

BUSINESS AND PROFESSIONAL CARDS

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B. M. MILLER, LOUIS L. MORGAN, MILLER & MORGAN, Attorneys and Counselors at Law, Covington, La. Will practice in all the courts of the 26th Judicial District.

DR. G. R. TOLSON, PHYSICIAN AND SURGEON, Office on North Columbia Street, Covington, La.

JOS. B. LANCASTER, Attorney at Law, Covington, La. Will attend to civil business in conjunction with his office as District Attorney.

B. B. WARREN, PHYSICIAN AND SURGEON, Covington, La. Office on Main street, opposite the bank. Residence: New Hampshire street, near Rutland. Office Phone 66. Residence Phone 53.

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DR. R. L. SCHROEDER, DENTIST, Permanently Located, SLIDELL, LA.

DR. A. H. GRIMMER, DENTIST, Covington, Louisiana. Hours: 9 a.m. to 5 p.m. Phone No. 218. Frederick Building.

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DR. H. E. GAUTREAU, Physician and Surgeon. Formerly assistant surgeon of the Four Infirmary, of New Orleans, has located his office with Dr. A. C. Gribble, opposite Trullay & Oplatek's drug store. Hours, 9 to 11 a.m.; 3 to 5 p.m. Residence phone, 64. Office phone, 113-3.

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THE TESTING OF GIDEON

A STORY OF THE PERIOD OF THE JUDGES IN ISRAEL. By the "Highway and Byway" Preacher.

Copyright, 1907, by the Author, W. S. Edson. Scripture Authority:—Judges 6: 25-40.

SERMONETTE.

"Throw down the altar of Baal that thy Father hath, and cut down the grove that is by it." Reform was to begin at home, and it was to be complete. No use for Gideon to appeal to the nation while his own family was under the shadow of the heathen altar and the festive grove lured to its licentious festivities.

The altar to Baal which his father had erected must be thrown down. The grove which he had planted must be hewn to the ground.

Thus was there to be a clean-cut, positive break with the wickedness of his home.

Thus by his fearless and bold striking at the very root of the idolatrous practices which had crept into his nation, he was to challenge not only the power of the heathen god Baal, but he was to proclaim himself the champion of the true God.

It took faith and great moral courage for Gideon to stand out against not only his father's house and his own nation, but against the powerful nations, which held Israel in bondage. Here was the testing.

Had not Gideon been willing to do this thing which the Lord required at the first, he never would have been fitted to lead the victorious army of Israel against the foe, neither would God have permitted him to.

He was willing to burn the bridges behind him, for he knew when he marched with God there was no retreat. He knew that deliverance lay before them and not in compromise.

Many a man falls of the high commission of God just here. He begins by compromises. He is anxious to lead a victorious army, but he is fearful lest the line of retreat be cut off.

God must needs test Gideon before he could commit fully to his hands the task before him. This testing wrought a twofold work upon him. It identified him absolutely and irrevocably with the cause of righteousness, and it brought to his heart a revelation of the majesty and holiness of God.

A low conception of what God requires of his followers proves disastrous to many a reformer. It leads to compromise with evil. It results in half-hearted endeavor. It is the bird whose vision is the keenest that flies the farthest, and it is the Christian whose spiritual perceptions are highest who accomplishes most for God.

Endure Gideon's testing, for with it will come a revelation of God and an appreciation of what it means to stand with him.

THE STORY.

GIDEON returned to his home in all the enthusiasm and elation which comes to the heart of a man after the conception of a great enterprise and the realization that he is the one upon whom the responsibility of leadership rests. The words God had spoken to him that afternoon rang through his soul, and he scarcely knew whether his feet touched the ground or not as he hurried back to make preparations for the campaign before him. Had not God called him a "mighty man of valor?" and had he not said that he, Gideon, should "save Israel from the hand of the Midianites?"

He could scarce check the shout of elation and joy as he passed along the familiar way, and he was tempted more than once as he passed some neighbor to proclaim the deliverance he had been sent to achieve. But wisely he refrained only confiding, after he had reached the seclusion of his own home, in one of his servants whom he could trust.

Late they had sat talking over all the wonderful experiences of the afternoon, and then had began laying plans as to how best to carry out God's will.

"We must needs raise a great army, for the enemy is strong," exclaimed the servant, enthusiastically.

"Yes," assented Gideon, slowly and thoughtfully. "But how shall we do this? Suppose the people will not come up to our support?"

"Ah, never fear, they will rally when the story is told them of thy call to leadership, as thou hast told it to me," was the encouraging rejoinder. "Let certain chosen ones of thy servants whom thou canst trust be selected as messengers," he continued.

