

THE STORY OF OUR CHURCH

1885
1985

Fall City
United
Methodist
Church

ACKNOWLEDGMENTS:

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The many anonymous photographers who chronicled events and left evidence of them for us.

All who made the first 100 years of our church a smashing success!

One

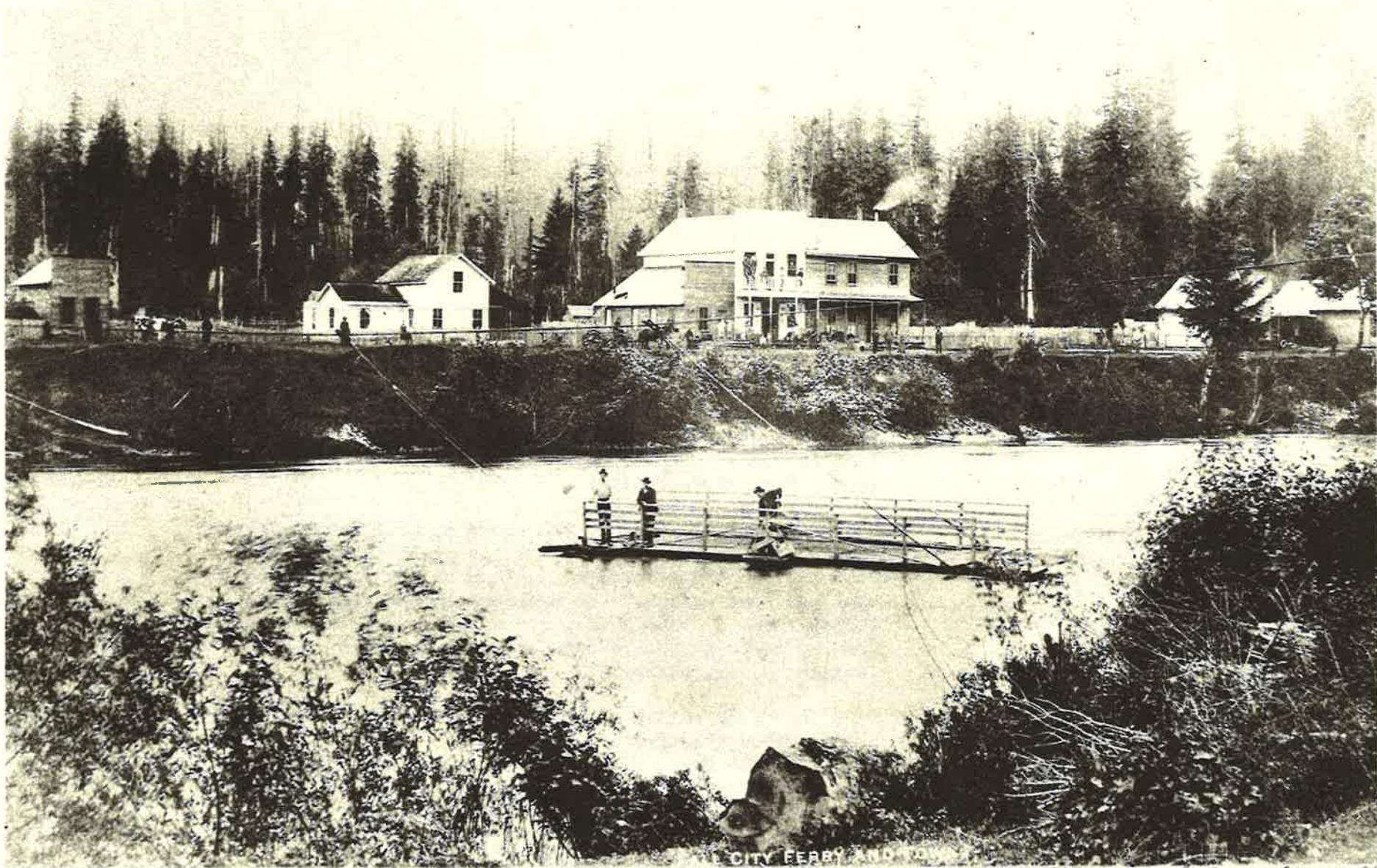
In 1869 three bachelors, Edward and George Boham, and James Taylor, staked claims on the south banks of the Snoqualmie River at a place called "The Landing." Here These men found a spot on the river where canoes could easily be landed, a clearing, formerly an Indian meeting ground, where rough homes could be built, and the hint of soil good enough for farming. By 1870 they had built homes, had established the beginnings of a community, had petitioned the territorial governor to establish a Post Office, and had even settled on a name for their tiny, new town. On June 10, 1872 Edward Salomon, Territorial Governor, signed the document which put "Falls City" on the roster of official U.S. Post Offices, Fall City, Washington was born.

Situated about three miles downstream from the magnificent Snoqualmie Falls, Fall City is nestled in the foothills of the Cascade Mountains. At the confluence of the Raging River and the Snoqualmie River, with the gentle foothills surrounding it, and with Mt. Si as a backdrop, the setting of the town is one of quiet beauty.

From the earliest times Indians gathered at the joining of the two rivers. Cattle drivers stopped at the meadows by the river to rest their cattle during the long drive over the Pass to Seattle. Riverboats stopped and unloaded cargoes in Fall City to be taken

overland through the mountains. Logging and agriculture soon became the predominant industries, attracting other settlers to the town. Before long, the little town which the Boham brothers and James Taylor founded had begun slowly to grow.

