

### Mortgage Sale.

Default having been made in the conditions of a certain mortgage made by John Lightbail and Anna Lightbail his wife, of Owosso, Michigan, to Mary D. Waugh of the township of Huntington, County of Shiawassee, State of Michigan, dated the 14th day of January, A. D. 1913, and recorded in the office of the register of deeds for the County of Shiawassee and State of Michigan, on the tenth day of February A. D. 1913 in Liber 129 of Mortgages, on page 140 on which mortgage there is claimed to be due at the date of this notice, for principal and interest the sum of four hundred fifty-two and 100/100 dollars, and an attorney's fee of twenty-five dollars as provided for in said mortgage, and no suit or proceedings at law having been instituted to recover the money secured by said mortgage, or any part thereof, Notice is hereby given, that by virtue of the power of sale contained in said mortgage, and the statute in such case made and provided on Monday the 27th day of July, A. D. 1914 at 10 o'clock in the forenoon, the undersigned will, at the front door of the Court House in the City of Corunna, that being the place where the Circuit Court for the County of Shiawassee is held, sell at public auction, to the highest bidder, the premises described in said mortgage, or so much thereof as may be necessary to pay the amount so as aforesaid due on said mortgage, with six per cent interest and all legal costs, together with said attorney's fee.

MARY D. WAUGH,  
Mortgagee.

KILPATRICK & PIERPONT,  
Attorneys for Mortgagee,  
Address, Owosso, Mich.

### PAUL V. GADOLA ATTORNEY AT LAW

Room 303 Miner Building,  
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## A Dutch Girl's Choice

Being a Story of New  
Amsterdam

By F. A. MITCHEL

Anne de Heere was a lassie of New Amsterdam, now the great city of New York, and lived on Wall street. Anne, whose father was an oysterman and owned the lot on which he lived, never dreamed that if she could return to life after a couple of centuries she would see the straggling shanties about her home replaced by tall buildings and the street full of people, rushing hither and thither in such a hurry as was never seen in the old Dutch town.

At the time Anne lived in Wall street even the wall or palisade from which it was named had not yet been built. But there was a cattle guard just north of her humble abode composed of the branches of trees for the purpose of keeping the cows and the pigs and other animals within bounds. It was no great walk for her to go down to the river on the east or the river on the west.

Anne was drawn in both directions, having a lover, a young man owning a small farm at the foot of Kings—since the revolution of the colonies called Liberty—street, while near the foot of Wall street dwelt another wooer, a sailmaker, Nicholas Outhout, the farmer, was a Dutchman, while Samuel Monk, the sailmaker, was an Englishman. Each man possessed certain advantages over the other. Monk owned a plot of ground near the foot of Wall street, or to speak more correctly, what was afterward called Wall street, and the town was growing in that direction. But his sweetheart spoke or understood very little English, and Outhout, being a Dutchman, could pour love into her ear, while his rival must be content to look what he felt. Both men were young, of good habits and equally attractive or unattractive, according to taste.

In those days stood a windmill to the westward of where Anne lived, near the present corner of Broadway and Wall street, and on summer evenings Anne used to meet her Dutch lover there and, sitting under its great wings, listen to his tale of love. Northward of her home was the Collect, a pond, and on other evenings she and the Englishman would sit on the bank holding hands, while Monk looked at her wistfully. The windmill and the pond have both long since disappeared (as have the three persons to whom this story relates), but old prints of them remain among the New York Historical society's records.

Anne's father favored Monk's suit because the plot of ground he owned was increasing in value, while Outhout's little farm on the North river seemed destined to remain forever a farm. There was then no use for an avenue extending northward, and Broadway did not reach as far as Wall street. The bank of the Hudson contained no buildings, while the street on the East river was being built upon, and the slips or docks containing the shipping were located there. Had these people lived centuries instead of scores of years Outhout's farm would have won old De Heere's approbation to the owner's suit for the hand of his daughter, for today the east side in New York is of little value compared with that farther west. They not only lived lives too short to take in these changes, but Anne was of a marriageable age and would not remain so.

