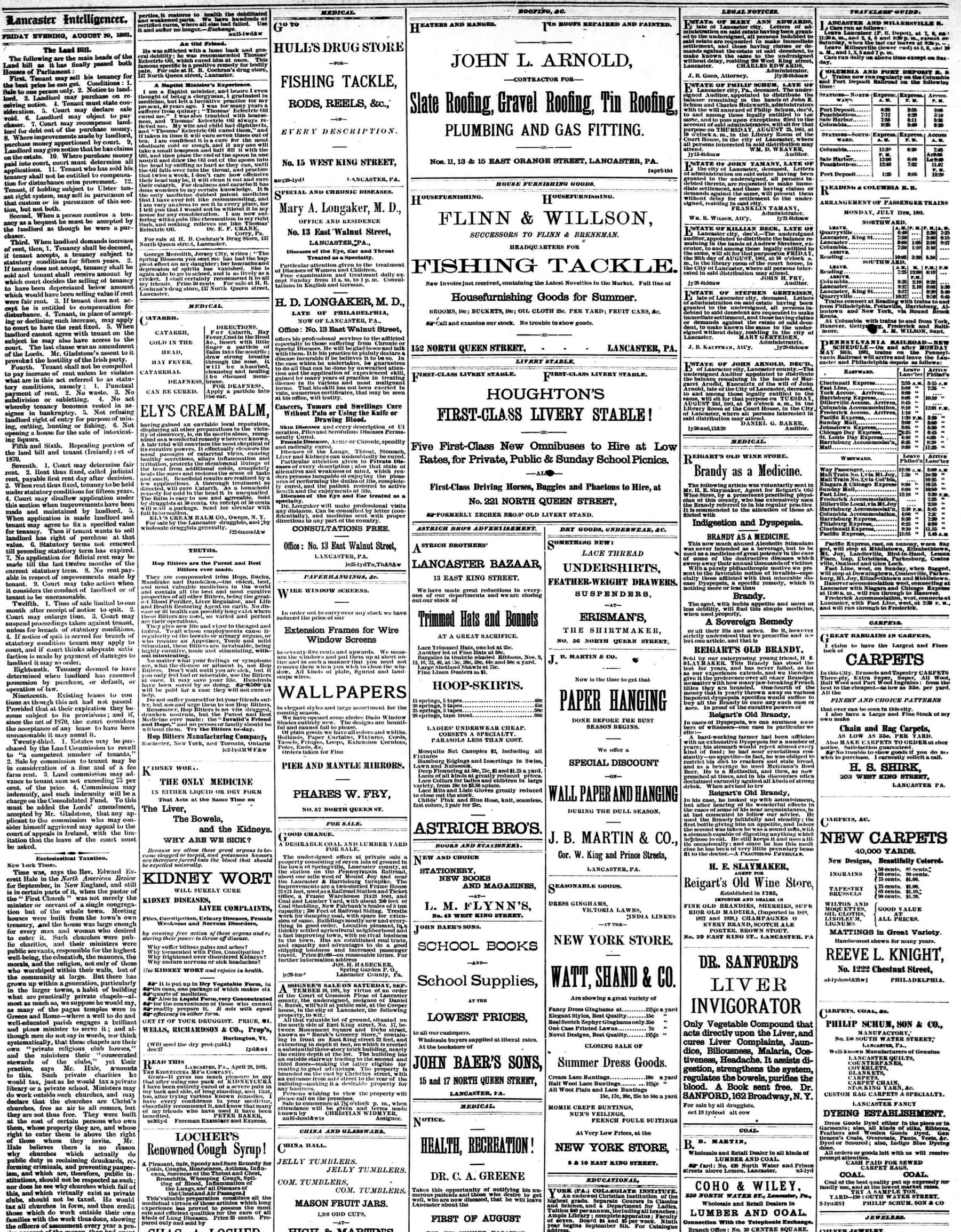
LANCASTER DAILY INTELLIGENCER. FRIDAY, AUGUST 19, 1881.



it considers the conduct of landlord or of tenant to be unreasonable.

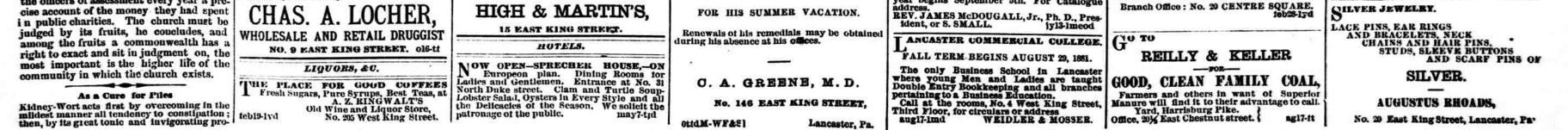
determined when landlord has resumed possession by purchase, or default, or

tinue as though this act had not passed Provided that at their expiration they become subject to its provisions; and if, since the act of 1870, the court considers

crett Hale in the North American Review for September, in New England, and still is in certain parts of it, when the pastor of the "First Church " was not mercly the minister or servant of a single congregation but of the whole town. Meeting houses were built from the town's own treasury, and the house was large enough for every man and woman who desired to enter it. Such churches were publie charities, and their ministers were public servants, responsible for the highest morals, and the religion, not only of those the community at large. But there has grown up within a generation, particularly what are practically private chapels-al-most as much so, we suppose he would say, as many of the pagan temples were in Greece and Rome-where a well to do and though men do not say in words, nor think systematically, that these chapels are their own and the ministers their "consecrated stewards of the clubs," yet their practice, says Mr. Hale, amounts to this. library or a private school. Ministers may do work outside such churches, and may declare that the churches are Christ's churches, free as air to all comers, but they are not thus free. They were built at the cost of certain persons who own them, whose property they are, and whose right to enter them is above the right of those whom they invite. Mr. Hale believes there is no reason why public duty in reclaiming drunkards, rcforming criminals, and preventing pauperism, and which are, therefore, public in. stitutions, should not be respected as such: nor does he see why churches which fail of this, and which virtually exist as private clubs, should not be taxed. He would tax all churches in form, and then credit those which do work outside their own families with the work thus done, showing the officers of ient ever cise account of the money they had spent

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