Opposite page: *A picture of Fall City as seen in 1886, with the cable ferry crossing the Snoqualmie. The town must have looked similar to this when Brother Mac arrived in 1885 (Snoqualmie Valley Historical Society photo).*



Dr. Bekke's office
 Dr. teams in front

Mr. Lore's house
 built first for
 R. M. Taylor's

CITY FERRY AND DOCK
 Restaurant - store - 4th St
 E. M. Taylor's
 Dance Hall above store

Saloon 4th St
 Post Office

Two

Rev. Andrew J. McNamee was sent by the Methodist Episcopal Church to what was known as the Squak Circuit in August of 1885. This circuit included all the towns from Issaquah north to Snohomish County, including the little town of Fall City.

"Brother Mac," as he was known to most people at the time, spent the third Sunday of his ministry in Fall City, which he described as "a town of one family which kept the Post Office." He preached in the rough board schoolhouse, a canoe's trip across the river from the town. The town by this time actually had about twelve families living nearby.

In a book called *Brother Mack, the Frontier Preacher*, he describes his time in Fall City:

The first night there I stayed with David H. Thomas and family, who seemed glad to have a preacher with them, but said they did not know how they could pay his salary. I told them that question did not trouble me. Brother Thomas said, "Well, how are you going to live?" and I answered, "like Sherman when he marched to the sea." (General Sherman lived off the land and

from house to house.)

After supper, as I was worn out with my long tramp, I went out into the barn and laid down in the hay to rest. Shortly after Brother Thomas and his hired man came out to milk the cows and I heard Brother Thomas say, "Rutledge, I don't know what to make of that preacher. He is either a very smart man or a down-right fool. I don't know which."

I have often laughed over that remark and years afterwards I told Thomas that I was within ten feet of him when he made it....

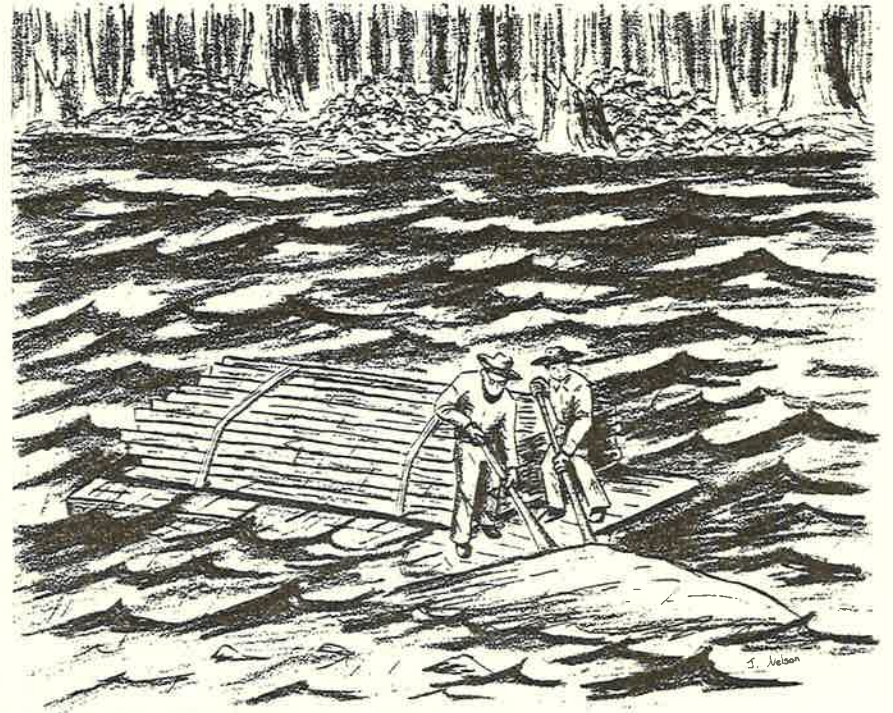
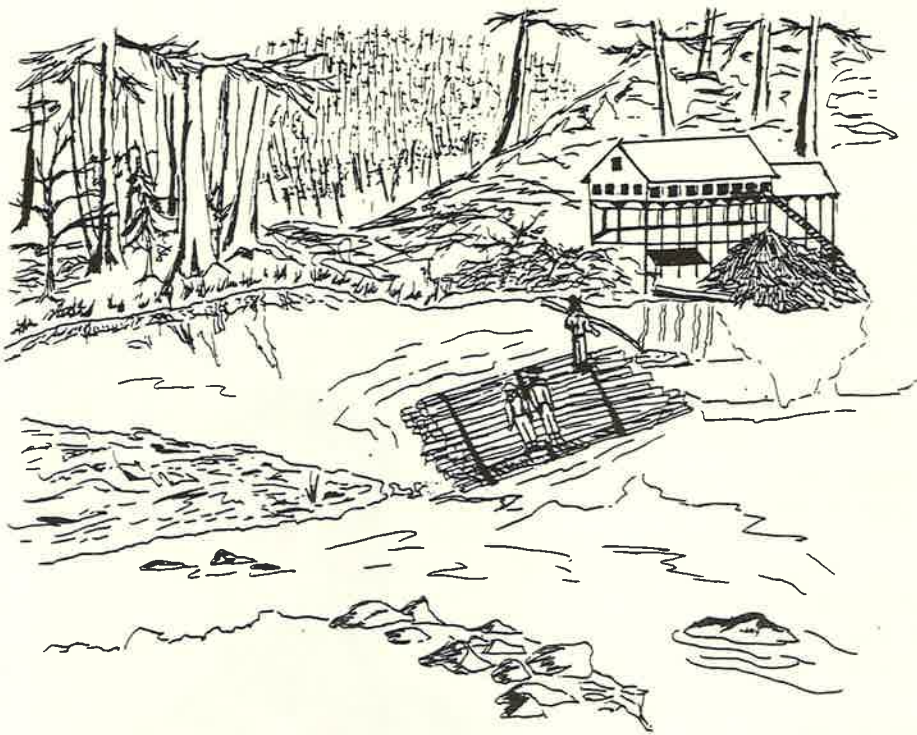
When Brother Mac returned, after continuing on to other points in his circuit, he found that the school-house had been sold and that there was no place to preach except a small log cabin.

