

# The Golden Age

A JOURNAL OF FACT HOPE AND COURAGE



---

*in this issue*

MAJOR AND MINOR NOTES

KINGDOM WORK ABROAD

A SHEEP AND A GOAT

RACKETS IN RELIGION

LIBERTY OR OBEDIENCE

WHICH?

GERMANE QUESTIONS

THE KINGDOM OF HEAVEN

ON EARTH

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# CONTENTS

<b>LABOR AND ECONOMICS</b>		<b>AGRICULTURE AND HUSBANDRY</b>	
Hawarden Pays No Taxes . . . . .	7	Reclamation of Nile Delta . . . . .	2
Most Cities Control Own Water . . . . .	8	An Ever Blooming Rose . . . . .	5
Reason for 7,000,000 Jobless . . . . .	12	Soil Does Not Affect Seeds . . . . .	11
Eight Million Handicapped Workers . . . . .	15	<b>SCIENCE AND INVENTION</b>	
UTILITIES COMPANIES FIGHT PEOPLE 19		Valuable New Artificial Gold . . . . .	5
<b>SOCIAL AND EDUCATIONAL</b>		New Super-Giant Variable Star . . . . .	11
MAJOR AND MINOR NOTES . . . . .	2	Termite Incendiary Bombs . . . . .	11
If Right, Why Wrong? . . . . .	6	<b>HOME AND HEALTH</b>	
Dollar Book Plan Dropped . . . . .	7	Another Death from Natural Causes 12	
School Children in Russia . . . . .	8	GERMANE QUESTIONS . . . . .	23
Four Sizes in Paving Brick . . . . .	8	SOME FREE DENTAL ADVICE . . . . .	26
Back to the Jungle . . . . .	9	<b>TRAVEL AND MISCELLANY</b>	
England Still Pays Tithes . . . . .	10	Why Canada Suffers . . . . .	6
Methodist Gas Stations . . . . .	12	Labor in India . . . . .	10
Financial Training Suggestions . . . . .	13	Collapse of Hankow Dike . . . . .	11
"Cruel and Unusual Punishments" 15		Russia Making Progress . . . . .	13
<b>MANUFACTURING AND MINING</b>		Britain's Terrible War Losses . . . . .	14
Bituminous Strike Helps		Strange Doings in Spain . . . . .	15
Anthracite . . . . .	10	KINGDOM WORK IN FIJI . . . . .	16
Sandersville Makes Ice . . . . .	11	KINGDOM MESSAGE IN AFRICA . . . . .	17
<b>FINANCE—COMMERCE—TRANSPORTATION</b>		RADIO RESPONSES . . . . .	31
Slump on the Ocean . . . . .	9	<b>RELIGION AND PHILOCCPHY</b>	
Regional Loan Offices . . . . .	10	Got It Straight . . . . .	12
Details of New Liner . . . . .	10	SHEEP AND GOAT AT MARSDALE . . . . .	19
Cries of the Railroads . . . . .	14	RACKETEERING OF MISSIONS AND EVANGELISTS . . . . .	20
INTERNATIONAL BANKRUPTCY IN SIGHT 19		LIBERTY OR OBEDIENCE—WHICH? . . . . .	21
<b>POLITICAL—DOMESTIC AND FOREIGN</b>		KINGDOM OF HEAVEN ON EARTH . . . . .	27
Spain's New Parliament . . . . .	2		
Nearly All Nations Signed Pact . . . . .	6		
Labor Laws in Wisconsin . . . . .	10		

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## Liberty or Obedience—Which?

OUR issue of July 8 contains an article entitled "Bible Students Radio Echo", which please see. It aims to give Scriptural proof of the fact that God has His ways of doing things and that it does not follow that those that were once used by Him will continue to be so used. Several illustrations were selected to prove the point, Esau, Nadab and Abihu, Miriam, the unfaithful spies, Korah, Dathan and Abiram, King Saul and Uzzah. In conclusion we said:

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 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 have now before us an eleven-page single-spaced typewritten reply in the form of an open letter to the editor. It occupies the major portion of "Witness Bulletin, Vol. 1, No. 1, September, 1931", and is cleverly written by a capable man. It concludes with information as to where contributions may be sent, and it will be strange if it does not mislead many. Its major appeal is that of liberty, as will be apparent from the following clauses:

"The Christian is called unto liberty." P. 1, ¶ 1.

"That precious heritage of Christian liberty." P. 1, ¶ 2.

"The freedom in Christ which the Lord and his apostles had instituted." P. 2, ¶ 1.

"The priceless heritage of Christian liberty." P. 2, ¶ 1.

"The liberty wherewith Christ had made them free." P. 2, ¶ 1.

"Finally a successful break for liberty was made." P. 2, ¶ 2.

"The same right of Christian liberty." P. 2, ¶ 3.

"Shall we now ignore the truth which makes free?" P. 2, ¶ 3.

"Christian liberty of thought and action." P. 2, ¶ 4.

"The spirit of Christian liberty." P. 3, ¶ 3.

"The Lord's spirit, the spirit of liberty." P. 5, ¶ 4.

"The same spirit of Christian liberty." P. 5, ¶ 6.

"Your recent article against Christian liberty." P. 6, ¶ 1.

"To lose the spirit of Christian liberty." P. 7, ¶ 4.

"To reassert your Christian liberty." P. 9, ¶ 3.

"And grants full Christian liberty." P. 9, ¶ 5.

"You will rejoice to cooperate with your free brethren." P. 11, ¶ 1.

