

Church's year. We have sometimes thought that it would be a magnificent thing also if some central authority, such as Canterbury, for instance, could send out for one year a homiletic series to regulate and enforce the preaching power of the pulpit throughout the Anglican world. It is only a dream, of course, but think what a magnificent impression it would make upon the world if one solid, continuous hammer-stroke upon hammer-stroke of sublime doctrine could be given week in and week out upon the same great themes by ten thousand voices speaking in the name of the Lord most high.

But Sunday School teachers and parents should also prove the value of its systematic teaching of simple truth to the young, and the more they enter into the spirit of the Prayer Book the more they will experience its power to steady, to uplift, to elevate, to evoke heavenly aspirations and desires. We repeat, one of its greatest elements of value in the Prayer Book consists, not merely in its system, but in its unity and in what it offers, not in any handbook of suggestion, but in itself, in its systematized provision for the teaching of all the cardinal doctrines of the Christian Faith.

But perhaps the chief value of the Prayer Book to us should be that it is an instrument of common prayer, an organ of deeply spiritual worship. The pre-
ITS eminent idea of the Prayer Book is that for
POPULAR every single soul that participates in the wor-
VALUE: ship of the Church of England is to have a
 part in the service, and that the prayers of
 our Church are to be for the benefit of all. They are
 Common Prayer; that is, they are not the right and privilege of any one class. They are for everybody. It is everybody's Prayer Book. As, therefore, the Church of England emphasizes the personality and individuality of all our worship, it should be the endeavor of each Churchman to make the worship, the worship of all and by all in each