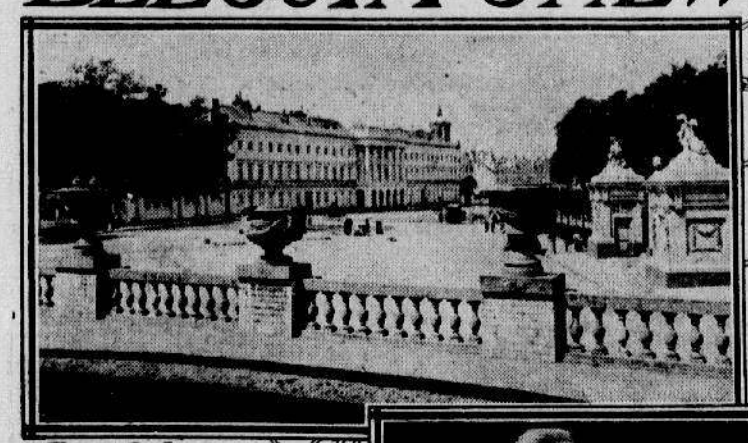
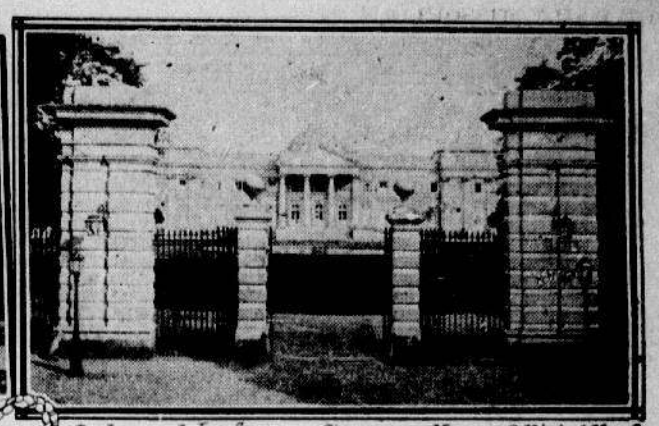
BELGUIM'S NEW MONARCHS



Town Palace. Brussels

Albert I King of Belguim

Young Heir Apparent



Palace at Laeken- Summer Home of King Albert

If royalty is a decaying institution there are at least no pressing signs of its decrease in Europe at this time. Moreover, the accession of the most recent monarchs, King Albert I, and his consort, Elizabeth of Bavaria, called forth an apparently sincere outburst in the prosperous kingdom of Belgium that might well convince the most skeptical that loyalty to royalty as a permanent institution was on the increase rather than the ebb.

Moreover, the ranks of monarchs have gained a recruit in this new king of Belgium, who cannot help but strengthen the forces of constitutional monarchy, nor are there wanting signs that this stalwart young man of 35 is about to play a most important part in international diplomacy.

Fortunately for himself and for Belgium, those who believe in destiny have many reasons to think that fate has placed on the throne vacated by Leopold II, a man unusually well fitted by training and natural disposition to meet the difficult problems of statecraft that are now unquestionably presented to Albert I. Moreover, it must be conceded that whatever the demerits of King Albert's predecessor on the throne, it cannot be denied that Leopold raised Belgium many degrees in national rank as a commercial country and gave to that nation its first importance as a colony-holding state.

The two most important problems facing King Albert now are the final disposition of the enormously valuable Congo territory and the accomplishment of the Belge-Dutch "entente," a proposed military and economic alliance between Holland and Belgium which the present king, when a simple price, pushed ardently. It is believed in all the courts of Europe that his accession to the throne will presently lead to some sort of tariff and military alliance between these two countries.

May Change Balance of Power.

Just what far-reaching effects this idea of Belgium's new king may have on the European balance of powers has set the foreign offices of the continent already arguing. Two great monarchs have already taken sides in the matter. King Edward of England has warmly approved of the plan and the emperor of Germany has strenuously opposed it.

England sees in the proposed Belgium-Holland alliance, with a well-drilled army to back the new policy, an offset to the overpowering weight that the German army possesses at this time on the continent. Also, King Albert proposes a tariff agreement between Belgium and Holland which will untie these two rich manufacturing countries in an economic union that will be able to obtain favored treatment from the other nations, who now seem to be bent on erecting tariff walls around their territories. Belgium and Holland combined hope to obtain the most favored tariff treatment from the important countries.

