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Black Silks in all qualities, Colored Silks, in New Fall Shades, 6-4 Cloth Suitings, Trecots and Trecotines, Choice Cashmere and Cloth Plaids, Black Cashmeres and Silk Warp Henriettas.

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SHIRK'S CARPET HALL,

OOR, W. KING AND WATER STS. - - LANCASTER, PA

After extending a cordial welcome to all the students, old and new, the vener able president of the theological faculty delivered a very interesting and instruc-tive address upon the above subject. It shall be the endeavor to present only the main features of the address without expecting to do full justice to the theme so ably handled. The speaker considered Soc rates not merely in relation to himself, nor in the light only of his own time, but as to the deepest significance of his life and teaching as this appears in his rela tion to the one great man, Jesus of Nazareth. Socrates is a prophecy of Christ

Abstract of the Paper Read by the Rev.

Cotlege Opening, sept. 4

The wisdom of Sociates is prophetic of Christ's wisdom. All pre Christian history, considered under a positive view, is prophetic of Jesus Christ; but at present we shall have to limit our considerations mainly to the positive forces of history as illustrated in the person and wisdom of Sociales. His private and social character had many of the faults of that Pagan age, and his opinious concerning truth and righteousness, God and man, appear radically defeating positive the company. appear radically defective under the noon day light of Jesus Christ. Nevertheless the light and wisdom of Socrates are extraordinary, and are a remarkable antici-pation of the perfect wisdom made mani

fest in the fullness of time.

In using the word prophecy, it is not by way of accommodation, but in its legitimate sense. There is, of course, in degree and in kind, a broad difference between this lofty Pagau teacher and the prophets of the Old Testament. Socrates had no of the Old Testament. Socrates use a showledge of the advent of Christ as the teacher of all teachers. The characteristics all its relations to our race.

Socrates wrote no books. We do not even be reached a single line. It was Abrahamisaw the day of the Christ and resuch elear vision toward the tar-off day of ight. Divine agency wrought in his soul, in his intelligence and reasoning, in his eligious life and moral heroism, to such degree that his career and wisdom became really, though very imperfectly, an historical type of our Lord.

A Socratic Comparison. Secrates freely set apart his time and labors to the service of truth and right-eousness. For him virtue was the noblest good, and wickedness the most dreadful evil. Socratic wisdom and Old Testa ment wisdom, the Socratic idea of the former is analogous to the latter, typical ples was by his instincts and wisdom of the full grown reality addressing us in limited to human speech in spoken

I was characteristic of Socrates that he

be ieved himself to be under constant otten heard me speak of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign I have had every since I was a The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never perfect redemption, but the new economy commands me to do anything, and this is was the reality. The one was shadow, commands me to do anything, and this is what stands in the way of my being a the other substance. politician." After he bad been con-demned to death, he openly dissents from was in him and he in the Father.

Teaching I r Love of Wisdom Although poor to the end of his days, he and hypocrisy of the Pharisees. The com-parison of the life of Jesus with that of hood as inculcated by our Lord, has its through the wisest Pagan, and in man's rational nature.

These goo's must go before the end of this season, and these prices will sell them.

**Our store will be closed at six o'clock until further notice. The intuitive wisdom of Socrates was not bounded by the horizon of man's earthly estate. His keen eye pierced the darkness of death,—dimly it is true, but earthly estate. His keen eye pierced the darkness of death,—dirally it is true, but with wonderful power, in the absence of divine revelation respecting the world to come. "It," he says to his judges, "when God orders me to fulfill the philosopher's divine revelation respecting and come. "If," he says to his judges, "when God orders me to fulfill the philosopher's mission of searching; into myself and other men, I were to desert my post through tear of death, or any other fear, that would indeed be strange." After his condemnation he consoles his friends with the id a that death is something good. In the course of his argument he pointedly says: "The difficulty, my friend, is not in avoiding death, but in avoiding unrighteousness." Again we hear these remarkable words failing from his lips: "No arrest Lancaster. Pa. Large Bottles \$1.00. (4) We do not sell the so-called SLLVER Spoo Coffee, for which you pay Ecs pound and get a Suiver Spoon worth Dec more or less, but will sell you about as good a There are none of us who do business for glery, and when you get silver Spoons, and fine Plaques, and Sugars less than cost, you any for them in paying a fair price for your Coffee and Tea and getting an inferior article. you pay from be to se a pound more than you pay us for the same quality of goods.

