

The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



in this issue

DENMARK
BANK QUESTIONNAIRE
WHY WORLD WAR
WAS FOUGHT
BIBLE STUDENTS
RADIO
ECHO

?

THE ALUMINUM TILT
THE DESERT SHALL REJOICE
WHAT IS GOOD FOR MAN?



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DOES it follow that because one knows much truth he is therefore an acceptable servant of God? Certainly not. There are hosts of spirit creatures who possess far more mere knowledge of the truth than is possessed by many of us poor humans, but instead of being acceptable servants of God they are his enemies and are so accounted by him. The existence and the activities of these unseen opposers is well known to every student of the Scriptures, and particularly to such of these as are in the Lord's work.

Does it follow that those who were once used by the Lord in doing His work will continue to be used by Him provided they retain the full possession of their faculties and have the purpose to utilize these in the way they think best to accomplish God's will? The answer is, Certainly not.

God has His ways of doing things, and the Scriptures plainly show that it is His purpose that His work shall be done in His way, and that He may use a person for a time and then, because of some deflection, He may cease to use him even though he has the same ability as before, the same desire to be used, and even though he has a determination to serve, regardless of whether his services are desired or not. Let us see the truth of this. We choose a number of illustrations that should appeal at once to every true servant of God.

There was a time when Esau apparently had his birthright. That is to say, there was a time when he appeared to be in line for the blessings promised to Abraham, one of which blessings was that the Messiah should come through his line; but Esau did not have a proper regard for the divine blessing, and because he was willing to exchange this intangible and invisible thing for a mess of pottage, he was accounted unworthy to be the progenitor of the One upon whom the salvation of the world depends and "ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears".—Heb. 12: 17.

The Sin of Nadab and Abihu

There is the case of Nadab and Abihu. Among the 600,000 men who came out of Egypt with Moses, these two sons of Aaron had been greatly honored. They did not, of course, fully understand the importance of their work, but the priv-

ilege of assisting in the tabernacle services seems to have been limited largely or altogether to Aaron and his four sons. Nadab and Abihu, before being appointed to the priesthood, had the signal honor of being appointed by name by Jehovah God to accompany Aaron and the seventy elders of Israel when they ascended into the mount of God to receive instructions respecting the tabernacle which was thereafter to be a meeting place between Jehovah and Israel. (Ex. 24: 1, 9) Perhaps because they had been designated by name by Jehovah God they were guilty of presumption in undertaking to do His work in some other than His way.

At any rate, we have the record that they both put fire in their censers "and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them; and they died before the LORD". (Lev. 10: 1, 2) What are we to understand from this? We must certainly see that it teaches that even though one has been greatly honored by the Lord in connection with the things of the Kingdom, he is not to assume that it is because of any respect that God has for his person, because no such respect exists. He must ever walk carefully before the Lord, fearing to take things in his own hands, lest he and his works be suddenly and completely destroyed, and that without remedy.

From the fact that immediately after the destruction of Nadab and Abihu a command was given to Aaron not to drink wine or strong drink when entering the tabernacle it is inferred that both Nadab and Abihu were under the influence of liquor when they committed the sin which cost them their lives. They both died childless. Their destruction seems to represent the destruction in the second death which comes upon those who, having once been greatly honored of God and thereafter elevated to the priesthood, forget to walk humbly with their God and assume to serve Him in ways unauthorized by Him.

The Presumption of Miriam

There is the case of Miriam, the sister of Moses and Aaron. Like her nephews, Nadab and Abihu, this woman was several times greatly honored by the Lord. It is supposed that it was she who watched over the ark which contained the infant Moses. (Ex. 2: 4, 7) She was a prophetess of Jehovah God's own appointment. (Mic.

6:4) She and her companions sang triumphantly to the glory of God when the hosts of Egyptians that were pressing on to destroy Israel were overthrown in the midst of the sea. (Ex. 15:20, 21) Yet this woman, one of the most highly honored women of all time, made Moses' marriage with the woman of his choice an occasion of murmuring against his superior position and influence. She claimed, and truly, that God had spoken by her as well as by Moses. For this insubordination to the will of God she was made a leper as white as snow, and but for the intercession of Moses would have continued in this ignoble and unhappy condition until the hand of death overtook her.

