

were at once the feeblest and most despised of the children of men. Nor has this been the sole, possibly not the greatest, of the moral conflicts that have demanded and developed a true, moral heroism. The spirit of caste, the outgrowth of slavery, was and is not less exacting and iniquitous. To regard a fellow man simply in his relation to his Maker, and to accord to him just that appreciation that his intelligence and moral worthiness demand, to do this without regard to sect or color, is still held in large sections of our country to be a crime against society which will not be tolerated when there is power to suppress it. So, too, the moral protest against oathbound secret societies, —the uncompromising hostility to the liquor traffic and to any form of legislative approval of it, and above all, the opposition to divisions in the church of Christ as seen in the sects and denominations, demand a moral heroism which needs to be not less steadfast and self-sacrificing than that which wrested from slavery its scepter of power.

Because Mr. Fee was in all these points most uncompromising and true, and because of his indomitable perseverance amidst abounding obstacles, he has achieved a large measure of success, and won the appreciation of even his sometime enemies. But Bro. Fee is now advanced in life. His labor, though still efficient and valuable, cannot in the nature of things much longer continue. His reward is in his works that will follow him. In the language of the poet reformer, John G. Whittier, as applied to another, we may say, "Thanks for the good man's beautiful example."

" His faith and works, like streams that intermingle,
 In the same channel ran;
 The crystal clearness of an eye kept single
 Shamed all the frauds of man.
 The very gentlest of all human natures
 He joined to courage strong,
 And love outstretching unto all God's creatures
 With sturdy hate of wrong."

H. H. HINMAN.