

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY DR. OTHO F. BARTHOLOMEW.

Subject: The Limitations of Life.

Brooklyn, N. Y.—Dr. Otho F. Bartholomew, pastor of the James M. K. Church, preached Sunday on "The Limitations of Life." The text was chosen from Colossians iv:18: "Remember your bonds." Dr. Bartholomew said:

It is hard to conceive how the glowing and comprehensive statements of the first three chapters of Paul's Epistle to the Corinthians could be reinforced. Each sentence is so full of divine truth, it fairly overflows with its "Christy atmosphere." Yet with the words of our text Paul did most positively and beautifully reinforce every other sentence of this intensely spiritual epistle. He did it in that charmingly inferential way that added the warmth of the heart to the purely logical statements of the mind. In writing to the Colossians of Christ's divinity and of the complete and joyous loyalty every soul should render to Him, Paul in the few words of our text delicately refers to the example found in his own experience. "Remember your bonds." This was an infusion of experience to that developed an incalculable force in the unlimited element of sympathy which were at once operative.

Paul had no intention of glorifying himself or his sufferings, neither did he sentimentally long for human comfort. This very brief allusion to himself in our text was but to strengthen and confirm that which he had already said and done for Christ Jesus the Lord. What Christian in Colosse could have read or heard Paul's letter and not have felt when he came to the words, "Remember your bonds," this man writes out of life's experience and of what he knows—not like so many of the theologians and philosophers of that time out of his imaginings and dreams.

Yet another inference is contained in our text. It is that which emphasizes the fact of life's limitation. In writing his advice and directions to the Colossians, Paul did the very best his position would allow him to do. He wished and prayed to do more. That more was to be with them in person, to give them all that he felt was in personal effort for Christ and His kingdom. Ever again he wished to be with them, this was his physical imprisonment—a limitation. Paul was chained. The things he would do he could not do.

The fact of life's limitation, its recognition and resolution are suggestively presented in these words of the heart. The fact of limitation is apparent everywhere, in everything and everywhere. Go to the uttermost boundaries of space—to the sun and stars, limitations are there; the boundaries of time, chemical affinity and other agents of law bind them with invisible chains to their limits. As with these mighty spheres, so with the tiniest atom; the plane of activity and expression is fixed. The reign of law marks insuperable barriers.

In persons as well as in things the fact of limitation is strikingly manifest. The body in which we live is clearly confined in bonds. Each body has an amount of nervous and muscular energy which limits all that may be received or given. The bonds of place and heredity bind each man to a very narrow zone of physical and mental activity. That a man is what he eats and where he lives is a certain degree manifestly true.

The spiritual in man is limited in all its expression and in the presence of the carnal. Paul's pathetic cry: "O wretched man that I am; who shall deliver me from the body of this death?" is applicable to all the children of Adam's race. These distinctions are the marks of a general limitation, the bonds that all men in their investigations and experience must remember because they are of themselves. Within the general limitations there are special and personal limitations. Mental endowments, disposition, health and grace are largely determinative in establishing the individual bonds that cannot be passed.

This fact is so around us, within us and above us, it is indeed strange that we should be called upon to remember it. Yet when we consider losses and pains in other lives and in our own life, also the mistle in a great majority of the human race, the desire of failure to know or remember the physical and mental limitations to which life is conditioned.

The cause of the failure of the religion of Christ in many lives may be discovered here. The world is so much with the people, all energies are so completely exhausted by its business, its society, its ambitions and its pleasures that the purely spiritual exercise has but little room to breathe.

The spirit may be never so willing and favorably inclined, it matters not, when the limitations are reached there can be but little or no response to the high calls and privileges of Christ.

The spirit is willing, but the flesh is weak. This was the loving explanation of the Lord for the sad failure of the disciples to watch with Him in the dark hour of Gethsemane. Why was the flesh weak? Was it not because all its energies had been exhausted in other channels than in the great one for which they should have been conserved?

Failure to record and recognize personal limitations and to be directed by them causes not only lapse and disaster in our service to Christ, but oftentimes the essential breaking of the moral law. Our fathers were accustomed to keep the commandments, to worship God and reverence His day by preparing hours in advance for that most solemn and imperative duty. Saturday preparation of body and spirit was, in the thought of our Puritan ancestors, essential to the real keeping of those commandments that enforce our duty to God. They had a fine recognition of the limitations inherent in the body. Their preparation for the Lord's day was a "remembrance of bonds." It was only the fashion in those progressive days to ridicule the religious practices of those fathers of our country. With all of which ridicule we have no sympathy, continuing to believe that our grip on God, for so to speak, is the most inspiring and helpful light concerning the meeting of limitations in the keeping of those commandments that refer to God and His day.