THE OPENING ADDRESS. likewise be seen in the peculiar character of his death. For him truth and wisdom were the highest good, and more precious than death. In the presence of his enemies SOURATES PROPRETIC OF THE CHRIST. and accusers he expresses his unshaken firmness in the very words used by the Apostle Peter, when he stood before the Sanhedrin, saying, that he must obey God rather than men. Secrates was innocent of crime. His enimies did not convict him of any violation of the laws. Stand

ing in open court be would not dishonor himself, nor contradict the work of his life, either by preferring banishment, or by using any arts to avert the sentence of death. He would be faithful to the voice of God. Such the ground he took, such the sentiments he expressed. The history of Greece has no martyr to wisdom nobles

than he. We honor Christ not by the depreciation, but by a just appreciation of man hood. It has been said that Socrates died like a philosopher, but Jesus like a God. Instead of emphazing the contrast or antichesis, would it not be more honorable to Christianity and to humanity, to see in the sentence and execution of these two extraordinary men likeness and sym-pathy? Socrates and Jesus each died like a true man, each according to the profoundest impulse of the noblest manhood. Socrates demonstrates that in fallen man there is a capacity for regeneration, a basis for that new manhood, challenging our reverence and faith in the unique dignity of Jesus.

A Figure of the sacrifice. The difference between the death lesus and the death of Socrates is indeed great, and, in intriusic value, we may even call it infinite; yet, if we ignore the fact that Secrates in the history of Greece, like chosen men in Oid Testament history

know that he penned a single line. It was his mission to teach by word of mouth. So oiced; but Secrates did not not look with by word of mouth and not otherwise Jesus taught. Socrates is known to the world through the literature of .wo men, Xeno phon and Plato. In like manner we have the history of Jesus and his teachings in books written by his disciples and aposties. In each case the books were written through the inspiring influence exerted by the spirit of each teacher after his departure. The natural course of Socratic history foreshadows, in this particular, the natural order of things in the history of Christ; and this natural order becomes the sympathetic medium of divine action in the origin and good and the Old Testament idea of the good, though widely different, express true instincts of Socrates confined him to successive periods in the history of the the mighty resources of human speech. same realm; so that in each instance the So the command of Christ to his disct

> words. There are other points of contact and sympathy between the great Athenian teacher and Jesus of Nazareth, but only one additional feature can be presented. The life and work of Socrates may, under its negative aspect, be compared with Old Testament prophets in relation to the fullness of truth realized and manifested by our Lord. The Old Testament economy was a positive, and the only effectual preparation for the advent of the Messiah. The old was a figure of the

The Desire for Light. The deficiencies of the Old Testament his sympathizing friends' opinion of the economy begat, as was designed, a deep impending execution, arguing that death sense of moral and spiritual need; bence to him was not an evil, but a good, and the prominence of the hope of the promised LANCASTER, PA. to him was not an evil, but a good, and maintaining this conviction by reference Deliverer. There was a like sense of ignorreason nor Christian principle oblige us to Socrates, of which no one was more fully deny his extraordinary claim. A Chris convinced than he himself. In his ironica tian need not regard it either as a super- and sarcastic vein he says, that whilst stition or a delusion, or as a freak of others imagine they know something, but fancy. Conceding the truth of his claim, know nothing, he, although like them, that in his teaching and life he was con he knows nothing, also knows that he trolled by a divine monitor speaking in knows nothing. Hence the earnest desire his soul, we have the best rational explanation of his moral heroism, his unique wisdom, and his singular typical of Christ the best ideas of Socrates need altitude toward Christ and the Christian to be complemented, and even his ethical religion. And this very claim of Socrates axioms were at fault. With him the foreshadows the greater truth that the highest good resolved itselved itself into Son of God lived in the son of man; and human happiness, and virtue was the best that the wisdom of Christ is to be actually means of attaining to this end. Hence counted for in no other way than on the basis of his own word, that the Father the seeds of which were sown by Socrates, failed to meet the moral, social and political wants of Greece and Rome To the belief of Socrates that he was As a consequence, the feeling of melan the organ of a divinity, must be ascribed choly grew upon the Pagan world and a some other rare characteristics of his life. cry of dispair, this longing after a satis taught gratuitous y. Whilst other noted | fying wisdom, this agony of intense desire philosophers charged their disciples at an | for the deliverance from the evils of Pagan exorbitant rate, Socrates, who, by com- civilization, God heard and answered when

"My wife for years has been troubled with a disease of the kidneys; physicians pronounced it diabetes, but she received no benefit from their treatment. Huwn's [kidney and lAver] Kamady has made a wonderful change in her condition. Her health is good "-0. M. Hubbell, 314 Prospect. Avenue, Buffalo, N. Y., June 18, 1883.