While it was known that De Heere favored Monk's suit, no one knew which of her two lovers Anne preferred, for one evening she would be seen sitting under the wings of the windmill with Outhout, the next on the bank of the pond with Monk. One day she would be out in a boat on the North river with the farmer on a trip to Communipaw, on the Jersey shore, the next skimming the East river in the direction of Hell Gate. Even her father did not know which one of the two men she would accept. True, those were days when parents did not ask their children whom they preferred to marry, choosing for them themselves, but De Heere knew that his daughter could not be forced to marry against her will. He only feared that she was so in love with both that she could not decide upon either and that she would remain a maid.

Indeed, this was Anne's weak point. She loved to listen to—to any one except a Hollander—jaw breaking passages in which Outhout expressed his tender feelings for her and to see Monk's fine blue British eyes turned upon her for a like purpose. It was not that she did not in her heart prefer one of the two that she put off deciding between them, but that she did not relish giving up the lovingmaking of either.

But what was fun for her was harrowing to the rivals. In those days the Dutch and English peoples were in no good humor with each other, and it was not to be expected that a Dutchman and an Englishman could long be rivals for the hand of a girl without a scrap. They met one day near the fort and began to pummel each other. There was a cry for the watch, and by the time both the combatants had become exhausted a fat man came running down Broadway with a number

of dogs and children at his heels and arrested them on a charge of breach of the peace. They were let off with a small fine, but soon met again, with the result of another fight, this time being both put in the stocks.

They had not long been liberated when they were at it again, but this time old De Heere took the matter up and promised the magistrate that there should be no more breaches of the peace on his daughter's account, for he would answer for it that she decided between her suitors immediately. They were let off, Outhout promising not to come east of the Presbyterian church on Wall street, between what is now Nassau street and Broadway, while Monk agreed to keep east of what was later Hanover street. This, however, was a temporary restraint to last till the little Dutch girl should stop the war permanently by choosing one or the other of the contestants for her hand.

When Anne was told by her father that before noon on the morrow she must come to a decision she vowed she would do no such thing. But her father told her that he had given his word and the town authorities would stand the quarrels of her lovers no longer. They were not blamed, for it was well known that it was her action that had brought on the trouble and kept it alive. Indeed, she was given to understand that if Outhout and Monk fought again on her account she would be put in the pillory.

This threat brought the stubborn girl around. She promised her father that she would make up her mind by the next morning which suitor she would accept. That night she sank out of sight into her feather bed much troubled. She was really committed to both her suitors, and this was the cause of the bad blood between them, for each, having her promise to marry him, regarded the other as an intruder upon his domain.

Anne found her feather bed conducive to thought, and she thought to a purpose. The next morning she told her father to summon both her lovers to the house and she would decide between them. When they came she caused a cessation of the angry glances darted between them by telling them, first in Dutch and then in a combination of Dutch and English, that she would light two candles at the same moment, the one representing Outhout the other Monk. Whichever candle burned the longer she would marry the man it represented.

Each man having considered himself accepted for a time, there was a prospect that the matter must be fought out to the death of one or the other. But Anne calmed them by giving each a glance, causing him to think whichever won was her preference. The candles were brought in, Anne put them together to show that they were of equal length, then set one on a sideboard for Outhout and the other on the mantel for Monk, having lighted them as nearly as possible together.

"The candles will burn about two hours," she said. "It is not best that you two men should remain here all that time, for one or both might be tempted to do something to make the other's candle burn more quickly. Go away in the direction of your respective homes, and when the clock strikes the hour of noon return. The candles will then be nearly burned out."

So Outhout went to his farm and Monk to his sail loft, but neither did any work, both listening for the summons to return and learn his fate. At 12 o'clock the two men were seen approaching, the one from the west the other from the east. Outhout passed into the house first and, darting an anxious glance to the candles, turned his eyes upward, saying, "St. Nicholas be praised!" for his candle was half an inch long and was burning brightly, while the other was flaring within the socket. Monk came in a moment later, and seeing that he had lost, gave Anne a despairing look, turned and left the house.

Then a reaction came over the Dutchman. "I have won!" he cried. "But what have I won? Only half a heart at most and perhaps no heart at all. It may be you prefer my rival, who has lost. It may be you love neither of us. This must be, or you would not have left your choice to chance."

Anne took him by the hand and led him to the candle that was still giving a steady flame. There she pointed on the candlestick to a few white grains.

"Wet your finger," she said, "take up some of these grains and put them on your tongue."

Nicholas did so and pronounced them salt.

"Do you not know," added Anne, "that salt on the wick of a candle causes it to burn more slowly?"

Her lover understood and clasped her in his arms.

