

South Jersey Republican

Three cents per copy.

HOYT & SON, Publishers and Printers.

One twenty-five cent page.

Get your advs. in on
Wednesday, unless
You want us to put
You off for a week.

Vol. 58

HAMMONTON, N. J., SATURDAY, SEPTEMBER 21, 1918

No. 38

Tax sale, next week Saturday.
Primary Election Day next Tuesday.

George W. Wells has bought the Krimmel property, on Third Street. Born, on Tuesday, Sept. 10th, to Mr. and Mrs. R. H. Goff, a son.

A. H. Simons and wife, from Collingswood, were here on Thursday and Friday.

Wm. H. Dodge and family have rented the Frank Werner property, on Maple Street.

Mrs. Wm. Veit, of Philadelphia, visited her old home town and friends this week.

Albert Rehman has sold his farm homestead, and will move into his Maple Street house.

Edwin A. Parker, Esq., Atlantic County's very efficient Clerk, was in town on Thursday.

John L. Price, Jr., is in Cooper Hospital, Camden, suffering from inflammation of the ear.

Special patriotic service will be held on Sunday morning, in All Soul's Church, at 11 o'clock.

The local Militia responded to a riot squad drill alarm, Wednesday evening, and made very good time.

Town Council meets next week Wednesday evening. The parking ordinance will come up for its final hearing.

There will be a huge mass meeting of Republicans next Monday evening, in Morris Guards Hall, Atlantic City.

Hubbard Elvins and Joseph Eckhardt have entered the army training school at Rutgers College, New Brunswick, N. J.

R. L. Ruberton has sold his fine farm on Pleasant Mills Road and will remove with his family to one of his Third Street properties.

Annual meeting of the Needlework Guild on Oct. 24th. The ladies will hold an all-day meeting next Thursday, in the Red Cross Rooms.

There will be a Republican mass meeting on Sunday afternoon, at four o'clock, at Messina Hall. Speakers will be present, also the County candidates.

Miss May Clarke, of Oswego, N. Y., has been enjoying a visit with her aunt, Mrs. J. F. Jenkins, on Main Road, and is well pleased with this part of Jersey.

A card, bearing the usual overseas announcement, was received by the Editor this week, from his nephew, Edward N. Hoyt. Three nephews are now "over there," after the Hun.

An interesting game of ball will be played this afternoon at 3.30, at Inlet Park, Atlantic City, between the Atlantic and Bethlehem Lumber Companies. Each has won a game; and this deciding game will be on neutral ground, with a neutral umpire.

The many Hammonton friends of Henry Zietz were pained at the news that he was accidentally drowned while on a vacation trip near Seabright, Cal. He was formerly a resident here, being one of Black's trusted employees, and one of the officials of the Presbyterian Church. A widow, formerly Miss Katie Trafford, and two daughters, survive him.

Mrs. Wm. A. Hood, one of the earliest and most highly-esteemed settlers of Hammonton, died on Monday night, after a lingering illness. Mrs. Hood was a daughter of the late Gerry Valentine, and mother of Wm. G. Hood. She was a faithful wife, mother, and friend, and all will miss her. Services were held at her late residence, on Peach Street, Friday afternoon, conducted by Rev. W. H. Gardner.

Rugene D. Cordery has arrived in Prince. After being in the Depot Brigade at Camp Dix for three weeks, because of his knowledge as a gun mechanic he was transferred to Battery A, 334th Field Artillery which was ready to leave for overseas. Five weeks from the time he left his home he arrived on the other side. The young man, though placed in a deformed class, went to Camp Dix without waiting to be called.

Primary Election Tickets.