As I had only a small cabin in which to preach, we decided to build a church. Some of the people wanted it located on Mr. Baxter's farm, as it was then the center of the community. Others wanted it in Fall City. Mr. Borst, who owned the land in Fall City, asked me \$300 for a location. Mr. Baxter offered to donate one acre of land and give \$50 in labor, so we accepted his offer, he giving me a warranty deed.

I spent four weeks burning down the big fir trees and clearing the logs and brush on this one acre of land for the church, some of those trees being four to seven feet thick. On the subscription paper for the church I had pledge in cash, \$12.50, in lumber \$60, and in labor \$100. I had applied through Rev. John N. Denison to our church Board of Education for a donation of \$150, which money was not received until long after the church was built. Kihn's mill, where I was to get the lumber, was three miles above Fall City on the Snoqualmie River, and when George



Above: An early photograph of Brother Mac, enlarged from near-postage-stamp size (From Brother Mac, the Frontier Preacher).



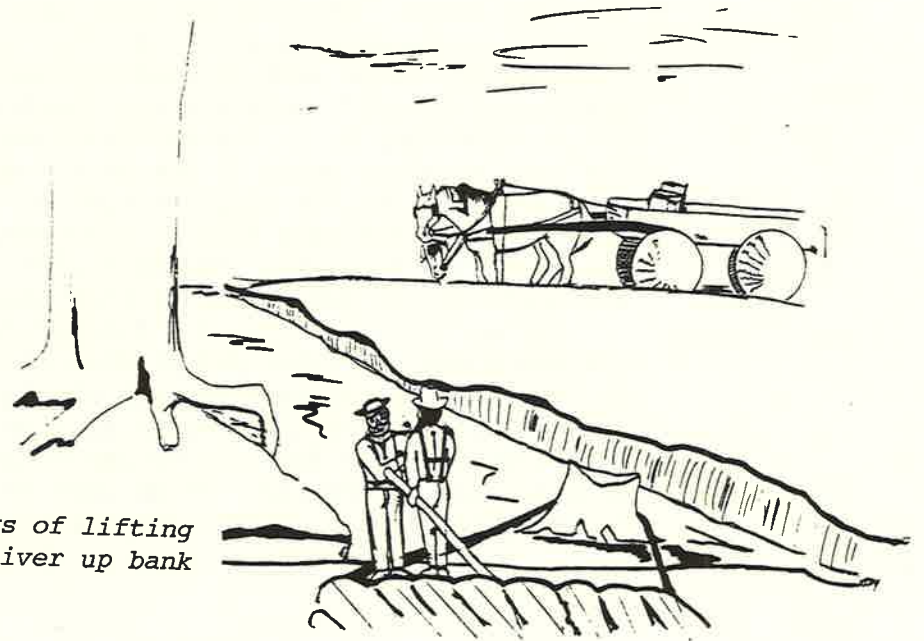
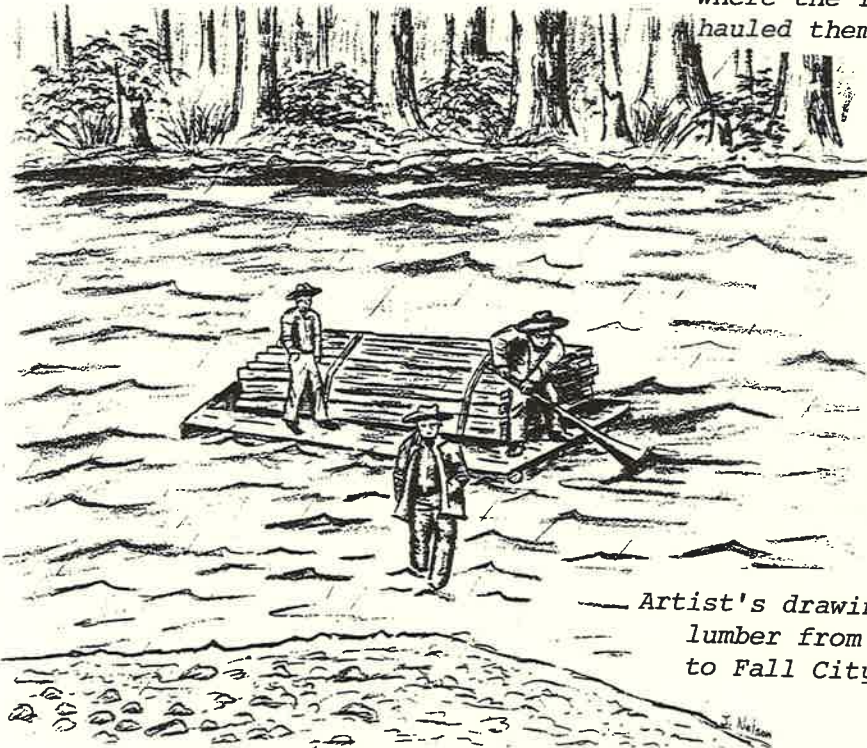
Artist's drawings of Brother
Mac rafting logs down
Snoqualmie River.