"Then, and not until then, will you be free in Christ." P. 11, ¶ 2.

Be it known to all that there is no liberty so complete as that of the bond slave of Jesus Christ. He submits to his Master's will, not because he must, but because he *wishes to*, not from compulsion, but because his heart cries out for the privilege of knowing Him and the fellowship of His sufferings, being made conformable unto His death.

It will be said by these that are crying out for liberty that they too are devoted to the Lord, and that they have no desire but to do His will. Very well. Then let them come back and find within the ranks of Jehovah's faithful witnesses in the earth the opportunities for self-sacrifice that they have fled. There is room for all and work for all.

When the ark was in process of building God did not set Noah, Shem, Ham and Japheth each at building a little ark of his own. He knew what He wanted to do and proceeded along a single line, the one that finally got results.

When it came time to deliver Israel out of Egypt God did not send 57 varieties of the elders of Israel into Pharaoh's court. He *had* them, all right, but He held them back and used them for honorable work of another kind. The ones He used were those of His own selection, best fitted for the job.

After Israel had crossed the Red Sea and started on her march to the promised land God did not say to the people, "Now you have your liberty; just go ahead into Canaan by any route you please, and under any leadership you please, and I will watch over you, order or no order."

We are bound to recognize the principle that God keeps His people together. Though the Israelites were often in bondage they were pre-

served as a people until the great dispersion, because God was pleased to use them for a purpose. Indeed, to this day the Jews are the most pronouncedly separate people in the world, because God still has a part for them to perform.

And how about spiritual Israel? Is it God's purpose that they should be split up into any number of companies, all teaching the same or different things? It is unreasonable to so conclude. "Ye are my witnesses and my servant" does not mean "Ye are my 57 kinds of witnesses and my 57 varieties of servants". No! Our liberty is a higher kind than that.

The liberty to willingly choose a path that brings much of personal inconvenience and humiliation is the highest kind of liberty there is. There is no finer type of heroism in the world than that which says in all sincerity and truth, "Not my will, but thine, be done," and is willing to bow in submission to God's will rather than stumble a single saint or retard for an instant the work He is doing in the earth.

These who have separated themselves from us have much to say about intolerance, as if that word were usable in only one direction. Have they not left us because they are intolerant of us? Surely. That is precisely the situation. If they had had the true spirit of tolerance they would be with us today.

And if one inquires closely as to what reason there is to suppose that a group of men outside of the Watch Tower Bible and Tract Society has become the repository of the truth which they themselves received through the ministrations of that Society, there is but silence. Neither they nor their apologists can deny where they got the truths they possess, nor can they show where any transfer from the Society to themselves took place.

Occasionally someone who leaves the Society sees the mistake and comes back. It is a pleasure to conclude with such a letter from Walter R. Siewert and Ida E. Siewert, of Pasadena, California, well known to many of our readers. The letter was addressed to the Oak Street ecclesia of Los Angeles and said:

Early in July Brother Ripper as secretary of the class wrote extending to me the opportunity of serving further at Sunday afternoon and Wednesday evening meetings. I have delayed answering this invitation, not because I wished to ignore it, but because I wished to be fully convinced in my own mind that I was pursuing the right way, according to my own conscience and convictions.

I have now arrived at a conclusion in harmony with which I find it necessary to sever my connections with the class. Since I last met with you I have read carefully and prayerfully *Light* (Books I and II), many issues of *The Watch Tower* I had neglected or not understood, and have reread much of what I had read previously, but then, not with an open mind.

My study and observations during this interim reveal to me most emphatically that in order to be fully devoted to the Lord and his cause, I must enlist all my efforts to serve God, with the Watch Tower Bible & Tract Society, for the following reasons:

1. Since leaving the Watch Tower I, like many others, have not grown in the 'grace and knowledge of our Saviour Jesus Christ'. In fact my study and searching of the Scriptures was greatly neglected, and my zeal abated, so that I did not even maintain my former vital relationship with the Lord.

2. Looking over the course of those groups which have separated themselves from the Society during the last fourteen years, not a single group is effectively preaching the 'gospel of the kingdom'. From the amount of witnessing done for the Lord's kingdom by these groups, the world would not even know that the Lord purposed to have a kingdom, to say nothing of giving them information about it. The Society, however, is giving out that message in a way that abundantly betokens God's blessing upon the effort.

3. God has declared that 'the day of God's vengeance' must be declared to the world before Armageddon, the great battle of God Almighty. I hear nobody, anywhere, lifting up a voice against Satan and his wicked organization, except the Watch Tower and those associated with it. While God could raise up the stones to speak His message, from all appearances He has not chosen to do it that way.

4. My association with separate groups reveals that while there are those who are honestly seeking for the Truth and for spiritual balance, there are others whose fruits disclose that their hearts are becoming embittered, and who are not at all improving their spiritual condition, by the much reading of questionable and vicious literature which emanates from sources afflicted with personal grievances. The Scriptures say "evil communications corrupt good manners".

5. Since returning to the Watch Tower Bible & Tract Society I enjoy again "the peace which passeth all understanding". I am rejoicing in the knowledge acquired of prophecies now going into fulfilment, and am filled with a renewed zeal to preach the Kingdom, the only hope of the world.

While I have written very frankly to you in explaining my position, I have only the kindest feelings for all, and the greatest wish of my heart is that all of you who are truly seeking the Lord's way might find it as I have. If at any time I can be of service to any of you in this connection, I shall be most happy.