

to the Missionary Society," (an example this, worthy of intimation, by all of means.) So says the official obituary published in the *Minutes of Conference* for 1857,—on the *third of March*, of which year he passed away from earth to "his home in the skies." But his name is "like ointment poured forth" in all the region about which he lived.

"Our fathers, where are they? And the prophets, do they live forever?"

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## Divinity.

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### A LIVING WITNESS FOR HOLINESS.

#### EXPERIENCE OF PROFESSOR UPHAM.

In the Spring of 1815, in connection with a remarkable revival which took place in Dartmouth College, I supposed that I experienced religion. About three years afterwards I made a public profession of religion in the Congregational Church. For a long period, I believe I strove for higher religious attainments. For various reasons, however, and particularly the discouraging influence of the prevalent doctrine that personal sanctification cannot fully take place till death, I did not attain the object of my desires. Sometimes, it is true, I advanced much, and then was thrown back—living what may be called the common Christian life of sinning and repenting, of alternate walking with God and devotedness to the world. This method of living was highly unsatisfactory to me as it has often been to others. It seemed exceedingly dangerous to risk my soul in eternity in such a state as this. I was led, early in the summer of 1839, by a series of special providences, which it is unnecessary to detail, to examine the subject of personal holiness *as a matter of personal realization*. I examined the subject, as I thought, prayerfully, candidly and faithfully—looking at the various objections as well as multiplied evidences—and came ultimately to the undoubting conclusion that God required me to be holy, that he had made provision for it, and that it was my privilege to be so. The establishment of my belief in this great doctrine was followed by a number of pleasing and important results.

1. As soon as I had become established in the belief of the doctrine of present holiness, I felt a great increase of *obligation to be holy*. Many secret excuses for sin, which had formerly paralyzed my efforts, now lost their power. The logic in the case was very simple. God requires me to be holy now; and as he can require nothing unreasonable, I am under obligations to be holy now. I could not turn to the right nor to the left. I knew instinctively and most certainly that God did not and could not require impossibilities. I considered his command as involving an implied promise to help me to fulfil it. I felt moreover, that every moment's delay was adding transgression to transgression, and was exceedingly offensive in the sight of God. Accordingly, within a very few days after rejecting the common doctrine that sanctification is fully attainable only in the article of death, and receiving the doctrine of the possibility