

## EDITORIALS.

A CONVENTION of Baptist ministers was recently held in Chicago, of which a report appears in the Chicago Post, which, if authentic, reflects most discreditably on many of the reverend gentlemen, showing that regeneration, or being born again of the spirit, is urgently needed in their cases. All Baptist ministers in Chicago who had served as chaplains during the war were invited to attend, in hopes of bringing about a reconciliation and fraternization; but the convention, so far as this result was concerned, was a total failure. The Southern preachers were evidently as dead-set as ever against recognizing or acknowledging the social equality of negro members of their denomination, and strong feelings of antagonism were evoked by the expression of their sentiments.

After salutations, seemingly of the most cordial character had passed, the reverend Mr. Chaplain, of Kentucky, gave expression to his feelings by saying that he was an ex-rebel, that he loved the negroes "in a certain way," that he was a good "nigger preacher," and he felt that the colored brethren would thank him when he got to heaven.

The Rev. Mr. Burroughs, of Virginia, was the next speaker, and he remarked that he was a "Confederate," and wasn't ashamed of it. Then he wept profusely, and declared between his sobs that he had never treated any man otherwise than as a gentleman and a brother—rother. After recovering himself, with a tremendous effort at self-command, he said he didn't believe slavery was a sin *per se*. Slavery was a pretty good thing for the negroes. [Great tumult.] The slaveholders were not such unprincipled people as they had been represented. Thousands of them were Baptists. [Sensation.] He didn't believe in social equality, but there was as much of it in Virginia as in Chicago. [At this point there was lively confusion and several caustic interruptions.] Good feeling was restored by the energetic declaration of the speaker: "But we've rooted out heresy! You can't find a Unitarian or Universalist in our whole region!" [Tumultuous applause.]

The Rev. Mr. Tichenor of Memphis next gave vent to his love for the negro, by saying that the race was never so happy as when in chains in the South, and that it was perilous to attempt to educate such "stupid, senseless savages;" enlightenment was good for Christians, but not for unchristian men. This speech created great excitement, and cries of "put him out" were loud and long-continued from the northern ministers. Two colored ministers then addressed the convention.—Mr. Grimes of Boston, and Mr. De Baptiste of Chicago. Mr. Grimes said:

"For over fifty years the blood of the two races had been running in his veins without quarreling. [Wild applause.] They talked of making a D.D. of him. He would not know on which race the honor would be conferred. He was a Virginian by birth, of the first blood." [Wild applause and cheering.]

The excitement was strengthened by the speech of Mr. De Baptiste, who, among other things said that if Jesus regarded the negro with as much prejudice as some of his clerical brethren then present, He would be no Savior for him.

Judging from this report of the proceedings at the convention, we think that the gentlemen present, although claiming to be the teachers, guides and leading lights of the Baptist denomination, need laboring with, for the brotherly love and the graces which should adorn the Christian character were not displayed very prominently in their conduct.

NOTICES have appeared in the newspapers occasionally, for the past few months, of a double baby; but the accounts have seemed so extraordinary as to make one imagine that the story was unfounded in fact. A notice and description of this extraordinary *usus naturæ* recently appeared in the Philadelphia Ledger, from which it appears that instead of this child being mythical, and the creation of some sensation-monger, it is alive and well, and when the Ledger article was written it was on exhibition in a Philadelphia museum. Dr. F. Getchell, of the Jefferson Medical College, in that city, examined the child at the museum, and was so much interested in it that he obtained permission to introduce it before the faculty and students of the college, where it was the subject of a lecture

and examination. It was brought into the lecture room in a little crib, which was placed on a revolving table in full view of the audience. The appearance it presented was that of two short babies lying in opposite directions, their feet in contact, there being a bright, cheerful and pretty little face at each end of the crib; one was thinner than the other, but both very sprightly. It was noticed that while one end of the child was playing with the Dr.'s pencil, its face beaming with infantile glee, the other was as sedate as possible. Subsequently the end which had been playing with the pencil hurt its face with it, and while it was crying the other was laughing. Other circumstances connected with this strange freak of nature show that the sensations experienced by one end of it are perfectly independent of the other, for sometimes one head will be asleep and the other awake; and it has also been noticed that the number of pulsations in the wrists of one set of arms are by no means identical with those of the other.

The birth of this child or these children took place on the 12th of last October, in Morris, Co., Ohio. At birth, which was quick, easy and natural, the child or children weighed twelve pounds. Since then it has been healthy. Its mother nursed both ends as long as she was able to do so; but one being less robust than the other, she now nurses only the feeble of the two, the other being nursed from a bottle. During pregnancy she was healthy and knows of nothing to account for the extraordinary formation of her offspring.