They made religion a life and found light in it, largely because they re-

numbered their limitations. They refused to let God by allowing the world and its activities to so rush in upon them during six days that there was nothing for the Sabbath but physical weariness and dullness. In yet another relation it is imperative that we remember our own and others' limitations. In relation to others we should be quick to ask, "Are we understanding of their limitations?" Believing fully that every man is more than anything he does or says, we are led to believe that all avenues of expression and reception are to a degree limited and incomplete—"are in bonds." Every man has in him a best and a worst, neither of which fairly represents him. Many, however, are to them as to the "other side of the coin" or the other phase of life.

When I read Cardinal Newman's "Lead, Kindly Light," I think of a highly intellectual, devout and charitable character. On the other hand, when I read his bigoted and narrow estimate of Arius, especially his statement that "a publisher of heresy (meaning, of course, anything contrary to his religious denomination), should be treated as if he were embodied evil," I think naturally of a narrow, unsympathetic and bigoted man. It is very evident that any fair estimate of the cardinal as a character cannot be obtained from either of these writings. He had his limitations. They must be remembered. Not until they are estimated, can we have a substantial understanding of a person back of the utterances.

But are we understood? We, too, commonly assume that we are. Thinking we fully understand what we say and mean, we naturally infer that others do. But do they? "Oh, the trouble, the heartaches, the disasters and the deaths to happiness and peace that have come to this old world simply because people have not understood one another," exclaims the writer of an hundred years ago. Human nature has naturally changed since that day. An appeal to experience must convince even the most superficial observer that this is deeply true, even in the everyday experience of life. Acknowledging the fact of limitation and realizing its force in life, we find that only one avenue to its resolution is the Christ of Paul.

Our Saviour entered our limitations. He took upon Himself the form of a servant; He became obedient to death, even the death of the cross; He emptied Himself; He was in all points tempted as are we. He remembered our bonds. Limitation itself brought trophies to His feet. Christ came to die for the eternal glory by living: "The simple life—a life of forethought and order. In Him there was no trespassing of body upon mind, or mind upon spirit. Each was kept to its sphere. There was in His soul no conflict in the duties owed God, man and self.

The temptation in the wilderness is a perfect presentation of His clear and simple recognition of these duties, leaving no confusion in the mind of the disciple. In Christ was no haste, no confusion whatever. He had for each and everything the full measure of His claim. In His speech He gave line upon line, precept upon precept. He did nothing in secret. (2) The charitable life. Christ ever made allowance in all human equations for the elements of ignorance, inheritance and condition. He remembered the bonds of men's limitations. Thus we find Him dealing with the individual as the wise and loving parent does with the child, as the teacher with the pupil. He built on that best possible interpretation of each man's nature, which required ever and always a complete knowledge of limitations.

He healed some in public because their bonds would stand it; others He withdrew to the quiet place alone. He recognized conditions best for the individual. What a mother's love has in it! He desired to burn those men whom they judged heretics; when Peter followed afar off and at last altogether denied Him, with what divine consideration He remembered their limitations and forgave them! With Christ there was neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free, because His charity understood and eliminated all differences that such distinctions implied.

(3) The triumphant life. Christ saw the crown above the cross, life beyond death, and lived in them. Hope, with all its expectancies, was His. He saw the morning when it was midnight. He knew the Father knew. The triumphant life of Christ was lived for us, and so we came vicariously. We could not live it ourselves, because our natural limitations, the awful bondage of sin, "Christ, however, lives it for us, and shares it with us, making it possible for us to have His simple, loving and triumphant life. "I live yet not I but Christ liveth in me."

Oh, what comfort there is to the poor, wounded heart that is struggling to do its best against sin and trial in the narrow straits of life to say and realize, "He that loveth me, he will keep my commandments, and I will abide in him, and I will bring forth much fruit to the glory of the Father." Simple faith in this truth brings relief and ultimate triumph. This gracious truth suggests another limitation that we speak of with profoundest reverence, the limitation of God Himself in the matter of bestowing pardon, peace and love upon the heart of man. God has, according to the revelation He has given us, limited that He cannot pass in the matter of man. The salvation in Christ marks the boundaries of God's ability to save the human soul.

