

that we should be clad in the armour of faith, and that we should have closed up our ranks ; but we shall need more than fidelity to Church doctrine, or unity among Church members. If in calling ourselves the Church of Ireland, we claim something beyond a mere name—if we accept with that name the responsibility that it involves, then we have a plain duty to discharge towards our country at large, and any political or social changes that may effect, for better or worse, the welfare of our native land must have an interest in our eyes quite apart from their bearing upon the financial prosperity of our Church. In other words, we must add to our Christian faithfulness and Christian unity a Christian love for our country, and a Christian interest in the social welfare of its people. If we are to march abreast of these stirring times, we must be prepared to show by our bearing and by our teaching what true Christian Patriotism and true Christian Socialism really mean as distinguished from the painful caricatures of these principles that meet us too often on every side. I assume, dear brethren, that no arguments are needed in order to persuade any of you that such a responsibility as I have described does really rest upon our Church. I am sure, too, that no persuasion is needed in order that you may accept it as your own. But in order that we may all the more vividly realise the urgency of our duties in this respect, I would venture to pursue this thought somewhat further to-day.

#### TITLE OF "CHURCH OF IRELAND."

And with such a view, the first question that stands, as it were, on the threshold is this—What is our position in this land? We call ourselves the "Church of Ireland"—what do we mean by such words? It is not for the purpose of assailing others that I deal with the question. It is from a simple desire that we ourselves, with God's blessing, may be edified and encouraged and fortified in the discharge of our own duties, at a time when every such help is sorely needed—at a time, moreover, when we ourselves are driven into an attitude of self-defence. Nor do we ask for ourselves that which we are unwilling to concede to others. Let others come forward and prove, if they wish, their right to the position we claim. We invite honest criticism, and are fearless as to the result.

#### WHO ARE THE "IRISH PEOPLE?"

But it may be said—Why proceed further with this inquiry? Why claim for your Church the title of the Church of Ireland, when you yourselves have no right to be considered as a portion of the "Irish people?" That such a misgiving should be possible may at first sight appear strange; and yet when we find not only the so-called National Press in this country but even the leading journals at the other side of the channel continually making use of the term "Irish people" as applicable to one section only of the inhabitants of Ireland; when we find eminent men of letters building up splendid ethnological theories upon mere hearsay in their studies, whereby this land is divided into three partitions—the home of the Scotch Presbyterians in the North, of the English Churchman in the East, and of the Irish Roman Catholic in the West and South—it is time to explain that which all who really know anything of his country well know—namely, that in Ireland, as in England, the population represents a compound *stratum* of national life, formed by the fusion of many races. Our geographical position as an

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