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MANY NEW FACES WILL TAKE OLD PLACES
"CUMMINGS" AND "GOINGS" ON SEPTEMBER MORN.

New Circuit Judge, County & p
 New Circuit Judge, County
 Judge, Sheriff, Circuit and
 Criminal Court Clerks.
 September morn will witness many changes at the Hamilton county court house and many old faces will be replaced by new ones. The office of county judge changes men and politics. Judge Will Cummings, democrat, being succeeded by Sam A. Conner, republican. Fred Frawley, chief clerk and purchasing agent for the county will be succeeded by D. F. Beckham unless the appointment of Mr. Beckham falls through as predicted. John Holmsted, warrant clerk in the office of county judge, will be succeeded by Ansel Gadd. Across the hall Manse Sherill, a democrat, will succeed Charley Hayes, a republican, as circuit court clerk. Mr. Sherill's chief clerk will be Tom Rogers, a democrat. Tom Selman will assume the duties of the newly created office of criminal court clerk with Matt Gerlach as his deputy. Chancellor W. B. Garvin will begin a new term as chancellor of this division, having been re-elected without the whisper of opposition. In the circuit court, supreme court Justice-Elect Nathan L. Bachman will be succeeded by Hon. Oscar Yarnell as circuit judge. Judge Yarnell is a democrat, this being the first office he was ever elected to or ever asked for. The only other office, if it can be an office, that Judge Yarnell ever held, was chairman of the Hamilton county democratic executive committee. Judge S. D. McReynolds succeeds himself as criminal judge. In the county court clerk's office, Charles Watson will serve another term, being re-elected without opposition. Willard Springfield will see his third term as register, having defeated Tom Rogers by a substantial margin. Mr. Cliff was honored with a third term without opposition as trustee and the only other change in this office is the succeeding of Manse Sherill by Fred Frawley as one of the clerks. In Mr. Cliff's office, in the office of road commissioner, Judge J. B. Ragon will succeed D. F. Beckham, having been elected several days ago by the highway commission to succeed D. F. Beckham. At the county jail, Robert P. Bass succeeds his friend and former partner in the detective department, Nick P. Bush. Sheriff Bass has taken but one new face to the jail with him, this being Detective Bill Smith, who has been appointed chief deputy to the sheriff. Other deputies have served at various times as jailers or deputy sheriffs, and are well known. In the new county court there will be seen but two new faces, W. H. Crowe, of Soddy, and C. Z. Taylor, of East Lake. The other justices are members of the present court. They are Squires J. B. Beck, H. H. Calkins, Horace Humphreys and H. B. Calkins. The new court meets the first Monday in October. At the convening of the new county court a number of minor changes will take place at the county house and these changes will be watched with interest.

COL. LAURSON FALLS ON BATTLE FRONT
 Former Member Eleventh Cavalry Transferred to Machine Gun—Wife Here.

News was received yesterday afternoon at the post by Mrs. Emil Laurson that her husband, Lieut.-Col. Emil T. Laurson, had fallen in battle somewhere near the Picardy front on AUG. 13. Word of the death of the popular officer came in the form of a telegram from the adjutant-general shortly after noon yesterday. The sad news was quickly carried throughout the camp, and was the chief topic of conversation among officers and men. Despite energetic efforts last night, nothing could be learned as to the details of Col. Laurson's death, or the nature of the message from the adjutant-general. Col. Laurson was one of the most popular officers ever stationed at the post, and was virtually a citizen of Chattanooga, belonging to several local clubs, and being a social favorite here. He was attached to the 11th cavalry for the greater part of his military life, being with them from the time he graduated from West Point in 1903 until he was transferred to the artillery last summer and sent to France. Col. Laurson was appointed to the academy from South Dakota, and after graduation was assigned to the 11th as a second lieutenant, in which capacity he first came to Oglethorpe. His first promotion came in March, 1911, and while on the border with his regiment he was made a captain. Soon after the declaration of war with Germany he received a promotion to a majority, and after arriving in France was made a lieutenant-colonel. In a recent engagement he is said to have gone into action in command of his regiment. Col. Laurson is survived by his wife, who was before her marriage Miss Gertrude Mills, daughter of the late Gen. and Mrs. Albert L. Mills, for some years commandant of West Point, and two little daughters, one of whom was born after Col. Laurson arrived in France. Mrs. Mills will probably come to Chattanooga to be with Mrs. Laurson.

