

BISHOPS SUGGEST SEVERAL CHANGES IN CHURCH RULES

Abbreviation of the Ten Commandments Among the Alterations Recommended

REPORT RECOGNIZES HIGH CHURCH IDEAS

Favors Omission of the Word "Obey" From Marriage Service; Laying on of Hands, Anointing With Oil and Requiems for Dead Approved; Report in Book Form

New York World. Omission of the word "obey" from the marriage service, laying on of hands, anointing with holy oils, healing by faith, abbreviation of the Ten Commandments, confession, requiems for the dead, and the optional use of bread dipped in wine as a method of administering both elements of the eucharist at one time, in place of passing communion wine by cup in the accepted way, are among the practices which will be recommended to the Protestant Episcopal Church in the general convention in October.

These changes are advised by a joint submission of seven Bishops, seven Presbyters and seven laymen appointed by the convention of 1913 to consider and report such revision and enrichment of the Book of Common Prayer as might seem advisable, with the provision that no proposition be entertained involving faith and doctrine, the title of the Prayer Book or the name of the church. A report was made to the convention of 1916, and this is the second. It is in book form, so that those wishing to study it in advance of the convention may do so.

While high church practices are recognized in the report, it is the production of high and low churchmen, who were chosen as the embodiment of the highest scholarship in the church and of the best thought in every part of the country. Membership of the commission was recruited from Massachusetts to California and from Wisconsin to Louisiana. All the members of the commission did not accept of the entire report, and elements in the church are strongly opposed to other innovations. So it is expected that the discussion of the proposed changes will furnish one of the most interesting features of the convention.

Marriage Service Changed.

Conforming to inclination or to general tendencies, many Episcopal clergy-men have long refrained from exacting of a bride a promise to "obey" her husband, and the omission has brought so reproach. Now it is proposed to sanction it openly. The promise as amended will be: "Wilt thou love him, comfort him, honor and keep him in sickness and in health and, forsaking all others, keep ye only unto him, so long as ye both shall live?"

Wine At Sacraments.

Ministers at some of the Episcopal churches in this city and elsewhere have for a long time, without the sanction

and Rebecca lived faithfully together, so these two young persons may surely perform and keep the vow and covenant betwixt them made."

Critics of the ancients have objected to such an exhortation because, they say, the lives of Isaac and Rebecca were not a model for newly-weds. The commission yields to this view and makes no allusion to Isaac and Rebecca, leaving in that part of the prayer only the words, "living faithfully together."

Confession and Absolution.

The chapter on visitation of the sick recommends forms of prayers from which choice may be made by the minister. In respect to confession, absolution, laying on of hands and healing by faith, the following may be quoted: "As occasion demands, the minister may address the sick person on the meaning and use of the time of sickness and the opportunity it affords for spiritual profit. He may inquire of the sick person as to whether he repent him truly of his sins and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him, and, if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the utmost of his power."

"Then shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any matter; after which confession the minister shall assure him of God's mercy and forgiveness, saying: 'May the Almighty and Merciful Lord grant thee pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit, through Jesus Christ our Lord.'"

"Depart, O Christian soul, out of this world, in the name of God the Father Almighty who created thee, in the name of Jesus Christ who redeemed thee, in the name of the Holy Ghost who sanctifieth thee. May thy rest be this day in peace and thy dwelling place in the Paradise of God; and when the soul has departed, the following commendatory prayer may be said: 'Take Thy hands, O merciful Saviour, we commend the soul of Thy servant, now departed from the body. Acknowledge, we humbly beseech Thee, a sheep of Thine own fold, a sinner of Thine own redeeming. Receive him into the arms of Thy mercy, into the blessed rest of everlasting peace, and into the glorious estate of Thy chosen saints in Heaven.'"

Prayers for the Sick.

There is a special prayer for healing, and then this: "Following the teaching and practice of our Lord and His Apostles, the church from the beginning hath exercised the ministry of healing, always with a prayer of faith, often accompanied with anointing with oil or with the imposition of hands."

"When any sick person shall in humble faith desire this ministry, through anointing or laying on of hands, the minister may use the following form: "O Blessed Redeemer, relieve, we beseech Thee, by Thy indwelling power, the distress of this, Thy servant; release from sin, and drive away all pain of soul and body, that, being restored to soundness of health, he may offer Thee praise and thanksgiving, who liveth and reigneth with the Father and the Holy Ghost, our God, world without end."

"I anoint thee with oil (lay my hand upon thee) in the name of the Father, and of the Son, and of the Holy Ghost, beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored to thee."

Wine At Sacraments.

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NOTICE OF SALE OF BONDS.

Notice is hereby given that on the 12th day of September, 1918, the Commissioners of Washington County Drainage District No. 5, Washington County, North Carolina, will sell at private sale bonds of said drainage district, in the sum of \$150,000.00, bearing interest at the rate of six per centum per annum, payable semi-annually; the first installment of the principal shall mature at the expiration of three years from the date of issue, and one installment each succeeding year for nine additional years. The date when the first installment of the principal shall fall due, the annual installments of the principal to be paid, the form of the bonds, the name of the bank or trust company at which the interest coupons and installments of principal are to be made payable may be agreed upon between the drainage commissioners and the purchaser of the bonds. Bids for said bonds must be sealed, and will be received at the office of the said drainage commissioners on said date in Plymouth, North Carolina. The said drainage commissioners reserve the right to reject any and all bids. A cash deposit of \$1,000 is required to accompany each bid.

