

reet Church for six years. The pastorates of R. N. Sledd, J. Tudor. Brother Busby was married. His first wife was Maud, of Baltimore, Md., a beautiful woman. There were two daughters in his marriage, both of whom died young. Brother Busby graduated at the Military Academy at the age of sixteen and became an expert accountant. At twenty-five he moved to Baltimore for a few years. He then returned to his County, and engaged in farming for several years. During this period he preached. He had all his life been a student at Sunday school and had taken a prominent part in it. He was never happier than when engaged with cultured musicians. In 1898, he was received on the Virginia Conference. In January, 1900, he was married to Miss Maud Marston, of Charles City County. To them were born two sons, Charles and Robert Lee, Jr., both of whom survive, with their mother, to the present time. Brother Busby was a Christian gentleman, and a faithful preacher of the Gospel.

He was a sweet-spirited man. His health was not robust, but he zealously and gladly did all that would allow. Four years before his strength began to decline, at his last charge, the Nottingham, in the second year of his pastorate, he was able to do only a little work at the end of the year; but the work was done, for his heroic wife, by her own and earnest labor, supplemented by her husband's services, calling to her attention the Churches, and he gladly responded to her requests. General services were held at his parsonage, conducted by him, assisted by J. W. Gee, J. W. Duff, W. A. Jeffreys. The services were held at his home in the Elmwood Cemetery. The services were conducted by H. P. Gresham. He was also buried withasonic honors.—James C. Reed.

W. A. S. CONRAD, son of Fayette and Sarah Conrad, was born at Cartersville, Va., August 29, 1853; and died at Cartersville, Va., July 9, 1929. Reared by his parents, the doctrines of the Gospel were thoroughly instilled into his life. In addition to the usual home, Mr. Conrad also received

all the advantages of an education that his father's place afforded. Later he studied pharmacy and entered the drug business in Richmond, Va., where he conducted a successful business up to the time of his entrance into the traveling ministry. Brother Conrad was converted and united with Trinity Church under the ministry of P. N. Sledd. In 1880 he was transferred to Laurel Street Church, and was soon put into official relation with the Church as a steward. Here the workman found and lost himself in his work. About this time he attended a District Conference in New Kent County which gave him greater visions of the kingdom of Christ on earth. And the workman himself received a strengthening in his spiritual life. Returning to his home he threw himself soul and body into the work of the Church, and devoted himself as but a steward of the Lord in the things he possessed. In 1882 he was licensed to exhort; the following year he was licensed to preach, and for three years continued in the local ranks. A part-time service did not satisfy the soul of the workman called of God to a full-time ministry. Accordingly he disposed of his business and started out to become a "fisher of men," and at the Conference of 1888, held in Portsmouth, Va., the name of W. A. S. Conrad was entered as one of the class received on trial into the Virginia Conference. Brother Conrad's first charge was West St. Petersburg, where he served two years. In 1890 he was assigned to Buckingham Circuit, where he served four years. From there he was sent to Savanna for one year; then Rappahannock, two years; Green, four years; Scottsville, one year; Gordonsville, two years. Again the wheel turns and North Mecklenburg became his field of labor and here another four years of his useful life was spent. At the Conference of 1908, he was assigned to the Prince Edward Circuit, where he stayed only one year. It was while serving this pastorate that the greatest sorrow of his life overtook him; his bride of thirty-four years ago heard the voice of her risen Lord calling her unto herself and on August 31, 1909, her spirit took its flight to realms beyond. In 1908-10, Brother Conrad was assigned to Cartersville; 1911, East Middlesex; 1912, Cartersville; 1913-16 he was again assigned to Burkeville; then Norfolk Circuit one year; Clarksville, four years; Boydton, three years; Clarksville again, two years; in 1927 he received his last appointment when he was read out for Cartersville. For some time the frame had been losing

strength, and at the Conference held in Lynchburg, in 1928, Brother Conrad, after forty years of active service, asked for and was granted the superannuate relation. Leaving the parsonage at Cartersville in October, 1928, Brother Conrad moved to the home of his daughter, Mrs. R. A. Williams, at Union Level, and continued there until a few weeks before his death, when he went to Richmond to consult specialists. All that medical skill could do was of no avail to bring back to health the worn-out soldier. On July 9 his name was called by the Lord of heaven, and the shield of faith was exchanged for the crown of glory, the sword of the Spirit for the harp of gold. "Lord, teach me that sixty minutes make an hour, sixteen ounces a pound, and one hundred cents a dollar. Help me so to live that I can lie down at night with a clear conscience and unhaunted by any face to whom I may have brought pain. Grant that I may earn my living on the square, and in the earning of it I may do unto others as I would have them do unto me. Keep me from dwelling on the faults of others and reveal to me my own. Guide so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades, the smell of flowers, the tread of soft footsteps, and the crunching of wheels in the yard, let me have been of some use to my fellow man in pointing him to the Lamb of God who lives eternally in the heavens." Brother Conrad was twice married. In October, 1875, he was married to Miss Annette Carter, of Richmond, to which union seven children were born, five of whom survive. On June 15, 1911, he was married to Miss Blanche R. Wingfield, who walked with him to the crossing, and who remains with the children mentioned to mourn the loss of a loving companion and tender father. The funeral service was conducted by G. E. Booker assisted by W. T. A. Haynes; and by other of his brethren in the ministry his body was borne to the grave in Hollywood Cemetery and laid to rest till the trumpet on the ramparts of heaven shall call the sleeping hosts into the presence of the living Lord.—J. C. Harry.

