

AN AUTOBIOGRAPHICAL SKETCH OF THE EDITOR



GEORGE A. ROBINSON

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy. . ."—Acts 20:24.

This auto-biography is not written in the spirit of "boasting" or glorying in my infirmities, but to provoke others to greater works for Christ, and to, insofar as possible,—forget discouragements, and look for the silver lining in the clouds. The word "move" in the above quotation doesn't mean "affect," in the usual sense of the word. Like Paul, our infirmities and discouragements necessarily affect us, but should not move us to forsake the things that cause persecution, if those things are right. Furthermore, misfortunes such as I must necessarily enumerate, which are results of disobedience to laws of nature, perhaps, should not be counted as "persecutions" nor credit claimed for their patient endurance.

The writer was born January 18, 1896, on a farm northwest of Jamesport, Daviess County, Mo., to Quintus Jerome Robinson and Martha (Thomas) Robinson; the latter's father, I. N. Thomas being a relative of "Uncle Dave Terry" and associated with him, until death, in the Old Scotland church, where in the adjoining cemetery, back as far as three generations, on "both sides of the family" many of my relatives' remains have crumbled to dust, while their spirits are in the hands of God, awaiting the resurrection morn.

My mother died when I was three weeks old; then her sister, Mrs. S. J. Goodvin, "took me to raise" and when I was six years old my father took me home, but he passed away a few weeks later; my older brother and sisters managed to keep the seven of us together; Leslie, then 15, had to assume the position of "man of the house" and my sister Bertha later became my official guardian. I attended three country schools in Daviess Co., the first while I was only 4 years old; then after father took me home, the "Charity" and "Red" one-room schools.

While enrolled in the latter school, still living on a farm, my left ankle was bruised while helping my brother haul the winter's wood from a neighboring timber, on a home-made sled. Five miles of country roads lay between us and the nearest physician. The folks called in one who "happened to be in the neighborhood," who had not the experience of some. When the case became quite serious, they called in the old family doctors, Thompson and Sutliff, of Jamesport, who identified the trouble as OSTEOMYELITIS and urged amputation. So, on April 2, 1907, Drs. Thompson, Sutliff, Songer and Claggett

drove out in a livery carriage, with their instruments, put me on the dining room table, amputated above the knee, burying that part of me under an orchard tree. Not long afterward the folks drove me to Jamesport in the "spring wagon" to have my infected right arm amputated, in Dr. Sutliff's office, but he and Dr. Thompson "scraped the bone," and saved the arm with which I now pen this autobiography 37 years later.

The summer after my 12th birthday, following up the line of thought that had lurked in my mind during past illness, I obeyed the gospel, being baptized in the Jamesport, Mo. baptistry, on crutches, by DANIEL SOMMER; P. H. LILLY was then Elder there.

At the age of 15 (1911), after attending Jamesport Public School 3 years, my sister, Bertha and I followed the other four sisters to St. Louis, where we began meeting with the church at 13th & Benton, in North St. Louis. In 1915, when A. P. Zumwalt, then the leader, moved to California, it was left to me to guide the destiny of the church, insofar as manpower was concerned, with the advice of older ones. When I left St. Louis in 1917, to come to California, to marry Bro. Zumwalt's daughter, Iva, the church was meeting in a store building in about the 4100 block on Manchester Ave. Three years of the six years in St. Louis was spent in Soldan High School; and three years with the "Frisco Lines" and going to night school to secure business training.

We were married in Corning, Calif., July 11, 1917 and immediately came to Oakland to seek employment in San Francisco; but found a job with the WESTERN PACIFIC RR at Stockton, working there and at Oakland 9 yrs. then in the Goat Dairy business for one year; next to the Santa Fe Ry. at San Francisco, while we lived in Berkeley, until Feb. 24, 1935, when I was taken to the Santa Fe hospital, first San Francisco, then Los Angeles, for an eight month's stay.

