NEED OF MORE THAN PHILOSOPHY IN LIFE IS EMPHASIZED

Rev. Luther R. Dyott Says Sensational Preacher Is Predestined to Lose Fight Against Form of Amusements More Popular With Younger Generation, but Good Will Conquer.

BY DR. LUTHER R. DYOTT

Our times are as it were a stage, and we all act our parts, not knowing the end, and not comprehending the purpose for which we have been summoned. The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.

The problem of life is this: to act our parts so as to attain what we desire, or to allow life to act our parts for us. The first is the true wisdom, and it is the wisdom of the man who has comprehended the purpose of life, and who acts according to that purpose. The second is the foolishness of the man who has not comprehended the purpose of life, and who acts according to his own desires.