Dated August 27, 1918.
H. C. SPRUILL, Chairman.
Washington County Drainage District No. 5, Washington County, North Carolina.
W. B. WATTS, Secretary. 2-11

NOTICE OF LAND SALE OF TAXES.

Notice is hereby given that the undersigned tax collector for the town of Fuquay Springs, Wake county, N. C., will sell for cash the following lots of land for taxes for the year 1917 and 1918 on Monday, September 30th, 1918, at the Court House door in the City of Raleigh, N. C., at 12 o'clock, m.

The following is a list of the names of the owners of the lands to be sold and the amount of taxes due thereon, cash added:

T. H. Stems, 1 lot on Main street, \$8.25.
A. D. Battle, 1 lot, No. 23, on West street, \$1.25.
H. W. Walker, 1 lot, No. 48, at Varina on Cooke avenue, \$1.75.
J. A. Williams, 1 lot, No. 71, on Ballentine street, \$1.45.
J. L. Bass, 1 lot, No. 4, on Black No. 11, Ballentine street, \$1.73.
J. R. Stewart, 1 lot, No. 29, on Woodrow street, \$1.65.
T. S. Matthews, 1 lot, No. 46, on Cook avenue, \$2.25.
R. F. Collins, 1 lot, No. 125, on West street, \$1.35.
W. H. McGuire, 1 lot on N. & S. E. B., \$1.35.
Mrs. Jennett Bosson, 1 lot on Maple street, \$1.22.

Signed: L. M. PAGE, Tax Collector. 29-11

of the church at large, administered the last sacrament with consecrated bread and wine reserved from the communion service. The rubric as now proposed directs that if any portion shall remain after the communion it shall not be carried out of the church, but shall, immediately after the blessing be reverently consumed. But in deference to the practice of using such bread and wine for the last sacrament, the priest is permitted, subject to regulation, to reserve so much as may be required for the communion of the sick, but are specifically excepted. In the order for the burial of the dead the word "body" is to be substituted wherever "corpse" now occurs.

The provision whereby ministers are permitted to serve at communion bread dipped in wine, in place of bread and wine from the cup, will probably be as strongly opposed as any of the other recommendations, especially by those who fear the tendency toward Roman Catholicism in the proposed changes indicated above, and are determined to combat that tendency to the end. Many churchmen who are quite free of so-called High Church practices have favored this method of serving communion, on sanitary grounds, and that will probably be the main argument for its adoption. The commission advises that the change be optional.

Those who oppose the High Church trend will find material for their content, for this is the first time the Episcopal Church has been asked to take over confession, absolution, the last sacrament, or even faith curing as part of its ritual policy.

In view of the inhibition which preserves the denominational title, the report ignores the movement for a change to the American Catholic Church. On the other hand, it favors the Roman Catholic sentiment to the extent of making Whitensunday the Day of Pentecost; of making Sundays after Pentecost in place of Sundays after Trinity; adopting Psalms of hope for the burial service; and in providing a collect, epistle and gospel for requiem communions, in addition to the provisions already indicated for confession and absolution.

More Saints' Days.

Provision is also made for the commemoration of an increasing number of Saints' Days, concerning which the commission says: "The compelling argument for proposing this list was a practical one. There is no church in Christendom

What Will They Pay You in 1920?

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HOW DO YOU STAND?

Take an inventory, fellows. The boss is doing it. He is looking over you and me, as well as the stock. Jobs are too hard to get to lose just because your oldtime interest in work is lagging for want of the oldtime "pep" and ambition. Nobody can expect a man to work right when his stomach is bad and nothing he eats agrees with him; but that isn't the boss's fault, remember that! Pains in the region of your appendix, a stuffy, full, dopey feeling after a meal is good enough excuse for you, but not for him. After all he is paying for work and he ought to get the best that is in you. If he doesn't, you are either half sick or crazy. You better quit first. Read what one man who "came back," has to say and take his advice.

"I think Milam is a grand medicine. I have taken only a few bottles but the effect has been splendid. I feel stronger and better, more active and able to stand up under my work; my digestion has improved and my eyesight seems to have shared in the general improvement. For some years I have suffered with excess of uric acid to such an extent that I could not eat a tomato without a rash breaking out on my skin. To my surprise and pleasure I can now eat tomatoes (of which I am very fond) to my heart's content, without the least evil consequences. I take pleasure in giving this testimonial, as I think you have a remedy which deserves success, and I hope this may be the means of helping some other sufferer to relief."

For a bottle of Milam with the endorsement of thousands, which is a vegetable preparation containing no dangerous drugs or alcohol, go to J. C. Brantley, or have a bottle sent direct by Norman-Perry Drug Co., Winston-Salem, N. C., upon receipt of price \$1 plus 4 cents war tax.—(Adv.)

