

DAILY DEATH DANGERS FACED BY FIREMEN IN DISCHARGE OF DUTY



WHERE THE WALL FELL THAT KILLED CHIEF HORAN AND MORE THAN A SCORE OF HIS FIREMEN AT THE CHICAGO STOCK YARDS, DEC. 22. PHOTOGRAPH SHOWS FIREMEN MASSED ON THE SPOT A FEW MINUTES AFTER THE CATASTROPHE.

"Firemen and policemen killed!" Everybody says, "how awful," shudders, perhaps and forgets—not knows one-tenth part the perils these men face daily in the ordinary course of duty.

What does the policeman or fireman himself think about these perils? And what are they? These are the questions put to Chief Fred Kohler of the Cleveland Metropolitan Police, an executive of national note, the famous "Best Chief in America"—so entitled by that other Big Chief noted for his big teeth.

A veteran of long experience, himself a participant in many big fires, Chief Kohler knows, and speaks with equal authority for policeman and fireman.

Here's the "Best Chief's" answer:



CHIEF KOHLER.

By Chief of Police Fred Kohler.

Dangers at big fires? Plenty of them, I suppose, all around you, ready to hit you in the face or grab your feet from under you.

But the man on the job never thinks of dangers.

He dashes up an alley where some wall may topple and bury him, he rushes through a blazing, smoking hallway, where the fire-eaten floor may drop him the next moment into a furnace of flame—but he isn't thinking about the dangers. He sees his duty right in front of him, goes



SCENE AT THE PHILADELPHIA LEATHER HOUSE FIRE, WHERE 15 FIREMEN AND POLICEMEN WERE CRUSHED TO DEATH UNDER FALLING WALLS. PHOTOGRAPH SHOWS THE RESCUERS SEARCHING THE RUINS.

straight for the mark and leaves the fear and worry to someone else.

The man in the service, policeman or fireman, isn't the sort to waste any time on his own troubles. At a big fire he's too busy doing what he's paid and told to do. He wouldn't be in the service if he was the sort to hesitate or count the cost. The policeman is in danger of one sort or another every hour he's on duty, but he wouldn't feel natural any other way. The fireman is happiest where the dangers are thickest.

"It won't happen THIS time. It won't get ME." That's what the average policeman or fireman thinks, if it even crosses his mind that there's danger in what he's doing.

He's a fatalist and an optimist. It's the big bit that means death won't come to him until it's due, and it won't come this time, anyhow. The

chances are in his favor, and because he's used to taking chances as regularly as his meals he always plays the favorite, Success, in his race of life.

The greatest dangers and the greatest acts of real heroism are the ones you don't see. The spectacular kind out in the open, look fine. But with light and air a man knows what he's doing, and what's going on around him. He can see what he's running into.

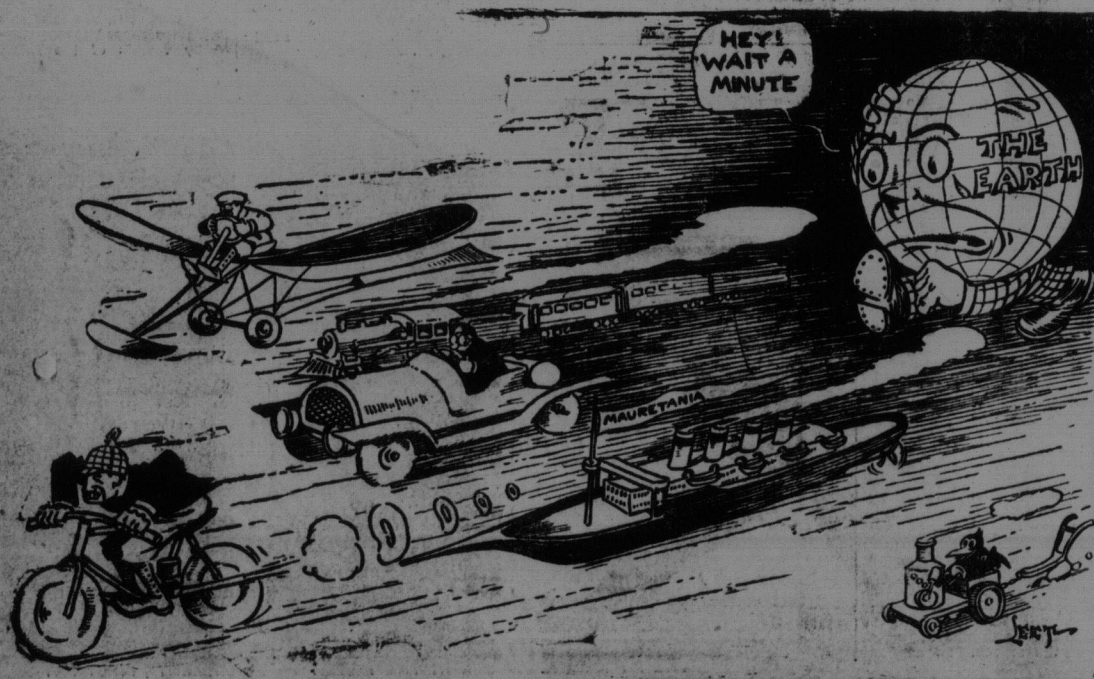
Few ever see the real acts of heroism at a big fire—inside where the smoke's thick and anything may happen before you know it. The outside is about all a crowd at a fire can realize. Regular guesses go wrong. It's the regular guesses go wrong. It's the unexpected always happens. There are the obvious dangers of the fire it-