JAMES KILGORE JOLLIFF was born December 14, 1868, the son of Josiah and Sarah A. Jolliff, in Norfolk County, Va., and to the world was given a prophecy of a

new life which was gloriously fulfilled and closed at Ashland, Va., on June 5, 1929. This boy received his early education in the public school at Fentress, Va. In 1886, under the preaching of Travis J. Taylor, he was happily converted and joined the Methodist Church. From the first day of his Christian experience he felt a call to the ministry and entered Randolph-Macon College two years later to prepare for his life work. At college his influence on the student body was helpful and inspiring. His friendly disposition made him a favorite among the students. He took a lively interest in all college activities and was one of the best athletes in the school. He was an active leader in the Y. M. C. A. and was always relied on to give good counsel and to do needed work. In the literary halls he showed marked forensic ability, and the chaplain of the college leaned hard on him for help in all his work. In 1892, he joined the Virginia Conference and was assigned to East Suffolk and Magnolia. The splendid impression and fine work done in his first charge still live. His next appointment was Edenton, N. C. After that he served in succession the following places: Whaleyville and Somerton; Effingham Street, Portsmouth; Cape Charles; Smithfield; Queen Street, Norfolk; Wright Memorial, Portsmouth; Central, South Richmond; High Street, Petersburg; the Petersburg District; McKendree, Norfolk; Laurel Street, Richmond; Charlottesville; then as Secretary of the Christian Education Movement for two years, from which he returned to the pastorate as presiding elder of the Petersburg District for four years, and at the Conference in Norfolk was assigned to Main Street, Suffolk, from which he retired to take the superannuate relationship at the Conference in Danville, in November, 1927. He then returned to Ashland, where he lived until the day of his translation. His father was one of the leaders in Methodism in Norfolk County, a man of splendid intellect, deep piety, and absolute loyalty to the Methodist Church. His mother, who survives him, now ninety years of age, is a woman of deep piety and culture, with a disposition as amiable and sweet as that of a child, with a mind that grasps and properly values all things. Brother Jolliff was twice married: in 1893 to Miss Sue Hubbard, a beautiful and accomplished young woman of Halifax County, who lived only two months. In 1895 he was married to Miss Mary Lizzie Taylor, daughter of Rev. Travis J. Taylor, who survives him. Much of his success as

pastor was due to the coöperation and inspiration that came from this splendid Christian woman. To this union were born four children: James Taylor Jolliff, E. Corwith Jolliff, Mary Sue Jolliff (now Mrs. William Leech), and Josiah Travis Jolliff. Brother Jolliff leaves one sister, Sarah, and two brothers, Josiah and Jesse. No man's home life was ever sweeter. He loved his old mother and the mother of his wife, Mrs. T. J. Taylor, and his tender, gentle care for them can never be forgot. He loved his children with a love so keen that some would call it sentimental. Brother Jolliff was a diligent, tactful pastor. He knew how to go in and out of the homes of his people, carrying pure and high ideals, and leaving blessings. He was especially fond of children. As a preacher he was strong, forceful, and often eloquent. He knew the doctrines of the Methodist Church and proclaimed them in a popular and forceful way. He knew human nature and adapted his appeals to the needs of the people. Christ was at the center of all his preaching and in every message he magnified his Master. From his first charge until the day of his death he kept the spirit of an evangelist, and everywhere had souls for his hire. After his superannuation he continued to do this work, answering every call to which he was able to respond. His last meeting was at Hilton Village, where he preached Christ with great power. He began calling sinners to repentance, and his last public ministry was still echoing the gospel call to a sinful world. Brother Jolliff was a fellow helper in the gospel and always coöperated in every task of his Church. The writer frequently called on him for service in the cause of education and never found him too busy to respond. These splendid responses marked him as the man best suited to carry the message of Christian Education, and at the Conference in Norfolk in 1919 he was selected by the Board of Education to fill the position of Secretary of the Christian Education Movement. This was a hard task and a movement without popular appeal. With force, energy, and tact, he did this work and in the performance of it was injured on the Eastern Shore in an automobile accident from which he greatly suffered and perhaps never entirely recovered. This Conference knows his love and devotion to the cause of missions. He served most wisely and efficiently on the Board of Missions, and coöperated in every way in making the Centenary a large success in Virginia. Should one try to find the key