Mrs. Laurson was prostrated by the news of her husband's death. The loss of this gallant officer and polished gentleman is deeply mourned not only by the officers and men of his regiment, but by the city of Chattanooga, which regarded him as one of her own citizens, so close had he become to many of us during his stay at the park.

So You Will Know It When You See It—



At Grocers—Always in sealed tins—whole, ground or pulverized.

FRUIT OF THE SPIRIT
 (Written for The News by Rev. Wythe Leigh Kinsolving)

"The fruit of the spirit is love, joy, peace, long suffering, goodness, faith, meekness, temperance: against such there is no law."
 I never like to hear the love of God limited. It irks me to hear men set confines and bounds to God's grace. I am almost grieved to hear any form of gospel preached that make God's infinite love and compassion "cabined, cribbed, confined, limited."
 I believe that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should have eternal life.
 I stake my whole faith on the statement God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Now these sayings of God place no conditions upon those who wish to be saved. Of course man himself may place a condition upon his own salvation. He may not believe. He may refuse to receive the gift of life. He may receive, seek that he may find and knock that God may open to him, but this man's failure, man's fault, man's sin, is not the will of My Father that one single one of these little ones should be lost. He who will not believe when He shows the apostles the Father's will for His little children, why did He love children? Because they loved Him with all their hearts. His nature was exactly like theirs, pure, clean, sincere, frank, mirror-like in its simplicity.
 "Except ye become as little children ye cannot enter into the kingdom of Heaven." The angels of God must look and act very much like children. Jesus said that little children's guardian angels were before the throne of the Father always beholding His face.
 Now this simple nature of a child is the kind of character that not only the Saviour describes as godlike and desirable for all His followers. It is the same character that the apostles depict in their pen pictures of true Christian life.
 Almost every virtue named in the list chosen for our text is a child-like quality. A child is filled with love, and joy and peace. A child becomes a creature of long suffering oftentimes when brought to bear pain or anguish. The patience of such children is sometimes a miracle of beauty. The gentleness, goodness, meekness, and the faith of children is remarkable. A child is just a grown up spirit.
 "Jesus, Meek and Gentle, Son of God Most High," we teach children to sing because His gentleness is like theirs. We often hear of a child's meekness or gentleness. "He or she is so good!" Goodness is not abnormal in a child. Badness is abnormal. The normal child is a creature of meekness, and likewise goodness, and moreover, faith. Do we not say "As trustful as a child's faith?" Faith, trust, confidence in our Father, trust in people as well as faith in God belongs naturally to children.
 A child is likewise a child-like virtue. A child knows that he does not know everything and has much to learn. A little girl is usually timid and bashful chiefly because of her meek spirit. We speak of a young boy as tied to his mother's apron string because in the earliest years of his life he is usually a mother's child, and he needs her help and care. Most children are a little shy, and need encouragement to overcome their bashfulness. A child is usually meekness that makes children hold back. They are not quite sure of themselves. But meekness is the trait that throws us upon God to find aid when we lack confidence in our own powers. It seems to me a child-like virtue. The last in the list of Saint Paul is temperance. Now a child is temperate if wisely brought up by the parent.
 Tennyson says:
 "The baby, new to earth and sky,
 What time the little hand is pressed
 Upon the circle of the breast
 Has never thought that this is I."