self and of the falling walls. The unusual may be an overpowering wave of ammonia fumes, as it was at Chicago. It may be a live electric wire, loosened by the flames, a broken gas pipe, a tricky trap door, an unexpected explosion of stuff you didn't know there was, a treacherous, sudden sad death, an architectural trap that catches and roasts a man alive or holds him, helpless, to a wall under torrents from the hose or freeze in bitter winter weather.

My narrowest escape? I can't tell you. THERE AREN'T ANY NARROW ESCAPES for policemen or firemen.

Either you miss it or you get it. If you're hurt or killed, it isn't an escape. If you come out whole, it isn't a narrow escape—JUST SOMETHING THAT DIDN'T HAPPEN.

YOU WILL HAVE TO GO A FEW IF YOU WANT TO BE IN THE PROCESSION NOWADAYS



PEOPLE'S DUPIT

Sermon by Pastor Russell of Brooklyn Tabernacle

Good Tidings of Joy which Shall be to All

When Will Come the Long-Promised Peace?

And When the Good Will to Men? Nations Still Making Unprecedented Preparations for War.

Chattanooga, Tenn., Dec. 25th—Pastor Russell of Brooklyn Tabernacle preached here today in the afternoon on "The Great Hereafter" and in the forenoon from the text below, quoted. On both occasions his audiences sat spellbound for a much longer time than the majority have been in the habit of listening to a discourse. Deep sagerness was also manifested to receive from the ushers at the close copies of Pastor Russell's book on "What Say the Scriptures About Hell."

The speaker said:—

Eighteen centuries and more have passed since Jesus, the great Prophet, Jesus, sent forth his message of reconciliation to God. At the time of his birth angel visitors, announcing him, declared that his birth signified "good tidings of great joy which shall be to all people" and that this would mean "peace on earth and good will amongst men" (Luke II, 10, 11). Yet after eighteen centuries these prophecies are still unfulfilled. We find the world in more warlike condition at present than ever before. Europe has a standing army of over a million of the picked men of its several nations. And even our own country has deemed it necessary to considerably increase its standing army. On every sea are great battleships requiring thousands of men and millions of dollars which they originally cost.

And still more war vessels are planned with greater guns, some of which expend thousands of dollars for powder and shells for even one day's target practice. It is safe to say, too, that the interest in all chief aerial navigation comes from the War Department of Christendom, which see in such devices a new method of warfare. And the latest information is that a new torpedo has recently been invented more powerful, more destructive, more terrible, than any previous device.

What means this great battle array, this preparation for a great struggle between the nations? Why do not the nations disarm their armies and dismantle their navies and turn these wasted energies to human profit, to making the earth to blossom as the rose? The answer is—Sin. Sin marred the original God-likeness of love in the human heart and, instead, implanted the opposite disposition of selfishness. By heredity sin and selfishness have permeated our race. As we read, "Behold, I was shapen in iniquity; in sin did my mother conceive me" (Psalm I, 5). This is true of the entire human family. We gloss the surface. We make a show of giving a little money for the education of the heathen. We make a little show of religious activity in Christendom, but the great surplus of wealth in beverages alone consuming manifold the amount doled out to benevolent enterprise of all kinds.

Peace, Peace; but No Peace.

For centuries the world has been crying out, "Peace, Peace; yet there is no peace," but still greater preparation for war. Why? Because, despite our show of civilization, the world well knows its own selfishness is its own greed, its own thirst for power and it wisely reasons that in others selfishness and greed, similarly rule. Hence, with all the professions of friendship all the governments of the world distrust, disbelieve one another. And now we have reached a place where the disarming of the armies of the world would be a dangerous matter. Another million men thrown on the labor market, already glutted, would be dangerous. And to leave our cities unprotected and invite anarchy in every land. We are endeavoring to discourage peace conference and federations. We are directing attention to facts—indisputable facts.

