

continued at his own request. He was again admitted on trial at the Atlanta Conference, in 1854. The list of appointments since that date show that twenty-five years of itinerant ministerial work were given to missions, circuits, stations, and districts, extending from the Atlantic Ocean, on the south-east, to the Tennessee and North Carolina line, on the north. His work was well and faithfully done, and the demand for his services showed how the people loved him. His warm, sympathetic heart made him an acceptable counselor in times of trouble, and a bright and cheerful companion in days of sunshine. He was peculiarly fitted for pulpit labor. His mind was bright and active, readily bringing out such things as he wished from the store of knowledge which he had gathered. Sometimes his intellectual action was abnormal, transporting him beyond himself. This was true of the last sermon he delivered. His preaching was usually very interesting, and at times quite eloquent. God honored his ministry in the conversion of many souls. In the domestic circle he was an affectionate husband of a devoted wife. She and his children were borne continually in his heart. Among his brethren of the Conference he was much beloved. His love for them was warm and enduring, and they were bound to him as with "hooks of steel." We had heard with sorrow of his feeble health last year, but when he appeared at our last Conference, in Augusta, we rejoiced to see his apparent improvement. Bright and cheerful, he seemed prepared for regular work. Our hopes looked forward to many days of usefulness for him. Only ten days passed after Conference, and we were startled by the tidings of his sad death, by his own hand, in Atlanta. So well was he known as a man of God, so holy had been his life, that we doubted not it would be seen he was not responsible at the time of his death. This opinion has been confirmed by a public knowledge of facts, some of which had been previously known only by his intimate friends. Now we know that much of his life had been a struggle to bear up under disease. Possibly, all the time he had been a dyspeptic. Twenty years ago his delicate organism was so shattered that he would sink into such melancholy that his most intimate friends were anxious as to the result. Even he had an apprehension of falling dead in the street. This mental depression was apt to follow a day of extra pulpit effort. Later in life his health was farther undermined by a spinal affection, involving serious cerebral trouble. The evidence accumulates, showing that in the summer of last year his co-laborers in the ministry saw that with failing health his vigorous intellect was becoming obscured, and they feared a total eclipse before the end of the year—a fear so sadly realized. He often complained of a burning pain from the front to the rear of his brain. Late in the fall he rallied. In this condition he met us in Augusta; but just after Conference the light of the taper which had

flickered up so briefly went down in darkness. He sank into a deep mental depression, from which he never recovered. A morbid impression possessed him that he was under the pressure of some irresistible fatality which would crush him. On his way to his family in Gainesville he tarried for a few days in Atlanta to look after some matters of business. In the hospitable home of a member of this Conference all that Christian love could suggest to afford him relief was gladly done. The last night of his sojourning there he would neither sit nor lie down; almost the whole night was spent in walking the floor of his room, and no intelligent expression could be obtained from him. As day approached a short rest seemed to revive him. At family worship, conducted by him, the lesson was well chosen, and the prayer very fervent. Later in the day his kind host went with him into the city to make arrangements for his going home. They remained together until an hour before the starting of the Gainesville train, when business required a separation. In parting, our deceased brother promised to return to the residence if any circumstance should prevent his journey. Up to this time he had no difficulty in finding his way anywhere in the city. That was the last time he was seen by any of his brethren, until two days afterward, when his pure spirit had departed from this world. They supposed he was safely enjoying the communion of his household, and never thought he was wandering through the city, not knowing whither he went. Others saw his restless walking, and heard his incoherent utterances, but they were strangers to him; they saw only the confused ruin, but knew nothing of the symmetry of the mental temple which had fallen. No one can know how dark was the eclipse of that bright mind; how deep the valley of imaginary sorrow through which he wandered alone; how fearful the contest with intangible foes through those two dreadful nights and days of darkness. It is enough for us to know that while reason retained its supremacy he was clinging to the cross of Christ, and we no more doubt his acceptance than if he had died shouting the praises of the Lord. We have spoken of the unction resting on his last sermon—text, 2 Cor. vi. 17, 18—on the privilege and triumph of believers. It was a blessed discourse, full of the Holy Spirit's presence. His heart was happy, and his face radiant with heavenly light. The audience was thrilled, and heaven seemed very near, as his heart-felt triumph was voiced in the apostrophe, "O blood-washed throng, we come! we come!"