to his useful life, I think it would be found in his self-forgetfulness. His big heart responded to every appeal and tried to help every needy case. His broad, big sympathies are best illustrated by a story told of him while at Smithfield. His Sunday school had gone to Newport News for a picnic. Soon after landing at the beach a cry went up that a boy was overboard. The crowd was panic-stricken. While some men rushed for life-savers, he without a moment's thought for himself, threw off his coat, jerked off his shoes, and was out in the channel, swimming for the boy, and brought him safely in before the life-savers arrived. The ear that heard the cry of the troubled mother when her boy was in danger was the ear that heard every troubled cry and responded, forgetting himself. Let any who think that he made mistakes remember that these mistakes are recorded as successes by him who said: "Let him who would save his life, lose it." We his brethren to-day are poorer for his going, but we are also richer for having had his example of unselfish living. Two spots seemed very dear to him: Ashland, where he lived as Christian Education Secretary, and to which he returned after his superannuation; Petersburg, where he served as pastor and as presiding elder twice. After the going of his spirit from the former, we took his tired, worn body to the latter, and in Trinity Church, where he and his family had worshiped, the writer, assisted by C. C. Bell, H. C. Sheffer, and R. F. Gayle, conducted the funeral services. Some fifty of his brethren in the ministry and a large concourse of friends gathered for the services. It was very appropriate that the grave in old Sandford should have been covered with a carpet of flowers, for he loved flowers and every charge where he had the opportunity it was his pleasure to grow them and give them. Literally thousands of rooms in hospitals and homes were made bright by the bunches of home-grown flowers placed there by his own hands. Even in this late October day in the town of Ashland flowers are blooming that were planted by him. Better still, the flowers of hope and faith are blooming and will bloom throughout the years in lives that he touched and helped. We shall see his name no more in our Conference gatherings, but blessed be God and the Father of our Lord Jesus Christ, who has begotten us to a living hope of a reunion in the skies, we shall see him and bask in the light of the sunshine and the fellowship of his soul and the just men made perfect.—S. C. Hatcher.

GRAHAM HEATH LAMBETH came into our Conference in 1895, when we were in session, as at present, in the city of Richmond. Around his childhood the story of the Redeemer had been an aroma. He was the son of Dr. S. S. Lambeth, of this Conference, most princely and distinguished when gospel preaching was a glorious passion. His mother, remaining with us, was Miss Virginia Parker, of Nansemond County. In such a home it is no wonder that the desire grew that "he might speak the matchless worth." Graham was a student in McCabe's School in Petersburg, Norwood's of Richmond, then to Randolph-Macon College, and Vanderbilt—taking the usual degrees. Later in life Randolph-Macon conferred upon him the degree of Doctor of Divinity. If in conversation you ran up against "things most surely believed," it was to discover that he had learned to think for himself. There was no slack twist. It has been thirty-two years since he began with us. One-third of these intervening he was partially as a soldier paroled. "But they also serve who only stand and wait." Words do not tell his worth, nor delineate the excellency of this exceptional servant of the Lord. His is an enviable record as a preacher. From the very start he caught attention, then advanced regularly to appointments of more and more prominence. "He is a popular preacher," said a scribe, "and there is a reason. His discourses are packed with thought, and his lowly heart is flooded with the Spirit speaking in zeal and fluency." We have known no one who excelled him in the art of taking pains with careful preparation, that the sermon might be in righteousness and spirituality. He was a modest man and thought not to make himself first, but the Conference sufficiently esteemed him to give him place with the General Conference of 1918. In the midst of strenuous devotion to the things of the ministry many of us grow heavy laden. Certainly our departed friend also carried his share, in sympathy with all that came under his shepherding care. But he turned with unflinching delight to the world of play. The interests of youth "stabbed the spirit wide awake." What the athletes were doing caught his eye first, when he opened the news of the day. Through the lingering hours of suffering he knew what the young people were discussing. As the prison house closed slowly about him, toward the last, the step of a boy or girl would start him to inquire about them. Charity and tenderness bloomed to the

