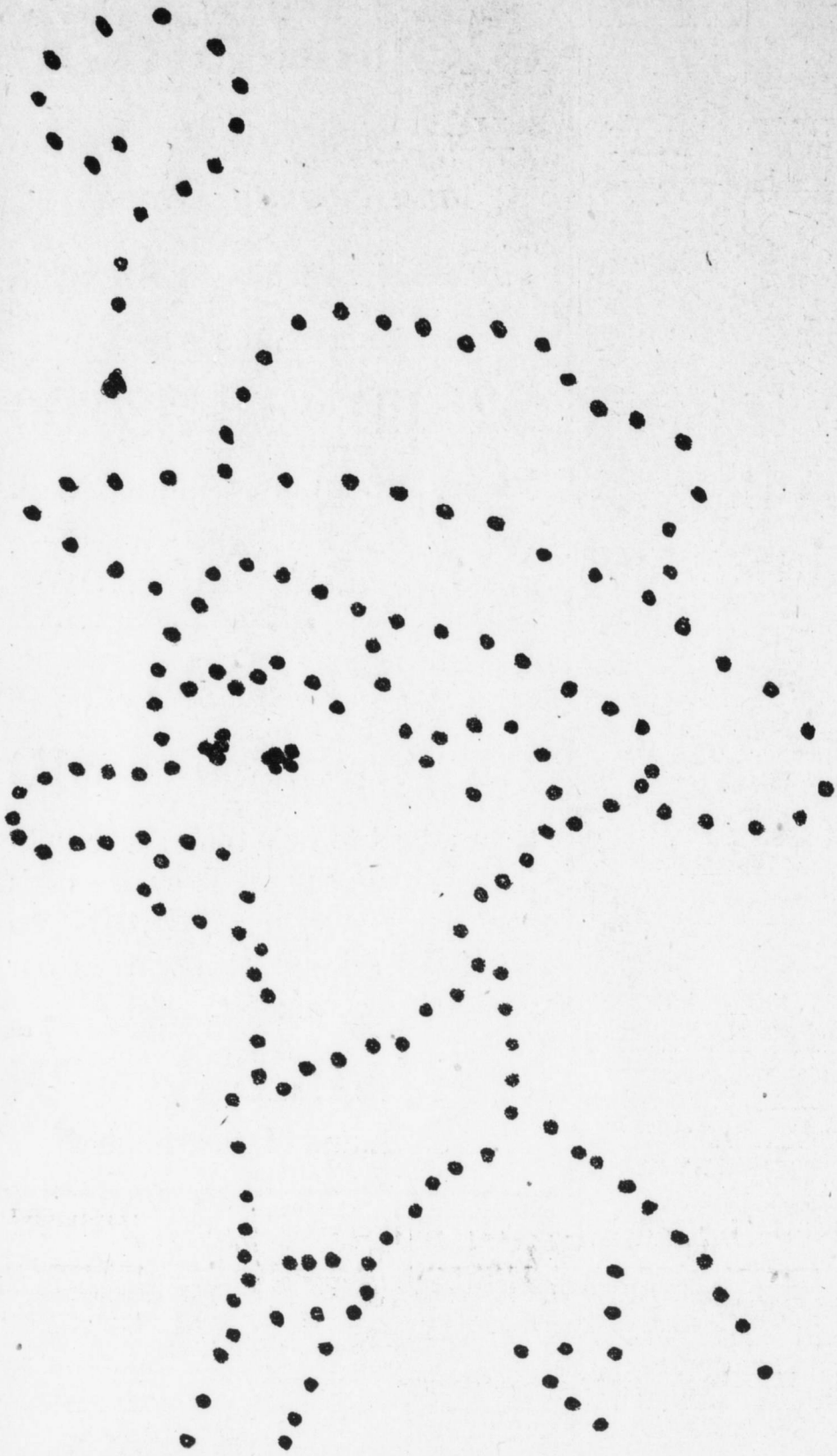




MUTT WAS ALL SHOT UP WITH REAL BULLETS ON TUESDAY



During the exhibition of fancy and trick shooting by Mr. and Mrs. Adolph Topperwein at Second and Division streets Tuesday afternoon, the above outline of one of the Harrisburg Telegraph's famous cartoon characters was drawn on a tin plate by Mr. Topperwein. He used a .22-caliber repeating rifle to punch the bullet holes. Mr. Topperwein sat on the ground, while Mrs. Topperwein was at his side loading the rifles. In all, 150 shots were fired at a distance of fifteen yards. The interlocking mark required 18 shots; eyes, 9, and outline, 153. Actual time required in making the drawing with bullets was four minutes and forty-nine seconds. Mr. Topperwein draws the head of an Indian in the same manner. He was once a cartooner, having worked on the New York Herald and other metropolitan papers. Mrs. Topperwein, whose shooting was also a big feature Tuesday and Wednesday, had been employed by the Winchester company previous to her marriage, but never participated in any shooting contests.

AMBITION THRUSTS
UP ITS UGLY HEAD

How Many of Us Are Looking For
Chief Seats in the
Kingdom!

The International Sunday School Lesson For July 12 is "Greatness Through Service."—Mark 10:32-45.