These two great ideas are avowedly the guiding policies of Belgium's new monarch. They are big ideas, policies wide in scope and high in purpose. They are the plans of a strong man and an individual with a far-sighted view of kingcraft as it may be played on the modern stage by an earnest monarch.

King Albert's Personal Side.

The private character of the new king is quite as interesting as his public policies. He was not brought up to expect a crown, for it was not until 1891, when he was nearly 18 years of age, that he became the heir to King Leopold through the death of his older brother, Prince Baudoin or Baldwin.

The king is very tall and until manhood he was quite slender and passed for being of a weak constitution. This defect of health he overcame by leading an athletic life until at the present time he is splendidly proportioned and a man of unusual physical strength and vigor. Since his twentieth birthday the king has traveled much—in fact, of all reigning sovereigns only King Edward has exceeded his mileage.

But if the king of England has traveled farther than his compere, the new king of Belgium, Albert I, has exceeded the other king in traveling because he has passed thousands of miles through the heart of Africa, frequently on foot for days and personally aiding his companions and the native guides to cut a passageway through the African jungle.

Starting from the cape of Good Hope he crossed Cape Colony, the Orange river colony, the Transvaal and Rhodesia until he finally reached the edges of the Congo state, which he himself has christened and insists on calling "Greater Belgium." Like an ordinary "trekker" in great covered wagons, he traversed much of the Congo wilds. From Katanga he traveled to the mouth of the Congo and afterward covered hundreds of miles on this great river.

It can be seen then that King Albert passed through much wilder territory than even ex-President Roosevelt, and as the solution of the Congo state embroglio is one of the two internationally important questions in Belgium, the actual first-hand information earned by the new king through hardships in the African jungle puts him a position to approach this question most effectively.

This desire for actual first-hand information on important questions has always been a passion with King Albert. When the Belgium miners were causing much financial and political trouble through strikes and threats to revolt, the present king, then heir apparent to the throne, went in person through the mines. Prince Albert was then incognito and his visits to the mines were followed by suggestions that led to permanent peace between the workers and the employers.

So the new monarch is a man after the hearts of the common people and no mere formalist. He knows all phases of Belguim life. As a soldier he did his full duty and as an officer in the Grenadiers he never asked nor received any indulgence not granted to all his companions in the army. His plans for reforming the army are deep-reaching and they are based on what he knows.

Proposes to Increase Army.

He intends to increase the army and also to combine with it an effective army in Holland. He has repeatedly said in private that the growing power of Germany and the quickly increasing weakness of the French nation, in population and every line of life has made Germany dangerous to her neighbors. He dreads an attempt by Germany to extend her dominions to the ocean. Hence King Albert's proposed Belge-Holland military alliance.

In short, the new monarch of Belgium is a young man of 35 years of age. A man wise in experience in every-day life. His health is splendid, his understanding is admitted to be excellent. His morals are all that could be desired and, in fact, he may be said to be a model not only for a king, but for all young men in every rank of life to pattern after.

He married 10 years ago a princess who, if she had been merely a commoner, would have been considered of decided beauty. Her talents have been fostered by a careful education in which this future queen had shown the most anxious efforts to attain intellectual supermacy. This princess was the Duchess Elizabeth, daughter of Duke Karl Theodore of Bavaria. The marriage was not one arranged by ministers of state, but was what is popularly termed a love match. The married life of the new king and queen has apparently been supremely happy.

The eldest son and heir to the throne is a good-looking lad, born in Brussels in 1901. Until his father's accession to the throne, two days before last Christmas, the boy was called simply Prince Leopold of Belgium. Since that date he has assumed the title of Count of Flanders, and has been installed in the ownership of one of the most beautiful royal palaces in Europe. The photograph of the palace of this nine-year-old lad shows that he is the owner of the most imposing home of any little boy of his age in the entire world, with the exception of the little czarowitch of Russia.

