

D. A. Sheldon

9.08

MINUTES

OF THE

ONEIDA ANNUAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

ITHACA, TOMPKINS CO., N. Y., JULY 23, 1851.



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1851.

I had yet to prepare to die? But now, there he lay, quiet and calm, and fell asleep as sweetly as the sun sinks behind the western horizon at the close of a delightful summer's day. He retained his senses perfectly until the last. And his last conversation with me was that of consolation and comfort, reminding me of the evidence he had obtained that his family would eventually meet him in heaven."

N. ROUNDS, Committee.

Ithaca, July 28th, 1851.

MEMOIR OF WM. CAMERON.

The familiar but venerable name of WILLIAM CAMERON has been stricken by the hand of death from the list of our superannuated men. The Friday following the close of our last session, while many of us were making our way to our newly allotted fields of labor, he was being conveyed by angels to the paradise of God. His death, though it did not result from any external violence, was, nevertheless, sudden and distressing. Seated at his dinner table, in his ordinary state of health, he complained of pain at the pit of the stomach; and first hastened out of doors, and was then helped within, and on to his bed. All of the ordinary remedies at hand were promptly resorted to; apparently, however, without the least favorable effect. In about sixty minutes from the time of the inscrutable attack, his agony was over, and his spirit had fled! As no one supposed—probably not even he himself—that it was the struggle of death, little was said either to or by him, save only what related to his body. To an inquiry from his daughter he responded, "I am in great distress, but perfectly resigned."

No words from the dying patriarch were, however, at all needful to assure his friends of his perfect meetness for the inheritance of the saints in light. Of *that*, his holy life and godly example were a sufficient guaranty.

Beyond the simple fact that he was born in Delaware county, N. Y., on the 4th of August, 1781, little information has been furnished us respecting his early history. When, or by what instrumentality, he was brought to the knowledge of the truth, we know not; though the presumption is, that it was in early life. Nearly forty years since, he emigrated from the place of his nativity to Freetown, Cortland Co., N. Y., where he resided till 1814, when, after a deep mental struggle, he became a member of the Genesee Conference. From that time to the day of his death, he identified himself closely with the travelling ministry, and, with the exception of a few years of superannuation, continued to perform effective service. His fields of labor were, generally, in the central sections of the state, where are now to be found some of the most flourishing portions of our Conference. The enumeration of the several charges he filled will be found elsewhere, and need not be repeated here. Suffice it to say, that, wherever he went, he left his mark, and that generations will elapse before the name of William Cameron will be forgotten by the people in those places where he was called to labor as a minister of Christ. If not distinguished by splendid parts and great literary attainments, he was by good sense and much native shrewdness. Few men, indeed, were found more uniformly right. His eye was single, and God vouchsafed him

large measures of heavenly light. He was a Methodist of the old school, and considered the Discipline, next to the Holy Bible, the best book under heaven. He felt himself bound, as with the solemnity of an oath, "to keep our rules and not to break them." Sometimes he may have been severe and over-scrupulous; but then even "his errors leaned to virtue's side." The writer's heart melts and his eye fills with tears, as he calls to remembrance the many sterling excellencies of this good man. As a friend, he was always reliable. A truer heart, indeed, never beat in human bosom. He would go to the stake before he would tarnish his honor.

The death of such men should be turned to good account by the surviving members of the Conference. May we follow them as they followed Christ, and be fully prepared to take part with them in the lofty employments of the heavenly temple!

COMMITTEE OF EXAMINATION FOR ONEIDA CONFERENCE.

FIRST YEAR.

Bible as to Doctrines—JOHN T. WRIGHT.
Watson's Institutes, Part First, JOHN H. HALL.
Wesley's Christian Perfection, H. TREMAIN.
English Grammar and Mitchell's Geography, S. G. LATHROP.
Essay or Sermon, E. C. BROWN.

SECOND YEAR.

Bible—Sacraments—H. F. ROW.
Watson's Institutes, Part Second, E. HOAG.
Discipline and Stevens' Church Polity, WM. N. PEARNE.
Peck's Christian Perfection, E. G. BUSH.
Olmstead's Natural Philosophy and Dymond's Moral Science, D. A. WHEDON.
Essay or Sermon, G. PARSONS.

THIRD YEAR.

Bible—History and Chronology—S. STOCKING.
Watson's Institutes, Part Third, W. BIXBY.
Butler's Analogy, E. P. WILLIAMS.
Peck's Rule of Faith and Hibbard on Baptism, A. E. DANIELS.
Ruter's Church History and Tytler's General History, M. M. TUBE.
Newman's Rhetoric and Hedge's Logic, L. BOWDISH.
Mitchell's Ancient Geography, Essay or Sermon, C. D. BURRITT.

FOURTH YEAR.

Review of the whole course, D. HOLMES.
Watson's Institutes, Part Fourth, A. J. DANA.
Claude's Essay, R. FOX.
Horne's Introduction, R. COOK.
Essay or Sermon, C. STARR.