Sample ballots are out for the various parties, containing the following candidates; the political affiliations being noted:

United States Senator—full term—
Edward W. Gray, Walter E. Edge, George L. Record,—Rep.
Charles O. Hennessy, George M. LaMonte, Frank M. McDermitt, Alexander Simpson,—Dem.
James M. Reilly,—Soc.
U. S. Senator—to fill vacancy—
David Baird,—Rep.
Charles O. Hennessy,—Dem.
Member of House of Representatives—
Isaac Bacharach,—Rep.
John T. French,—Dem.
Members of General Assembly—
Underwood Cochran, William R. Page, William A. Blair,—Rep.
County Clerk—
Louis Kuehnle, Edwin A. Parker,—Rep.
Town Councilmen—
Peter Tell, Edward H. White, John Brownlee,—Rep.
Collector and Treasurer—
Alonso B. Davis,—Dem.
Overseer of Highways—
No candidate.
Chosen Freeholder—
F. C. Burt,—Rep.
Justices of the Peace—
Harry L. Murphy, Charles C. DeMarco,—Rep.
Constables—
John J. Ordille, John B. Rubba,—Rep.
County Executive Committee—
J. L. O'Donnell,—Rep.

AMONG THE CHURCHES.

All Souls (Universalist) Church.
11 a.m., Address by Mrs. Idelle Nichols Gardner, on "Liberty and Democracy."
Sunday School at noon.
No evening service.
Rally Day, Oct. 6th.

Hammonton Baptist Church.
10.30 a.m., Morning Worship.
Bible School at 12.00, noon.
7.00 p.m., Christian Endeavor.
8.00 p.m., Preaching Service.
Thursday evening at 8 o'clock, Prayer Service.
Rally Day, Oct. 13th.

Presbyterian Church.
Rev. Charles O. Mudge, Pastor.
10.30 a.m., Morning Worship.
Subject, "What Is the Matter?"
Junior Sermon, subject, "What Can I Do?"
12 m., Sunday School. High School and Adult Bible Classes.
7.00 p.m., Y.P.S.C.E., subject, "Lessons from Bible Characters."
Leader, Mrs. Jas. Gerstenfeld.
7.45 p.m., Evening Worship.
Subject, "The Soldier, His Service."
Thursday evening, 8.00, Church Prayer Service.

First M. E. Church.
Rev. Daniel Johnson, Pastor.
10.30 a.m., Preaching by Pastor.
Subject, "A Command to the Church."

11.45, Sunday School.
7.30 p.m., Preaching by Pastor.
Subject, "A Tragedy of a Great Storm."
7.45 Tuesday evening, Class Meeting.
Thursday eve'g, prayer meeting at 7.45.

Christian Science Society.
Services, Sunday, 11 a.m. and Wednesday, 8 p.m., in Civic Club Hall.

St. Mark's Church.
Rev. G. R. Underhill, Rector.
Holy Communion, 7.30.
Morning Prayer and Sermon, 10.30.

Sunday School at 11.50.
Evensong and Short Address, 4.00.

The Litany is said every week-day, at 9 a.m., as a war intercession for ourselves and our Allies, for our Country, for our Army and Navy, for the Sick and Wounded and those who minister to them, for the Dying and Dead.

The local Militia Reserve will go on a two-day to-day, starting from the Red and Gun Club House at two o'clock this afternoon. They will carry blanket, knife, fork, and spoon, tin cup and plate. Meals will be provided.

Bank Bros.

It requires more care now than ever before in buying clothes.

This store can be of great benefit to you. Hundreds of suits are here, left from last season, marked at a saving of ten to fifteen dollars on a suit. They are very desirable styles, and you can't afford to miss it.

Priced at \$13.50, \$15, \$18, \$20, and \$25.

The new Fall Clothes for men are now in. They were ordered nine months ago. Were made for us by Hart Schaffner & Marx of all wool cloth, and the prices are based on market conditions of nine months back, which represents a saving of fifteen to twenty-five per cent. New Fall suits at \$18, \$20, \$25, \$30, \$35, \$40, and up to \$50.

Men's Separate Trousers

Special at \$3 and \$3.50, in dark blue and gray striped.

Dress Trousers

At \$4, \$5, and \$6. A complete stock of worsteds and cassimeres.

New Fall Hats for Men.