(By William T. Ellis)

"Barrie's great story, 'The Little Minister,' reaches its climax when the pastor of the 'Auld Licht' church, assailed by an infuriated congregation, battled with a flood which apparently means inevitable death. In this hour he played the man so splendidly with no thought of fear or of self, but only of his work, of his loyalties and of his love, that the time of sentiment was completely turned. The highest heroism shows itself in the presence of clearly perceived and inescapable death. The galleries of memory hold as treasures the pictures of the brave men aboard the Titanic who died like gentlemen, rather than seek life like cravens. And now we come, upon a picture of the greatest Hero of all, looking without blinking into the eyes of near death.

The final battle between Jesus and the priestly and Pharisaic party had been joined at the grave of Lazarus. The victory, humanly speaking, clearly lay with His enemies. There could be only one result. He was

doomed to die. There was no escape for Him. He knew that He must suffer and die in ignominy. The cross was fixed on the retina of the soul of Jesus. Hear Him describe what lay before Him: "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and the scribes; and they shall condemn Him unto death, and shall deliver Him unto the Gentiles; and they shall mock Him, and shall spit upon Him, and shall scourge Him, and shall kill Him; and after three days He shall rise again."

Striking a False Note
That is the background of this lesson. It lends meaning to the incidents which the Sunday Schools are now studying. The latter can be understood only in the light of their setting. The words are those of a man about to die. The parting counsel is the exalted admonition of a Friend and Teacher who was more than a father to the group about Him. The scene was as sacred as a death chamber. The atmosphere was surcharged with the spirit of the approaching tragedy. In this hour, if ever, any little souls might be expected to rise above petty interests. To intrude trivial or ignoble names into this occasion, would be like talking millinery over a mother's bier.

Nevertheless, the opportunity was seized by the nearest disciples of Jesus to gain honors for themselves. Here again, and in the other most sacred hours of the Master's life, ambition thrust its ugly head forward. The disciples who should have been the most tender and sympathetic sharers of His passion, were using this hour to assure their own future positions. Whatever the nature of the kingdom that the Lord meant to found, they wanted the chief seats.

The Politician's Petition
Shortly before President Wilson's election, a well-known politician told me that he was an applicant for an office under the administration, and when I asked him concerning the particular post, he said, "Well, anything from a place in the Cabinet to a position in the internal revenue service." The man saw no absurdity in his statement. He thought he was fitted for the highest post. His ambitions outran his ability. He did not realize what he asked. In like manner these disciples, James and John, made a preposterous request of their Master. Selfish interests had blinded their judgment—as it commonly does. What they asked was nothing less than this: "Grant unto us that we may sit, one on Thy right hand and one on Thy left hand in Thy glory."

Amazement at this vaulting ambition is obscured by the thought of how slight was the real understand-

ing of the character and work of their Teacher and Friend with whom these men had companied intimately for three years. This astounding request makes clear that they had not for a moment really apprehended the nature of their Lord and His mission. All His efforts to enlighten them had fallen upon closed and carnal ears. For what James and John asked entered into the very councils of eternity and sought to overlap the plans of the Infinite.

Had blistering and exhorting words of rebuke fallen from the lips of the Leader, we would feel that justice was being done. Yet with consideration and compassion, as a parent deals with the childishness of little children, Jesus said gently, "Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" And they said unto Him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.

The two did not comprehend at all what they were about, much less what Jesus designed. "My thoughts

are not thy thoughts, neither are your ways my ways." Our place in this life and in the next is not the one for which we ask, but the one for which we are fitted.

A Split in the Ranks
Carranza and Villa down in Mexico have been separated by rivalries. Political parties have been torn asunder by individual ambitions. The temperance reform presents a divided front for the same reason. This tendency is as old as human nature. It threatened the little group of twelve followers of Jesus. When the ten learned of the secret ambition and scheme of the two, they were incensed. Their silent discontent over the favors shown the others now

broke into open protest. They were probably no better than the others and equally ambitious. Simply the two had got ahead of them. Such was the material out of which the early church was made. We marvel that such common men as these should have been transformed into the apostles of a later day.

How was this crisis met by Jesus? Did He answer by thunders of authority and denunciation? No. Instead, He opened school and held a kindergarten class in His philosophy of greatness. He gathered the twelve close to Himself and patiently taught them: "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their

great ones exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

Mastering by Ministry
In the middle ages there was a widespread belief in the power of a talisman. Sir Walter Scott wrote a book about one such, whose touch was supposed to heal and to extract poisons. In the few lines just quoted we have a talisman for most of the ills of church and the time. It takes the danger out of every possible po-

sition and relationship. Con well those words. They be- long on the fleshy tablets of the heart. They epitomize the life of Jesus. They can save the church from worldliness and selfishness; can save an efficient life from bitterness of self-centeredness; can save the ambitious from tragic failure.

To seek to serve others is to save self. Nobody is too high, too low, too powerful, too humble to achieve this real greatness. It is better to be helpful than high. Service is worthier than fame. Look down the long vistas of the centuries, and the Highest of all figures is upborne above all others upon a cross of sacrifice and service.

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