The King of Belgium himself, has two palaces, and it must be admitted that they are superb. No crowned heads save the emperors of Russia and Germany own residences that can compare with them. The palace at Brussels is perfectly enormous, and is said to contain over a 1,000 rooms. But it is the country home of this royal couple at Laeken which most excites the admiration of foreigners. It was built by the late king.

The palace of Laeken is popularly said to have cost $20,000,000, and in size and grandeur yields to no building on earth except the marvelous cathedral of St. Peter's in Rome. It is filled with marvelous paintings and great marble courts in which fountains spurt many streams of water over costly statuary.

There are miles of superb roadways in the estate, and King Leopold was operated on and died in the pleasure pavilion which he had erected in a retired corner of the great park. The cathedral is a fine structure and was used and, in fact, is now used by the Belgium family when stopping in the Laeken palace.

The two younger children of Belgium's king and queen are Prince Charles of Belgium; born at Brussels in 1903, and the little Princess Marie of Belgium, who was born at Ostend and is now four years old.

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"from the text

The Necessity for the MILLENIUM

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must retain until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts III, 19-21.

Pastor C. T. Russell of Brooklyn Tabernacle preached on the necessity for the millenium from the text above quoted. Pastor Russell said:

Respecting two matters there can be no question:—

(1) That the early church thoroughly believed in a millenium kingdom, hoped for, prayed for it—"Thy kingdom come; Thy will be done on earth as it is done in heaven."

(2) It is equally certain that today the doctrine of the millenium is tabooed as "out of date"—out of harmony with the views of the Higher Critics and Evolutionists, who are filling practically all the chairs in our colleges and the majority of the pulpits of Christendom.

What has led to this radical change on the part of the religious wise men of all denominations? Have they taken a step in advance or are they departing from the path—from the teachings of the inspired Word of God? That they have left the Word of God, that they make light of it, that they profess far more wisdom and ability than the writers of the Bible and a higher intellectual inspiration than they, is indisputable. The question for us it, Will Christians in considerable numbers follow these leaders away from God, away from all Divine revelation? Will we put our trust in literary princes who claim the right to instruct the world, not by Divine appointment or authority, but by virtue of their large amount of self-esteem.

The present day concept of the Church of Christ is that God planted it amongst men as heaven in a batch of dough with the intent that it should propogate itself until the entire mass would be leavened. But the Bible apostolic concept of the Church's message is the very reverse of this—that it is planted in the world, not with a view to converting the world, but on the contrary to keep itself separate from the world and to draw to itself "As many as the Lord your God shall call" of the pure in heart—to sacrifice earthly interests for Divine interests, unto death, and later, by the First Resurrection, to enter into the heavenly glory of the Redeemer as his "Bride," his "Wife," his "Joint-Heir" in the Kingdom glory and the Kingdom work. And the work of that Kingdom is set forth to be the "blessing of all the families of the earth."

The two views are so radically opposite that none should confuse them in their minds. If one is right, the other is wrong. If one is Scriptural, the other is unscriptural. In the above item Dr. Brown admits that the Scriptural view entertained by the early church contemplated the church in suffering and in a temporary or tabernacle condition in the present life and promised a share with Christ in His reign in power and great glory, as God's Kingdom during the millenium. The safe, the proper, the right course is to go back and take up afresh the doctrine of the millenium—the doctrine that the faithful of the church now being tried and tested will constitute the glorious kingdom of God's dear Son, after their change from earthly to spirit conditions in the "First Resurrection" (I Corinthians xv, 42-44.

The Laymen's Movement.

God bless the Christian Endeavor and Epworth League and Students' Missionary League and the Laymen's Movement, all intent on "Storming the world for Jesus." We bear them witness that they have a zeal for God which we greatly admire and would encourage. But their zeal is "not according to knowledge," and is therefore considerably misdirected. To any one of logical mind, who will reason from statistics, the thought of converting the world by singing a few rousing hymns or holding a few enthusiastic meetings for the collection of money! money!! money!!! woud be childish. We do not despise childishness. We have all had our share. But we all should say with the apostle, "When I was a child, I spake as a child and understood as a child; but when I became a man I put away childish things" (I Corinthians xiii, 11).