The Scriptures graphically describe our present condition. They give us a word-planning of what is now going on, saying, "Bent your plow-shares into swords and your pruning-hooks into spears. Laid the weak boast that they are strong" and endeavor to go down to the Valley of Jehoshaphat."—the valley of death—the place of the great struggle with which the reign of the Prince of Darkness shall terminate and which will prepare the way for Messiah's Kingdom (Joel III, 9-13).

Thank God for the assurances of his Word that the great "time of trouble, such as never was since there was a nation," which is about to burst upon the world, whose masses are better educated than ever before and trained to the use of all military equipments, will be but a short struggle! The intimation of the Scriptures is that if those days should not be shortened, no flesh would survive. But for the elect sakes—by virtue of the Kingdom of God's elect being established—those days shall be shortened. Then will come the reign of the Prince of Peace and, as the prophets declare, he shall be like unto Solomon who had no wars, but to whom every knee bowed and every tongue confessed. His Kingdom of righteousness will be a Kingdom of peace, notwithstanding the fact that it will be ushered in by such a time of trouble.

"I Came Not to Send Peace."

But do the Scriptures contradict themselves? What did the Great Teacher mean when he declared, "I came not to send peace on the earth but a sword" (Matthew x, 34)? Ah! he referred prophetically to the effect which his gracious message of love and favor would produce in the world during the reign of sin. He well knew that the Prince of Darkness would oppose all of his followers, as well as himself. He foretold that whoever would live godly would suffer persecution—and so it has been eighteen centuries have proven it! He sent forth his followers, like himself, unarmed to be peacemakers, to be helpers, to "follow peace with all men and holiness, without which no man shall see the Lord." He counseled his followers, "He that taketh the sword shall perish by the sword." But their message of peace and love and the coming Kingdom which shall bless the whole world and fulfill the angelic prophecy of our text—these things seem to anger the world—not merely the vicious, the ungodly, but the world

of professors of godliness who have schemes and plans and theories of their own to work out which are contrary to the Gospel Message. The darkness hateth the light, the Truth, the love of God, neither cometh to the light, lest its deeds of darkness be made manifest.

The Master knew what the effects of his Gospel Message would be in the world and that only those who would compromise his Message could possibly live at peace—that all who would be loyal and faithful to him would be traduced, slandered, persecuted, "beheaded either literally or figuratively." His words, therefore, were a prophecy respecting the tribulations which all his footstep followers would surely have.

But more than this, his words were a prophecy respecting the nations. What is it that has brought us to our present degree of civilized savagery? What is it that makes of every business corporation a buccaneer seeking the destruction of every competing financial craft? What is it that has thus shaped the wits of humanity to such an extent that the majority find it difficult to be honest, because they see so many opportunities for cunning and craft? The proof of what we say is found in the fact that other nations than those who have received this reflected light of Christianity are still quite in the background.

Only now, as Christian civilization in a perverted form is reaching these people are they awakening and becoming competitors with so-called Christendom.

In our advanced conceptions of finance, warfare, etc., a pertinent question worthy of deep thought, is, Will it be possible to live in the World of the future? Will the financial minds shall have "trustified" all of the world's business, and after the labor organizations shall have their say as to who shall and who shall not earn a living, and after the teeming millions of China and Japan shall have become thoroughly civilized and Christianized after the nominal sort? Would not the hordes of the Far East overwhelm the comparatively little handful of Europe and America? What is the prospect of the fulfillment of the prophecy of our text—"Peace on earth, good will toward men"? There is no prospect from the earthly sources toward which we have been looking. If that prophecy is ever to be fulfilled it must be by some Divine intervention in human affairs.

The Desire of All Nations Coming

Notwithstanding the eighteen centuries of delay our text as a prophecy will surely be fulfilled, and be fulfilled, too, by and through the One whom the angels announced, and whose birth is very generally celebrated today. The Great Teacher, questioned by Pilate, answered that he was born to be a King—the King of the Jews; but he also added, "My Kingdom is not of this Age." How true! Many of us have gotten the wrong impression—that our Redeemer has been waging, as the Great King of glory, an unsuccessful warfare for eighteen centuries against Satan, sin and death. But here we learn from the Great Teacher's own lips that his Kingdom is not of this Age. It belongs to the "world to come"—the Age to come.

Do we inquire, then, who has been the ruler of this world, this Age? The answer of the Master is that Satan is the Prince of this world. He is a usurper. The dominion of earth was given to man. But Satan, deceiving our race, putting darkness for light, has become thereby the real ruler, using humanity merely as his tools. He is styled "the god of this world," and the "Prince of this World," etc. And we are told again that "the now worketh in the hearts of the children of disobedience." When we reflect how many of humanity are disobedient, we see the vastness of the empire controlled by the Prince of Darkness. And when we see the few, comparatively, who are soldiers of the cross and followers of the Lamb, we perceive that, as the Master said, his following during this age is to be a "little flock."