Soft felt hats at \$2 and \$2.50, newest shapes, in all the new shades.

Men's Velvour Hats

At \$2.50 and \$3, in brown, green, and black.

Men's fine Velvour Hats at \$5 and \$6. Green, brown, black, newest styles.

BANK BROTHERS

Bank Bros.

New Fashions.

We placed on sale the most elaborate display of Women's and Misses' new Fall and Winter Coats, Suits, and Dresses. It represents a wonderful saving. All the better garments we show only one of a kind.

Women's Dresses

Of satin and silk, at \$12.50, \$13.50, \$15, and \$18, in straight line and crossed girdle models.

Dresses of Serge

At \$15, \$18, \$20, \$22.50, \$25, \$30, and \$35, mostly trimmed with braid, embroidery, and fringe.

Coats.

The most elaborate showing we ever had, ranging in price from \$18 to \$50, in broad cloth, plush, velour, bolivia, developed in the most admirable styles.

New Sweaters

At \$5, \$6.50, and \$7.50.

A Special Sale of Silk Braid,

Closing out a table full of silk braid at half their present price.

HAMMONTON, N. J.

Eagle Theatre Program for Week of Sept. 23rd

MONDAY . Select . . Alice Brady, in "The Whirlpool," and War Review. Admission, 17 c.
TUESDAY . Paramount . . Geraldine Farrar, in "The Woman God Forgot." Admission, 17 cents.
WEDNESDAY . Fox . . Gladys Brockwell, in "The Scarlet Road," and Comedy.
THURSDAY . Fox . . George Walsh, in "Some Boy." Pearl White, in "The House of Hate."
FRIDAY . Fox . Theda Bara, in "Under the Yoke," and Comedy. Admission, 17 cts.
SATURDAY . Pathe . . Irene Castle, in "The First Law," Path News and Comedy.
Coming . Tuesday, Oct. 1 . Pauline Frederick, in "The Hungry Heart."
Monday, Sept. 30 . "The Loves of the Beast of Berlin." Admission, 28 cents.

Girls Wanted

This Is Your Opportunity!

To

Learn Knitting and Looping.

Learners paid \$10 a week.

Our experienced girls make \$17 to \$19 per week.

THE HOSIERY MILL

W. S. S. War Saving Stamps .. Will Send Supplies

Big Reduction on Fresh Meats At Ruberton's Market - To-day -

Come in and try us ;
You will save from 3 to 5 c. a lb.

All Meats are First Class.

Brookfield Butter - 54 cts. pound
As long as it lasts.

Ruberton's Market

208 Bellevue Ave.

Hammonton, N. J.

Little Americans
Do your bit

Eat Corn meal mush-
Oatmeal-Corn flakes-
Hominy and rice with
milk. Eat no wheat cereals.
Leave nothing on your plate.

UNITED STATES FOOD ADMINISTRATION



PULPIT TOPICS

THE GREAT HOME

"The Great Home." This was one of the series of sermons on "The Life of Our Lord."

Heaven is a psychological necessity in the lives of men. Without such a dream our hearts would lose their courage and our minds their ambition. We could not be normal if the thought of heaven did not possess us. We are separated in this life from many of those things which we need most and prize highest. Out of our needs we build our heaven. To one man heaven is a place of rest, to another it is a land of plenty, to some it is the center of friendship and to many the home of righteousness. As long as we can dream of the better we are joyful and contented, but let the dream fade, then sorrow and dissatisfaction possess us.

When men were young, or perhaps when the plains they knew no greater joy than the successful hunt, and no greater sorrow than the unsuccessful chase. Out of these conflicting emotions there was born the hope of a happy hunting ground where the hunter always achieved success. When a tribesman died, they buried him with his spear, knife, bow and arrows, believing that he would need them in the far country to which he had gone. This dream was one of the treasured possessions of their lives. It sustained them in adversity and took the slavish fear of death from their hearts.

