

and a building erected, which served the church until 1852, during the pastorate of Rev. D. C. Blood, and during which it may be said the church grew and flourished, equal to its prosperity in any former period. In the year above named, the old building was sold, and the present commodious one erected. The old building was purchased by J. J. Hofman, and took the name of Hofman's Church, while he continued to own it. It is now occupied by Mr. Hoke as a residence on North street. On the resignation of Mr. Blood, after many years of faithful service, he was succeeded by Rev. George A. Little, now of Warsaw, Kosciusko Co., Ind., on whose resignation, Rev. R. L. Williams, now of Baraboo, Wis., was installed as Pastor; and who, in 1879, after twelve years of service, resigned, and was succeeded by Rev. N. P. Baily, D. D., who is now the Pastor, having been installed at the date above named. During that year, the church was made the recipient of a most magnificent gift from Hon. H. B. Hurlbut, of Cleveland, consisting of a most commodious chapel, erected immediately adjoining the church, building, furnished and ornamented with every thing useful and beautiful, including a piano. As a church, the Presbyterian is the oldest organization in the city; and, in view of the changes of the past forty-five years, while it has not escaped the trials and vicissitudes incident to all organizations, its permanence and prosperity, as at present organized, are assured.

There are some things connected with the history of the Presbyterian Church in Massillon and the old building in which Rev. George W. Warner's ministry commenced as Pastor, that should not be forgotten, first and foremost of which was the organization of the Massillon Lyceum and the great debate in the winter of 1837 on the question, "Does Justice demand the Immediate Abolition of Slavery?" Mr. Warner and the trustees freely opened the house, which was filled to its utmost capacity every evening of the debate, and every possible phase and idea involved in the question were discussed in their length and breadth. Seed was sown that took root downward and sprang upward until the final result was. Although it took long years to accomplish it, Massillon became thoroughly abolitionized from being intensely pro-slavery, and on the close of the debate, the President, Hon. Hunking Wheeler, Jr., one of the best debaters and par-

liamentarians of that day, decided that the affirmative had the advantage in the argument, but qualified his decision by saying, "Had the word 'expediency' been substituted for justice, he should have decided differently." The popular vote of the Lyceum was largely in the negative.

In 1832, the first temperance lectures delivered in the county were delivered in Massillon by Theodore D. Weld, supposed to be living now in the State of New Jersey. These lectures revolutionized public sentiment for the time being, and when Mr. Warner came four years later, he put the Presbyterian Church into active work on that subject, and which lasted until he resigned in 1840. In November, 1841, he accepted an invitation to return, and did so, remaining two years, when he tendered his resignation, and is now, at the age of eighty, Pastor of a Presbyterian Church at Canaan Four Corners, Columbia Co., N. Y.

The first preaching by any minister of the communion known in Stark County as the United Brethren in Christ was at the tavern of Philip Slusser, in what is now Brookfield, in Tuscarawas Township, and was by Bishop Newcomer, in May, 1816. From the Bishop's journal, it appears that on the 24th of May he lodged with Jacob Rowland, near Canton, and on the 25th reached Philip Slusser's. "To-day and Sunday," says the Bishop, "we held a sacramental meeting here," which is the first account that can be had of any religious services by the United Brethren in the township. Later in the year, Rev. Messrs. David Wimar, Christian Kanaga, John Wimar and Peter Wimar held meetings in the township of Sugar Creek and at Pigeon Run, in Tuscarawas Township, and at some period between 1816 and 1820 a society was formed. Among its members were Adam Shilling, George Krider, Christian Maxhimer and many others. Preaching was had at private houses. The Pigeon Run Chapel was built at some time during the four years from 1816 to 1820, and regular preaching has been had in the township ever since. In 1829 or 1830, there was an accession of new members from Franklin County, Penn., Abraham Bowman and his family, and Samuel Zent and his family. The circuit was extended, and Brookfield was taken into that circuit, and, in 1849, a church building was erected and the different congregations were merged in the Brookfield