The following is the description of this singular being, furnished by one who attended the lecture above referred to:

"When the clothing was removed, the two heads and two sets of arms and hands were found to be attached to one body joined together just as if two separate babies were cut through the middle of the abdomen, just at the waist, and then the two upper halves united at that point. There is a fully developed set of shoulders to each head, and a fully developed chest or thorax to each, but from the breast or chest at one end to the breast or chest at the other, there is only one trunk. On one side (the left side of the plump baby), just where the waists of the two come together, there are two hips and two well-formed legs, extending at a right angle from the body, like extended arms. These look as if the lower half of one of the babies, from the middle of the abdomen down, had grown out of that side, and this part of the body performs the functions for both heads and the half bodies attached. On the other side, also extending from the waist at a right angle, is a long excrescence, composed of the bones and toes of two other legs, enclosed in one skin, and having the appearance of one deformed leg."

There is said to be only two cases on record of beings similar to this, one of which was born in Spain in the early part of this century; the other is mentioned in a Latin work published in the 17th century; both of these lived only a few days. The lecturer thought this had a fair chance to live, as it digested and assimilated its food as other human beings do.

THE latest religious sensation eastward is being created by a preacher from England, named Robert Roberts, who, having warned his countrymen of the second coming of Christ, has journeyed to this country to do the same. He claims to be the modern St. John, and proves, or attempts to prove, that he is so from the Bible. Mr. Roberts interprets the prophecies of Daniel and Ezekiel, and shows that the beasts mentioned in various parts of the same, referred to Charlemagne, the popes, the French revolutions, the Garibaldi uprising, the war between Austria and Prussia, &c.; and passing from these he proceeds to the explanation of other passages, to prove that the coming of the Savior is very near, so near that he is inclined to the opinion that the present year will see the advent take place, but is positive that the present generation will. Jerusalem is the locality in which he says the great event will transpire.

The change which has been gradually taking place, on some points, in the sentiments and faith of the religious portion of Christendom during the last thirty or forty years is very remarkable. Much later than the period above named the idea of revelation from or communication with the invisible world would have been scouted and ridiculed; now Spiritualism numbers its millions of

voluntaries from all the religious sects, and communications or revelations from the spirit world are received by the thousands.

A few years since, too, the second advent of the Messiah, though holding a kind of lip faith in the religious world, was regarded as something that would never take place until the end of time was close at hand, and the last of the pious on earth were about to take their flight to the heaven they sing about, "beyond the bounds of time and space." Now, however, the case is changed, for thousands who were formerly members of the sects believe in the early advent of the Messiah, and some have gone so far as to predict the day and date when that momentous event shall take place.

These and other changes in the long-established notions of the religious portion of Christendom may be ascribed by many to various causes, but to the Latter-day Saints they furnish an evidence that the principles operating in the court of Pharaoh, when Moses, the messenger and mouthpiece of the Almighty, and the magicians and astrologers of Egypt performed the miracles, an account of which is recorded in Exodus, still continue to operate. The display of the power of God through the genuine priesthood then evoked a display of a power very similar in its results, but antagonistic to God through a bogus priesthood. It is just so to-day. The gospel and priesthood of Heaven have been restored, and the Church of God again established on the earth, its ministers have proclaimed to mankind the message of life, which, among many other points, includes revelation from God to man, and the nearness of the second advent of the Messiah, and in doing this an antagonistic power opens up communication between the visible and the invisible, and in many other points simulates the powers and principles proclaimed and exercised by the true priesthood.

This is what may be expected, and these counter-claims and pretensions to divinity will, without doubt, increase and grow stronger as the church and kingdom of God on the earth advances in power and influence, until, as the scriptures say, the very elect shall be deceived if possible. Those, however, who having obeyed the truth in sincerity, and are faithful and true to their calling, will have their faith strengthened by reflecting upon these things, for they can see that the account of Moses and the magicians is not only a record of circumstances which transpired in that age of the world, but is also an illustration of a principle which exists in this, and will be eternally active, namely, the strife for mastery and supremacy between good and evil, truth and error.

THE Titusville, Pa., Herald of the 20th ult., contains an account of an explosion of nitro-glycerine, which took place near that city on the afternoon previous. Four hundred pounds of this terrible combustible were loaded on a wagon, and were being driven from Titusville to Tidioute when the casualty took place. The effect of the explosion was fearful. The shock was like that of an earthquake, and was felt for miles. A circular excavation four or five feet deep and twelve in diameter was made in the road, the fences and trees on each side for a considerable distance were shattered to fragments; a barn was blown to pieces, and the whole neighborhood presented an appearance of wreck and ruin. The butt end of the driver's whip was blown nearly a quarter of a mile, finishing its strange journey by passing through the window of a dwelling and knocking its mistress senseless. Quite a number of persons residing in the neighborhood were so stunned by the explosion that they had to keep to their beds, while a number of houses were twisted until neither doors nor windows could be shut. But the effects were most fearful on the wagon, the horse and the driver. A broken shaft and small pieces of steel twisted into peculiar shapes and with ragged edges were all that could be found of the wagon. The forequarter of the horse was lying in the road, the shoes of the fore feet gone, the entrails and hind part of the animal being scattered about in various directions. The face of the driver, without the skull, was found entire with the exception that an eye was blown out; the mouth, nose and mustache were perfectly natural. The remainder of the body was torn into such fragments and so scattered that it was difficult to tell which belonged to the man and which to the horse.

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