When the agricultural spirit dominated the nomadic spirit, and clans settled in the valleys to till the soil and cultivate crops, industry was the common experience, and each little group was in constant fear of being overtaken by the nomadic tribes. The clan was insured by the loyalty of the individual, and this virtue was esteemed more highly than any other. It was to be expected that men at such times would think of heaven as the land of loyalty, as a country where warriors were honored and where every man could be absolutely relied upon.

As civilization advanced, and the nations supplanted the nomadic, the thought of the people, enlarging social life changed the thought of heaven. Men began to conceive of it as a kingdom where there was no sorrow, no war and in which peace and righteousness reigned. This thought was common among the Hebrews, and is freely expressed in the Old Testament scriptures. The Kingdom of God was the heaven of the Hebrews.

St. John dreamed of heaven as a holy city, where one presently was a continuous reality. He had learned in his youth to revere Jerusalem, and it was natural for him to think of heaven as a city where the social and political conditions existed. The picture painted by John in the Book of Revelation was a common conception in his day.

Jesus and His disciples had sacrificed their homes to fulfill their mission in life. In their itinerant ministry they loved the thought of many of the common comforts of life. As they wandered through the country, preaching the Gospel of the Kingdom, they idealized the homes they left behind them. When some one whose heart was softened in the Master's presence received them in his home for the night, their thoughts must have wandered back to their own homes. When no shelter was offered to them, they must have felt the sting of sleep in the open, the stars above must have hung softly to them as they slept of the time when the Risen Lord had received them in their homes, and they could return to their simple homes on the lake front.

When Jesus saw the shadow of a cross ahead, he turned away. He talked to His disciples about heaven in his simplest and intelligible terms. "In my Father's house there are many mansions. If it were not as I would have told you, I go to prepare a home for you." Soon He left them, and ever since His disciples have in interpreted heaven as a community of homes.

There are times when the future life projects itself into the consciousness of all, and we drift into serious meditation on heaven. Our conceptions vary according to the variety of our experiences and the nature of our intellectual and emotional conditions. One wonders what the essential qualities are which our conceptions should contain. In this connection, I will endeavor to answer that question, and sketch in brief outline the essential elements in the heaven of a modern believer.

I. Our conception of heaven must be spiritual. And Jesus taught His disciples to pray, saying, "Our Father who art in heaven." In conceiving of heaven we cannot leave out God, but must think of it as the place where all are conscious of His presence, governed by His will and radiant with His spirit. We cannot think of heaven without God, no more than we can think of home without mother. Were we to live in the future a country where everything desired existed, but where the presence of the Eternal was lacking, our quest for heaven would still be fruitless. It could not be heaven without God.

II. Our conception of heaven must be social.

The Mobilization Camp of the United States Army Ambulance Corps, Allentown, Penna.

(By the REV. ROBERT NOTT MERRIMAN)

THE soldiers who are encamped at Allentown will be the first to feel the shock of war. They are the members of the United States Army Ambulance Corps, of whom there are about five thousand undergoing training at the present time. The work of the ambulance driver requires little technical skill, being confined chiefly to the operation of a Ford car, being called upon to transport the wounded. It will not be long, however, before these soldiers-as they are properly called-will be in the thick of the fray. They will take up a position immediately behind the front lines, where their work will be the conveyance of the wounded from the dressing stations to the base hospitals.

However meager the supply of technical knowledge would be, the soldier's task places upon him the demand which his perilous task places upon him, courage, common sense and physical stamina is almost unlimited. Twenty-four, forty-eight, seventy-two hours of all but unbroken service are a danger that lurks in every passing moment in the ambulance driver's portion in the world struggle. He has, in fact, assumed a risk only second to that of the soldier in the front lines. A few weeks ago, Colonel Goodwin of the Royal Army Medical Corps of England inspected the camp in company with Surgeon General Gorras. When success was a tribune and died, they buried him with his spear, knife, bow and arrows, believing that he would need them in the far country to which he had gone. This dream was one of the treasured possessions of their lives. It sustained them in adversity and took the slavish fear of death from their hearts.