God cannot force the soul's will to accept of His Son for salvation. He presents Him with all love and power. For He will have all men to be saved and to come unto the knowledge of the truth. Beyond this He cannot go. God is limited by His gift of free will. Christ the God cried: "I would but ye would not."

May God help all of us to recognize and act upon the limitations to which God has committed us.

Strength For To-Day. God promises strength to enable us to do our present duty. If we believe that, and act accordingly, we shall never, never fail. "As thy days, so shall thy strength be." That is the promise—a promise that never fails. Yester-day has gone, not to return. To-morrow has not come to us, and it may never come. To-day is our day, and it is the only portion of time that is ours. Men who regret that they did not do their work of yesterday, lose their present time because they are not giving their whole strength to it. Men who fear that they will not be able to do tomorrow's work are losing to-day, and are not getting ready for tomorrow. God does not promise strength for yesterday which is gone, nor for tomorrow which may never come, but for to-day, which is here. Let us therefore, trust, and use, while we have it, God's promised strength for to-day. "Sufficient unto the day is the evil (and the good) thereof."—Sunday School Times.

Like Peter, when a disciple is warming himself, he is often in danger of denying his Lord.—Edward White.

The infidel howls at the Bible miracles, but he aims at its morals.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

George Ferrand's Impressive Words When Sentencing a Youth to Thirty Years' Imprisonment for a Murder Committed While Intoxicated.

There was an impressive scene in the Circuit Court at Ottawa, Ill., when Judge Ferrand sentenced Thomas Bundy to thirty years' imprisonment in the Joliet penitentiary. Bundy, who is but twenty-one years of age, had been indicted for the murder of Adolphus Rock, of Streator. The crime was the outcome of a drunken row. Bundy entered a plea of guilty and threw himself on the mercy of the court.

After briefly reviewing the evidence the judge said: "Last January, at Dixon, a young man of your age stood before me to receive his sentence on a plea of guilty to the crime of murder. What I said to him then I want to, in part, say to you now; he was intoxicated when he committed the crime, as I believe you were when you committed the offense to which you have entered the plea of guilty. Intoxication is no defense in this case. The young man who, at your age, has become a frequenter of saloons, and a habitual drinker of intoxicating liquors, is almost certain of moral death before he reaches mature manhood. Could I speak to the young men of the nation, I would beg of them to shun the saloon; let not his shadows fall upon you; they will blight and finally destroy your young manhood.

There are two great lights which should always control the court. First, justice; second, humanity. I have given you much thought in my effort to determine what justice demands, what humanity asks, in this case. We cannot bring back the dead. A life has been taken by you, and the lifeless body of one has been laid in the grave, and if it comes again it must be only when God commands that the earth and the seas give up their dead.

We are to deal alone with the living. During the progress of this trial there has been a picture constantly before us which has caused the court to think deeply of the mystery of life and the tragedy and sorrow of death. Upon one side the father and mother of the one who sleeps; upon the other, those who love you; all sorrowing; some for the dead, others for the living, and it is difficult to determine which of the sorrowing ones suffer the greater grief.

"All this has come because of your cruel act, but through and beyond the sorrow and tears of grief, the court must look alone to the evidence and there search for the light which leads to the right.

"You are a young man, having just passed your twenty-first year. In law you have recently stepped from the scenes of childhood to the more dignified and responsible one of manhood, yet with mental powers sufficient to discern and follow the right and to know the consequence of such a crime as you have committed.

"Under the sentence I am about to impose you shall have ample time while in prison to think of the past and meditate on the future. Day by day, week by week, month by month, and year by year, until the sands in the dial of your life have run low, you shall have the words of a prisoner, who, in narrow walls of the cell shall be your abiding place. When the iron gates close behind you, the beauties of life and the grandeur of nature shall be hidden from you, and home and mother will be only memories. But let them be sweet memories. Remember the teachings and virtues of that mother, whose heart you have broken. Her love will follow you and bless you in your darkest hours. I sometimes feel that a mother's love has in it the spark of divinity. I know not the time or place when or where the love of a pure mother will not unfold her child. Under the influence of that love prepare yet to live according to her prayers and her teachings.

"There is a God in heaven whose infinite power and tender mercy can and will penetrate the gloom of a prison cell.

"His power enables Him to search into the hearts of men, and to know the human heart. He alone can give you solace in the coming years of grief."