Stephenson and I went after the lumber for the church we had to spend three days in rafting other lumber before we could get it. The next morning at daylight, after we got our own raft ready we started to make the run down the river. Mr. Kihn, who was an experienced pilot on the river, offered us his help. As he and George got on the raft, they at once lashed themselves to it with ropes. When I asked the reason, they pointed to the seething whirlpool below the mill and said there was danger of being washed overboard. At first I thought they were trying to play a joke on me and get me frightened. I was to steer the raft, and being a good swimmer, I concluded to take the chance. Sure enough, when we reached the whirlpool, we were tossed around like a chip on the water, and we went around several times before I could steer the raft into an eddy. It having sunk in the water we were left standing knee-deep on a raft of 10,000 feet of lumber. After hard work we reached the channel and the current took us swiftly down the river. After we had gone half a mile, Mr. Kihn said we were then over the worst of it and he left us, wading ashore. Afterwards the raft struck a big boulder and we were hung up in the middle of the river. The only thing we could do was to sit on that raft and wait for the river to rise and float us off, while the rain fell in torrents. This was on Thanksgiving Day, November 1885, but there was no dinner for us that day.

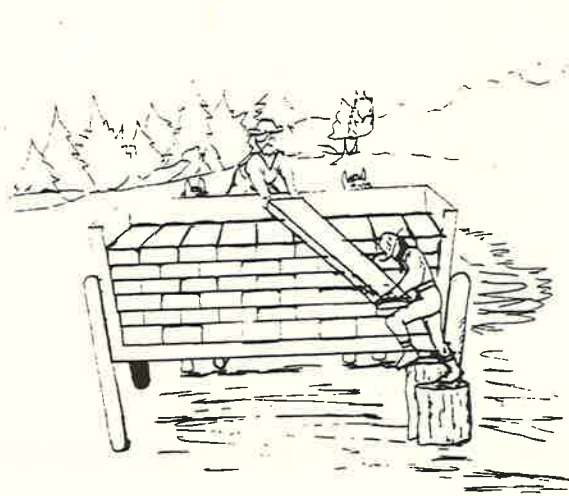
After two hours the raft floated free and there was a freshet and strong current in the river and we soon reached the landing in Fall City. About 2pm George said he had been away for four days and wanted to go home and see his family. So he left me to carry the lumber up the slippery bank or

lose 10,000 feet of lumber, as the freshet would carry it all away. As I had no place to anchor the raft, Ben Bailey helped me for two and a half hours, but it was dark before the last of the lumber was carried up above high water. Of all hard days of work I went through, that was the worst as I had been out in the storm since daylight and had had nothing to eat, but was thankful that we saved the lumber.

I then had it hauled to the church lot and after making a dry kiln between two big logs, I tried to dry all of the dressed lumber. Then a big crowd of men helped me build the church. They worked hard and soon we had the building enclosed. We had bought our windows and door and pews, etc., from the David Denny mill in Seattle and had shipped them across Lake Washington, up through Squak Slough and Lake Sammamish to where the Town of Issaquah now is. We then hauled them ten miles across a rough mountain

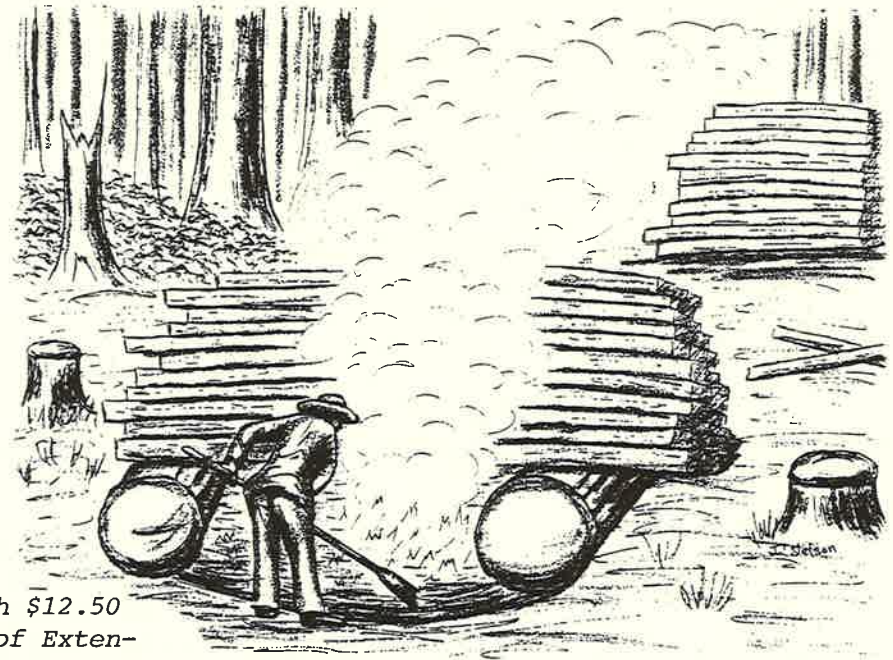


— Artist's drawings of lifting lumber from river up bank to Fall City.



