In planning the windows for our Sanctuary the committee enlisted the help of Mr. Harold Cunningham from San Francisco. We had above the altar the stained glass window which symbolizes the Christ and the Holy Trinity.

Considering the size and shape of the east and west windows, their height from the floor and their placement, he felt it would be in keeping with our structure to use a simple theme: starting with the entrance to the sanctuary – placing emblems of the four Major Prophets; then the twelve apostles; next to the altar – the four evangelists; finishing with the emblem of Christ, thus working down through the dark years to the light of Christ Himself.

The symbol of Christ was placed for Albert Leavitt by his wife Sadie and his friends in 1953. In 1958 the symbol of Matthew was put on the west side of the altar in memory of Almerine Bousfield by her family and friends. The winged man is the symbol of Matthew because the evangelist begins his Gospel by tracing the human descent of Our Lord: “The Book of the Generation of Jesus Christ, the son of David, the son of Abraham”. Matthew 1:11.

In 1958 the symbol of Mark was given in memory of Isabelle Gage, Margaret Mohr and Mary Smith by friends. The winged Lion is the symbol for Mark because the writer opens his Gospel by describing St. John the Baptist. Mark 1:3

The symbol of Luke was given by friends in memory of Mabel Welch, Dennis Ronk, Mae Gowen, Douglas Mitchell, Lt. David Barnes, Effie Glancy, David Olson, Ellen Wilson, Leslie Davies, Frances Ehrhardt, Clarence Etting, Violet Blair and Mary Ambrose in 1958. This is on the east side of the sanctuary. The symbol of St. Luke is the Ox because St. Luke’s gospel gives the fullest account of sacrificial death of our Lord. An ox was the animal often used for sacrifice.
In 1958 the symbol of John was given by friends in memory of Arch Riley, Alice Bailey, Robert Batey, Pearly Strong, Fred Angell, Norman Gage, Mr. and Mrs. Fred Poston, Harry Hastie and, J. M. Brown. An eagle was used to symbolize St. John because from the first to the last, his gospel soars on eagle’s wings to the very throne of heaven.

On the west side of the sanctuary is the symbol of Peter given in memory of George Taverner by Minnie and Margaret Taverner in 1959. This is on the west side of the sanctuary. The inverted cross for St. Peter signifies that by his request, he was crucified head downward, not considering himself worthy to be crucified as His Lord. The keys refer to scripture where Christ blesses Peter and says, “Thou art Peter and I will give you the Keys of the Kingdom of Heaven”.

In 1959 the symbol of Phillip was given in memory of Mr. and Mrs. Robert M. P. Cornelius by friends. The slender Fleurie Cross and Carpenter’s square recalls the labors of this apostle in Galatia and his part in the feeding of the multitude, the square being one of the tools of this patron saint of builders.

The symbol of Jude, on the east side, was given in honor of Ivah Cumpston by Royal Baker and family. St. Jude (a sailing ship) traveled far and wide on missionary journeys. The Red Cross shaped mast is interpreted to be Christian zeal for the work and ministry of the church. This memorial was given in 1959.

For the companion window, the families of William Cumpston and Lester Baker gave the window symbolizing St. Simon Zelates in 1959 in memory of Royal Frank Cumpston. Simon was a fisher of men and history tells us that he accompanied Jude on most of his missionary journeys.

In 1962 the symbol of St. John was presented in memory of Lester A Baker by friends. This is located on the west side and is the chalice and cup with just the head of a serpent emerging. Early writers state that an attempt was made to slay the apostle by giving him a poisoned chalice, from which the Lord spared him. It is the symbol of overcoming sin. The scroll at the back is symbolic of his evangelistic writings.
The St. Andrew window was given also in memory of Lester A. Baker by relatives and friends. The symbol is depicted by the St. Andrew Cross. This apostle was believed to have died on this sort of cross, while preaching in Greece. The boat hook recalls his original occupation and the call to become fishers of men.

On the east side of the sanctuary the window symbolizing St. Matthew is in honor of Lester A. Baker given by the Royal W. Baker family and friends. St. Matthew, the apostle, is depicted by an iron bound money chest. This symbolizes his occupation as a tax collector. The scroll here also is symbolic of evangelistic writings.

The symbol of St. James was given for Lester A. Baker by Jessie Baker and Clarence Frank Baker, Lester Conrad Baker and family, and William Cumpston and family. St. James the Greater is symbolized by three scallops and a sword. The shells are symbols of pilgrimages and are used because he was a traveler and at baptisms. The sword depicts the martyrdom recorded in Acts 12:2.

On the west side of the sanctuary the symbol for St. Thomas was given in 1963 in honor of Margaret Taverner by her mother, Minnie Taverner and her friend, Ina Marmon. The shield of St. Thomas shows a vertical spear and a carpenter’s square. Tradition says that St. Thomas went to East India as a missionary and erected a church with his own hands. The spear symbolizes untimely death. St. Thomas was put to death by a spear in the hands of a pagan priest.

The window for St. James the Less was presented in 1964 by relatives and friends in honor of the following: Julia McDonald, William Lunn, Myrtle Murphy, Alice Brown, Phoebe Calinoff, William Brill, Nellie Brill, Tom Watson, Blanche Hilt, Anna Carpenter and Reba Hastie. The shield of St. James the Less shows a club and stones. According to tradition, in the 96th year of his life, St. James was stoned, causing him to fall from the top most portion of the temple to his death.

The symbol of St. Matthias on the east side was presented in memory of Alice Lutz by Mr. Werner Lutz, his family and friends. The shield of St. Matthias, who was chosen by lot to succeed Judas Iscariot, shows an open Bible and a battle-axe, as St. Matthias was beheaded by preaching the gospel.
In 1965 the St. Bartholomew window was given in memory of Wilbur and Emma Hatch, William Henry and Sara Elizabeth Cumpston by Jessie Baker. The shield showing a single flaying knife signified that St. Bartholomew, like most of the apostles, suffered for their belief. This completed the windows for the twelve apostles.

In 1966 the windows representing the four Major Prophets were installed and dedicated.

The symbol for Jeremiah was given in honor of Orville Briggs by his friends and placed on the west side of the sanctuary. The shield of Jeremiah, the scroll, seems to be the most symbolic of his prophesy, as all through his writings he speaks of the word – “Hear ye the Word of the Lord”.

Also on the west side, the symbol for Ezekiel was placed for Clifford Shaffer by Kathleen Shaffer, her children and friends. The closed gate suggests Ezekiel’s prophecy of the coming siege of Jerusalem which he was commanded to picture in a small model as a sign to the Israelites. Ezekiel 4:3

The symbol of Daniel was placed on the east side of the sanctuary and presented for Wallace Strand by his family. The ram with its four horns signified Daniel because it was part of one of his visions. Daniel 8:8

Completing the Memorial Windows, the symbol for Isaiah was placed on the east side, given in memory of Lee Mathes by Vina Mathes and friends and in honor of Vina Mathes by William and Frances Cumpston, Gail Lee and Sarah Ann Cumpston. The Prophet Isaiah met death by being sawn asunder, hence the saw. Isaiah was a great prophet who spoke for God at a critical time in the history of the Jews.