MORGAN BELLAH was born in Oglethorpe County, Ga., November 24, 1799. He was married to his wife, Elvah Price, in Morgan County, Ga., June 6, 1819. He was converted in early manhood, and soon after joining the Church was licensed to exhort. He was admitted on trial as a traveling preacher in 1833, at a Conference held in La Grange, Ga. From that time he continued to labor earnestly and

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constantly. He was one of the pioneer preachers of Methodism in Georgia, doing circuit and mission work in relatively hard and uncultivated fields, sowing the seeds of the gospel in the desert-places that now blossom as the rose. With some intervals in his history which we cannot fill from the imperfectly-preserved records of the Conference, his fields of labor were as follows: Newnan, 1835; Forsyth, 1837; Monroe, 1838; Kingston Mission, 1839-40; Zebulon, 1851; Lawrenceville, 1852; Fayetteville, 1853-54; Upson Colored Mission, 1855; Jackson, 1856; Forsyth and Colored Mission, 1857; Upson and Colored Mission, 1858; Barnesville, 1859; Culloden and Knoxville Mission, 1860-61; Jackson, 1862-63; Culloden and Knoxville Mission, 1864-65; Pike Mission, 1866; Pike Circuit and Mission, 1867; Pike and Colored Charge, 1868-69. In December, 1869, at a Conference held in Rome, Ga., he was superannuated. Almost his entire itinerant career was one of laborious service, hardship, and privations, often receiving less than \$200 as the sum-total of his annual allowance; yet when receiving this amount, to use his own words, he felt that he was well off. He was a faithful, uncomplaining soldier of the cross. Giving himself first in entire consecration to the Master, and afterward to the Conference, by the will of God he resolved, when he entered the Conference, to make preaching his life-work. He began his work with the spirit of Paul, saying, "This one thing I do," or, in his own phrase, "With a mind made up to take the rough and smooth together as it came in the providence of God." Brother Bellah, as a man and a minister, was in many respects peculiarly adapted to the work of the Church in his day. In person he was physically strong and compact. Possessing a vigorous native intellect, but with only moderate advantages of early culture, yet by study, observation, and experience, he made himself "a workman that needeth not to be ashamed." He was a man of sound practical knowledge and a deep religious experience. Humble and meek in spirit, he was firm and steadfast in character and principle. Pure in life, and dignified and serious in manner, he was yet gentle and loving in social life. He was altogether a fine type of old Methodism. Methodical in life and business, he was attentive to every duty, both great and small. His many virtues all conspired to give him solid worth, and to secure acceptability and usefulness. His text-book was the Bible, which he studied prayerfully, and from which he brought forth treasures new and old. He was practical and earnest in his style, safe in his expositions, warm and spiritual in his exhortations. He loved to preach, and magnified his office everywhere. He was wise from above, strong in grace, rich in experience, and his great aim was the glory of God and the salvation of souls. He loved the Church, her doctrines and discipline. He was strongly conservative, having no relish for mere novelties, but was wisely appreciative of zeal and true progress.

He preferred substance to shadow, and sense to sound, and had a nice discernment between them. He was an earnest, zealous preacher, full of faith and the Holy Ghost—wise in winning souls, and his spiritual children are found from the mountains to the sea. Even after his superannuation he labored efficiently with the brethren in Barnesville and the neighboring circuits and camp-meetings, working with his own hands in the week behind the plow and at the hoe, in the field or garden, and then going perhaps miles in the country to meet his Sabbath appointments; and up to a few months before his death was still planning work for another year. Brother Bellah's life was a success, and for that success under God he was largely indebted to his devoted and excellent wife, who, through the long course of sixty years of married life, was his spiritual helpmeet and companion. Patient and cheerful, even down to old age, when suffering many infirmities and the solitude of almost total blindness, she greatly aided her husband in all his arduous duties, and was as the light of his eyes and the solace of his most trying hours. Brother Bellah, in his last illness of about three months' duration, believed from the first that his sickness was "unto death," and said that his work was done, and but for leaving his wife in her helpless blindness and loneliness, he would welcome the summons; but this sad reflection lost its sting in the conviction that his wife would not long survive him, and would soon follow him. His expectation and prediction were remarkably fulfilled. He died in peace, on Good Friday, March 26, 1880, in Barnesville, Ga., the place of his residence, where an appreciative community contributed much to the comfort of his last year and days. He was perfectly rational to the end, and his death was apparently a painless translation and a peaceful victory. He was sitting up in bed, supported by a friend, when suddenly he appeared to be dying. Kind hands laid him gently back on the pillow, when he murmured, "My Saviour! my Saviour!" and was gone. The aged and saintly wife and mother in Israel followed the patriarch on the Easter-day afterward. So easy and peaceful was her end that the watchers at her bedside knew not when her change came. "Lovely and pleasant in their lives, in death they were not divided;" and we may add, "Whom God hath joined together" we may not separate in the honors of this memorial service. Side by side as heirs of grace together they pursued their long pilgrimage of itinerant life in the Master's service; side by side they sleep together at the foot of the cross, and doubtless their sanctified spirits rejoice together as heirs of glory with all the saints who have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb.

JOHN WESLEY YARBROUGH was born in South Carolina, May 20, 1813. When a child his parents moved to Habersham County, Ga. He professed religion and joined the Method-