

HONOR ROLL UNVEILED.
AN IMPRESSIVE METHODIST
SERVICE.
POST-WAR SOCIALISM.

The Methodist Church was packed to its utmost capacity in the morning when along with the usual Annas Day service was combined the unveiling in its final form of the church's honor roll of those who served. The honor roll takes the form of a wall tablet in black and white marble, in which the names have been put in alphabetical order, without recognition of rank or station—a little piece of thoughtfulness which impressed itself on those present as being distinctly in keeping with the teaching of Christianity. The tablet, which is at once ornate and dignified, is the work of Mr. D. G. Brackley, and is a very fine example of the stonemason's art. It contains 48 names, including those of two nursing sisters, whose names and who laid down their lives for their country. The full list is as follows:—

- Sister E. L. Robinson, Nurse L. A. Robinson, T. S. Butt, F. G. Cornish, N. C. Duffy, W. L. East, R. Edgar, G. H. Esley, W. T. Fishburne, M. A. Geer, Y. P. Geer, E. H. Grover, T. B. Hanson, C. E. Hagbin, P. Hollis, F. Kniss, P. G. Lee, C. E. Lonsdale, L. S. Lonsdale, R. C. Lovelace, W. H. Muller, H. C. Moore, C. B. Mortimer, C. S. Mortimer, J. B. Nunn, B. O'Hara, W. J. Osmandy, C. A. Robinson, J. G. Shepherd, L. E. Stumbles, L. H. Stumbles, D. Paul, J. T. Taylor, F. D. Thomas, N. D. Thomas, V. N. Tatt, H. Walker, A. G. White, T. J. W. Watts, C. G. West oak.

The service was conducted by the Minister of the Circuit, Rev. H. W. Woodhouse and was of a special character throughout. Flags draped the tablet, as well as being in evidence in every part of the church, wreaths of laurel, with battalions colors, told of scenes of victory and sacrifice. The Glen Innes Mayor, Jas. G. was present and opened the service with the National Anthem, and carefully-selected hymns of confidence, consolation and remembrance, as well as King's Memorial, were sung from printed copies.

During the service the honor roll was unveiled by Lieut. Colonel P. P. Abbott, C.M.G., V.D., at the invitation of the minister. The Colonel remarked that the unveiling was the first on which he had spoken in a church and he looked upon the duty assigned him as a great honor—it was a work with which he would like to be associated. He counselled his hearers to be ever mindful of what the men whose names were on the honor roll had done, together with the other 360,000 who had gone. It was one thing to look upon the glories of the war and of victory, but there was always a price to be paid. All over the world today they found unrest and chaos. Russia was in an upheaval just as great as the war had been to that great nation and what was happening there was happening in a lesser degree in most other parts of the world. It was a natural result against the conditions under which the Russian people had been compelled to live, where the workers were treated as mere cogs in the machine and were ground down under the yoke of the war. Looking round for remedies they remembered that as a matter of history socialism, trod hard on the heels of education and socialism, rightly conceived, was true Christianity. They should not look merely on victory as a great military effort and leave it at that; the benefits of the war would be

absolutely lost unless supreme teaching of the brotherhood of man was assimilated by the people of the world. But while those in positions of influence and power—those at the head of the commercial life of the country and our legislators and leaders—failed to accord to all their just dues, and withheld from them for their own enrichment portion of the wealth they earned there could be no peace and happiness on earth. "They will be done on earth, as it is done in heaven," was the teaching the world needed above all other, and not until all agreed to abide by that could they have any degree of industrial stability or peace. The speaker added that the church could never be the power it should and could be until its teachings were put into practice by our leaders and legislators. All our troubles could be settled by a little more of the spirit of give and take, and the lead must come from those in high position.

Concluding, the speaker urged that the mere unveiling of a tablet should not be the be-all and end-all of their actions—empty words would never repay the men who served for what they did—and it rested with us in this the best country on earth to get down to the deeper meaning of things and live out in practical life that socialism which was true Christianity.

The Union Jack covering the honor roll was then drawn aside and, in a moment of great impressiveness, Bandmaster Coughlan sounded the last post in memory of the fallen.

"What Meanteth This Memorial?"
Basing his remarks on the words found in Joshua 4-6—"What mean ye by these stones?"—the speaker took as his subject, "What Meanteth This Memorial?" The stones they had set up in memory of the men of the church who had served their country stood for certain definite things.

In the first place it showed that the memory of the great war would not be allowed to fade in the days to come. There were many things they would like to blot out from memory, but he asked "Dare they forget them?" The treachery of the foe and the methods of warfare they adopted should not be forgotten, for only by remembering them could they prevent a recurrence. There were also things that were pleasant to remember—how their nation answered the call, the efforts put forward and the moral stamina exhibited; the ultimate victory and the peace treaty with a provision for a League of Nations. The stone also meant that the mighty deeds of our men would ever be remembered and that the people's gratitude and admiration would be perpetuated. It stood for our thankfulness for deliverance from the horrors of war, and as an external evi-

dence of our trust that the doctrine that might was right and treaties but a scrap of paper had been for ever destroyed. Further, the memorial stones meant that the manner of the lives of the men who had served would remain an example to those who worshipped in the churches, stimulating them to emulate the motives which prompted the volunteers to offer all, even to the point of death, for the sake of their country. "They saved our country; we must preserve it." This only could be done by sacrifice and service—the utmost for the highest. Finally, the stone reminded them that the mercy of God was still our strength and so-

laced, for against six of the names on the honor-roll was placed a cross—the only distinguishing mark on the tablet—symbolic of sacrifice and salvation. "I know there is a grief deep and hidden into which no outsider like myself dares to enter, but He Whose cross is a symbol of our faith can understand and at the same time impart that ultimate consolation which is the solace of those who mourn."

The "Dead March in Saul," played very impressively by the band, concluded what was unquestionably one of the finest services ever held in the Methodist Church in Glen Innes.

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