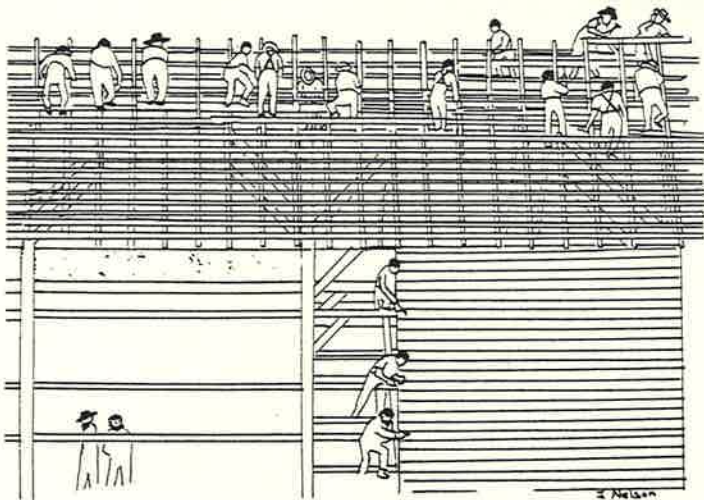
road. It was all hard work, but with \$12.50 cash and \$150 from the Church Board of Extension I had built a nice little church 22x35 feet, and the only debt was \$36 due to Mr. Baxter who later donated that, to be applied to my salary. However, I never received a dollar of it, so I did not give the Circuit any credit for it.

Brother Mac's church was built at what is now the northwest corner of the intersection of S.E. 46th and 328th Avenue S.E. The building was not used very much, even though nearly a dozen families lived within a mile of it. Mr. Baxter, who gave the deed for the land to the church, found when he sold other property that he did not have clear title to the land he had given to the church. The Northern Pacific Railroad had a previous claim to the land, later upheld in court, so the church which Brother Mac had worked so hard to build was sold. Church services were then held in the schoolhouse near the Raging River or at the Lyceum Hall, located behind the present Masonic Lodge, the minister at the Snoqualmie Methodist Church became responsible for the flock in Fall City, and the town was once again without a church building.



Drawing of Brother Mac kiln drying lumber.

Three



In 1898, a Baptist minister by the name of James Morgan came to the Snoqualmie Valley to preach in Fall City and North Bend. This young minister soon began talking about the possibility of building a church for the community. Members of the community were solicited for contributions to the building and they signed a sheet which began with this heading:

"We the undersigned do hereby agree to give the amounts set opposite our several names for the building of a church in Fall City. Said church to be built under the supervision and controlled by the Baptist (sic) Church Society but to be also for use by any other church society when not in use by said Baptist Church."

The Church was built by Charles Cooper of North Bend. David Taylor, Augustus Marshall, and Justin Neighbors were solicitors for finances.

On the fourth of May of 1898 the women of the fledgling Baptist Church held a social to begin raising money for a bell. Miss Ella Devoe, a dramatic reader, was engaged to give several readings. David Taylor had built a frame for a bell, which was covered with apple blossoms and set on the stage.

In April and May of 1899, the shell of the building was completed. By summer the interior work had been done and in late summer 65 to 70 of the people who had helped with the building project gathered at the church for the dedication.

The Methodists, who had been meeting at the Lyceum Hall for many years, were persuaded that this new church was indeed, "interdenominational," and the Methodist pastor, who was also serving the church in Snoqualmie at the time, preached in the church when Rev. Morgan was preaching in North Bend.

All did not go well for the Baptists in Fall City. The initial excitement of having a new church building wore off and a debt was left to be paid. This debt would finally become the undoing of the struggling Baptists. By 1913, they still had \$500 remaining to repay the Baptist Convention. On October 9, 1913, Rev. W. P. Hillyer of the First Baptist Church of North Bend writes to R.C. Tarr of Fall City:

"I returned from the Convention last night. I had a talk with Mr. Beaven yesterday about Falls City....I told Bro. Beaven the church would raise \$200 and asked if the Board would give \$300 and he said, 'it was impossible.' You will see how many churches there are needing help on the second page of the enclosed report....I don't know what the future will reveal."

By 1918 the Baptist Church was exhausted from trying to pay off the debt. With \$200 left to be repaid, the church had reached such a point of decline that there was virtually no chance of paying off the mortgage and being clear of the debt.

The story goes that at this time the Baptists were faced with a dilemma. They could sell the building to a local party who would turn it into a tavern, or they could sell the building to the approximately 30 Methodists, who were regularly using it for worship. In 1918 the Baptists elected their last official board, consisting of J.H. Payne, R.C. Tarr, Olive M. Taylor, Iva M. Howell, and Jessie Rutherford. They passed the following resolution on November 14, 1918:

"WHEREAS the First Baptist Church of Fall City, Washington, has declined until it is no longer able to sustain regular service; and, WHEREAS the Fall City Methodist Episcopal Church is now holding service in the church building owned by the First Baptist Church of Fall City, Washington; THEREFORE BE IT RESOLVED by the First Baptist Church of Fall City, Washington, at this, a meeting thereof...that the trustees of this church ...are hereby authorized and empowered to deliver a deed (for the property and building) to....the trustees of Fall City Methodist Episcopal Church, and their successors in office."

The Methodist pastor, Frank W.P. Camp, had already applied to the General Board of Home Missions for funding to purchase the church for the Methodists. On the application, Rev. Camp wrote:

This property belongs to the Baptist but the Society desires to disband. The Baptist Board of Church Extension holds a mortgage against the property for \$200. They offer to transfer the property to us for the face of mortgage and two years interest at six percent. There will be other expenses in connection with the transfer bringing the total to probably \$250 or more. The people of the community built the church with the \$200 aid and they feel they ought



Above: *The church building, pre-1929, facing east and sitting across the street from its present location (courtesy of Mrs. Faith Callahan).*

not to pay any more and there is only one way for us to get the money and that is from our board, hence we are asking this donation. The church could not be built today short of \$2000 to \$2500. There is no other church in the community or near so it would give us the field and the entire Snoqualmie Valley except North Bend about 10 miles away. The remaining Baptist people with the exception of one family have joined our church and the whole community is favorable to our church. We would have no objection to making this a memorial church should you have a gift on hand for that purpose and thus relieve our Conference credit. This village is located in a fine farming section and will undoubtedly grow and be permanent.