"Christian people have been fooling themselves long enough." Yes, it is as absolutely irrational to think of converting the world, as it is unscriptural to believe that God ever gave us that impossible commission. The United States sensus reports show that there are twice as many heathen today as there were a century ago. The word heathen carries to many a very wrong impression. Many noble-hearted christians have gone as missionaries to the heathen wholly unprepared for what they met—intelligent reasoning ability, etc. They found that the heathen were full of questions, logical questions, too, which they as christians had never thought of, and which they were wholly unprepared to answer. Comparatively few of the missionaries are able to hold their own in argument with intelligent people in India, China and Japan. There is no danger of their converting those people. There is more danger of their losing their own faith in the Bible, because of their misapprehension of some of its teachings—respecting the mission of the church, the hope of the church and the hope of the world!

Missionaries are thus handicapped! Full of commendable zeal they leave our shores to tell the heathen that their forefathers have gone to eternal torment and that they are going there, too, unless they accept Christ. It is a rude awakening to be asked where hell is? and why God should have condemned them and their forefathers to such a horrible eternity? and how this could be true and yet he be a God of pity, compassion, love? The heathen ask, Why the different denominations—the different theories of the terms of salvation—by Water, by Election, by Free Grace, by joining the chruch, etc. The missionary, wholly unable to answer the adult native, gathers children about him, starts a school and does all he is able perhaps, to justify his presence in a foreign land—helping the sick and doing many other acts of kindness which are very commendable, whether from a religious or humanitarian standpoint.

Preach the Gospel to All Nations.

Our Lord's instruction was that his people should preach the gospel in all the world for a witness—not to convert all the world, but for a "witness" to all the world. The mission of the gospel is to select the kingdom class, a "little flock." The first opportunity to become members of this royal priesthood was offered to the Jews and, after the gathering of a remnant from them, and after their national rejection, the message was to go to the whole world irrespective of national lines, boundaries or language—anybody, everybody having the "hearing ear," was to be instructed respecting Christ and the opportunity of becoming his disciples by a full consecration of mind and body, time and talent, even unto death. These were to be promised the reward of a share in the First Resurrection, to be members of the royal priesthood which, during the millennial kingdom of Messiah, will bless all the remaining families of mankind—all the non-elect.

We are not complaining about the failure to convert the heathen! We are not faulting the missionaries! We are taking the Bibe stand that all of God's purposes are being accomplished; that God's Word is accomplishing "that whereto it was sent" (Isaiah lv, 11); that it was not sent to convert the world, but to gather an "elect" sample or "first-fruits" from all nations (Revelations xiv, 4.) Let civilizing influences continue in heathendom, as well as in Christendom. But let all Christians, missionaries and others, know assuredly that their labor is not in vain if they are seeking for the Lord's jewels to the best of their ability. I am in touch continually with laborers in India and Africa and well know that the pure gospel of Christ is not greatly affecting their teeming millions. But the gospel of the kingdom is seeking out, blessing, sanctifying, happifying, encouraging some here and there; some, who have ears of faith to hear, eyes of faith to see, and obedient hearts to obey the "call" to suffer with Christ and by and by to reign with Him for the effectual blessing of all the families of the earth, by uplifting the willing out of their present conditions of sin and degradation and death.

We have shown the value and necessity for the doctrine of the millenium—that all Christians who woud hold fast to their Bibles as a faith-anchor and who woud make progress in their study of the Word and be so-laborers with God in the gathering of "the elect" need to see that the elect only are now called to be heirs of the kingdom for which we pray, "Thy kingdom come." They need to see that that kingdom is God's provision for the future blessing of the non-elect. They need to see that the Bible does not teach, as many of them suppose, that the saints are called of God to sit in the heavenly balcony and look over at the non-elect in eternal anguish, and hear their cries.

Next let us note that the millennium itself is an absolute necessity for the world, according to the statistics of the worldy-wise. Many college professors and D. D.'s are inclined to speak glibly of the Second Coming of Christ being far in the future—"fifty thousand years yet," say some. But evidently these learned gentlemen have not used their educational advantages in connection with such statements. Any school boy can figure up what the population of the earth would be one thousand years from now, taking the present population as per the census at sixteen hundred millions and the ratio of increase as shown by the census reports at eight per cent in ten years. The total would show 3,375,325,000,000 population for the year 2900 A. D.—more than 2,000 for each person now living.

