

in sickness, from the study of the holy Scriptures; he would sometimes exclaim, "I've got it—I've found a key to unlock this passage which I have long sought—I'll preach on it soon." It was remarked by a friend who sat up with him two or three nights before his death, that every expression he uttered, whether asleep or awake, partook of the loftiest intelligence and the deepest piety. Two of the preachers visited him soon after his attack, to whom he said, "I think it very probable I shall be located as brother Cotton was at the last conference; but I have no fear of death." When asked by Bishop Andrew whether he was prepared for any event of sickness, he firmly replied, "I am." His faith calmly rested in the atonement of Christ; and while he derived no comfort from any thing he himself had done, he felt that Jesus was precious to his soul. About an hour before his death he said, "Brethren, my feelings are most delightful—here is true simplicity—here is true grandeur." He was admiring with rapture the glorious plan of man's salvation, on which alone he rested his hope, and his soul was feasting on the love of God. Thus lived and died this eminent servant of Christ. He lived for God and his church,—and when his work was done, he went from the walls of Zion to the city above:

"His body with his charge laid down,  
And ceased at once to work and live."

#### GEORGIA CONFERENCE.

8. **JESSE RICHARDSON** was born in Virginia, April 24th, 1765, was converted May 27th, 1785, and soon after began to call sinners to repentance. In May, 1788, he was admitted on trial in the travelling connection. After travelling five years with great usefulness, his health failed and he was compelled to desist. He was married in 1794. As a local preacher he was industrious, going from sixty to seventy miles, employing a third of his time in preaching, and working hard to redeem the time. The Lord blessed his labours. In 1803 he re-entered the itinerancy. Because of his domestic concerns, he was forced to locate the following year. He continued in this situation till 1809, when he again joined himself to the itinerancy. In 1811 he became a supernumerary. Still, however, he exhibited the characteristics of a zealous and untiring minister, never losing an appointment. If unable to preach, he still went the round, holding class meetings and prayer meetings. During the six following years he was effective. In 1818 he was appointed presiding elder of Catawba district. He continued labouring faithfully and successfully in this capacity until 1822, when he was put in charge of the Union circuit. He was now so worn down as to be under the necessity of asking a superannuated relation. During the autumn of 1823 he removed to Habersham county, Ga. He preached his last sermon the 28th of May last, from "Whosoever believeth on the Son of God, hath the witness in himself." He was very happy. June 3d he was attacked with a disease of the lungs, which caused his death. During his illness he manifested a meek resignation to the will of his Creator. He said, "I have the best truth of the Bible to die on, the divinity of Christ. I have faith in this; all is consoling to me beyond the tomb." At another time he said, "I have nothing to fear. I believe in the Godhead of Christ, have preached it, lived on it, and now I die on it, glad to rest my everlasting all on the divinity of my Redeemer." Thus expired our venerable brother.

"The chamber where the good man meets his fate  
Is privileged beyond the common walks of virtuous life  
Quite on the verge of heaven."

9. **SAMUEL ANSLEY** was born in Warren county, N. J., embraced religion in early life, and lived and died a consistent and devoted Christian. He entered the travelling ministry when young, and continued for about twenty years; during this period he travelled extensively from Virginia to Georgia, and from the seashore to the mountains. And although he was never regarded as having preaching talents of a high order, yet the holy uniformity of his life imparted to his gifts as a preacher a worth which will ever be denied to him whose mind demands a respect which his life does not merit. As this memoir is written without an opportunity of reference to the bound minutes, we must

give only facts, and not  
nearing to the grave,  
the conference that he  
up the measure of his  
in the service of the  
ference. He generous  
with the honour of dyi  
did. Year after year  
faithfulness, until deat  
known to us, neither t  
and triumph.

10. **THOMAS C. SMITH**  
embraced religion Sep  
Episcopal Church, Se  
conference, February  
River. At the confer  
a deacon. From this  
and 1832 he laboured  
the Lancaster circuit.  
ton circuit. In 1835 t  
continued until called t  
amiable disposition, an  
piety. As a minister  
by those with whom h  
endure the labours and  
but he bore them with  
exhibiting in his last d  
of soul, for which he v  
When he drew near  
to be forgotten by those  
his mind unimpaired to  
longed to be gone. D  
paroxysms of coughing  
he often shouted aloud  
could do more for it."  
the sleep of death, abo  
is his infinite gain.

11. **BENJAMIN R. NE**  
at an early age under  
fore he was of age. A  
he was received on pr  
and in 1836 to Snow I  
with consumption, whi  
visited St. Augustine,  
called to his reward so  
were very limited, but  
us as a minister of the

12. **ANDREW HEMPH**  
about the beginning of