When the agricultural spirit dominated the nomadic spirit, and clans settled in the valleys to till the soil and cultivate crops, industry was the common experience, and each little group was in constant fear of being overtaken by the nomadic tribes. The clan was insured by the loyalty of the individual, and this virtue was esteemed more highly than any other. It was to be expected that men at such times would think of heaven as the land of loyalty, as a country where warriors were honored and where every man could be absolutely relied upon.

As civilization advanced, and the nations supplanted the nomadic, the thought of the people, enlarging social life changed the thought of heaven. Men began to conceive of it as a kingdom where there was no sorrow, no war and in which peace and righteousness reigned. This thought was common among the Hebrews, and is freely expressed in the Old Testament scriptures. The Kingdom of God was the heaven of the Hebrews.

St. John dreamed of heaven as a holy city, where one presently was a continuous reality. He had learned in his youth to revere Jerusalem, and it was natural for him to think of heaven as a city where the social and political conditions existed. The picture painted by John in the Book of Revelation was a common conception in his day.

Jesus and His disciples had sacrificed their homes to fulfill their mission in life. In their itinerant ministry they loved the thought of many of the common comforts of life. As they wandered through the country, preaching the Gospel of the Kingdom, they idealized the homes they left behind them. When some one whose heart was softened in the Master's presence received them in his home for the night, their thoughts must have wandered back to their own homes. When no shelter was offered to them, they must have felt the sting of sleep in the open, the stars above must have hung softly to them as they slept of the time when the Risen Lord had received them in their homes, and they could return to their simple homes on the lake front.

When Jesus saw the shadow of a cross ahead, he turned away. He talked to His disciples about heaven in his simplest and intelligible terms. "In my Father's house there are many mansions. If it were not as I would have told you, I go to prepare a home for you." Soon He left them, and ever since His disciples have in interpreted heaven as a community of homes.

There are times when the future life projects itself into the consciousness of all, and we drift into serious meditation on heaven. Our conceptions vary according to the variety of our experiences and the nature of our intellectual and emotional conditions. One wonders what the essential qualities are which our conceptions should contain. In this connection, I will endeavor to answer that question, and sketch in brief outline the essential elements in the heaven of a modern believer.

I. Our conception of heaven must be spiritual. And Jesus taught His disciples to pray, saying, "Our Father who art in heaven." In conceiving of heaven we cannot leave out God, but must think of it as the place where all are conscious of His presence, governed by His will and radiant with His spirit. We cannot think of heaven without God, no more than we can think of home without mother. Were we to live in the future a country where everything desired existed, but where the presence of the Eternal was lacking, our quest for heaven would still be fruitless. It could not be heaven without God.

II. Our conception of heaven must be social.

organized parishes with two very busy rectors to serve a community of more than seventy-five thousand people. As no provision has been made either by the Church or the national government for the care of the homeless, the Church of the Mediator, to act as volunteer chaplain. The church is most advantageously situated, being but two short squares from the camp. The use of the parish house has been turned over to the Churchmen of the corps and their friends. Well-chaperoned dances and other forms of entertainment are here afforded them, and care is taken to interest them in the services and work of the parish. Bishop Talbot, who lives but six miles distant at South Bethlehem, keeps in close touch with the spiritual work of the camp, giving his personal supervision and as much time as his many engagements will permit.

Valuable support from two other sources has helped greatly. First, the staff officers associated with Colonel E. E. Pershing in command. Every country and every assistance consistent with the traditional religious impartiality of the Army have been granted. They are never too busy to receive the chaplain and to confer on any important topic regarding the moral or spiritual welfare of the men in their command. Second, the staff associated with the Rev. H. H. Howe, executive secretary of the Army Y. M. C. A. As is generally known, the Y. M. C. A. is the center of all religious, social and recreational work done in the Army at home and abroad, and provides a place of meeting for all religious services. The local staff is made up of alert and big-minded men with whom it is a pleasure to work. The youngest member of the staff, a Columbia senior and a member of the varsity debating team, was recently confirmed by Bishop Talbot.