This plan instantly met the approval of Gideon and the servant departed to bring together those whom Gideon had named, while the latter sat deep in thought considering where he would first make the assault when he had gathered his army.

the ordered place and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down."

As Gideon listened he became conscious that it was the voice of God speaking to him. But what bold thing was this which he was commanding him to do. Not only would it arouse hostility among the members of his own household and those of his own people, but it would warn the enemy and put them on their guard, if it did not lead to an immediate attack.

And how could he expect to win the support of his people in the face of such difficulties and dangers? How much better it seemed, he reasoned to himself, to secretly raise an army and fall upon the enemy unawares and overcome them. Then, would be time enough, he thought, to throw down the altar of Baal and to build an altar to the God of Israel.

But, came back the answer to his conscience, can God give you the victory while yet the high places of Baal remain in the midst of Israel? Where should reform begin if not in your own household? How could you go out and claim that the God of Israel was with you while yet your father's household is under the shadow of the altar of Baal and the grove? Thus his heart reasoned, and soon he saw that God's plan, and not his, must be followed.

When he yielded to this conviction he arose and hurried to the place where it had been agreed he should meet his servants. It was with some misgivings that he came before them. How would they receive this new plan? Would they stand with him? These questions troubled him as he faced them, but as he began faithfully and courageously to relate all that the Lord had said that he should do, he gained confidence and when he had finished speaking without waiting for reply, he turned to go, saying, simply: "Come, let us do our work quickly, lest the morning's light find our courage fail us, and the friends of Baal prove too strong for us."

And his servants, ten in number, rose to a man and went forth with him, and ere the first rays of light were gliding the eastern sky, the trees of the grove lay prostrate on the ground, the altar of Baal was in ruins, and the flesh of the bullock lay smoking upon the altar which had been erected to the God of Israel.

Silently and quickly the little band dispersed, each man in the direction agreed upon.

No small stir was made when the people of Ephraim discovered upon the morrow what had been done, and when it was rumored that Gideon had wrought the rash deed, they demanded that he be brought forth and killed.

Then it was that Joash, the father of Gideon, awakened to the sin which he had committed against God in permitting the altar and grove to Baal to be erected upon his land, stood boldly forth and declared: "If Baal be a god, let him plead for himself!"

At these words the people gave a shout of approval, and the spirit of God coming upon Gideon he blew his trumpet and the people were gathered after him. Meanwhile his messengers had gone unto the tribes of Asher and Zebulun and Naphtali, and in response to their call a great company of fighting men were brought together, fully 23,000 men.

When word of these things reached the Midianites they were wroth, and swore that Baal their god should be avenged with mighty slaughter, and they sent word to the Amalakitcs and to all the neighboring peoples on the east of the rebellion which had broken out among the Israelites. In response thereto a great army was gathered together, and it came and encamped in the valley of Jezreel, which when the men of the army of Israel saw many of them began to be afraid, which thing troubled Gideon greatly. "Surely," he said to himself, "if God would give Israel the victory there must be other spirits in the hearts of our people."

And that night Gideon sought the Lord and said: "If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be upon the fleece only, and if it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand as thou hast said."

And it was so; for he arose up early on the morrow, and thrust the fleece together, and wringing the dew out of the fleece, a bowlful of water. And Gideon said unto God: "Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night, so that Gideon knew that the Lord was surely with him in the great conflict which lay before him.

LEARNED CAUSE OF WARS. Harry Asks Papa and Soon Finds Out. "Papa, how do nations get into war with each other?" asked Harry. "Sometimes one way, sometimes another," said the father. "Now, there are Germany and Spain. They came near getting into war because a Spanish mob tore down the German flag."

"No, my dear," put in Harry's mother; "that wasn't the reason."

"But my darling," said Mr. M., "don't you suppose I know? That was the reason."

"No, dearie, you are mistaken. It was because the Germans tried."

"Mrs. M., I say it was because the—"

"Peeg, you know better. You are only trying to—"

"Madam, I don't understand that. Peeg, you know better. You are your opinion was asked in this matter, any way."

"Well, I don't want my boy instructed by an old ignoramus."

HOME VS. THE CITY

WHICH SIDE ARE YOU ON?

If You Are Sending Your Dollars to the Mail-Order Houses You Are Battling Against the Home Town.

(Copyrighted, by Alfred C. Clark.) A far seeing, provident business man will not pursue a policy which is subversive of his best interests.

