

## Statistical Report of the United Presbytery of Toronto, for the Year ending December 31st, 1876.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON										Balance in Treas. funds.
	Contributions.	Stations.	Average attend-ance.	Members added.	No. attending "Prayer Meetings."	No. in Religious Classes.	No. of Volun-tees.	No. of Churches.	Is Property Improved?	Congregational Debt.	
West Gwillimbury.....	1	1	100	1	4	166	153	1	Yes.	.....	16 11 0
Teetmesth.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Pelee.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Toronto.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Richmond Hill.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
2nd Chinguacousy.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Pickering.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Brampoon, &c.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Calton.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Vaughan.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Albion.....	1	1	100	1	4	166	153	1	Yes.	.....	0 13 0
Total Income.....											63 6 9
Stipend.....											37 2 0
Church Property.....											5 0 2
Theological Fund.....											0 13 7
Synod and Treas. Fund.....											0 8 0
Synod and General Missions.....											1 12 4
Incidental Expenses.....											1 12 6
Balance in Treas. funds.....											16 11 0

\* Teetmesth and Pelee are supplied with sermon every fortnight.

† The people connected with the Richmond Hill congregation, residing in King, built a meeting-house, valued with the ground on which it stands, at \$290. The money required was raised principally by those connected with the nation—it is free from debt. Deducting this from the total income of Richmond Hill congregation, leaves \$120 8s. 5d.—including Thornhill station—or 12s. 3 1/2c. per member.

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## An aggregate view of the Statistics of the Congregations within the bounds of the Toronto Presbytery.

C. S. D.		C. S. D.	
Organized Congregations.....	12	Congregational Debt.....	1263 1 6 1/2
Stations attached.....	12	Total Income.....	210
Average attendance.....	210	Expenditure.....	210
Members added.....	181	Stipend.....	37 2 0
Members removed.....	121 1/2	Church Property.....	322 18 1 1/2
Members on the Roll.....	1037 3	Third Institute Fund.....	2 19 3
Deacons.....	12	Synod Fund.....	5 1 1
No. attending Religious classes.....	445 5	Synod Missions.....	35 11 3 1/2
No. attending Prayer meetings.....	110 6	General Missions.....	20 8 2 1/2
No. of volumes in Libraries.....	2319 7	Contributions to Poor.....	5 15 0
Churches.....	13 8	Incidental Expenses.....	143 17 6

Average Contribution per member, for all purposes.

C. S. D.		C. S. D.	
West Gwillimbury.....	1 10 2	2nd Chinguacousy.....	0 19 0
Teetmesth.....	0 8 2 1/2	Pickering.....	0 16 7 1/2
Pelee.....	0 7 2 1/2	Richmond Hill.....	0 15 9
Toronto.....	1 16 5 1/2	Calton.....	0 12 0
Richmond Hill.....	2 9 2 1/2	Vaughan.....	0 12 0
1st Chinguacousy.....	0 18 1	Albion.....	0 9 4 1/2

JAMES DICK, Presbytery Clerk.

## Original Articles.

## REASON OR REVELATION;

OR, THE RELIGION, PHILOSOPHY, AND CIVILIZATION OF THE ANCIENT HEATHEN, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from last Number, page 121.)

## PART I.—No. II.

The part of the subject under consideration is, THE MORAL AND SPIRITUAL CHARACTERISTICS OF THE VARIOUS PROMINENT SYSTEMS OF ANCIENT RELIGION.

The next in order of time—if not, indeed, developed as early as that of Egypt—is the religion of Babel, or Chaldean. Under this, Nineveh, or the Assyrian Empire may be embraced. Regarding the latter, little, comparatively, is known of an accurate nature. The Bible is silent on its history, from the time that Ashur led forth the Babylonian colony to the banks of the Tigris, till the reign of Jeroboam, II. King of Israel; a period extending over more than 1200 years. The reputed history of that empire, by Herodotus, is also lost. The spade and the mattock are now the only means by which its annals may be dug from its ruins, and an indistinct little has, as yet, only been gathered from the excavations, by Rich. M. Botta, and chiefly by the enterprising Layard. Yet, considering its derivation from, its presumed long dependence on, its proximity to, and its commercial and social interchange with Babylon; and from references to its idolatry, gleaned from the Bible, when it had attained great power, and become a formidable enemy to Israel and Judah, there is every reason for believing that, in characterising the religion of Babylon, that of Nineveh is embraced, and which, if not actually the same in all minute points, had still all the great lineaments of a faithful counterpart.

The religion of Babylon was the same in character as that of Egypt, for the same primitive ideas are transparent, only there are these differences, that there seem to have been few, if any, terrestrial objects worshipped, except images representing celestial divinities, that these were the same divinities, only with other names, and that the religious rites were celebrated, if it were possible, with greater grossness and impurities. There were at the head, and as the parent of the whole idolous progeny, the supreme god Bel, and the supreme goddess Mylitta; the one representing the sun, and the other the moon. To Bel, the Babylonians paid constant worship in gorgeous temples, and also in sacred enclosures, in which the image was erected; and before which, the sacred fire—the emblem of the sun—was constantly fed; and into which human beings were thrown, as propitiatory and honorary offerings. An instance of this is recorded by Daniel, when Nebuchadnezzar made an immense golden image of the supreme idol, and set it in the plain of Dura; and had the large sacred court of fire burning before it, and commanded that all who

\* The "burning fiery furnace" was in front of the idol, and was simply a court, open on the top, and walled round on the sides.