last. The Virginia Conference purchased the *Advocate* in 1918, and when the Committee on Christian Literature sought an editor for the Conference paper, the real individuality of Dr. Lambeth stood forth. He had distinct literary gifts. We believe he would have made a great editor, when he had gotten behind him the hard days of beginning things. But the grind of office withered too rapidly a frail constitution. After four years the pen grew feeble, and he laid it down. The round of his ministry is as follows: Central, Hampton, three years; Cabell Street, Lynchburg, one year; LeKies, Norfolk, three years; Boynton, one year; Mount Vernon, Danville, four years; Ghent, Norfolk, one year; Farmville, two years; Monument, Richmond, two years; editor of *Richmond Christian Advocate*, four years. There are intervals between several of these when the Master said: "Come ye yourselves apart, and rest awhile." On November 1, 1899, he was married to Miss Virginia Murrell Lavinder, of Lynchburg, Va. She helped largely to make the days of his popularity. Her happy, cheering disposition carried him over miles of weariness. He would have fallen earlier had she not sustained the will to live. It is the comment of an intimate friend: "Her reward will be great in the other world." There are four children who came with the years to gladden their home: James Parker, Nathan Lavinder, and Graham H., Jr., of Richmond; and Miss Virginia, who resides with her mother. Brother Lambeth was born in Nansemond County, Virginia, November 14, 1870, and died at Ashland, Va, September 12, 1929.—George Wesley Jones.

ROBERT PIERCE LUMPKIN was the son of Rev. W. G. and Clara Farinholt Lumpkin, and was born in Petersburg, Va., May 14, 1873. He was converted in childhood under the ministry of his father and in early life was profoundly impressed that it was his duty to preach the gospel. He united with the Virginia Conference at its session in Petersburg, in November, 1899, and served the following charges in the order in which they are named: Junior preacher on the Mathews Circuit under J. E. DeShazo, preacher in charge of the Montross Circuit; Epworth, Richmond; Washington Street (now Grace); Danville; Matoaca; West Chesterfield; Hinton Avenue, Charlottesville; Culpeper Station; Centenary, Lynchburg; St. James, Richmond; LeKies Memorial, Norfolk; Bethany; Reedsville; Byrd Park, Richmond.

On January 20, 1909, he was married to Miss Inez King, who survives with the following children: William Garrett, Charles King, Robert Pierce, Jr., Elizabeth Lyle, and Inez Miles Lumpkin. Brother Lumpkin possessed the inclinations and habits of a student. In childhood and youth he attended the public schools wherever his father happened to be located. After his father's retirement from the active ministry and the family had moved to Richmond he entered business life, but matriculated in the night school for a time to continue his preparation for his life work. During his ministry at Epworth, Richmond, he was a student at Richmond College, now the University of Richmond, and when he was stationed at Hinton Avenue, Charlottesville, he attended lectures at the University of Virginia. As a preacher Brother Lumpkin was earnest and forceful, positive and vigorous. He had a genius for the condemnation of sin and the exposure of evil, and in his attacks upon them he seemed to possess the holy boldness and burning zeal of the ancient prophets and the inspired apostles. He had a fondness and aptitude for public discussion. With readiness and fluency he sometimes entered the arena of debate, and not infrequently proved himself to be a formidable antagonist. If the cause of righteousness were assailed, he felt called upon to defend it, and with flaming heart, dauntless mien, and impassioned tone he expressed his protest and resentment. As a pastor Brother Lumpkin was alert, attentive, and diligent. He did not find recreation and enjoyment in the diversions and amusements of life, but in association with his people, whom he loved with all the ardor and devotion of his affectionate nature. One could not know him in even a superficial way without being impressed with his absolute sincerity. He was singularly free from dissimulation and abhorred all manner of duplicity. Another trait for which he was distinguished was moral courage. Still another element in the character of our departed friend which challenged our admiration was his kindness. But the crowning excellency in the character of Robert Pierce Lumpkin was his consecration to Christ. No one knew him ever doubted that this was wholehearted and unreserved. Personal holiness was the master passion of his fruitful ministry. The poetic utterance that "death rides on every passing breeze and lurks in every flower" found afresh verification in Brother Lumpkin's sudden and unexpected death. On his way home from

a meeting of his taken ill and hailed which fortunately of his Church. called for fresh a lapse into uncon moments "the sil the golden bow spirit of our este had ascended to h funeral service to Methodist Church in the presence of sorrowing friends v to the esteem in w affection which v The service was Collins Denny an assisted by the and Dr. Fred E quartette from olist Church rend and beautiful sele ministers of Rich communities act bearers, and his re Riverview Ceme the majestic Jame those who sleep th wood.—George E. F

JOHN WALKER Augusta County, died at Lynchburg was buried at Bue 1929. His paren Sarah C. Parrish. steward and class 1856, and soon moved to Fluvann five children. Mr of deep and ferv her children in "t tion of the Lord Parrish was happi Va., under the Hunter. Soon a felt his call to prea prepare himself f attended Mountain myra, Va., taught in October, 1871, by the Quarterly Circuit, held by J elder. A year lat H. B. Cowles, Lynchburg Distr Amherst Mission. labored most succ leading many souls new churches, dev the work permaner