No, the tiny babe has never thought that "this is I," nor has that little visitor from another sphere, as we are wont to think. His knowledge of himself, the mother guides and directs his desires, and satisfies his wants. Yet, nature, that is to say, his own organization, working like a clock, demands at regular intervals food and sustenance. The normal babe is temperate. Excess is enough he is satisfied. Not satiated, not over much, but just enough to sustain the processes of nature in his demand. Of course, sickly, unhealthy, abnormal children cannot be classified under this head. But the truly normal child is satisfied, not too much, and this is real temperance. Temperance is not denying oneself food or drink. Temperance is limiting our bodies to the standard of sufficiency. Now, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—these have been shown to be in some respects all the virtues of children.
 They are said by Saint Paul to be the fruit of the spirit. He means they are the product, the result, the effect of the holy spirit dwelling in us. Jesus laid His hands on little children and prayed for them that they might receive this blessed holy spirit.
 The apostles laid their hands on the baptized at Samaria and gave them the gift of the holy spirit. Saint Paul laid his hands on the grown up Ephesus and gave them the holy spirit. Saint Paul reminds Saint Timothy of the gift that Timothy has in him "the laying on of St. Paul's hands." Now the spirit of God illuminates, enlightens, develops and improves every faculty of mind and body. The spirit-filled child is more loving, more peaceful, long-suffering, gentle, good, faithful, meek, and self-controlled than a child without the spirit of God.
 Do you say that every child has the spirit of God? Well, yes. But still Jesus did breathe upon the apostles and say: "Receive ye the Holy Spirit." Jesus did say "ye have already received it until ye be clothed with power from on High." The apostles did receive the holy spirit at Pentecost, tongues like as of fire resting upon each of them. Jesus did command: "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, the Son and the Holy Spirit."
 No, Saint Paul tells us there is one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. He tells us there are diversities of gifts, but the same spirit.
 Now, what can we gather but this? The holy spirit is given in baptism and in the laying on of hands. Why, then, gifts and graces men, women or children had before this special reception of the holy spirit, are enhanced, increased, developed, amplified, intensified.
 All these virtues of the text: Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, meekness, self-control (that is the Greek word for temperance), are child-like virtues. But to retain these virtues, to nourish these virtues, to feed and make them grow we are told to use means of grace.
 Thus in baptism the child renounces the spirit and the sinful desires, promises faith toward God as expressed in the creed of christianity, the common faith of all Christians; and promises to keep God's holy will and commandments.
 Now if we enlisted a soldier and told him to march, to fight, to stand firm, if we baptize a child and tell him nothing of sin and its seductiveness it is just to the child, and to the church, to be on guard against the sins of our mortal nature. Later, when the child has had this fight in actual experience, when they have seen how hard it is to be a Christian, they long for a further gift of the holy spirit in confirmation or the laying on of hands.
 They long also for frequent food that their souls shall not starve. They long to eat Christ's body and drink of Christ's blood that He may dwell in them and they shall be one with Him. The fruit of the spirit, and what means of grace Christ has given His church these means of grace they would use, and continue to use, that they may sustain and develop all the virtues and that the grace of God may nourish and increase in them. Therefore, it is that the spiritually minded, normally and naturally, long to come to the Lord's table joyously, praying in their hearts as they draw nigh to take the body and blood of their Lord.
 And so we come: oh, draw us to Thy

John in Revelation: "Let whosoever will come and take of the waters of life freely."
 Cries Jesus Christ: "Come unto me, all ye that are weary and heavy laden, and I will refresh you."
 And when you reply: Why the church? Why the sacraments? Why not solitary seeking God in my own house? Why not the fruit of the Spirit without the church and without the sacraments? Without organization? Without association? Without church membership? Without ecclesiastical conventions and discussions, and all the humdrum of religious business?
 Friend, why the contention, the drill, the camp, the military organization before war and victory?
 Jesus said: "On this rock (of Peter's confession and faith) I will build My church, and the gates of Hades shall not prevail against it." Can you with your frail conceptions either tear away His promise or His church's foundation?
 The fruit of the Holy Spirit is love and joy and peace, long suffering, gentleness, goodness, faithfulness, meekness, and self-control. The sacraments of baptism, and the bread and wine, and holy communion are means by which we receive more and more of God's gift of the Holy Spirit, and bring forth in our lives this same fruit of the Spirit.
 Inconsistency, failure and disgrace are nearly always found in him or her who neglects, not in him or her who uses and loves God's holy sacraments.
 If you believe that you are better without these things than those who use

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