

ANZAC DAY.

HERBERTON METHODIST •
CHURCH.

HONOR ROLL UNVEILED.

("Herberton Times.")

On Sunday, April 25th, at the morning service of the local Methodist Church, the unveiling of the Soldiers' Memorial took place after the reading of the usual first Scripture lesson. Rev. Hy Prouse holding services that day at Mareeba, the Rev. S. Larkin conducted the local services, morning and evening.

The church was comfortably filled, and after the choir had sung the anthem "God Is Our Refuge," Mr. Larkin, who, we are informed, had three sons serving in the war (one of whom paid the supreme sacrifice) then said he counted it an honor to be here upon this occasion. The congregation met at that service for a dual purpose—first, to praise God; secondly, in commemoration of our brave soldiers and their landing at Anzac. That period was indeed the beginning of a dark time, but our Christian faith and hope had been a help in the darkness that surrounded us—though many were full of sadness. Anzac Day was a glorious beginning and history later on would tell for generations what our boys had there done. Relatives' wish to see them (the Heroic Dead) again still comes; but he reminded, "they are not dead"—they are but translated to a higher life. We would have acquiesced proudly had they gone for good from us to another country to high promotion at the beck of a King—but they had gone to the presence of the King of kings. He reminded his hearers of a notable's word "I have loved"—and in all sincerity could this be said for our boys—they had "loved" their country. Christ says the law is fulfilled in observance of this commandment (of Love). The boys saw the evil that threatened our land—by a despotic enemy. One shudders to think of the consequences had that nation triumphed—freedom and righteousness would have been things of the past. The Great God took cognisance of this—for we are assured not even a sparrow falls unnoticed by Him—and Right triumphed. And though thoughts of grief return we recognise they are there—with Him—and we have the comfort that when our time comes we shall meet those relatives. There had been a time when men said no man would survive the diabolical acts of "the next war—but they had counted without the hand of God. Our boys had been proud to wear the khaki and may our other ones be as proud to wear the symbol

wear the khaki and may our other ones be as proud to wear the symbol of the King of kings. May no idle word fall from His soldiers' lips—and like the national soldier, keep all their accoutrements bright—the weapons of those desiring to serve God being Goodness, Purity and Truth.

Mr. Larkin then drew aside the veil of flags—the Union Jack and Commonwealth Marine Flag—exposing to view an admirably designed copper tablet bearing the rising sun emblem beneath which are the words, "Peace, Perfect Peace," and the names of "Our Heroic Dead" engraved on small brass plates. At each side of this list is an Anzac at "reversed arms," whilst a dove hovers over each. In the side panels are the names of the returned church members from all parts of Rev. H. Prouse's Circuit. There are 74 returned men's names thereon and 23 "Heroic Dead." At the base of the Honor Roll is the Queensland State emblem engraved and colored, whilst beneath is an inscribed brass plate bearing the words "Herberton Methodist Circuit and Mission Area." A brass plate in each top corner records the year of beginning and end of the war. The names of Methodists enlisting from all parts of this Circuit are—

"Our Heroic Dead."—A. Abbotts, J. Adcock, S. Archer, H. Barnard, W. Bell, H. Bradshaw, J. Brodie, C. Bruce, J. Clode, W. Coleman, J. Dunstan, J. Marcus, A. Johnson, W. Kenney, F. Kerridge, J. Knight, S. Larkin, D. McAlister, W. Riley, F. Sleep, H. Turner, G. White.

"Our Returned Heroes."—C. Arbovin, J. Arbovin, W. Archer, P. Bainbrigge, G. Ball, G. Bimrose, G. Black, W. Blakey, R. Boorman, W. Camp, W. Carrick, W. Coleman, A. Couper, W. Crockett, E. Daniel, J. Danson, C. Fuelling, J. Gallogly, A. Gardiner, J. Gardiner, T. Goodwin, V. Gribben, W. Grigg, H. Johns, W. Johnston, T. Keddie, J. Kenny, B. Larkin, N. Larkin, C. Louch, W. Lawrence, F. Martin, F. Meredith, A. Miller, G. Miller, R. Miller, Dr. W. Millett, J. McLean, R. McLenn, F. Moorhouse, W. Murdock, A. Nicholls, H. Nicholls, H. Oakley, J. Peel, J. Pollard, W. Putt, A. Rayment, F. Rayment, E. Reed, C. Richards, M. Riley, W. Robson, A. Roonan, J. Roonan, O. Sleep, S. Sleep, A. Steele, W. Steele, E. Straton, H. Straton, F. Tandy, J. Turner, R. Turner, C. Wakely, J. Wakely, J. Wasley, J. Wedderick, C. Wells, W. Wells, C. Wettig, J. White, H. Wilson, J. Winkel, T. Young.

Post-cards portraying the memorial were then presented to families of the lads that had made the supreme sacrifice and also to the returned church members—many of whom were present.

The choir then rendered "He Will Sustain Thee," after which Mr. Larkin announced interestingly from a

Sustain Thee." after which Mr. Larkin sermonised interestingly from a text in St. John xix., 5v.—Pilate said (concerning Jesus) "Behold the Man." Rev. Larkin exhorted all to be true men, and asserted the word "gentleman" in its modernisation had now a corrupt meaning compared to that at its origin "a gentleman." A compositor once misprinted a sentence to read, "Christianity was the religion of gentlemen" (instead of using the word "gentleness"). He thought the printer not wrong after all—when using that word in its true sense. The speaker reminded how J. C. Dennis had illustrated the transformation of "Ginger Mick" into "a man." The sermon was most digestible and not of the stereotyped style which drives one into the arms of Morpheus the whilst it is being drollily unfolded.