The Unfaithful Spies

There were the cases of Shammua, Shaphat, Igal, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi and Geuel. These men were designated by name to go and spy out the land of Canaan "and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land". (Num. 13:18-20) These men were not faithful to their commission. When confronted with difficulties they lacked the faith in the Lord to go ahead and finish their task in a true and faithful manner. They died before the Lord for their unfaithfulness and for making all the congregation murmur against the Lord's leadings. (Num. 14:36, 37) After they had perished those who had been misled by their wrong course presumed to 'carry on' where these had left off. The account of what happened to those who were influenced by them, followed in their course, is full of portent to those who read and consider:

"And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. Go not up, for the LORD is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall

by the sword; because ye are turned away from the LORD, therefore the LORD will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah." —Num. 14:40-45.

The Deflection of Korah, Dathan and Abiram

There is the case of Korah, Dathan and Abiram. Korah was a Levite of the family of Kohath, the same as Moses, Aaron and Miriam. He was jealous that these Levites of the same family as himself should have the offices which they held. Dathan and Abiram were of the tribe of Reuben and thought that the leadership of Israel should have gone to the tribe to which they belonged, for Reuben was Jacob's eldest son. At length these men, who were men of influence, gathered together many against Moses and Aaron and publicly charged them with usurping a supremacy over Israel and claimed that all the congregation was holy and that anyone might officiate as priest. Moses replied that God would himself decide the matter, as it was His affair, and not the affair of Moses or Aaron.

Korah and his comrades were invited to assemble, with their censers, the following day before the door of the tabernacle. Now see what happened:

"And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said,

Lest the earth swallow us up also. And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense." —Num. 16: 28-35.

The Disobedience of King Saul

There is the case of Saul, the first king of Israel. This man was chosen by Jehovah God for his position. He was of magnificent appearance, head and shoulders taller than any of the people; and at the outset he was a man of modesty, for when they sought for him he had hidden himself among the baggage. But once installed in office, Saul became presumptuous, and in what he considered to be an emergency, took upon himself the duties of the priesthood, which he had no right to do. One wrong step leads to another; and when, later, he was directed to exterminate the Amalekites and had practically accomplished his mission he spared the best of the cattle professedly to sacrifice to the Lord, and also saved the Amalekite king.

By these acts of disobedience he showed that he could not be trusted to do God's will but desired to assert his own will and still to keep his position in God's kingdom. It is not possible to do this. The spirit of the Lord departed from him; he lapsed into demonism, which was another act of disobedience; and finally died ignobly as a suicide upon the field of battle. Not only did Saul lose his life, but he lost his crown as well, and David was anointed in his room and stead. What a lesson this contains for the presumptuous!

The Presumption of Uzzah

There is the case of Uzzah, son of Abinadab, the priest. There is no doubt that Uzzah was a good man. He had a great interest in the ark of the Lord, which represented, in Israel, the presence of Jehovah God. When the time came for this ark of the covenant to be carried to Jerusalem it should have been carried upon the

shoulders of the priests. By an act of disobedience it was carried upon a cart; and the road was rough. When the cart jolted, Uzzah put forth his hand to steady the ark, and was smitten dead for his error.

What Is the Lesson?

The Scriptures tell us that the things that happened to fleshly Israel happened to them for ensamples and are written for our admonition upon whom the ends of the ages are come. We have come to the time when the purposes of God are being fulfilled in the earth. His presence is with His people, and as all the above Scriptures, and many others which could be cited, plainly show, God has the absolute right and exercises the right to employ the instrumentalities that He will to accomplish His purposes; and we have full confidence that the Watch Tower Bible & Tract Society is the one and only instrumentality which the Lord is using to proclaim the kingdom of God in the earth at this time.

As respects the dialogues of "Frank and Ernest", it is a matter of record that these dialogues were broadcast for several years from Radio Station WBBR, the WATCHTOWER; and it is as apparent that during those years "Frank and Ernest" were greatly used and highly honored by the Lord as it is that Nadab and Abihu, Miriam, the ten spies, Korah, Dathan and Abiram and their comrades, and Saul and Uzzah were used and honored before their defections arose. But those who are wise toward God will now have nothing to do with "Frank and Ernest" or with the "Bible Students Radio Echo", now that these men have ceased their association with the instrumentality God is using in the earth to perform His work at this time, and this regardless of what they broadcast, whether it be good, bad or indifferent. We are publishing this notice so that the feeble-minded (1 Thess. 5: 14) may not be deceived.

One Mediocre National Newspaper

REFERRING to the prediction of Bruce Bliven that we are only just around the corner from a single newspaper for the United States, issued in New York and distributed by modern photographic, electrical and airplane methods to the breakfast tables of the continent, *The Nation* refers to a survey of what the pub-

lic is really interested in, and comes to the conclusion that if Bliven is right the best thing all around would be to cease the publishing of newspapers altogether and depend on the radio for the news of the world. It becomes increasingly evident that the newspaper has had its day.