On January 16, 1919, a check for \$250.00 was sent from the Methodist Episcopal Board of Home Missions in Philadelphia with the stipulation that the church be named "The Mary Ware Benedict Memorial Methodist Episcopal Church."

The Methodists, hand in hand with their formerly Baptist brothers and sisters, now owned the church home which would meet their need for worship space to the present day.

Four

The next few decades in the life of the Fall City Methodist Episcopal Church were far less eventful than the first ones had been. Fall City remained a small town and the church remained quite small as well.

Now that the controversies and crises which had marked the first thirty-five years of the life of the church had quieted down the church was ready to get down to business. The thirty-five year period beginning in about 1920 saw stability and steady growth of the congregation.

The years 1917 - 1927 saw Fall City able to support a full-time pastor on its own. This necessitated the building of a parsonage, funds being provided by the Ladies Aid. This parsonage was built a few blocks from the present church site. From 1927 through 1944 the church was yoked, for financial reasons, with the Redmond Methodist Church and the pastor lived in Redmond. The parsonage was rented out and eventually sold.

1929 saw the church building moved across "Main Street" (present-day 337th Place, Southeast) to its present location on the northeast corner of the intersection. This had formerly been the location of one of Fall City's two hotels. The exact reason for this move remains unclear, but it is believed that Mr. Bennett, owner of the property

Opposite page: *A picture of the exterior of the Fall City Methodist Church, taken sometime between 1929 and 1957. The photo was taken after the move across the street and before any additions had been made.*



Right: Rev. William and Mrs. Faith Callahan, on their way from seminary at Garrett in Chicago "out West" to Fall City (Seattle). Rev. Callahan served Fall City from 1927-1929 (Photo provided by Faith Callahan).



adjacent to the original site, was interested in expanding his property and it is thought that he must have offered the church a consideration for its effort in moving the building. Whatever the reason, in 1929 the building was placed on round logs and literally rolled across the street to the place where it stands today.

Sunday School became a priority early on and the first addition to the church building was designed to provide two Sunday School rooms. This two-story addition allowed three classes to meet since one could also meet in the sanctuary. Spearheaded by Florence Bonell, the group which raised money for the addition was called "Bonell's Busy Builders."

An outstanding feature of the church following this time was its choir. Under the direction of Alfred Raven the choir became especially large and of high quality for a church of small size. Mr. Raven was famous for beginning each choir rehearsal with a humorous story. The Christmas program given each year by the choir was a special feature.

In the late 1940's, under the leadership of Rev. David Kiline, who was himself an accomplished musician, the church purchased its first electronic organ, a major improvement over the old reed pump organ which had served the church for many years.

In 1948-1949 the existing parsonage was built, with the help of the sale of two vacant lots owned by the church. Following the tenure of Rev. Kline, however, the church was for a time unable to afford the cost of a full-time pastor. While part-time ministers and student pastors filled the pulpit the new parsonage was rented out. In this way the mortgage was paid on the building by 1958.

The early 1950's would be the end of an era at the Fall City church. Rapid changes would begin to take place with the appointment in 1954 of Rev. Ernest Barber as pastor.



Left: *The chancel of the church as it was for many years. This photo is taken in the sanctuary, facing east towards the present balcony.*



Five

Perhaps it was his British charm, or perhaps it simply was the case that Fall City was ready for someone to challenge it to move forward. Regardless, Rev. Ernest Barber's time in Fall City is well-remembered.

The Sunday School was in desperate need of additional classroom space, the church had always been in need of a Social Hall for informal functions, and everyone had a desire for a kitchen and indoor plumbing. A gift of \$6,000 challenged the congregation to begin its first major building project in over four decades.

In 1957 ground was broken on an Education wing for the church. This wing would add approximately 2500 square feet to the facility, including a kitchen, Social Hall, bathrooms, church office, and Sunday School rooms. The wing was dedicated in 1958, mostly completed.

Rev. Barber, though a retired minister technically, gave the church the necessary inspiration to spark lively Sunday School and worship attendance.

In 1958, Rev. George Pratt, having just graduated from Garrett seminary, was appointed to the church. This began the longest single pastorate of any minister in Fall City.

Two major changes were made to the buildings during this time. By 1961 the church's sanctuary was reversed, a new entryway into the church had been constructed, and the sanctuary was totally remodeled. What had been a two-story addition on the east end of the sanctuary was turned into a balcony/choir loft area, opening onto the sanctuary.

Rev. Pratt did not stop there! 1958 marked the first performance of the church's Easter Pageant. Rev. Pratt recalls that, in trying to get more of the menfolk of Fall City involved in the church, he arrived at the idea of staging an Easter pageant, inviting the men of the town to participate as actors. The initial pageant sparked enthusiasm for "taking the show on the road," and the famous "Fall City Passion Play" was born.

Pratt, along with Henry and Dorothy Eaton wrote the initial script which, with a few changes, is used by the play to this day. In 26 years of performances the play has now been seen by over 60,000 people.

Left: *Groundbreaking of the final addition to the church building.*

Right: *A Sunday School class being held in an as-yet unfinished Sunday School room.*



In the mid-1960's Rev. Pratt and others led the Passion Play toward the purchase of a 100-acre park, called the Christian Players Park (later the Snoqualmie Falls Forest Theater). This became an independent organization from the church and serves to this day as an excellent and significant outdoor theater.

