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30 x 3 1/2 S. B.	15.95	33 x 4 1/2 "	38.55
32 x 3 1/2 "	22.95	34 x 4 1/2 "	39.50
31 x 4 "	26.45	35 x 4 1/2 "	40.70
32 x 4 "	29.15	33 x 5 "	46.95
33 x 4 "	30.05	35 x 5 "	49.30

New base line prices are also effective on Goodrich Fabric Tires

SIZE	BASE LINE PRICE	SIZE	BASE LINE PRICE
30 x 3 "55"	\$9.65	32 x 4 S. B. (Safety)	\$21.20
30 x 3 1/2 "55"	10.65	33 x 4 "	22.35
32 x 3 1/2 (Safety)	16.30	34 x 4 "	22.85

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SILVERTOWN CORDS FABRICS TUBES ACCESSORIES

## Avery's Inheritance

By MYRA C. LANE

"And I shall not see you again?" "No, I am going on to Tulajang." Avery clasped the girl's hand, looked squarely into her eyes and, seeing nothing there but frank good will, raised his hat and turned away. He shrugged his shoulders. He had been attracted to her on the voyage to the Philippines; but he was no chicken, and he resolved to set it down as a passing flirtation and forget it. He was well past thirty, and had more important matters afoot. His great-uncle, Lionel Avery, the explorer, had left him, in his will, a native kingdom, consisting of several hundreds of square miles, unlimited copra, pearl fishing, gold in the mountains, jungle, swamp, head-hunters, and eighty-five wives, the legacy of his predecessor, whom the aged explorer appears to have supplanted by some political legerdemain.

But then, Lionel Avery had been a national character in his day, and his conquest of this wild territory was nothing remarkable. Avery had been famous from Patang to Singapore, and all up the China coast, as the last of a race of intrepid American adventurers. But to a young man, who had never known anything but the drudgery of a clerkship, who had no relatives except Lionel Avery—whom he had seen only once in his life—and a remote female cousin, Anne—who was probably a gorgon—the inheritance of an entire kingdom was an event. And Avery had sailed to take up his inheritance.

There were thirty miles by railroad from the port, ninety by coach, a hundred by bullock wagon, and then about a hundred more over a trail through a dense tropical jungle to the cluster of huts that was the capital. Long before Avery reached it he had put his fellow passenger out of his mind. He had kept his secret till he was beyond the bounds of civilization, and there three headmen, who had been apprized of his coming and spoke a smattering of English, met him to conduct him "home," with royal salutations. It was a six days' march, and on the fourth day emissaries arrived. They sat round the camp fire and engaged in an animated and protracted palaver, which lasted until Avery fell asleep. In the morning the emissaries were gone. The headman, Ngrolles, came up to Avery. "This is bad business," he said. "It is doubtful whether the people wish you to arrive, my lord."

He went on to explain that the queen of the tribe had raised the standard of rebellion, and was supported by fully half the population in her resolution not to acknowledge Avery. "The messengers say that a war party of our men will meet us five miles from the capital," the headman continued. "We may number three hundred spearmen against four hundred of the other side. Is it your wish that we go forward, my lord?" "Yes, let 'er go—I mean, forward," said Avery.

Nevertheless, the headman looked graver and graver as they approached the capital, and the next night they left the trail and camped in the jungle to avoid surprise. On the following morning the bush gave way to vast rolling plains, with here and there evidences of cultivation. About noon they perceived a body of men advancing toward them. For a few moments the little party were left in hesitation; but then they proved to be the friendly recruits who had flocked to Avery's side.

They gathered about him raising their spears aloft, in salutation. Avery turned to Ngrolles. "Translate this speech," he said. "I will lead them to victory. To every widow of a man who falls a water buffalo shall be given. There is to be no killing of the wounded." Ngrolles translated, and the party went forward with approval. In a compact body they moved forward, until an hour later they came in sight of the capital on a low hill. In front of it, massed in solid phalanx, were the partisans of the tribal queen.

Avery restrained his men and went forward accompanied by Ngrolles, holding up a white flag.

The black ranks opened at the word of command, and out strode a white woman—the woman passenger! She wore a short, white skirt and a sun helmet. "John Avery," she said, "I call on you to return and leave me in possession of my rights. I knew all about your mission, but I hope that there may be no bloodshed. This territory is under American protection, and the United States will avenge any act of piracy on your part."

"Piracy?" snorted Avery. "I inherited this kingdom legally from my great-uncle Lionel Avery, and I have the papers to prove it!" "WHAT?" she cried. "Why, Lionel Avery was my great-uncle, and I thought you had falsely taken his name. I am Anne Wickham."