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more truly cosmopolitan than ours, and it seems peculiarly appropriate that some-where in the prayer book should be appointed for the commemoration of patron saints of various nations and races. Moreover, there are many churches bearing the names of some of these saints, and these parishes may very naturally desire to observe their name days. The commission recommends as part of its report a common collect, epistle and gospel for a Saints' Day, and this may obviously be used where any one of the memorial days is to be observed.

Relating the Commandments.

It is not intended to eliminate any part of the Ten Commandments from the Book of Common Prayer, but ministers are authorized to abbreviate the Commandments as follows, the parts omitted being indicated below in parentheses:

"I—Thou shalt have none other gods but Me.

"II—Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them (for I the Lord thy God, am a jealous God and visit the sins of the fathers upon the children, unto the third and fourth generations of them that hate Me; and show mercy unto thousands of them that love Me and keep My Commandments.)

"III—Thou shalt not take the name of the Lord thy God in vain (for the Lord will not hold him guiltless that taketh His name in vain.)

Cut Down to Two Lines.

"IV—Remember, that thou keep holy the Sabbath day (six days shalt thou labor and do all that thou shalt do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattle and the stranger that is within thy gates. For in six days the Lord made Heaven and

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NORTH CAROLINA—Harnett County.

Grove Township.
Sealed bids will be received by the Grove Township Road Commission until noon Saturday, September 6, 1918, for the opening, grading, building, repairing and otherwise improving the public roads of Grove Township as authorized by an election recently held in said township in which \$50,000.00 was voted for road improvement. The contract will be let for the building of said roads on the unit system. Construction is to begin not later than October 1st, 1919. The said township road commission will hold a joint meeting for the purpose of opening said bids and awarding contract at Coats, N. C., on September 6, 1918. The right to reject any and all bids is reserved.
T. V. STEWART, Chairman.

JAPUDINE

LIQUID
QUICK RELIEF
NO ACETANILIDE
NO DOPE
NO BOOZE
IT'S RELIABLE FOR
HEADACHE

ADMINISTRATOR'S NOTICE.

Having qualified as administrator of the estate of E. O. Peebles, deceased, late of Raleigh, Wake county, N. C., this is to notify all persons having claims against said estate to present them to the undersigned, at Raleigh, N. C., on or before the 22nd day of August, 1920, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.
EDGAR D. PEEBLES,
Administrator.
Raleigh, N. C.

earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

"V—Honor thy father and mother (that thy days may be long in the land which the Lord thy God giveth thee)."

"X—Thou shalt not covet (thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his)."

Under the title "Prayers and Thanksgivings" there are new prayers for Congress, for a State Legislature, for courts of justice, for our country, for the church, for missions, for times of calamity following the prayer in time of war and tumults, for the army, for the navy, for memorial days, for colleges and schools, for religious education, for children, for Christian service, for social justice, for prisoners, for a time of great sickness and mortality, for rain, for unity.

A new prayer for "every man in his work" contains these phrases: "Deliver us, we beseech Thee, in every calling from the service of mammon, that we may do the work which Thou givest us to do in truth, in beauty and in righteousness, with singleness of heart as Thy servants, and to the benefit of our fellow men."

Social Justice and Officials.

The prayer for social justice reads: "Grant us grace fearlessly to contend against evil and to make no peace with oppression; and that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations."

For the prayer for the President and

all in civil authority the following substitute is reported:

"O Lord, our Governor, whose glory is in all the world; we commend this Nation to Thy merciful care, that, being guided by Thy providence, we may dwell secure in Thy peace. Grant to the President of the United States and to all in authority wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful for their calling to serve this people in Thy fear; through Jesus Christ our Lord, Amen."

The Revision Commission.

Several members of the commission have resigned or died since the original appointment in 1913. The survivors, who present the report, are the following: The Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh, chairman; the Right Rev. Frederick Burgess, Bishop of Long Island; the Right Rev. Joseph H. Johnson, Bishop of Los Angeles; the Right Rev. Philip M. Rhineland, Bishop of Pennsylvania; the Right Rev. Thomas F. Davis, Bishop of Western Massachusetts; the Right Rev. William Cabell Brown, Bishop of Virginia; the Right Rev. Nathaniel Seymour Thomas, Bishop of Wyoming; the Rev. Edward L. Parsons, of California; the Rev. John W. Suter, of Massachusetts; the Rev. Henry P. Gummey, of Pennsylvania; the Rev. Lucien M. Robinson, of Pennsylvania; the Rev. Howard B. St. George, of Milwaukee; the Rev. Charles L. Slattery, of Grace Church, New York; the Rev. Miles H. Gates, Vicar of the Chapel of the Intercession, Trinity Parish; George Wharton Pepper, of Philadelphia; T. W. Bacon, of South Carolina; Robert H. Gardner, of Maine; treasurer, George Zabriske, of New York; William C. Sturgis, of Colorado; John

Joseph Gratton Minot, of Massachusetts.

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