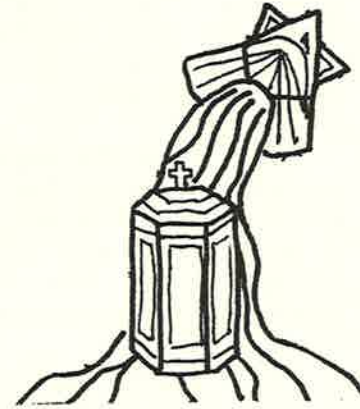
1971 saw the departure of Rev. Pratt and the arrival of Jim Workman to Fall City. The seven years of Jim Workman's ministry in Fall City is the second-longest period of ministry in the history of the church. Following Rev. Workman was the ministry of Rev. Richard Coghill, and subsequently the ministry under the present leadership.

The period 1980 - 1985 has seen several significant developments in the life of the congregation. These give positive signs of a congregation which is vital and important in the life of Fall City.

The membership of the congregation grew during this period from 107 members to 160 at present. Average worship attendance is at what is believed to be an all-time high, averaging 92 in the year 1985 (to date).

This five-year period also saw the renovation of the Sunday School rooms, bathrooms and church office, the complete remodeling of the Social Hall (through a generous gift from the A.V. Howe Estate), and improvements in the landscaping around the church. A new electronic organ, stained glass windows, and piano (planned) are all results of strong memorial giving to the church. Each of the last three years has also seen a balanced budget for the church, pointing to outstanding stewardship on the part of the congregation.

CENTENNIAL WINDOW DEDICATION SERMON
September 22, 1985



In late summer of 1885 a 37-year-old man, hoping to be ordained a Methodist minister, walked into the tiny town of Fall City. This man, Andrew Jackson McNemee, would prove to be a powerful influence on the townspeople of Fall City. By the end of the same year "Brother Mac," as he was know, had built a small church near the center of the community. With the help of a few townspeople, finances from the Methodist Episcopal Church, and plenty of sweat, tears, and prayers, Brother Mac had established a permanent Christian presence in the Snoqualmie Valley. Today, Sunday, September 22nd, 1985 we celebrate the 100th Anniversary of the birth of the church Brother Mac built -- our church.

100 years is a long time, needless to say. The last century has seen some incredible things. It has seen two world wars, a Great Depression, 25 Presidential elections, the discovery of miracle vaccines, a landing on the moon, the rise of communism, the invention of radio and television, and many other developments too numerous to mention. The world has spun around, if I am correct, 36525 times and it is as though world events have also been spinning. Even in our little town things have changed in 100 years. Businesses have opened up and shut down. Where we now sit was once the site of "The Valley Hotel," later destroyed by fire. Families have come to town and left or died out. Farms have sprung up and then gone away. But in 100 years Fall City has had one constant presence. Each Sunday people of the town have come together with one purpose. They have come together to

worship. They have come together to be baptized, to receive communion. They have come together to hear the word of God and to spread this word throughout the world.

Early this year our church's Administrative Council was thinking through plans and possibilities for our Centennial celebration. An idea was formulated which sought to do two things: First, we were looking for a fitting tribute to our 100th Anniversary in Fall City, and second, we knew that it would soon be necessary to do some work on the wall behind the cross in the sanctuary. Many of us wondered why there were so many drafts in the chancel and why wax from the altar candles would blow onto the altar. We discovered that a former window opening on the west wall of the church had merely been covered with tag board when the window was removed over 20 years ago and that strong drafts were coming into the building from all sides of the tag-board.

Some of the great artworks of the world have been commissioned in response to pressing needs. For instance, the Pope wanted his chapel repainted and chose to hire Michelangelo -- and what did he end up with? The famous Sistine Chapel was born because of the need for a new paint job.

So it is that we needed work on our west wall and decided that, given the existing structural support, we could install a round window and solve the draft problem all at once. Hence, our Centennial window concept was born. Little did we realize, though, that the finished product would be such a beautiful piece of art.

The window is made up of four primary designs. In the upper left is a symbol for baptism, an escallop shell with water flowing from it and the image of our own baptismal font. Next to it is a symbol for communion. There is a chalice, a loaf of bread, grapes, and stalks of wheat. Below that is a

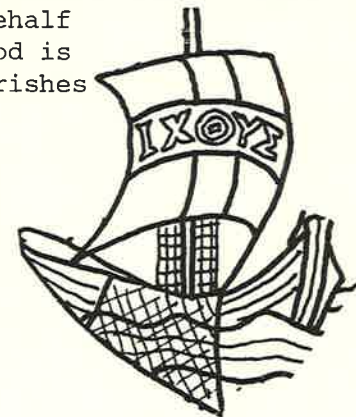
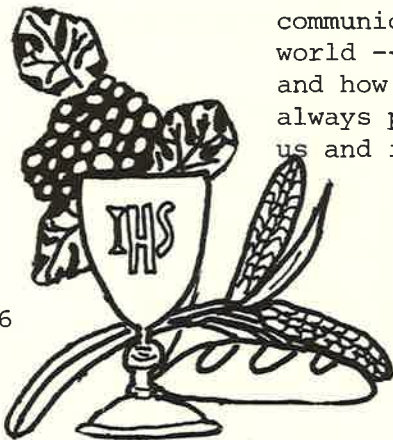


symbol for preaching -- an open Bible with the Greek letters Alpha and Omega, standing for Christ. In the lower left quarter is a ship with a net overboard, symbolizing the church in mission. The Greek letters on the ship's sail are the acrostic "ICHTHUS," translating out as "Jesus Christ, God's Son, Savior." The entire window is surrounded by a red border, red being the color of the Holy Spirit. The red circle symbolizes the Holy Spirit surrounding all that we do in our church.

