribal Board of LRDA met Monday night and voted to advance plans to resolve the issue of the Lumbee Cheraw group's attempt to block the Lumbee Tribal housing funds with the Housing and Urban Development in Chicago (HUD).

The Lumbee Tribal board appointed an Ad hoc Committee of four people to meet with a committee from the Lumbee Cheraw group to try to reach some resolution of issues so housing funds can be released by HUD without delay.

A. Bruce Jones, Kenneth Maynor, Dobbs Oxendine and Bobby D. Locklear were named to the negotiation team representing the tribal plan submitted to HUD by the N.C. Indian Housing Authority for the tribe as approved by the Lumbee Tribal Board. The elected body charged the Ad hoc committee with protection of certain tribal principles in their negotiations.

- They are as follows:
- (a) Protection of Indian Preference in all areas of the Lumbee housing program;
  - (b) Protection of Sovereignty and tribal rights existing with the State and Federal Government;
  - (c) Services to Enrolled Tribal Members;
  - (d) Funds must be received to the N.C. State Indian Housing Authority.

With these Tribal directives the Ad hoc committee will seek to get the Cheraw group to back off their plans to block the funds, unless the funds go to their designated administering agency, the Laurinburg Housing Authority, a Non-Indian public housing authority.