What would humanity do if the earth were crowded to that extent? Where would the necessary food, fuel and clothing be found? Computing all the tillable portion of the earth at twenty-five million square miles or sixteen billion acres would give but one acre for the support of 210 people, or less than five square yards each. At the close of a second such period, 3900 A. D., at the same rate, there would be 10 persons for each square foot of standing room. In other words they would stand 15 deep on each other's heads. What shall we think of the wisdom that tells us that the millennium is 50,000 years off? The answer is found in Isiah's prophecy (xxix, 14).

Are we asked how the millennium if at once introduced would avert the difficulties of the first statement, 210 people for each acre of the habitable earth? We reply that the Scriptures clearly imitate that the rapid increase of our race is associated with man's fallen condition; as our Creator declared to mother Eve after disobedience, "I will greatly multiply thy sorrows and thy conception"—Genesis iii, 16).

The Scriptures also intimate that with the return of humanity towards perfection the average increase will be less, and that eventually the human family will come to the condition where there will be neither marriage nor giving in marriage, and where sex conditions will be lost in a uniform standard of humanity embodying the gualities at present displayed in the two sexes. Further, God's promise for the millennium is that under His blessing the earth will yield her increase and the waste prairies be reclaimed, springs breaking forth in deserts. Furthermore, recognizing the Divine power in connection with the matter we can readily see how vast continents can be raised in the Atlantic and in the Pacific oceans. But aside from these miracles which properly enough could accompany the millennial kingdom of Christ, what can the world who ignores the Bible expect? In other words what shall they expect who claim that the present order of things is to continue, saying, "All things continue as they were from the beginning of the world?" (II Peter iii, 4).

Some may inquire, What about the resurrection of the millions who have died? We reply that the world has been only gradually working up to its present dense population. The people living in the world for the past six thousand years, according to what we believe are trustworthy evidences, would number altogether about twenty thousand millions. But more than twice that number could be buried in the state of Texas in separate graves and more than eight times that number could easily find standing room in Texas, as a schoolboy with his pencil could readily demonstrate.

But we need not look a thousand years ahead. The world will find itself in great trouble very shortly unless the millennium be ushered in. Already there is a shortage of timber. What will be the condition of things 100 years from now? Already our capitalists are buying up the coal deposits on speculation, realizing that its rapid consumption is making it more valuable every year. Already geologists are calculating the number of tons of coal not yet mined and telling us that with the present average of increase in the consumption of coal the entire supply of the world will be exhausted in less than 200 years. What will be the price of coal as the vanishing point is neared? and how will mankind do without it, and without wood for fuel unless the millennium come promptly with its miraculous provisions?—the taking of fuel from our atmosphere, and from water, by methods which will, no doubt, be simple, when mankind comes to understand them fully, but which at present are so expensive as to be of little service.

Other scientific men have been studying the increase of insanity and telling us that progress in this direction is terrific. Some have estimated that in less than 200 years the entire world, at the present rate, will be insane. How opportune it would be for the millennial kingdom of the great Life-Giver to be ushered in with its uplifting influences, mental, moral and physical!

Last but not least the combination of wisdom and selfishness in our day, known as unions and trusts, is so influential that prices in every commodity are rising. Yet the trusts are not quite ripe yet. Their managers have not fully learned their power. Gradually the upper and the nether millstones will apparently be drawn closer together, while necessity will force the masses through the hopper. How great would those "giants" become within another century or so, if the millennium be not ushered in in the interim to "lift the poor and needy out of the dunghill"—using the scriptural figure of the work of the kingdom! (Psalm cxiii, 7.)

My friends, let us stick to the Bible and its millennial theory. So doing we will be guided by the wisdom from on high and enabled to pray with the spirit and the understanding also, "Thy kingdom come; thy will be done on earth as it is done in heaven," and to labor intelligently as co-workers with God! Let us prepare as pupils in the School of Christ for the great work whereunto God has called us by the gospel message.

"Even so, Come, Lord Jesus; Come quickly!"

"Thy kingdom come, and thy will be done on earth, even as in heaven."

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