

church, which has been dedicated to the worship of the only one God. The location in Hamamatzu is excellent. It is built upon a corner lot on the principal street, in the most central part. The site was chosen by Squire Wood from a chart of the place, along with information furnished by those interested there. The building and appurtenances are pronounced by a Canadian who has seen them as a good solid job. The seating capacity is about three hundred. The outside is painted in a light slate drab. The walls and ceiling are well plastered in white. The roof is of beautiful tiles. There is a wide centre aisle and two passages at either side. In the aisles and on the pulpit platform the carpet is red and black. To the right and left soft mats are placed. The windows are lancet-shaped, with stained glass tops. The interior finish is a headline for future operation. The foundation, steps to front and rear, and a walk ten feet wide from the street, are made of a cement peculiar to the country. A street on the south side leads to an old Buddhist temple. One of the most striking arrangements to a foreigner entering the church are two receptacles, one on each side of the vestibule. These are the shoe-boxes for the reception of the wooden shoes. It is considered barbarous to wear shoes in the house. An inscription cut in brass and appended to the outer door reads: 'Amasa Wood, Esq., St. Thomas, Ontario.' At two o'clock on the Sabbath afternoon the dedicatory services were begun by Rev. F. A. Cassidy, M.A. The 144th hymn was sung, beginning:

'Come thou long expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee.'

"After the opening prayer by the resident missionary, there followed the reading of the Scripture. The congregation then sang hymn 239. The sermon following was delivered by Rev. M. Kobayashi. The trustees offered the church to the conferential representatives, and passed to each one a box of cakes. Dr. Eby, after dedicating the building, gave a lecture, whereupon followed reports and addresses. Hymn 25, the doxology and benediction brought the dedication ceremonies to a close and left burning upon consecrated altars 'a flame of love.'

'There let it for Thy glory burn
With inextinguishable blaze,
And trembling to its source return
In humble prayer and fervent praise.'

THE Waldenses of Italy have recently celebrated the bicentenary of their "Glorious Return." It was in 1689 that, after three years and a half of exile in Switzerland, the Waldenses of Piedmont determined to "return," fought their way back under their heroic leader, Henri Arnaud, and late in August of the year named, after a final victory over the French soldiery by whom they had been encountered, re-entered the homes from which they had been driven out. Here, says the New York *Observer*, they united in a solemn league called "The Oath of Sibaud," to maintain thenceforth their faith and defend their homes against all enemies whomsoever. And that pledge they have kept. Such a "return" deserves commemoration.

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"Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."—Ps. cxii. 1.

ONE of the most remarkable movements of our time is that known as the Woman's Christian Temperance Union, which began by the world-renowned crusade in 1873. Up to that date women had taken no active organized effort in the direction of the suppression of the liquor traffic. Since then, what has been accomplished?

The presence of the great liquor traffic in Christian lands, pampered and fostered by governments, courted by partyism, recognized as a useful factor in the commercial existence of communities; this hideous business, whose prosperity means the degradation of humanity, the destruction of the home, the chief obstacle to missionary effort among the heathen at home and abroad, the perpetuation of the low and vicious elements of human society in all lands; this many-sided evil, which men for gain have fastened on humanity—this is the reason of that wonderful uprising of women, known as the Woman's Christian Temperance Union. This organization was born of God, and no human agency has ever manifested stronger evidence of His continuing guidance. It exists, a constant and ever-growing protest against every form of vice legalized by men. Linked to the power of God, by women's faith and women's increasing prayer, it is little marvel that almost herculean tasks are undertaken by the Woman's Christian Temperance Union.

Of such we may well deem the present movement of the World's Union, in approaching by petition the governments of the world. Mrs. Rockwell, Kingston, Ont., in asking that this petition, together with Miss Willard's letter, be laid before the *OUTLOOK* readers, forcibly says: "I have felt that we have reason to expect the co-operation of all who are interested in