He will not destroy his own house, neither will he jeopardize his business. He will observe the golden rule, not only in theory, but in practice, and its practical observation was never more needed than at the present time. Men dream about the "Golden Age" and yet, oftentimes pursue a policy which renders the dawn of that age an impossibility.

Within the horizon of every country resident there exists an evil which is yearly assuming greater proportions. We refer to the mail order business which last year amounted in money sent to Chicago alone to \$200,000,000. Two hundred million dollars diverted from its legitimate channel. Two hundred million dollars sent out to enrich those who were not needy, while those at home sorely in need of support were passed by coldly; the local trade was impoverished just to that extent. This golden trade reviving stream should have remained within its own channel, thus enriching its own soil, and causing desert places to bloom and blossom.

Many unemployed would have been engaged at living wages, households



The batteries of the catalogue houses are carrying destruction to the smaller cities and towns. Are you helping in this work of hurrying destruction at the local schools, churches and industries? Are you assisting in the distribution of mail-order literature and sending ammunition in the way of home dollars with which they will continue the campaign?

would have been cheered and hearts warmed; but no, it went to swell the dividends of surfeited, boastful city concerns.

The live and let live doctrine was overlooked; its old-fashioned wholesomeness was utterly disregarded.

The country merchant would have been engaged in his daily struggle, instead of battling at long odds against ostracism, adversity, big bills and meager receipts.

Think of \$200,000,000, ye who cause the catalogue houses to flourish as the cedars of Lebanon, and the green bay tree; remember that their property is at the expense of your brother, the local merchant, and local progress.

Then ask this pertinent question: Can we afford to play the game longer; can we longer stultify local interests? This great evil affects every farmer, teacher and work hand, every home, every school, every church in every country community. It also touches the interests of the physician, preacher and pedagogue. It really robs the country merchant before his eyes, in a heartless way. He sees the freight yard crowded with consignments to individuals from great catalogue houses, and sadly does he look at his country store with its stock accumulating for want of trade, and thus decreasing in value every day.

Sadly too does he look at the refuse of bankruptcy hourly being hastened because his townsmen prefer the catalogue house with its ubiquitous goods. Those train loads of goods were bought with money that should have found its way into the honest hand of your local merchant, who has the good of your locality at heart, and who is expected to contribute liberally and continuously to very moral and benevolent institution in your midst. Then likewise remember this, that of all the millions thus sent to swell the coffers of houses in great cities, not one cent will ever return to bless your community; to clothe the naked, to feed the hungry or to educate the ignorant!

This is certainly a misguided, ill-advised policy; if self preservation is the first law of nature, the fact just stated should cause lovers of this country to think. Continue this policy and what follows? The value of real estate decreases, local improvements cease, material progress stops, the whole country suffers.

The money of a community represents in a business sense just so much possibility, and every honest occupation is injured in proportion as that is withheld or sent elsewhere.

In a certain rural community, this official order and warning was issued: "Unless bad roads are fixed there will be no rural delivery at all." It is impossible to put roads in repair without money. This lack of means cannot be traced to poor crops, for the harvest just gathered in has been superabundant. Men cannot support and build up business concerns in distant cities without sacrificing the local good. Is it fair to establish the city by depriving the country of its just support?

Many hold forth the idea that the

country is the feeder of the city. This is only partially true. That doctrine has been preached till the text is threadbare. It would be much wiser for men to get a new text and talk and work the country up, then allow the city, including its mail order Octopus, to work its own problems awhile. This, instead of being selfishness, would be the finest order of common sense. A more marked feeling of brotherhood interest is sadly needed in the country on this particular point.

The rural population complain of lack of facilities and conveniences; in order to obviate this, let \$200,000,000 this coming year be disbursed among country merchants, among the humbler storekeepers, then observe what will follow. The improvements would be marked. Social conditions would be greatly ameliorated. A new order would maintain in the home and best of the broad acres of the farm and over the wide expanse of the country.

Listen to these thoughtful words from Gov. Folk, of Missouri: "We are proud of our splendid cities, and we want to increase in wealth and population, and we also want our country towns to grow. We wish the city merchants to build up, but also desire the country merchants to prosper. I do NOT BELIEVE in the mail order citizen. If a place is good enough for a man to live in and to make his money in, it is good enough for a man to SPEND HIS MONEY in. Patronize your own town papers, build them up, and they will build your town up in increased trade and greater opportunities."

These are the words of wisdom and foresight from a prudent, patriotic man. As it is to-day, these words are expressive of the opposite of what should be in many a country district. The mail order citizen may "think he is gaining; the truth is he is sawing

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