

low him. I followed but the path was very rough. I trembled with fear until I got about half way: then the path was in a better condition and I could walk with more ease. I kept in sight of the Savior, thinking if I crossed over I would be in heaven.—I followed on until I got to the end of the path, when I saw the prettiest place that I ever saw in my life. I woke up perfectly happy. This dream bore heavily upon my mind. My troubles grew heavy after this about my soul's welfare, so great at times that I could rest neither day nor night. My cry was, Lord, have mercy! Sometimes I would be careless and unconcerned—loving the enjoyments of the world, going to parties and other places of amusement.

November 1862 I was married: then thought I would get clear of my old troubles. I married contrary to my father's wishes. My husband soon returned to the war, then my troubles were greater than ever. I thought father would never forgive me for what I had done, and thought I had added sin to sin, for to disobey parents is to disobey God also. I began to feel that everybody looked on me as the greatest sinner in the world; so, I cared not to be in conversation with any one. It even seemed that my sister, whom I had always confided in, had forsaken me. The only friend I had in the world was gone to fight for his country—I thought I should never see him again. My life was no pleasure.—My heart was always lifted up in prayer to God. At last my father had to go to the battle fields. I had never had courage enough to ask his forgiveness, which added more to my troubles.

July 1864 I heard that my dear husband was dead: then I felt that I had not a friend in heaven nor on earth. Oh, why had God dealt with me thus, to deprive me of my companion? Perhaps it was because I loved him more than I did him (God). I must learn to worship God more than anything on earth. Oh, the trouble I was in. My case was an outside and unpardonable one. I wished to die, but feared death.

In the Spring of '65 my father returned: I went to him several times intending to ask him to pardon me for disobeying him, and ask him to pray for me; but, my heart failed me every time so that I could not speak on the subject. I feared I might tell him what a condemned sinner I felt myself to be and that it would cause him great trouble—I did not want to cause him and mother any more trouble than I had already done.

In June, of the same year, my troubles about my condition became so great that I found rest neither day nor night. At night I would cry until my pillow would be wet with tears—in the day I would strive to conceal my troubles from the family.

Before the war father was a subscriber to the *Signs of the Times*. I often read the experiences contained in them, and their case was about as mine, until they would find pardon and feel relieved of their burden; but there was no pardon for poor me—I thought I had to die in my sins and go to hell. I read the Bible but

found no comfort there, till about the first of July: one night, after praying all day for pardon, as I went to bed, I said, "Lord, I give myself to thee, 'tis all that I can do!" and closed my eyes; but was afraid to go to sleep. I don't think I was asleep when it appeared that these words were spoken by some one, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy and my burden is light." In the twinkling of an eye my burden was gone. I then wanted to tell some one that I had found a Savior, that Jesus was my Savior. Sister, whom I had always confided in, was away from home, so I thought I would tell my parents; but, when morning came I feared to tell them, thinking, perhaps I was deceived.—But that seemed like a new day to me, for instead of praying it was praising.

In a few days I was in trouble again. I wanted to be baptized, but was afraid I was deceived, and that I might deceive the Church of God.

August 26th, 1865 I went to meeting at Antioch Church, Stewart County, Ga., and one of my old school-mates went forward. When she went forward I felt that I could not stay away; and, the first thing I knew I was there seated beside her. I was afraid to tell what little I had, for fear of my parents feeling ashamed. I had no idea the Church would receive me; but when old brother Oats asked me to relate the dealings of the Lord with my soul, I told a portion of what I have here written, and, to my surprise, was received without a question being asked me, and was baptized the following day by Elder J. Oats—August 27th, 1865.

Your unworthy and weak sister in hope of eternal life,

ANARETTA C. DAVENPORT.

## Zion's Landmarks,

P. D. GOLD, EDITOR.

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## Editorial.

"Remove not the ancient landmark, which thy fathers have set."

## NOTICE!

My needs are such that I must urge on those of my subscribers who are behind with the LANDMARKS to send forward their dues as soon as possible. Any who do not remember how they stand, if they will send forward a remittance and notice the Receipts, can soon learn. Many owe for one or two years. True, their amounts separately are small—but put together they will enable me to pay some debts now due, which I desire very much to pay.—[Ed.]