On Sunday at the Army Y. M. C. A., tent the schedule of the various church bodies, is the special attraction. There is also service at 7:30 P. M. At one of these services recently Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

Our service of Holy Communion at 6:45 is fairly well attended. On a certain Sunday morning the Bishop of Washington was the celebrant. This was a particularly impressive service, as it was preparatory to the departure of the first thousand men for France, among whom was the Bishop of Washington. The Bishop's altar was the altar of the service. Bishop Garland was the speaker.

thought, our devotion and our earnestness. Before His death Jesus said to His disciples: "If I go to prepare a home for you." The Master, who knows best what men need, is even now preparing heaven for us. Through His wisdom and love the very best will be provided for all.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

One of the sad realities in life is that men are willing to allow the Lord to take to himself the work of the world, but are not willing to allow Him to prepare them for heaven. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat. It is as if they were to go to a banquet and were not to be allowed to eat.

REPORTED MISSING

APPAIN THURSTON had disappeared from his home in the hope of finding his wife, who had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing. He was last seen at his home, and had been reported missing.

YOUR GARDEN AND MINE--September "Musts" in the Garden

By Katharine Moore Mafleck

THE value of Fall work in the garden is well known. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year. It is the time when the gardener can do much to prepare for the coming year.

ORIENTAL POPPIES

AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

AL through the heat of midsummer... AL through the heat of midsummer... AL through the heat of midsummer...

PLANTS THAT GROW IN CLIMPS

ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

ANY plants grow in clumps... ANY plants grow in clumps... ANY plants grow in clumps...

THE NEIGHBOR WHO MOVES

A CAMPING GROUND IN YOUR...

A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR...

A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR...

A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR...

A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR... A CAMPING GROUND IN YOUR...

The Peoples Bank

OF
Hammonton, N. J.

Capital, - - - \$50,000
Surplus and
Undivided Profits, \$80,000

Three per cent interest paid
on time deposits

Two per cent interest allowed on
demand accounts having daily
balance of \$1000 or more.

State Depository.
United States Depository.

Safe Deposit Boxes for Rent

M. L. Jackson, President
W. J. Smith, Vice-Pres't
W. R. Tilton, Cashier
Wm. Doerfel, Asst. Cashier

DIRECTORS

M. L. Jackson J. A. Waas
C. F. Osgood George Elvins
Wm. J. Smith J. C. Anderson
Sam'l Anderson W. R. Tilton
John G. Galigue Chas. Fitting
Wm. L. Black.

Dr. Arthur D. Goldhaft
Veterinary Hospital

Bell Phone 68

2 S. Boulevard, - Vineland, N. J.

Hammonton Trust Co.

Capital, \$100,000

Surplus, \$14,000

Three per cent on Time Accts.

Safe Deposit Boxes

Insurance

Money to Loan on Mortgage



U. S. Food Administration.
OF Bro'r Rabbit better than his
set mighty sneeze on not to pro-
lickin' roun' whar dere's cookin'
goin' on, 'cause a rabbit in a pot is
er goin' ter look mighty good to me
anybody 'er long 'count er fella
havin' ter save on meat. 'Sides
folks'll kinder have ter save de
wheat flour fer compny an' er bread
made outen dis yere "substitute"
flour. Dat wise ol' owl done say dat
to win de war you got ter feed de
sofer boys dat's de fightin'.
Dat's w'at's takin' de wheat er meat.

IF ANYONE HAS

Died,
Eloped,
Married,
Divorced,
Left town,
Embezzled,
Had twins,
Or measles,
Had a fire,
Broke a leg,
Sold a farm,
Come to town,
Been arrested,
Struck it rich,
Bought a house,
A dollar to spare,
Bought an automobile,
Got company at home,
Telephone 532.