"Then we are cousins," said Avery. "Let's call a truce till we can go over our papers together." Anne looked at him doubtfully. "The people will never agree," she said mournfully. "Whichever of us gives way, it will mean bloodshed. They are very turbulent." Avery hesitated. "Then—perhaps—if our papers are in order—so—it's something I wanted to tell you of on board the ship," he said.

A burning blush crept up under Anne's skin. "I'll think about it after I've seen your papers, John," she answered.

## IMPROVED UNIFORM INTERNATIONAL Sunday School Lesson

By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago. Copyright, 1922, Western Newspaper Union.

### LESSON FOR AUGUST 6

#### THE TEMPLE REBUILT AND DEDICATED

LESSON TEXT—Ezra 3:1-6:22. GOLDEN TEXT—My soul longeth, yea, even fainteth for the courts of the Lord.—Psalm 84:2. REFERENCE MATERIAL—Haggai 1:1-2:23; Isaiah 62; Rev. 21:1-22:3. PRIMARY TOPIC—Joyfully Building God's House. JUNIOR TOPIC—Rebuilding the Temple. INTERMEDIATE AND SENIOR TOPIC—Love for God's House. YOUNG PEOPLE AND ADULT TOPIC—What God's House Should Mean to a Community.

After becoming settled in the towns surrounding Jerusalem the people were called together for the purpose of reestablishing the worship of the Lord God. The leaders in this movement were Jeshua the priest and Zerubbabel the governor. In view of the fact that the clearing away of the debris of the old city and temple and the erection of the new temple would take a long time, an altar was erected where sacrifice might be offered at once unto God.

1. The Foundation of the Temple Laid (3:1-13). This was an auspicious occasion and was celebrated with most impressive ceremonies. It marked an epoch in the history of the nation. It brought most vividly to them their bitter experiences in the dark past, and yet pointed them forward to the time of blessing when God's favor would be upon them again.
2. The priests with trumpets (v. 10). In Exodus 39 the priestly garments are described. These garments symbolized their consecration to the Lord's service.
3. The priests with trumpets (v. 10). These trumpets were of silver and were used in calling the people together.
4. The Levites with cymbals (v. 10). These were to furnish the instrumental music of the sanctuary. This was according to the arrangement made by David (1 Chron. 15:16-21).
5. They sang together by course (v. 11). This means that they sang to one another responsively. The one company sang, "The Lord is Good"; the other responded, "For His mercy endureth forever."
6. Mingled weeping and shouting (vv. 12-13). Some of the older men who had seen the magnificent and glorious temple of Solomon, which had been destroyed, wept much when they saw how far short the present foundation came of the former temple. Others were glad of the favor of God which had brought them back and that a beginning had been made in the new house of worship.

11. The Building of the Temple Hindered (4:1-24). The three perils which put back the building of the temple for some fourteen years reveal the persistent methods which the enemy uses to hinder the constructive building programs of God's people in every age.

1. An unadvised pessimism (3:12). It was no credit to "priests, Levites and chief of the fathers" to mar this glorious occasion with weeping. Under the circumstances, this was a glorious beginning and gave promise of great things for the future. God's promises looked to the future when even greater glories should be to the chosen people than ever had been enjoyed in the days of Solomon. Many today, because things are not quite what they should be, do not go forward with a constructive program, and even hinder those who have the hopeful outlook.
2. Worldly compromise (4:2, 3). "Let us build with you, for we seek your God." This is Satan's most common and effective method today. May the courageous Zerubbabels declare anew, "Ye have nothing to do with us to build an house unto our God."
3. Open opposition by the world (4:4-24). When refused a part in the work, open and violent opposition was resorted to. Intimidation and political scheming were used to defeat the building plan of God's people.

11. The Temple Finished (5:1-6:15). Through the ministry of the prophets, Haggai and Zechariah, the people were encouraged to resume the work of building the temple. They wrought with energy and enthusiasm. How necessary are God's prophets to encourage and urge on the workers in the Lord's vineyard!

12. The Temple Dedicated (6:16-22). The people were united in this building and came together upon its completion and solemnly dedicated it to God. It was a joyous occasion and they united in the observance of the passover with gratitude to God that He had strengthened their hands in their work.

The Door of the Work. But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:25.

No Disguise Can Conceal Love. No disguise can long conceal love where it is, nor feign it where it is not.—Bohemia.

Don't Forget the Sands. When your shine by the stars, but don't forget the sands.—Spurgeon.

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FUNERAL DIRECTORS  
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