In Berkeley, Jan 27, 1922, a son, Phillip Jerome, came to bless our home. After returning to Berkeley in 1927, he went from kindergarten through a year at University of California. leaving there in 1941 to seek gainful employment in support of himself and parents. He was, however, inducted into U.S. Army in June 1943.

While at Stockton, we were instrumental in obtaining a meeting house for the church, donating the lot and soliciting ALL funds for its cost, and in which the church meets now. In Sept. 1928 we started meeting in a hall in down-town Oakland, moved the church meeting place from time to time, until after my return from the hospital in 1936, when we again started meeting in our home, then to Vasa Hall in Berkeley, then, on June 1, 1942, the church moved to 5433 Shattuck, Oakland, having purchased the meeting house from "Trinity Church." Soon after, we moved from Berkeley, to 5425 Shattuck Ave., Oakland.

The stay in hospital, last above mentioned, left me with a useless right elbow, with my arm in cast. In this condition I went, alone, to Bro. E. M. Zerr's Bible Reading, Palmyra, Ind., winter beginning Jan'y, 1936. Stayed in St. Louis and vicinity awhile in the Spring, and soon after my return home, went to the hospital (Oct. 31) with same trouble in my left arm, resulting in that elbow also "freezing" as did the right; thus, since then have been unable to wash, dress, shave or bathe myself, or to walk unaided, wearing my artificial limb only long enough to go to church, using a wheel chair around the house during the week. In addition to loss of left leg, impaired use of arms and excess weight due to inability to exercise, my right leg has been infected and draining above ankle since 1938; so everytime I walk, further use of that leg is endangered. To the patience of my wife, Iva, I owe my life from then on out. All the agony, the scores of operations, the months of intense suffering, have perhaps not equalled the strain on her vitality in caring for me.

When I began to improve some in health and try to find something to keep my mind busy, and seeing the need of furthering a cooperative effort on the part of the weak California churches, made even weaker because of the "wolves in sheep's clothing" climaxed about 1923, I began to think about publishing what has become the NEWS. Various manifestations of indifference hindered, as such an enterprise usually cannot be started on a "shoestring." But this we did, starting with about \$3.75 per month, trying to build a religious newspaper. The first issue was mimeographed in June, 1942. To several of the California Churches and some mid-west individuals, the NEWS owes its existence. It has grown "in spite of" opposition, criticism, withholding cooperation, etc., because some of our faithful brethren had confidence in the ability of its editor. Thus we have tried to use the talents God so graciously, if not bountifully, bestowed upon me, to His glory, and in my declining years to make up for some of the

short-comings of my young manhood.

Thus to God's service I dedicate the remaining portion of my life, short as it is bound to be, and urge all young readers to, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;" Eccl. 12:1, and those who are prone to be discouraged by the disappointments of life, I exhort to take comfort from the inspired Paul's pen, "For we know that all things work together for good to them that love God, to them who are called according to his purpose." Ro. 8:28

Your humble servant,
Geo. A. Robinson
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SAUL OF TARSUS

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By KENNETH MORGAN, Box 642, Klamath Falls, Oregon

Introduction:

- A. Paul wrote the Galatian letter somewhat later in life than this trip to Jerusalem to settle the dispute on circumcision, but it deals with the same question, and he reviews this trip and throws some light on it, as well as bringing out a later visit to Antioch by Peter when the same problem arose again.
- B. Doctrine originated with the Pharisees, "strictest sect of the Jews," showing that the pride of their former convictions, their failure to "turn away," led them into the error of including their own ideas as precepts of the gospel: which seems to have been one of the most fertile seedbeds of error throughout the history of Christianity.
- C. Paul considered the gospel "pure" and "true" only when it contained just what he received by inspiration from the Holy Spirit. Gal. 1:6-12; 2:5; 3:1.
 1. The fact that this doctrine came from Jerusalem meant nothing to Paul, who esteemed "no man," "no mother church;" Gal. 1:15-19; 2:1,2; 2:6-9; 2:11-21.
- D. "Churches of Galatia"
 1. Possibly includes churches of Lycaonia and Pisidia, Acts 16:4-6.
- I. Paul stands for the truth of the Gospel, Acts 15:1,2.
 - A. Teachers came from Jerusalem to Antioch.
 - B. The first false doctrine.
 - C. Paul dissents, leads to disputing, Gal. 2:4,5.
 - D. Apostles and elders at Jerusalem, Gal. 2:1.
- II. The meeting at Jerusalem, Acts 15:6-29.
 - A. Previous disputing among the disciples at Jerusalem, Acts 15:4,5.
 - B. Peter's speech.
 - C. Paul and Barnabus spoke on work among the Gentiles.
 - D. The decision of James, Gal. 2:6-9.
 - E. The Gentile Christians.
- III. Return to Antioch, Acts 15:30-35.
 - A. Silas and Judas accompanied them.
 - B. Joy of the church at the reading of the letter.
 - C. Silas remained at Antioch.
- IV. When Peter was at Antioch, Gal. 2:11-21.
 - A. His fellowship of Gentiles.
 - B. His hypocrisy when men came from Jerusalem.
 - C. Paul's open rebuke.

QUESTIONS:

1. Name two types that composed the membership of the church at Antioch.
2. Teachers came to the church at Antioch from what noted congregation?
3. What peculiar doctrine did they teach?
4. What part of the membership of the Antioch congregation were offended?
5. How did Paul and Barnabus react?
6. How did the disputing terminate?
7. When Paul and Barnabus told of the conversion of the Gentiles, who asserted that they should be circumcised and keep the law?
8. Before what men was the matter brought for consideration?
9. Which apostle had baptized the first Gentile converts?
10. Did he endorse the work of Paul and Barnabus among the Gentiles?
11. Name the other Apostles that spoke at this meeting.
12. How did he propose that the matter be settled?
13. Gentile Christians were required to abstain from what four things?
14. Who was sent to deliver the letter to the churches of Syria?

15. How was the decree received by the church at Antioch?
16. Which of the messengers chose to remain at Antioch?
17. Is it right to dispute against doctrines contrary to the "apostles' doctrine"?
18. Why must false teachers be opposed?
19. Why according to Paul is the ONLY true gospel?
20. Paul wrote a record of the happenings at this meeting to what churches?

THE LAND OF BEGINNING AGAIN

I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates, like an old friend who waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do
But forgot, and remembered—too late,
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the one who misjudged and the one whom we grugged
Their moments of victory here
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a sting that will not take wing
When we've faced it and laughed it away;
And I think that the laughter is most what we're after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heart aches
And all our poor, selfish grief
Could be dropped, like a shabby old coat, at the door,
And never be put on again.

—Louisa Fletcher Tarkington

THE BEST INVESTMENT

A man may be little in the eyes of the world and a giant in the sight of God; he may be a poor scholar and a poor speaker, a poor writer and a poor thinker, a poor speller and a poor teller and at the same time have a priceless fortune wrapped up in the promises of God which this world can neither give or take away—these promises are all good and no one can collect but the payee—they are not only good during life but are 100 per cent after death. God's promises do not fluctuate; they are always at par because the bank of Heaven is always solvent. We are advised by one who knows all things, to lay up our treasure in Heaven—then He tells us why. Mat. 6:20. This is the best investment because the best MAN said so. — A. R. Moore.

THE TESTING

When in the dim beginnings of the years,
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff
He said, "Behold! Yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw my face,
Veil me in shadows for a certain space,
And leave behind only a broken clue,
A crevice where the glory glimmers through,
Some whisper from the sky,
Some footprint in the road to track me by.

"I will leave man to make the fateful guess,
Will leave him torn between the no and yes,
Leave him unresting till he rests in me,
Drawn upward by the choice that makes him free—
With all in life to win or all to lose."

—Edwin Markham