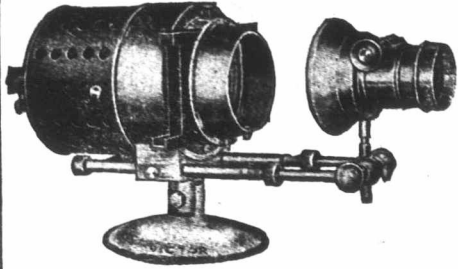


Argument No. 4.**USE THE LANTERN****For Entertainments****CHRISTMAS TREATS**

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TORONTO DIOCESAN BUDGET FOR 1921.

The total Budget of the Diocese of Toronto for the coming year is as follows:—

For work under the Synod of the diocese:	
29%	Diocesan Mission Fund. \$30,450
10%	Diocesan Beneficiary Funds 10,500
	\$ 40,950
For work under the General Synod:	
55%	M.S.C.C. General Fund and Jews.. \$57,750
3½%	General Board of Religious Education . 3,675
2½%	Council for Social Service 2,625
	64,050
100%	Grand total.....\$105,000

The above items do not, of course, include income for any of these purposes derived from invested funds, or from the clergy in the case of the Beneficiary Funds. It does not include also the Budget of the Woman's Auxiliary, whose funds do not come under the control of the Synod. The above represents merely the amount that is asked from the various parishes and Missions under the allotments of the diocese. It will be seen that of the total, 39 per cent. is for work under the Synod of the diocese and 61 per cent. for work under the Boards of the General Synod.

For the administration of the diocese, which is not included in the above, an additional sum of \$14,000 is levied on the parishes and Missions. This is the amount required after deducting from the total administration expenses the income received from the charge levied upon all invested funds for their administration.

There were reported by the clergy of the diocese last year nearly 30,000 families, so that the charge for administration purposes levied upon the members of the Church is less than fifty cents per family per annum.

Although the total paid last year by the diocese on its allotments and for administration purposes was approximately \$95,000, yet the total reported by the parishes and Missions as having been contributed to extra-parochial purposes of all kinds, including Woman's Auxiliary and administration expenses, was nearly \$166,000.

Part of the income in future for the purposes of the Beneficiary Funds will consist of the interest on the \$75,000 received in April last from the Forward Movement under the heading of Diocesan Local Needs. During the present year approximately \$2,500 will have been received in interest from this source by the end of the present month. This sum has, however, been distributed already among the beneficiaries on the Superannuation and Widows' and Orphans' lists.

It may be of interest to readers of the "Canadian Churchman" to know that not only has a considerable sum of money been distributed by the Bishop among clergy of the diocese who are in need of special assistance, but also that at least two Toronto city congregations are sending Christmas cheques to some twelve or thirteen clergy in Missions and weaker parishes. The policy followed in this matter in this diocese is to endeavour to secure the payment of adequate stipends by the people themselves and in the meantime to give necessary assistance in all deserving cases made known to the Bishop. It is believed that in this way only can one avoid the risk of pauperizing the people while giving the clergy the help they need.

R. W. ALLIN.

THE ANGLICAN L.M.M.

The Anglican Laymen's Missionary Movement had a unique beginning and a unique ending. Its beginning was due to the impetuous and challenging eloquence of J. Campbell White, a Presbyterian missionary from India, whose clear comprehension of the needs of the missionary world was joined to an equally luminous vision of what could be accomplished by united and strenuous effort. Its ending is not a cessation of work but a merger into the larger and more systematic work of carrying on the Anglican Forward Movement. But its history may afford some encouragement to those who are striving to accomplish some object and yet fear that they will fail because they are so few or so small in influence.

The movement began quietly in a group, not numerous but representative of different shades of thought in the Church. Very soon it was found that volunteer work necessarily lacked what is known as "follow up" methods and a study of the situation resulted in the appointment of a "full time" secretary, as the expression is, with an executive behind him. The devoted labours of Mr. R. W. Allin, now Finance Commissioner for the Diocese of Toronto, and D. M. Rose, now the Rev. D. M. Rose, Kangra, India, were thus secured for the Church.

Such movements as this tend to crystallize the impressions gained through co-operative study and experience, and a desirable goal emerges on which definite attention must be fixed. So here was realized the important truth that the parish and its organization are, in the long run, the basis upon which every effort must depend and together form the unit in Church endeavour whose soundness and health are fundamental and indispensable.

Hence the insistence in the last few years upon the duplex envelope, the every member canvass, and the finance committee in each parish, and as a fitting coping stone, a Finance Commissioner as the co-ordinating element in each diocese.

When the movement felt itself strong enough to wait for, and, in the end, secure as Secretary the singularly gifted Dr. W. E. Taylor, for the work it had planned, it was able last year to perform a service of immense value to the Anglican Forward Movement by the transfer to that organization of his services as Educational Secretary.

That in itself would justify the existence and work of the Anglican Laymen's Movement, which thankfully acknowledges the indebtedness of each of its members for the spiritual benefit derived by them from their experience as humble workers in a corner of the vineyard.

It may be of interest to know that the whole expense was borne by a few individuals, who year by year guaranteed and paid it. Not more than ten or fifteen carried it on during its earlier years. The number was somewhat increased later on by contributions from members of the Dioceses of Niagara, Montreal and Algoma. When its work ceased, to begin again by individual work in the interest of the Forward Movement, it was found that its funds had been so blessed that it had a surplus in hand amounting to 75 per cent. of its yearly income. This percentage was returned to each of the subscribers, a unique incident in the annals of Church endeavour.

For the conduct of life habits are more important than maxims, because a habit is a maxim verified. To take a new set of maxims for one's guide is no more than to change the title of a book; but to change one's habits is to change one's life. Life is only a tissue of habits.—Amiel.

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