On the site where stood the De Heere shanty a century later lived a historic character. When Wall street became the fashionable residence street of New York Alexander Hamilton's house was No. 33. From there after he was killed in a duel by Aaron Burr his body was carried to Trinity churchyard, not a quarter of a mile distant, where it still lies under the unpretentious monument that marks its location.

Not long after that the brick dwellings that lined Wall street were given up to business, but from the middle of the last century they have been gradually torn down to make room for the tall office buildings that make the street look like a narrow gorge. And now the unpaired roadway that was the scene of this simple romance is a seething mass of men, either rich or striving to get rich. By night it is as silent as a graveyard.

## BROOKLYN TABERNACLE

BIBLE STUDY ON  
FAITHFULNESS TO OPPORTUNITIES.

Luke 19:11-27—July 26.

"Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matthew 25:21.

WE are not to confound the Parable of the Pounds with the Parable of the Talents. They teach totally different lessons. In the case of the talents, the amount given each servant differed. In the case of the pounds, the amount was the same. This parable, therefore, deals with something common to all the class referred to.

Jesus and His disciples were approaching Jerusalem, where shortly He was to be crucified. The disciples, on the contrary, supposed that the Messianic Kingdom would immediately be established. This parable was intended to inform them that a long time would first elapse.

The kings of Palestine were appointed by the Roman Emperor. One of the Herods had recently gone to Rome, seeking appointment to a kingdom. Some who hated him sent a message to Rome, declaring their preference for another king. Jesus seized upon this circumstance as illustrating His own case. He was the Appointee for the Messianic Kingdom; but He would go to Heaven, and there the Heavenly Father, Emperor of the Universe, would invest Him with authority. Later He would return to earth and exercise dominion. This is exactly the presentation of prophecy.—Psalm 2:8.

"Occupy Till I Come."

During the Master's absence in Heaven, He has committed to His disciples, His servants, one pound each, with full liberty to use their best judgment in His service. At His return, these servants will be reckoned with, and rewarded in proportion to their zeal and efficiency.

The parable distinguishes between these consecrated servants of God and the world. It shows that nothing is committed to the masses, and that no judgment, reward, is made in their case at the Master's return. Only His servants will be held responsible for either reward or punishment in respect to their faithfulness.

In considering what is signified by the pound, we must keep in memory that the fulfillment must show some blessing or responsibility given alike to all of God's consecrated people. We can think of but one thing given alike to this class. Their talents and opportunities are very unlike—wealth, mental capacity, environment, etc. None of these varied talents belong to this Parable of the Pounds.

The pound represents justification. The one thing which the Redeemer does for all His followers is to justify them freely from all things, leaving them on exactly an equal footing; for justification makes up to each in proportion as he is short of perfection.

"Be Thou Faithful Unto Death."

All who now become Christ's followers must receive from the Lord, as a basis for this relationship, the pound—free forgiveness of sins—justification. Because they are thus alike qualified, the results will show the degree of loving zeal controlling each servant. As in the parable one servant gained ten pounds, so such noble characters as St. Peter, St. John and others counted all earthly things as loss and dross, that they might be pleasing to their Master, the coming King. These, and such as these, who have gladly spent themselves in the Lord's service, will have the highest rewards. The servant who reported a gain of five pounds represents a class who will receive a less influential place in the Kingdom.

"Those Mine Enemies—Slay Them."

The servant who hid his pound represents those who have entered into a covenant with the Lord to be His servants, who have received justification at His hands, but who have not complied

with their agreement to sacrifice self in His service. This class is represented by the foolish virgins, who failed to enter in to the wedding. These will fail to become members of the Bride class.

Not until He with His servants at His Second Coming will Messiah begin to deal with the world, and especially His enemies. This statement is borne out by numerous Scriptures. The work of the Gospel Age is merely for the selection and testing of His servants, to determine which will be found worthy of association with Himself in the Kingdom.

At first thought we might gather that verse 27 signifies that the King of Glory will be implacable, ferocious, unsympathetic, with His enemies. A picture of this carnage is given in Revelation 19:15, where He is represented in glorious majesty, with a sword proceeding out of His mouth, that with it He should smite the nations. Blessed smiting! This terrible carnage will mean a great blessing; for the Lord smites to heal. Unless His enemies be thus brought into subjection, nothing remains for them but extinction.—Acts 3:23.

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