EAT
CORN
SAVE
WHEAT



Hammonton Telephone & Telegraph Co Special Announcement

We ask our patrons to
exercise Patience.
New Operators and new
Bookkeeper has made it
Difficult to maintain
Our usual prompt
Service.

We are now getting establish-
ed and hope soon to reach our
old standard.

Please call by number, as
new operators are obliged to
look up numbers and that
means delay for others.

A. J. Rider, Manager
Hammonton Tel. & Tel. Co.

RED CROSS

OFFICERS
Chairman, Miss Grace Osgood
Vice-Chairman, Mrs. Elsie Smathers
Treasurer, W. R. Tilton
Secretary, Miss Mary Conkey
Mrs. A. J. Rider
Chm. From Com., Wm. O. Hort.
Chm. Mem. Com., Mrs. H. O. Packard
Chm. Home Service, Mrs. A. J. Rider.
Chm. Finance Com., Dr. E. E. Allison.
Head of Surgical Dept.,
Mrs. Charles Cunningham
Head of Garment Dept.,
Mrs. S. C. Loveland
Head of Knitting Dept.,
Mrs. Elsie Smathers
RED CROSS CLASSES
Surgical Garment Class, under supervision
of Mrs. S. C. Loveland, hold every Friday, at
2 p.m., over Black's store.
Knitting Class, Mrs. Elsie R. Smathers Su-
pervisor, every Friday, 2 p.m., same place.
Surgical Dressing Class, under Supervi-
sion of Mrs. Charles Cunningham, hold every
Wednesday, 2:15 and 7:15 p.m., same place.

Will all persons having refugee
garments please return them to
headquarters by Wednesday, at the
latest. Executive Board.

Seasonable Items

at Elvins' Store

Arsenate of Lead

Hose for Spraying

Nozzle and Sprayer Fixtures

Sulphur

Blue Stone

Paris Green

Field Spray Pumps

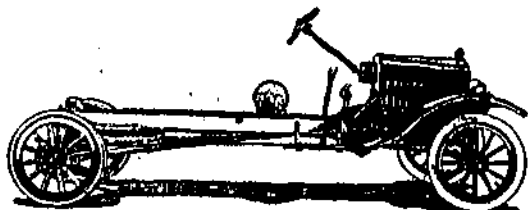
Plows, Harrows, Cultivators

Small Garden Tools

Ford
THE UNIVERSAL CAR

The Ford model T One-Ton Truck Chassis,
\$600 f. o. b. Detroit, has been thoroughly
tested for more than two years. It is sold
you now in the assured confidence that it will
meet your requirements and expectations.
The regular Ford frame, only larger and
heavier, the regular Ford motor with direct
driven worm gear; wheel base of 124 inches and
will turn inside a 46 foot circle. It has all the
simplicity of the Ford car, all the economy in
operation and maintenance. Come in and
we'll give you further details.

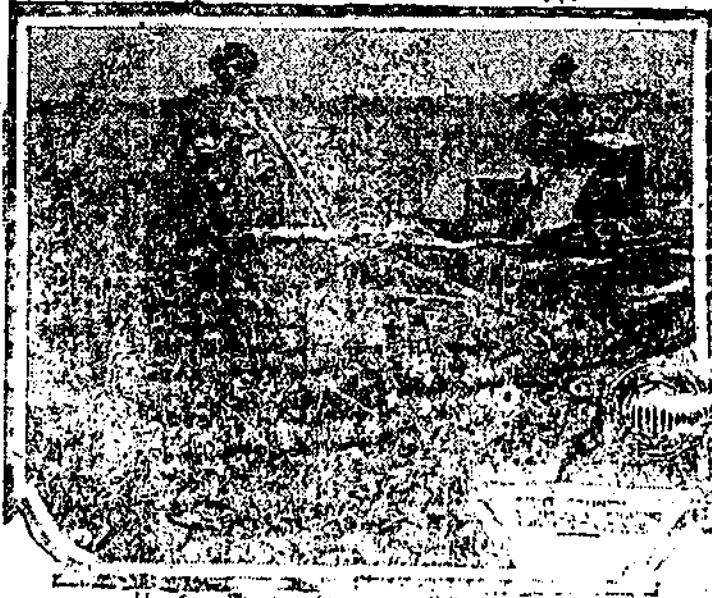
Bellevue Garage, Hammonton



In Who's Cup?