This window points out the work of the church -- baptizing, worshiping, preaching, and spreading the Good News. It will serve as a reminder to us of God's presence with us in the life of the Church. It powerfully displays to us, as well, the universality of our worship. We are reminded that these acts -- baptism, communion, preaching, and mission -- are what God calls us to do as His Church. I want now to give some insight into the meaning of each symbol and its role in our church.

First, baptism is the way by which we enter into new life in Christ. The gospels tell us that Christ himself was baptized. Throughout the New Testament as people realized the joy of the new life offered to them in Christ they asked "How can I receive this new life?" The answer was always the same, "Repent, and be baptized." Baptism is that outward sign which shows the inward transformation, by God, of an individual. Baptism points out for us that God has washed away our sins, through Christ, and that we have died to our old lives and enter into a new life in Christ. It reminds us as well, since we believe in infant baptism as the church has for nearly 2000 years, that God loves us even before we are able to love God in return.

The second symbol is the symbol for communion -- "The Lord's Supper." Our congregation celebrates communion on the first Sunday of each month. Christ's commandment to the church is "Do this in remembrance of me." The bread and cup are symbolic of Christ's body and blood. Christ's body, given to us and Christ's blood, shed for us at the crucifixion. Every time that we receive communion we remember that Christ came to the world -- that God visited the world -- and is present with us. We remember his sacrifice on our behalf and how that sacrifice has saved us. Communion also reminds us that God is always present -- as close as the bread and cup. God fills us and nourishes us and is sacrificed for us.



The third symbol stands for preaching. The open Bible with the letters Alpha and Omega stand for Christ. We are reminded of John 1:1 where Christ is called "the Word of God." The Bible is the word of God, as well, in the sense that it tells us about Christ and is a vehicle for our entry into new life. We are always cautious, of course, in recognizing that the Bible, like baptism, communion, and mission, is not itself to be worshiped, but is to be seen as a resource and guidepost for our new life. God through Christ, as represented in the letters Alpha and Omega, is the one whom we worship.

As a Protestant church, preaching has always been the emphasis of our worship. We believe that a thorough grounding in the story of the people of God is important for the church. Christ as Alpha and Omega, the first and last letters of the Greek alphabet, show us that Christ offers something timeless and special to all people. Christ is the A-Z, the beginning and the end. The final symbol is that of the ship. This is the ancient symbol for the church. The net cast overboard, on the right side of the ship, is reminiscent of the fishing story in the last chapter of John's gospel. Jesus calls the disciples to cast their net at the right side of their boat. When they do they haul in a miraculous load of fish -- 153 to be exact -- a number which itself stands for all of the nations of the world. This symbol reminds us that our mission is to all nations. While we are a smallish church, we must remember that our mission is to the whole of God's world. Like a ship we must be always moving. We must always search for the wind in our sails to keep us from drifting. We must always be on the move, with our nets down, bringing others to Christ, and spreading the Good News to all people throughout the world.

The final aspect of our window may in fact be the most important. Situated in front of our window is our cross -- the same one that has hung here for many years. This is the eternal symbol of the Christian faith. Like no other it points to the fact that Christ died for us -- that God, incarnate in Christ, died that we may have life. Our cross is an empty cross -- there is no power in death for us anymore, because Christ triumphed over the grave and in so doing leads us to new and abundant life.

What great joy we share on this day. 100 years of being a church of God. 100 years of faithful ministry. 100 years of being together and baptizing and communing, hearing and preaching, serving and growing. Thanks be to God who has looked after us and blessed us throughout this century. May God's blessings continue as we look forward to future years in ministry through Christ to Fall City. Amen.



Past Ministers Of Our Church

1885	<i>A. J. McNemie</i>	1918	<i>G. L. Snyder</i>
1887	<i>Edward H. Stayt</i>	1919	<i>Jarrett I. Beatty</i>
1888	<i>A. Atwood</i>	1922	<i>A. Earl Lee</i>
1889	<i>W. H. Johnstone</i>	1923	<i>B. W. Rinehart</i>
1891	<i>Ralph M. Schoonmaker</i>	1927	<i>William E. Callahan, Jr.</i>
1893	<i>Harry Walkington</i>	1929	<i>L. C. Schultz</i>
1896	<i>Alfred Crumly</i>	1930	<i>Richard Oates</i>
1897	<i>George F. Mead</i>	1932	<i>Nelson Pierce</i>
1898	<i>A. J. McNemie</i>	1933	<i>Waldo W. Pierson</i>
1903	<i>Henry Carlyon</i>	1936	<i>J. R. Butler</i>
1904	<i>H. P. Waldron</i>	1938	<i>Harry L. Allen</i>
1905	<i>G. Anderson</i>	1944	<i>Revelle E. Roach</i>
1906	<i>H. R. Merrill</i>	1946	<i>David Kline</i>
1907	<i>Martin P. Elder</i>	1949	<i>W. E. Menold</i>
1908	<i>I D. Helm</i>	1950	<i>John Kuller</i>
1909	<i>J. Taylor Wright</i>	1952	<i>Robert Walker</i>
1910	<i>George R. Abbott</i>	1953	<i>Donald Yates</i>
1912	<i>Joseph F. Keating</i>	1954	<i>Ernest Barber</i>
1913	<i>S. A. Rhyndress</i>	1958	<i>George Pratt</i>
1914	<i>A. P. Basher</i>	1971	<i>James Workman</i>
1915	<i>Edwin G. Ranton</i>	1978	<i>Richard Coghill</i>
1917	<i>Frank W. P. Camp</i>	1982	<i>Sanford Brown</i>