Perplexed and confused many may ask, What, then, is the hope of the age, declared also that his Kingdom of the next age will be introduced with power and great glory and that, although his initial manifestation will be with clouds and darkness and a time of trouble such as never before has been, nevertheless his reign will be glorious, triumphant and eternal. "He shall take unto himself his great power and reign" until "he shall have put all enemies under his feet." "The last enemy that shall be destroyed is death." "Unto him every knee shall bow and every tongue confess."

The victory of Emanuel means the overthrow of sin—the crushing of the serpent's head. At the very beginning of his glorious reign Satan shall be bound and following its close he shall be destroyed in the second love unrighteousness, after they shall have had full knowledge and full opportunity for recovery from the snares of sin and death. Then, indeed, the whole world will proclaim the glory of God. There will no longer be discordant sounds. As the Scriptures declare, There shall be no more crying, no more sighing, no more dying—all the former things of sin and death shall have passed away (Rev. xxi, 4).

The Great Restorer of All.

The great King who, eighteen centuries ago, died, the Just for the un-

THE FAVORITE NEW YEAR'S POEM

The flying cloud, the frosty light,
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Lord Tennyson.

Just, that he might, judiciously, bring mankind back into harmony with God, is to be the Great King of earth, the great Restorer of all that was lost in Adam, and he will make all things new" (Revelation xxi, 5).

Everything appertaining to this great Plan of Salvation outlined in the Word of God is reasonable. The crucial testing of the elect Church is necessary in order that, as faithful and merciful priests of God and of Christ, associated with him in his kingly glory, they may be God's instrumentality in succoring mankind from the fallen conditions which have resulted from six thousand years of sin and from the malignant influence of the Prince of Darkness, during the thousand years which the Bible stipulates as the period of Messiah's reign (Revelation xx, 4)—a period neither too long nor too short in which to accomplish the great work of the world's salvation.

True, some one might say, If it has required eighteen centuries for the development of the Church, how much more time will be necessary for the uplifting of the world? But we answer that it is not the Divine Purpose to uplift the world to the station of spirit nature and glory, but rather to restitution blessings and conditions. It is because of the high exaltation offered to the Church that such crucial testings of sacrificial obedience even unto death is required. With the Prince of Darkness bound and the Sun of Righteousness arising with healing in its beams to the darkness of sin and crime and sorrow will soon flee away.

One century of such blessed influence upon the world will surely work wonders, bringing in also into comfort and blessings, as yet undreamed of. Next will come the gradual awakening of all who have fallen asleep in death. They will come forth from the prison-house of death, as the Scriptures declare; will come forth that they may be made acquainted with the true God and with his glorious Son, the Redeemer, and with the principles of righteousness in contrast with the principles of sin. We cannot suppose that it will require the majority of men, under those conditions, to sit long counting the value of the blessings of eternal life and restitution proffered them. The upward move, regeneration, uplifting, reformation will go rapidly on, while meantime, generation after generation shall come forth from the tomb and enjoy similar experiences. Finally all shall have come forth, because the love of God made this provision through the death of our Redeemer, who delighted to do the Father's will and who has already been rewarded gloriously with high exaltation to the divine plane of glory, honor and immortality.

Good Will Amongst Men.

The attainment of the condition of good will amongst men will mean the attainment of human perfection. God is Love. And when our first parents were created an earthly image of God, love must have been the predominant quality of their characters. What we see of selfishness is largely a matter of heredity, and all of life's customs, are in line with it and continually increasing its weight and its hold upon us. But with the new King and the new reign of righteousness will come the glorious uplifting and transformation. Gradually, during the thousand years of Messiah's dominion of the world, the evils of selfishness will be made apparent and the beauties of holiness and love will be shown in contrast.

Restitution rewards will lift all the willing and obedient out of sin and selfishness to holiness and love. Then with love the very essence of man's being, good will towards men will everywhere prevail, because the Divine law almost effaced through the reign of sin, will be rewritten in the human constitution. That Law, as we know, is "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and thy neighbor as thyself."

Finally, dear friends, how glad we are that this is true; how glad we are that the terrible falsehoods palmed off on us during the Dark Ages respecting a God of hatred and a hell of torture everlasting are not true!

Encouraging.

That awful medicine mamma got me from the doctor, said Freddie with a very grimace, but she gives me a penny for every spoonful I take. Just look in my savings bank and see all the money I have.

Geet! exclaimed his little brother, eyeing the pile of coppers, "you have nearly enough to buy another bottle,