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The Best Saive in the world for Cuts, Bruises, Sores, Ulcers, Sailt Rheum, Fever sores, Tetter, Chapped Hands, Chilbhains, Corns, and all skin eruptions, and positively cures Plies, or no pay required. It is guaranteed to give perioet satisfaction or money refunded. Price, 25 cents per box. For sale by H. B. Locabran, druggist, 137 and 139 North Queen street, Lancaster.

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Rev. George H. Thayer, an ole citizen of this vicinity known to every one as a most influential citizen and christian influented of the M. E., church, just this moment stopped in our store to say, "I wish everybody to know that I consider that both myself and wife owe our lives to Shiloh's Consumption Cure." It is having a tremendous sale over our counters and is giving perfect satisfaction in all cases of Lung Diseases, such as nothing clse has done. DRS, MATCHETT & FRANCE, Bourson, Ind., May 1b, 78.

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A Great Problem -Take all the Kidney and Liver

Medicines -Take all the Blood purifiers, -Take all the Rheumatic remedies,

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-Bitters have the best curative qualities an powers of all +in them, and that they will cure when any or all of these, singly or-combined

-Fail. A thorough trial will give positive proof of this,

Five years ago 1 broke down with kidney and liver compiaint and rheumattem.

Since then I have been unable to be about at al. My liver became hard like wood : my imbs were puffed up and filled with water. All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave J. W. MORSY, Buffaio, Oct. 1, 1881. Poverty and Suffering.

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IT IS PURELY VEGETABLE, AND CURES WHEN THER MEDICINES FAIL.

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We will make a discount of 25 per cent. off the list.

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VERY CHEAP IN ORDER TO CLOSE.

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Special for Ladies. I have just received a line of the FINEST IMPORTED PONGEES in the market, which will be sold per piece, containing twenty yards, at \$10; the same quality of goods are selling in Philadelphia at \$12 and \$13.

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This big reduction is FOR CASH ONLY, and will enable the buyer to get a fine suit of Clothes, made up in the best style, almost as low as a ready made shop Suit.

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An inspection of this Grand Display of Boys Suits, will prove it to be the Largest and Cheapest that has ever been shibited in this city. Over 2,000 Little and Big Boys buits, with Short and Long Pasts, are displayed on

Boys' Suits at \$1.25, Boys' suits, Larger; at \$2.75, Boys' suits, the Largest, at \$3.50 and Up.

MENS SUITS, OUR OWN MANUFACTURE, for Quality, Durability and Fit must be seen to be appre-ciated.

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be sold at the lowest ruling prices. Lenolieums, Oil Cloths, Rugs and Matts.
PAPER HANGINGS, Lace Curtains, Shades and Shading in full assortment.

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OLORED BLANKETS at 75c F pair.
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> nations.
> The Moral of Socrates' Death. The typical position of Socrates may

mon consent, stood without a peer in he manifested his love to the world in the Athens, would take no pay, but lived in gift of his son. poverty. And yet he taught, day and night, early and late, in the social circle, in the market place and in the camp He taught wisdom from the love of wisdom. His leading motive seems to have been to nations, however repulsive their errors, are SHULTZ'S

ONLY HAT STORE.

His leading motive seems to have been to promote the well being of others. In this respect he presents a bold contrast to more conspicuous than the martyr philesomen of all ranks in his age. To some his conduct was so unaccountable that he seemed to be beside himself. Need I portray the parallel! Socrates rebuked, by his life and principles, the folly of avarioe and greed for gain, somewhat as Christ rebuked and condemned the covertousness reduced as follows:

His leading motive seems to have been to promote their errors, are prophets. But among them all; no one is more conspicuous than the martyr philesomen of Athens. Amid the twilight of heathenism he unconsciously points forward to the coming star seen by the wise men of the east. Socrates was a living and greed for gain, somewhat as Christ rebuked and condemned the covertousness and hypocrisy of the Pharisees. The com

> evil can happen to a good man, either in life or after death." Hence he expresses his opinion of death in words, which four centuries later were used by the Apostle Paul: "I say, that to die is gain!" The meaning of such language is of course widely different from the substance of the apostle's belief, yet the resemblance is surprising. And from such resemblance surprising. And from such resemblance it may be plainly seen that the revelation of Christ concerning immortality is not foreign to the instincts of man as man, but in affinity with the profoundest human philosophy. As Jesus is the substance of the Old Testament shadows, so he also fulfills the vagne anticipations of Pagan genius; thus proving himself to be both the hope of the Jews and the desire of all nations.