

UNVEILING HONOR ROLL.

AT METHODIST CHURCH.

An impressive service was conducted at the Wagga Methodist Church on Sunday last by the Rev. E. Dyer, when the ceremony of unveiling the Honor Roll, upon which is inscribed the names of the brave Methodist lads who have gone to the war, was performed by Mrs. Lyons. The pulpit and the honor board were draped with the national colors. A large congregation assembled, the Church being crowded. The congregation included several of the aldermen of the town, also Major Heath, Lieutenant Taylor (the area officer), and a number of Senior Cadets. The service commenced with the singing of the Doxology, after which the Rev. E. Dyer offered prayer. The congregation sang the well-known hymn "All people that on earth do dwell, and then minister and people recited alternate verses of Psalm 46. Rev. E. Dyer read as the lesson for the day the Beatitudes from St. Matthew's gospel. Prayer was then offered for the British Empire and Our Allies. The hymn, "O God, our help in ages past" having been sung, the Rev. E. Dyer delivered an eminently appropriate address to the occasion, he basing his discourse upon portion of the fourth verse of the tenth chapter of the Acts, "A memorial for God." If one read the story connected with the text he might be surprised to learn that the expression, "A memorial for God," was used in regard to the life of a

professional Roman soldier. From Paris to the Mediterranean they saw monuments representing the supreme embodiment of the idea of victory. The rev. preacher referred to the tomb of Napoleon, which before the present awful war began was perhaps the most sacred place in Paris. He would never forget a Frenchman compelling a stranger to take off his hat at Napoleon's tomb. In London there was the figure of Nelson in Trafalgar Square, and of Wellington riding his horse near the Royal Exchange. One may think of less striking memorials in other places, and of the field of Waterloo. One may say these are memorials of soldiers, and so they are, but there are other memorials. Perhaps the most widely known memorial was the record of

ly known memorial was the record of the life of Caesar, but one would have to admit that the centurion of Caesar's army was more widely known than any of them, and the centurion's memorial was "before God." This raised it above all other memorials. To-day, said the preacher, we are not only honoring our boys. That service would not be the ideal method to achieve that purpose. A memorial might be erected in the street of all the Wagga lads who had gone to the front, and he hoped that something of the kind would eventually be done. But in their service that day they were giving expression to a higher and deeper truth. He wished the congregation to remember the story of the centurion, not only because it expressed the relationship and service to his (the centurion's) fellows, but also to his God. None of the other memorials were intended to express that kind of thing. Nelson's monument expressed the nation's admiration for him. The memorial to be unveiled in that Church reminded people that the brave boys went forth to fight in a sacred cause. Maybe some did not see the sacredness of the cause, but very many did. It was because many did not see the sacredness of the call that they stayed behind. That was the trouble. There was the name of one boy on that board who made a journey with him just as the beauty of spring was bursting over the Riverina. The lad said, "Isn't it beautiful. Why couldn't I be allowed to remain here. However, I must do my bit, and if I am spared to return from the war I will be contented to stay here as long as life lasts, and be happy." That lad's grave, said the Rev. Dyer, is one of the nameless graves at Gallipoli. He was an only child, and his mother a widow. He asked his mother's consent to his enlistment. She told him he could not go. Subsequently the lad said: "I must go; I might as well be dead as remain here. The mother replied that if he felt like that he had better go to the front. His grave was as a memorial before God. That service was not for the glorification of the boys only, but it was in that Church that the lads knew God and worshipped Him. The memorial also reminded them of their (the congregation's) duty. A sacred cause cannot be binding on one part of the commu-

be binding on one part of the community, leaving others untouched. It is only our blindness that makes a distinction, and causes negligence of duty. There are no rights which do not carry solemn responsibilities, and men who know not their duty have to be taught. Men denied their duty, and he had heard plenty do so since the war started. He did not know which was the worst—to forget duty, to shirk duty, or to deny duty, but it was a terrible thing when men contemptibly shirked their duty. The soldiers' memorial reminded those who stayed at home of the duty of supporting and succouring the soldiers. As a people they were thankful for what had been done, and was being done through the various agencies, including the great Red Cross, with its ministry to the wounded and sick. People sent the soldier lads cigarettes, socks, and other comforts, but did they ever send them a Testament? He knew of one lady, a tireless worker for the soldiers since the war began, who sent Testaments. An Australian soldier in an English hospital received a scriptural message from this lady. It was a leaf of a certain chapter in St. John's Gospel. All in the soldiers' ward read the chapter, and asked the soldier to write and tell the lady how much good she had done. If friends sent cigarettes, why not a Testament? Soldiers had not only the danger of wounds and death, but Hell itself

was also open, and the devil was making war on the lads as much as the Germans. Did the people get on their knees and pray for the boys who were beset with temptations worse even than wounds and death? The rev. preached told the story of a returning soldier whose case was declared hopeless, and who jumped overboard during the night, the unfortunate man having gone under to temptation. In conclusion, the Rev. Dyer reminded his hearers of the high ministry of prayer, of which the memorial to be unveiled was a reminder.

Before asking Mrs. Lyons to unveil the Honor Roll, the Rev. Dyer said he was trying to make the list of names as complete as possible. The names were those of the lads who had constantly worshipped in that Church. Perhaps there were others who had gone to the front with

others who had gone to the front with a slender connection with the Church. On Saturday he had been rung up on the 'phone about two names, and that day had received a message about another name. Names could be added to the roll.

Mrs. Lyons then performed the ceremony of unveiling the Roll, the congregation meanwhile standing. She said: "This Honor Roll which I am about to unveil holds the names of our brave boys who have left these shores to serve our King and country in the defence of home, liberty, and honor, all of which we hold so dear. We are proud of the noble sacrifices we are making. I pray that God will make them brave and true, and bring them back in safety. If not, may their names be written in The Lamb's Book of Life, and dwelling in the Eternal Home, where all pain and sorrow is ended."

The hymn, "God save our splendid men," was then sung, after which the Rev. Dyer offered prayer for our boys at the front and in camp.

The singing of the National Anthem and the pronouncement of the Benediction terminated a memorable and inspiring service.

During the service, the choir, under the baton of Mr. G. C. Butterfield, rendered "King of Kings." Mrs. Pendrick presided at the organ.

The handsome Honor Roll bears the statement that it was presented by the Ladies' Church Aid Society as a tribute to our brave boys.

The following names appear on the roll:—Lieut.-Colonel T. A. Blamey, E. Crouch, R. H. Fletcher, W. Wirth, J. A. Wilson, E. T. Lyons, F. G. H. Grant, P. A. Holliday, R. W. Stewart, J. Jowett, H. M. Lyons, A. M. Holliday, G. Beattie, R. W. Norman, J. Sheffield, S. Wakem, J. R. Oates, R. A. Hill, W. R. Pendrick, N. Beale, A. D. Brunskill, C. Carver, B. Castles, A. T. R. Brown, F. Purnell, A. J. Arndt, A. Broadribb, R. E. Tait, J. Norman, H. Condon.