English Women guaranteeing next Year's Food Supply



War Time 'Sweeteners

AMERICA has several excellent war time sweet-
eners that will be used largely during the
shortage in the sugar supply.
They are maple sugar, syrups, honey and
molasses and may be used in preparing des-
serts and other dishes requiring sweetening.
When a cup of syrup or honey is used
to replace a cup of sugar the liquid in the
recipes should be decreased one-fourth.
One-third of a cupful of sugar is equivalent
to one-third of a cup of honey, about one-
half cup of syrup and about one-half cup of corn sugar.
One-fourth of a cup of sugar is equal to about one-half
cup of syrup or one-third cup of corn sugar. One table-
spoon of sugar is equal to one tablespoon of honey, about
one and one-half tablespoons of syrup and one and one-
third tablespoons of corn sugar.

Sugar may be saved by the use of raisins, dates, figs,
dried pears and fruit pastes used on the breakfast cereals.
Fruit marmalades, butters and jellies should be used
to take the place of the ordinary sweetening at a meal and
not as accessories to it. Fruits may be preserved without
sugar. It may be added when sugar is more plentiful.
Preserving demands this year a thin syrup instead of a
heavy syrup.

If sugar is used one-half of the amount may be replaced
by another sweetener.

Drying is a means of preserving (without sugar) ap-
ples, cherries, strawberries and black caps.

When ready to use they may have added the needed
sugar in the form of a syrup. When sugar is more plentiful
fruit juices may be made into jellies or may be used as
fruit juices with or without sugar, as beverages, fruit
gelatins and frozen desserts.

Fresh fruits supply the place of sugar in the diet. They
should be used freely. Desserts where sugar is scarce
may be made of gelatins, junkets, custards, puddings and
cakes.



DR. J. A. WAAS DENTIST

Bellevue Avenue, Hammonton

Thrift Stamp

W. H. Bernhouse
Fire Insurance

Strongest Companies

Lowest Rates

Conveyancing,

Notary Public,

Commissioner of Deeds

Hammonton.



If You Built a Battery

You wouldn't spend money
for plates and acid and battery
jars and then fail to protect
your job with good insulation.

Then why neglect when you
BUY a battery, to make sure
that it's a Bone Dry Willard,
with Threaded Rubber Insula-
tion.

We carry a full stock of Bone
Dry Batteries—and every one
of them is as brand new as the
day it left the factory. You
don't take any risk—either of
delay or of getting a battery not
in every sense brand new.

There's an interesting story
in the booklet, "154,000 Little
Threads." Ask for a copy.

Francis J. McCaffrey

3333 Atlantic Avenue

Atlantic City, N. J.

Expert Starter and
Generator Repairs

We have a rental bat-
tery for any car while
yours is being repaired
or charged.



William A. Palmer, Pres't.
Walter W. Clark, Sec'y.
Arthur Wright, Treas.

PHILLIPS COMPANY

Fire, Tornado, Liability
Compensation, Automobile
and Plate Glass Insurance

Guarantee Trust Building
Atlantic City, - - N. J.

D. N. HURLEY

Express, Hauling
and Moving

Local Phone 867
Second and Vine Sts.

Hammonton, N. J.

Fire Insurance At Cost!

The Cumberland Mutual
Fire Insurance Company

Will insure your property at less
cost than others. Reason: operat'g
expenses light; no loading of
premium for profits; seventy-three
years of satisfactory service. Cash
surplus over \$135,000.

For particulars, see

Wayland DePuy, Agt., Hammonton, N. J.

(Cor. Second and Cherry Streets)

Share & Share Alike