## Request!

I have been sending ZION'S LANDMARKS for one or two years to a number of subscribers who are behind. Will they please send forward what is due? If any know not how much they owe they can learn by sending

forward a remittance, and watching the receipts. Some subscribers are very prompt in keeping their subscriptions paid up. I have to pay cash for all the outlays and expenses of the LANDMARKS. If all will pay up promptly this will not be so hard on me. Let me hear from those that are behind. It will be a favor. I hope none will stop their papers.—Any who are not able to pay, and request it, have their papers sent free—even the postage paid by me.

I hope that the circulation will be much increased this year.—[Ed.]

## A NEW YEAR.

This year, 1876, is the Centennial Anniversary of American Independence. On July 4th, 1776, our forefathers gathered in Philadelphia, stinging under the burdens of British oppression, and resolved to be free.—The seven years of war that followed were the price paid down for that boon. It was a great deliverance.

But poorly have we, their offspring, used this freedom. To-day, we are a set of degenerate sons and daughters. Our officials are often corrupt. It is difficult to find men fit to be trusted. Extravagance, show, discontent and corruption fill the land. An enormous debt hangs over the country.

One great reform in business should be speedily made. Let there be more farmers, and let these farmers produce more breadstuffs, such as corn, wheat, oats, &c., and raise their own meats at home. This, with a prudent frugality in purchasing, and a hearty return to the simplicity of better days of the past, would restore better times to us.

Does any one think that we as a people are making any honest genuine progress? Do we see as much honesty between man and man, as much love towards each other, as much confidence as in days gone by? It is folly for people to flatter themselves, though it is natural. The young people of our country do not exhibit the modesty and reserve, the obedience to parents, and deference for age, the industry and frugality, that people ought to have who are soon to be citizens of the country.

There is a great need of the cultivation of a better feeling towards the colored race on the part of some.—All other denominations of men have separated from the negro and sent him off to himself. Baptists are the only people now showing that God has a church and people taken out of every kindred, nation, color, &c., that live together in unity.

The command is, go ye into all the world, and preach the gospel to every creature, baptizing every believer. It does not say baptize only white people, &c. Baptists are the only people now fellowshipping all colors, making no difference. But, where evidence is given that the Lord has cleansed them, we receive them. True, social relations are not changed on that account. For, when a child believes he remains as much the child of his earthly parents as he ever did. When a wife believes she remains as much

a wife as she was before. When a servant believes he remains as much a servant as he was before. *Earthly relations are not at all changed.* A negro remains as much a negro after believing as he was before, and is to be content with his lot as such. God has put a difference—fleshly—between the two races, and grace does not remove that in time. It remains for needful and wise purposes. Nor should we seek to remove or ignore it. Let each man remain contentedly where God has called him, and abide in his calling. A poor man when he becomes a christian has no right to claim that he can enter the rich man's house, and be his equal socially, and share his riches. But he is to abide in his lot.

Religion does not disturb, or change the natural and social relations of human life; such as the relation of husband and wife, father and son, master and servant, ruler and subject but it regulates these relations by putting a principle in the husband and wife to love each other more, by inclining the parent to govern his child in kindness, and causing the child to more willingly obey his parents. It also teaches the master to show necessary good will to his servant, and leads the servant to honestly serve his master, that God may be glorified thereby. Hence true religion corrects the evils in corrupt men, and inclines them to serve more faithfully in whatever station of life they may be placed. Brethren, we should see that we do this. Let us render to the colored man due kindness in his place. It is not the black or white skin that we fellowship, but it is Jesus in the man. I am glad to see a negro come to the church when he comes bearing good fruit, and giving evidence of his spiritual call. In that spirit I fellowship him, but in his place as a negro he remains where the Lord has put him: he is not to be despised. I am to show him kindness and bear with his infirmities.—When such transgress the law of Christ they should be dealt with in a faithful desire to save them if it can be done scripturally.

The man who says such cannot be fellowshipped unless we accord to him all the privileges that we do to our own children, would abolish all the protections set up for the security of families, and the preservation of society. For, when one begins to pull down such safeguards there is no end but in communism. If my Brother baptist is not fellowshipped by me unless I receive him into the fullest social equality, he can take my house, and my wife, and my children, and I can take his. Religion does not destroy these safeguards of society, but teaches men to regard and honor them. It especially leads men to be humble and content with their lot. To the colored members I would say: that it is your duty to prove your religion to be genuine, by living in honesty and humility. If your religion puffs you up, and makes you desire the white man's skin or possessions, or inclines you to defraud him in your labor or transactions, it is vain religion, and the less of it you have the better. Be content with your wages, and do violence to no