Canada Less Temperate. The consumption of intoxicating liquors in Canada is increasing. The amount of beer, wine and spirits used, per head of the population in 1904, was twenty-three per cent. greater than the average for the five years preceding. The increase in convictions for drunkenness in 1903 (the last year for which criminal statistics are yet available) was the six per cent. over the average for the preceding five years. This increase is shown in every province with the exception of Prince Edward Island and Quebec, which show a slight decrease. In Ontario the increase is sixty per cent.

Temperance Notes. The total production of distilled spirits in the United States for the last fiscal year was 153,250,370 gallons.

Sir Henry Campbell-Bannerman says: "We desire to keep the public hand on the liquor traffic."

Some one has figured that the economic loss through the non-productivity of 20,000 drunkards for ten years is equal to one Chicago fire, involving \$200,000,000.

Dr. Brewer, of the St. Vincent Institution, in St. Louis, says: "It can be asserted with great certainty that the boy who commenced to use cigarettes at ten will drink beer and whisky at fourteen, take morphia at twenty-five, and spend the rest of his lifetime alternating between cocaine, spirits and opium."

The leading business men of Stephenville, Texas, have signed a statement to the effect that under prohibition, conditions in the town have greatly improved. They say business is better and more satisfactory.

It is illegal to ship liquor into Iowa C. O. D., and the purchasers can afterward recover the money they paid for the liquor, according to a decision of the Iowa Supreme Court.

From a Nebraska Epicure. The bosom of a mallard duck, stewed down until there are no juices going to waste, a baked potato about the size of a goose egg, two slices of Boston brown bread right out of the oven and spread with butter that has no athletic reputation, a spoonful of raspberry jelly, a cup of young Hines of moderate strength, a piece of pumpkin pie, man's size, and you have a dinner that ought to keep you in a good humor until curfew rings.—Nebraska State Journal.

Coeducation. A well-known university professor has a dilemma in which he is wont to entrap advocates of coeducation. "If you lecture to twenty boys and twenty girls in the same room," he asks, "will the boys attend to the lecture or to the girls?" Of course the coeducationist, to be consistent, must say that they will listen to the lecture. "Well, if they do," replies the dean, "they are not worth lecturing to."—Harper's Weekly.

Year 1905 Sales. The total distributive sales for 1905 exceeded \$200,000,000.

This total is realized from the sale of fresh meats (beef, mutton and pork), provisions, produce (poultry, butter and eggs), soaps, glues, oils, bones, fertilizers, feathers, casings, hides, wools, pelts and other by-products derived from cattle, sheep, hogs and poultry.

Margin of Profit. The industry is operated on a margin of less than 2 cents to each dollar of sales. Swift & Co. do not sell at retail. Their entire output is sold at wholesale to many thousands of dealers in various parts of the world.

Economic Advantages. The large packing houses will, however, always have these advantages: Locations at the chief live stock centers, with the opportunity to buy the best live stock; manufacturing in large quantities, at the minimum of expense; utilization of all waste material; refrigeration; mechanical appliances; highly efficient business management. These advantages are reflected in the quality of the packer's output, a quality that has reached its highest development in the products bearing the name and brand of "Swift."

Purchasing Live Stock. The principal live stock centers are Chicago, Kansas City, Omaha, St. Louis, St. Joseph, St. Paul and Fort Worth. The same methods of purchasing cattle, sheep and hogs prevail at all cities. At Chicago, which is the largest market, there are about two hundred and fifty buyers, representing packers, local slaughterers in various cities, and exporters. Of this number, less than a score are employed by Swift & Company.

Packing Plants. The collection of postals is more of a craze in England than anywhere else.

Germs Hate Sea Water. Disease germs on the deck of a ship soon die. This fact has been scientifically demonstrated by an Italian physician. He found by bacteriological investigation that even the most hardy germs were removed and destroyed by simply washing the decks with sea water.

A Despairing Woman. Weak, Nervous and Wretched From Wasting Kidney Troubles.

STOP BELCHING BY ABSORPTION—NO DRUGS—A NEW METHOD.

Send this coupon with your name and address and your druggist's name and 10c in stamps or silver, and we will supply you a sample free if you have never used Mull's Anti-Belch Waiflers, and will send you a certificate good for 25c toward your purchase of more Belch Waiflers. You will find them invaluable for stomach troubles, cured by absorption. Address: MULL'S GRAPE TONIC CO., 328 3d Ave., Rock Island, Ill.

To Cure a Cold in One Day. Take Laxative and Quinine Tablets. Druggists refund money if it fails to cure. E. W. Grove's signature on each box. 25c.

Danger in Pure Water. It is not often that complaint is made of water being too pure. But the Birmingham correspondent of the Medical Record says: "I hear that the water brought at vast expense from the Welsh hills is so soft that it has a serious effect on galvanized cooking vessels, in consequence of which the Health Committee has decided to ask manufacturers to recall any such utensils which they have sent out for sale in that city."

A Guaranteed Cure For Piles. Itching, Blind, Bleeding, Protruding Piles. Druggists are authorized to refund money! Pazo Ointment fails to cure in 6 to 14 days. 50c.

Robbed in Church. Just think what an outrage it is to be robbed at all of the benefits of the services by continuous coughing throughout the hour. The Emperor of Shantung attempts such speed as a regular thing. In this country he would experience considerable trouble with the police.

The distilleries of Peoria County, Illinois, pay the Federal Government \$3,000,000 revenue per month. One of the six distilleries produces 65,000 gallons of alcohol per day. Japan and the United States consume a great quantity of this product in the manufacture of gunpowder.

A Californian, Charles E. Chapin, has invented a breathing apparatus for firemen. It is composed of a hood lined with oiled silk, and an air cylinder, strapped to the back, and carrying an hour's supply of air. A rubber tube brings the air to the head-piece. The exhaled air goes out by a valve in front of the mouth. The whole thing weighs twenty-three pounds. The wearer can get only air enough to fill his lungs reasonably. He cannot use it all up in a little time. A San Francisco man put this apparatus on, worked for an hour in a room filled with the fumes of burning sulphur, and was all right in lungs and throat when he came out. If it does what it is described as doing, it is a necessity for every fireman.—"With the Procession." Everybody's Magazine.

The cattle of Somaliland, says a recent official report, are fattened on date stones, and milch animals fed on such a diet are said to produce better and more copious milk than others.

The total number of persons employed in all the Swift packing plants and branch houses aggregate over 20,000 persons. Conditions for employees in the various manufacturing and operating departments is continually improving with the construction of new buildings and the installation of new and up-to-date equipment.

Sanitation and Hygiene. The housewife makes no greater effort to keep her kitchen clean than we do to keep in sanitary and hygienic condition our abattoirs. They are thoroughly scrubbed at the close of each day's operations, and automatic appliances are used wherever possible in order to eliminate the personal handling of meats. Rigid rules governing these points are strictly enforced; laxity means dismissal.

No other industry in the world gives such a cordial welcome to visitors as Swift & Co. We keep open house the year around, and maintain a corps of specially trained guides, with special elevators and rest rooms. In one year we have entertained over a quarter of a million of men and women; in one day—Grand Army Day, 1901—we entertained 23,000. Among our visitors have been ambassadors from foreign governments, princes, noblemen and distinguished citizens from all lands and eminent folks from every State in the Union. We wish to familiarize the public with our methods, and the best way to do that is to let the public see for itself. We have no secret processes or methods in any department.

Swift's Premium Ham and Bacon. Swift's Premium Hams and Bacon.

Swift's Premium Ham. Swift's Premium Bacon. Swift's Premium Sliced Bacon. Swift's Premium Lard. Swift's Winchester Ham. Swift's Winchester Bacon. Brookfield Farm Sausage. Swift's Silver Leaf Lard. Jewel Lard Compound. Swift's Cotosout. Swift's Jersey Butterine. Swift's Beef Extract. Swift's Beef Fluid. Swift's Premium Milk-Fed Chickens.

Wanted. Old defaulted or unpayable stocks and bonds. Reminders of estate debts and notes. We buy and sell all kinds of real estate. We also buy and sell all kinds of personal property. We are located at 100 Broadway, New York.

That Baby of Yours. Needs Hoax's Croup Cure for Coughs, Colds, Croup or Pneumonia. It prevents Membranous Croup and Diphtheria. Beware of cheap imitations. A. F. HOAX, Buffalo, N. Y.

I PAY SPOT CASH. For Military Bonus and War Bonds. Sold by all druggists.

ROSE'S CURE FOR COLIC. Cures where all else fails. Best Cough Syrup. Tastes Good. Use in Time. Sold by druggists.

TO CURE THE GRIP IN ONE DAY. ANTI-GRIPINE. HAS NO EQUAL FOR HEADACHE.

Nothing knocks out and disables like ST. JACOBS OIL. Nothing reaches the trouble as quickly as PUTNAM FADELESS DYES.

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